

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

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THE BAHAI WORLD

91 AND 92 OF THE BAHAMAS

1934 - 1936 A.D.

The First Ma&riqu3l-Aaklr (House of Worship) of the West, Wilmette, Ill., U.S.A.,

showing Ornamentation of the Dome, remainder of Ornamentation still to be completed.

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m-~*uwm%-e*-...*-*. -

FACSIMILE OF APPRECIATION WRITTEN BY

DOWAGER QUEEN MARIE OF RUMANIA.

THE BAHÁ'Í WORLD

A Biennial International Record

Prepared under the supervision of the National Spiritual Assembly
of the Bahá'ís of the United States and Canada
with the approval of Shoghi Effendi

Volume VI

91 AND 92 OF THE BAHA'I ERA

APRIL 1934 - 1936 A.D.

BAHA'I PUBLISHING TRUST

Wilmelct, Illinois

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Reprinted 1980

N O T E : The spelling of the Oriental words and proper names used in this issue of **THE B A H WORLD**

 $\sim \sim) \sim$ is according

to the system of transliteration established at one of the International Oriental Congresses.

Printed In the United States of America

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

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Bahi'i Pioneers and Martyrs of frhn

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Bahi'is Attending Annual Summer School. Esslingen. Germany. 1931

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Mu116 Muhammad-Taqi. Ibn-i.Abhar. Prominent Bahi'i Teacher

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Photograph of Bahi'i Pioneers of frhn taken about 1891 in Tabriz (Sitting

third from right [third row] is Mirza 'Ali-Muhammad Varqi, distinguished Bahi'i Martyr. Second from left [first row] is his son R ~ u ' l l h h . who was also martyred)

Professor Dr . Jan Rypka. Charles University. Praha. Czechoslovakia

'Abdu'l-Bahi's Memorable Visit to West Euglewood, New Jersey. June 28. 1912. which marked the Inauguration of the "Souvenir Feast of 'Abdu'l-Bahi." (Mr . Walter Hampden was a guest at this Feast)

Mr and Mrs . Tokujiro Torii. Kyoto. Japan. July 14. 1931

Mr and Mrs. Tokujiro Torii and Miss Agnes Alexander

Passport Issued by the British Consulate on behalf of the Transjordan Government in accordance with Bahi'i Marriage Certificate

S6rubim 'Ubayd. of Cairo. the First Bahi'i to make a donation to the legally constituted National Spiritual Assembly of the Bahi'is of Egypt

Bahl'is of Sanandaj. Kurdistln. frhn

Friends Assembled at the Bahl'i Summer School. Geyserville. California. U. S A., 1935

Bahl'is of India

The Spiritual Assembly of the Bahi'is of Karachi. India

Professor Arthur Christensen of Copenhagen. Denmark

The Spiritual Assembly of the Bahl'is of San Francisco. California. 1935.

(First Bahi'i Spiritual Assembly having representatives of the black, yellow and white races in its membership)

Twenty-sixth Universal Congress of Esperanto held in Stockholm. Sweden. August 4.12. 1934

Some of the Bahl'i Friends in Addis.Ahaba. Abyssinia

Miss Jane Addams. "Mother of Hull ~ o u s e". Chicago. and referred to as "the most useful citizen" of that city

Newspapers and Book containing the First Mention of the Bahl'i Movement
in Icelandic Language

Class for the Study of the fqin. Sprecklesville. Maui. Hawaii. February. 1934 .

Plan of Haziratu'l-Quds. Ba&dld. 'Iriq

Bahb'i Pioneers of frin

Isabel Grinevskaya

Mr and Mrs Thilander

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PAC1

Plan of the Haziratu'l-Quds of Tihrln. f r i n

Tentative design of the Terraced Gardens surrounding the Shrine of the Bhh . .

The Shrine of the Bib on Mount Carmel with Extended Terraces

Early and Late Views of the Shrine of the Bib on Mount Carmel

Bah6'is of Port Said Celebrating Intercalary Days, 1934

INTRODUCTION

DURING the past ten years the Bahl'i community of East and West has learned to

anticipate each successive volume of THE BAHA'I WORLD(the first number was entitled

"Bahi'i Year Book") as the best means by which the individual believer may keep abreast of the steady development of the Faith throughout the world. This work, in its

illustrations as well as in its text, has recorded as completely as possible the progress of

current Bahh'i events and activities over an area now embracing forty countries. In

addition, each volume has presented those "historical facts and fundamental principles

that constitute the distinguishing features of the Message of BahPu'lllh to this age."

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

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

It is the avowed faith of Bahl'is that this Revelation has established upon earth the spiritual impulse and the definite principles necessary for social regeneration and the attainment of one true religion and social order throughout the world. In THE BAHAI WORLD, therefore, those who seek a higher will and wisdom than man possesses may learn how, amid the trials and tribulations of a decadent society, a new age has begun to emerge from the world of the spirit to the realm of human action and belief.

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PART ONE

THE BAHAI WORLD

AIMS AND PURPOSES OF THE

B A H A ~ F A I T H

BY HORACE

HOLLEY

1. A WORLDWIDE SPIRITUAL COMMUNITY

"The Tabernacle of Unity has been raised; regard ye not one anothev as strangers. ...

.

Of one tree are ye all the fruit and of one bozcgh the leaves. . . The wovld is h

t one

country and mankind its citizens."-BAHL'U'LL~H.

U P O N the spiritual fouldation estab-
community exists by

lished by Bahi'u'116h during the forty year
association of individuals who

period of His Mission (1 8 5 3 - 1 8 9 2) , there
the fundamental sanc-

stands today an independent religion repre-
throughout the centuries to

sented by nearly eight hundred local com-
separations and antagonisms of

munities of believers. These communities
America, this association

geographically are spread throughout all
believers accept the spir-

five continents. I n point of race, class,

Every local Bab6'i

the voluntary

consciously overcome

tions evolved

justify the

human society. I n

keans that white

itual equality of

their Negro fellows. In
 nationality and religious origin, the fol-
 reconciliation of Prot-
 lowers of Bahi'u'116h exemplify well-nigh
 upon the basis of a new
 the whole diversity of the modern world.
 the Orient, Christian,
 They may be characterized as a true cross-
 believers must
 section of humanity, a microcosm which,
 rigid exclusiveness
 for all its relative littleness, carries within
 born.
 it individual men and women typifying the
 be noted concern-
 macrocosm of mankind.
 Bahl'i Faith is that it
 None of the historic causes of association
 fulfilled in the realm of
 served to create this worldwide spiritual
 reverse the principle
 community. Neither a common language,
 civilization-the
 a common blood, a common civil govern-
 and s t r i f e a n d initi-
 ment, a common tradition nor a mutual
 illoinentuln moving steadily in
 grievance acted upon Bahb'is to supply a
 unity and accord. I t is in
 fixed center of interest, or a goal of material
 any criterion upheld
 advantage. On the contrary, membership
 Faith of Bah6'n'llih
 in the Bah6'i community in the land of its
 significance.
 birth even to this day has been a severe
 traditional opposition vested
 disability, and outside of fr6n the motive
 class and creed are not
 animating believers has been in direct oppo-
 which the Faith has
 sition to the most inveterate prejudices of
 even more implacable,
 their environment. The Cause of BahQ'u-
 differences between types and
 '116h has moved forward without the rein-
 flow inevitably from

Europe, it means the
 estant and Catholic
 and larger faith. In
 Jewish and Muhammadan
 stand apart from the
 into which each was
 The central fact to
 ing the nature of the
 contains a power,
 conscience, which can
 momentum of modern
 drive toward division
 ate its own
 the direction of
 this power, and not in
 by the world, that the
 has special
 The forms of
 in nationality, race,
 the only social chasms
 bridged. There are
 if less visible
 temperaments, such as

forcement of wealth, social prestige or other the contact of
rational and emotional indi-
viduals, of active
means of public influence.
and passive dispositions,

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undeln~inin~capacity for cooperation in sitions between the different groups
are
every organized society, which attain mu- organized for dominance and not for
recon-
tual understanding and harmony in the ciliation. Each step toward more complete
Bah6'i community. For personal congeni- partisan organization increases the
original
ality, the selective principle elsewhere tension and augments the separation of
continually operative within the field of human beings; as the separation
widens, the
voluntary action, is an instinct which element of sympathy and fellowship on
the
Bah'i's must sacrifice to serve the principle human level is eventually denied.
of the oneness of mankind. A Bah'i'i com- In the Bah'i'i community the
same ten-
munity, therefore, is a constant and active sions and instinctive antagonisms
exist, but
spiritual victory, an overcoming of tensions the human separation has been made
impos-
which elsewhere come to the point of strife. sible. The same capacity for
exclusive
No mere passive creed nor philosophic doctrines is present, but no doctrine
repre-
gospel which need never be put to the sending one personality or one group can
test in daily life has produced this world secure a hearing. All believers
alike are
fellowship devoted to the teachings of subject to one spiritually supreme
sover-
Bah'i'u'llih. eighty in the teachings of
Bah'i'u'lllh.
The basis of self-sacrifice on which the Disaffected individuals may withdraw.
The
Bah'i'i community stands has created a re- community remains. For the Bah'i'i
teach-
ligious society in which all human relations ings are in themselves principles
of life and
are transformed from social to spiritual they assert the supreme value of
humanity
problems. This fact is the door through without doctrines which correspond to
any
which one must pass to arrive at insight of particular environment or

condition. Thus

what the Faith of Bahl'u'llbh means to this members of the Bahk'i community realize

age.

theie tensions and oppositions

as ethical or

The social problems of the age are pre- spiritual problems, to be faced and overcome

dominantly political and economic. They in mutual consultation. Their faith has are problems because human society is convinced them that the "truth" or "right"

divided into nations each of which claims of any possible situation is not derived from

to be an end and a law unto itself and into partisan victory but from the needs of the

classes each of which has raised an economic community as an organic whole.

theory to the level of a sovereign and ex- A Bahb'i community endures without

clusive principle. Nationality has become disruption because only spiritual problems

a condition which overrides the funda- can be solved. When human relations are mental humanity of all the peoples con- held to be political or social problems they

cerned, asserting the superiority of political are removed from the realm in which

considerations over ethical and moral needs. rational will has responsibility and influence.

Similarly, economic groups uphold and pro- The ultimate result of this degradation of

mote social systems without regard to the human relationships is the frenzy of des-

quality of human relationships experienced perate strife-the outbreak of inhuman

in terms of religion. Tensions and oppo- war.

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

"Therefore the Lovd of Mankind has caused His holy, divine Manifestations to come into

the world. He has revealed His heavenly books b order to establish spiritual brother-

hood, and through the power of the Holy Spirit has made it possible for perfect fraternity t o be realized among m a n k i n d . " - ' A n ~ u ' ~ - B ~ ~ b .

In stating that the Cause of Bah6'u'llih social principle or community. The teach-

is an independent religion, two essential ings of Bahhiillbh are no artificial synthesis

facts are implied. assembled from the modern

library of inter-

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

AIMS AND PURPOSES OF THE BAHAI FAITH

a reality in the world of the soul which This Bahi'i teaching leads to a pro- never before existed and could not exist founder analysis of the process of his- apart from Him. tory. The followers of Bahi'u'llih derive

The second fact is that the Faith of Bahb- mental integrity from the realization made

'u'llih is a religion, standing in the line of so clear and vivid by 'Abdu'l-Bah that

true religions: Christianity, Muhammadan- true insight into history discloses the un- interrupted and irresistible working of a

Its existence, like that of early Christianity, Providence not denied nor made vain

marks the return of faith as a direct and by any measure of human ignorance and

personal experience of the will of God. Be- imfaith. cause the divine will itself has been revealed According to this insight, a cycle begins

in terms of human reality, the followers of with the appearance of a prophet or mani-

Bah'u'llih are confident that their personal festation of God, through whom the spirits

limitations can be transformed by an inflow of men are revivified and reborn. The rise

of spiritual reinforcement from the higher of faith in God produces a religious com-

world. It is for the privilege of access to munity, whose power of enthusiasm and

the source of reality that they forego reli- devotion releases the creative elements of a

ance upon the darkened self within and the new and higher civilization. This civiliza-

unbelieving society without. tion comes to its fruitful autumn in culture

The religious education of Bahl'is revolution and mental achievement, to give way even-

tionizes their inherited attitude toward their tually to a barren winter of

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

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

"The Most beloved of all things in My sight is Justice; turn not away therefrom
 if thou
 desirest Me, and neglect it not that thou mayest confide in Me." - Báb 'u
 ' - ~ ~ k .

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

administrative

action. It confirms the substance of faith and in this capacity

not merely as source of individual development but as a definitely ordered relationship

exerted by factional to the community. Those who inspect the Bahá'í Cause superficially may deny its

April 21 of each claim to be a religion for the reason that it

adult suerage an lacks most of the visible marks by which members called

religions are recognized. But in place of body, with

ritual or other formal worship it contains matters, has sole

a social principle linking people to a community, the loyal observance of which

community with makes spiritual faith coterminous with life

Its capacity itself. The Bahá'ís, having no professional certain

clergy, forbidden ever to have a clergy, understand that religion, in this age, communities unite

sists in an "attitude toward God reflected annually accord-

in life." They are therefore conscious of no proportionate representation in the formation of

a National actions.

country or The inherent nature of the community

National created by Bahá'u'lláh has great significance

composed of at this time, when the relative values of

national democracy, of constitutional monarchy, of jurisdiction

aristocracy and of communism are every-

of more than

body feels itself a trustee,

ity stands above the plane of

is free of that pressure

groups.

The local community on

year elects by universal

administrative body of nine

the Spiritual Assembly. This

reference to all Bahá'í

power of decision. It

tive conscience of the

respect to Bahá'í activities.

and power are supreme within

definite limitations.

The various local

through delegates elected

ing to the principle of

sentation in the formation of

Spiritual Assembly for their

natural geographical area. This

Spiritual Assembly, likewise

nine members, administers all

Bahá'í affairs and may assume

of any local matter felt to be

where in dispute. local importance. Spiritual
 Assemblies,
 Of the Bahb'i community it may be de- local and national, combine an
 executive, a
 clared definitely that its character does not legislative and a judicial
 function, all within
 reflect the communal theory. The rights of the limits set by the Bahb'i
 teachings. They
 the individual are fully safeguarded and the have no resemblance to
 religious bodies
 fundamental distinctions of personal en- which can adopt articles of
 faith and regu-
 dowment natural among all people are fully Late thc processes of belief
 and worship.
 preserved. Individual rights, however, are They are primarily responsible
 for the
 interpreted in the light of the supreme maintenance of unity within
 the Bahi'i

AIMS A N D PURPOSES OF T H E BAHA'I FAITH 7

community and for the release of its col- This Nineteen Day Feast is
 conducted
 lective power in service to the Cause. simply and informally under a
 program
 Membership in the Bahi'i community is divided into three parts. The
 first part
 granted, on personal declaration of faith, to consists in the reading of
 passages from
 adult men and women. writings of Bahl'u'llih, the
 BPb and
 Nine National Spiritual Assemblies have 'Ahdu'l-Ball&-a devotional
 meeting. Next
 come into existence since the passing of follows general discussion of
 Bahi'i activi-
 'Ahdu'l-Bah6 in 1921. Each National ties-the business meeting of
 the local
 Spiritual Assembly will, in future, consti- community. After the
 consultation, the
 tute a n electoral body in the formation of community breaks bread together
 and enjoys
 an International Spiritual Asseinbly, a con- fellowship.
 summation which will perfect the adminis- The experience which
 Bahi'is receive
 trative order of the Faith and create, for through participation in their
 spiritual
 the first time in history, an international world order is unique and

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

4. THE SPIRIT OF THE NEW DAY

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

Bahí's gospel

English, but the present generation of believers have the supreme privilege of possessing the fundamental teachings of Bahá'u'lláh, together with the interpretation and historically lucid commentary of 'Abdu'l-Bahí, and more recently the exposition made by Shoghi Effendi of the teachings concerning that his approach to the world order which Bahá'u'lláh came to establish. Of special significance to Bahá'is of Europe and America is the fact that, unlike Christianity, the Cause of Bahá'u'lláh rests upon the prophet's own words and not believers are:

upon a necessarily incomplete rendering of "The Kitáb-i-Íqán (Book of Certitude),

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in which Bahá'u'lláh revealed the oneness of the prophets and the identical foundation of all true religions, the law of cycles according to which the prophet returns at intervals of approximately one thousand years, and the nature of faith; "Hidden Words," the essence of truths revealed by prophets in the past; prayers to quicken the soul's life and draw individuals and groups nearer to God; "Tablets of Bahá'u'lláh" (Tarhiz, The Tablet of the World, Kalidinal Tablets, especially Committee for a Durable Peace, Holland, in 1919, and the to the late Dr. Forester of Will and Testament left by has special significance, in for the future development of administrative institutions ianship. To these writings is now book entitled "Bahá'í

Administration,"

in it, Tajalli-*it*, *Bi* & *rlt*, *I* & *riqit*), which consisting of the general letters written by Shoghi Effendi as Guardian of the Cause

establish social and spiritual principles for the new era; "Three Tablets of Bahi'u'llih" since the Master's death in 1921, which explain the details of the administrative order of the Cause, and his letters on World Order, which make clear the social principles imbedded in the Testament of Bahi'u'llih, and His message to the Christians; "Epistle to the Son of the Wolf," addressed to the son of a prominent Persian who had been a most ruthless oppressor of the believers, a Tablet Revelation, a vivid eye-witness account of the episodes which Bahi'u'llih had revealed in earlier works; "Gleanings from the Writings of Bahi'u'llih." on May 23, 1844. "The Traveller's Narrative," translated from a manuscript given by 'Abdu'l-Bah to the late Prof. Edward G. Browne of Cambridge University, is the only other historical record considered authentic from the Bahi'i point of view.

Peace, constitute a chapter in the compilation entitled "Bah'i Scriptures." "religious literature" has come to represent a wide diversity of subject matter, ranging from cosmic philosophy to the psychology

with the lives of the prophets, the interpretation of Bible prophecies, the nature of plumbd by tele- man, the true principle of evolution and efforts to discipline other philosophic subjects; "Mysterious disordered human Forces of Civilization," a work addressed to attempt to sum- the people of frhn about forty years ago t o would indicate show them the way to sound progress and making the true civilization; "Tablets of 'Abdu'l-Bahi," possession of a three volumes of excerpts from letters touching the needs written to individual believers and Bahi'i point. The communities, which illumine a vast range not lead to of subjects; "Promulgation of Universal for the solu- Peace," in two volumes, from stenographic for the develop- records of the public addresses delivered by Rather should the Master to audiences in Canada and the which illumines United States during the year 1912; "The rays, or to Wisdom of 'Abdu'l-Bahh," a similar record gives life to of His addresses in Paris; " 'Abdu'l-Bah6 in first chiefly notes London"; and reprints of a number of indi- confirm his own

of personal experience, from understand the universe scope and microscope t o the passions and desires of hearts, it is clear that any marize the Baha'i teachings the limitations of the person summary rather than offer body of sacred literature of man and society at every study of Bahl'i writings does any simplified program either tion of social problems or ment of human personality. it be likened to a clear light whatever is brought under its spiritual nourishment which the spirit. The believer at the passages which seem to

AIMS AND PURPOSES

O F T H E B A H A ' f

FAITH

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personal beliefs or treat of subjects closc to st be a Mediator be- his own previous training. This natural but this is none other nevertheless unjustsable over-simplification which brings the of the nature of the Faith must gradually

can say that t h e ~ enus tween God and man, and than the Holy Spirit, created earth into

relation with the 'Un-
 subside and give way to a deeper realization
 divine reality. The
 that the teachings of Bahi'u'llah are as an
 likened to the sun and
 ocean, and all personal capacity is but the
 rays of the sun. As
 vessel that must be refilled again and again.
 the light and
 The sum and substance of the faith of
 earth, giving life
 Bahh's is not a doctrine, not an organiza-
 do the Manifesta-
 tion, but their acceptance of BahCu'llah as
 the Holy Spirit
 Manifestation of God. In this acceptance
 Realty to give light
 lies the mystery of a unity that is general,
 men."
 not particular, inclusive, not exclusive, and
 teachings of Bah6-
 limited in its gradual extension by no
 audiences in the West,
 boundaries drawn in the social world nor
 encountered the
 arbitrary limitations accepted by habits
 liberal religionist
 formed during generations lacking a true
 endorse such tenets,
 spiritual culture.
 all bring nothing
 What the believer learns reverently to be
 Christianity
 grateful for is a source of wisdom to which
 of spiritual truth.
 he may turn for continuous mental and
 has been touched
 moral development-a source of truth re-
 exemplified by
 vealing a universe in which man's life has
 desire for contro-
 valid purpose and assured realization. Hu-
 point out the vital
 man history begins to reflect the working of
 living faith and a
 a beneficent Providence; the sharp outlines
 doctrine. What religion

thinkable One,' the
 divine reality may be
 the Holy Spirit to the
 the rays of the sun bring
 warmth of the sun to the
 to all created things, so
 tions bring the power of
 from the divine Sun of
 and life to the souls of
 In expounding the
 'u'llah to public
 'Abdu'l-Bahh frequently
 attitude that, while the
 might well welcome and
 the BahPi teachings after
 new, since the principles of
 contain all the essentials
 The believer whose heart
 by the Faith so perfectly
 'Abdu'l-Bah6 feels no
 versy, but must needs
 difference between a
 passive formula or

of material sciences gradually fade out in	in its renewal brings is
first of all an energy	
the light of one fundamental science of life;	to translate belief into
life. This impulse,	
a profounder sociology, connected with the	received into the
profoundest depths of	
inner life, little by little displaces the super-	consciousness, requires no
startling "new-	
ficial economic and political beliefs which	ness" of concept or theory
t o be appreciated	
l i e waves dash high an instant only t o	as a gift from the divine
world. I t carries	
subside into the moveless volume of the	its own assurance as a
renewal of life itself;	
sea.	it is as a candle that has
been lighted, and in	
"The divine reality," 'Abdu'l-Bahh has	comparison with the miracle of
light the	
said, "is unthinkable, limitless, eternal, im-	discussion of religion as
a form of belief	
mortal and invisible. The world of creation	becomes secondary in
importance. Were	
is bound by natural law, finite and mortal.	the Bah6'i Faith no more
than a true re-	
The infinite reality cannot be said to ascend	vitalization of the
revealed truths of former	
or descend. I t is beyond the understanding	religions, it would by
that quickening	
of men, and cannot be described in terms	quality of inner life,
that returning to God,	
which apply t o the phenomenal sphere of	still assert itself as the
supreme fact of	
the created world. Man, then, is in extreme	human experience in this
age.	
need of the only power by which he is able	For religion returns
to earth in order to	
to receive help from the divine reality, that	re-establish a standard of
spiritual reality.	
power alone bringing him into contact with	I t restores the quality
of human existence,	
the source of all life.	its active powers, when
that reality has be-	
"An intermediary is needed to. bring two	come overlaid with sterile
rites and dogmas	
extremes into relation with each other.	which substitute empty
shadow for sub-	
Riches and poverty, plenty and need: with-	stance. In rhe person of

the Manifestation

out an intermediary there could be no relation between these pairs of opposites. So we gradually developed

imitations of religion through the centuries

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and summons humanity to the path of sacrifice and devotion. indirectly manifest in the

world today, failure which has

Revelation, moreover, is progressive as overtaken all efforts to organize the prin-

well as periodic. Christianity in its original principle of separation and competition, directly

essence not only relighted the candle of faith manifest in the power which has brought

which, in the years since Moses, had become together the followers of Bahí'u'lláh in East

extinguished-it amplified the teaching of and West. He has the assurance that the

Moses with a new dimension which history world's turmoil conceals from worldly

has seen exemplified in the spread of faith minds the blessings long foretold, now for-

from tribe to nations and peoples. Bahá- gotten, in the sayings which prophesied the

'u'lláh has given religion its world dimension, fulfilling the fundamental purpose of coming of the Kingdom of God. The Sacred Literature of

the Bahá'í Faith

every previous Revelation. His Faith stands conveys enlightenment. It inspires life. It

as the reality within Christianity, within frees the mind. It disciplines the heart.

Mahmadianism, within the religion of For believers, the Word is not a philosophy

Moses, the spirit of each, but expressed in to be learned, but the sustenance of

teachings which relate to all mankind. being throughout the span of mortal ex-

The Bahá'í Faith, viewed from within, is istence.

religion extended from the individual to "The Bahá'í Faith," Shoghi Effendi stated

embrace humanity. It is religion universalized; its teaching for the individual, official, "recognizes the

unity of God and of

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

relation to the degrees and orders of the day by day draws nearer a
 climax which
 visible universe; his true relation to God, strikes terror to the
 responsible student of
 to himself, to his fellow man, to mankind. current affairs. Humanity
 itself now seems
 The more he studies the Bahl'i teachings, to share the prison and exile
 which an unbe-
 the more he becomes imbued with the spirit lieving generation inflicted
 upon the Glory
 of unity, the more vividly he perceives the of God.

A I M S A N D P U R P O S E S O F T H E B A I - I A ' I

FAITH

11

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

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

The words of Bahi'u'llbh differ in the In the Bib's own written
 message He in-
 minds of believers from the words of phi- terpreted His mission to be
 the fulfilment
 losophers because they have been given of past religions and the
 heralding of a
 substance in the experience of life itself. world educator and unifier,
 one who was to
 The history of the Faith stands ever as a come to establish a new cycle.
 Most of the
 guide and commentary upon the meaning Bib's chosen disciples, and
 many thousands
 and influence of the written text. of followers, were publicly
 martyred in
 This history, unfolded contemporane- towns and villages throughout the
 country
 ously with the rise of science and technology in those years. The seed,
 however, had
 in the West, reasserts the providential been buried too deep in hearts
 to be ex-
 element of human existence as it was re- tirpated by any physical
 instrument of
 asserted by the spiritual consecration and oppression.

personal suffering of the prophets and dis- After the Bib's martyrdom,
 the weight
 ciples of former times. of official wrath fell upon
 Husayn-'Ali,
 The world of Islam one hundred years around whom the Bibis centered
 their
 ago lay in a darkness corresponding to the hopes. Husayn-'Ali was
 imprisoned in
 most degraded epoch of Europe's feudal age. Tihirin, exiled to Basra, from
 Basra
 Between the upper and nether millstones of sent to Constantinople under
 the jurisdiction
 an absolutist state and a materialistic tion of the Sulaym, exiled by
 the Turkish
 church, the people of Persia were ground to government to Adrianople, and
 at length
 a condition of extreme poverty and igno- imprisoned in the desolate
 barracks at
 rance. The pomp of the civil and religious 'Akkara.
 courts glittered above the general ruin like In 1863, while delayed
 outside of Basra-
 firebrand on a rotten log. did for the preparation of
 the caravan to
 In that world, however, a few devoted be dispatched to Constantinople,
 Husayn-
 souls stood firm in their conviction that 'Ali established His Cause
 among the Bibis
 the religion of Muhammad was to be purified who insisted upon sharing His
 exile. His
 fied by the rise of a spiritual hero whose declaration was the origin of
 the Báb's
 coming was assured in their interpretation Faith in which the Bib's Cause
 was fulfilled.
 of His gospel. filled. The Bibis who accepted
 Husayn-
 This remnant of the faithful one by one 'Ali as Bahá'u'lláh (the Glory of
 God)
 became conscious that in 'Ali-Muhammad, were fully conscious that His
 mission was
 since known to history as the Bib (the not a development of the Bibi
 movement
 "Gate"), their hopes had been realized, and but a new Cause for which the
 Bib had
 under the Bib's inspiration scattered them- sacrificed His life as the
 first of those who
 selves as His apostles to arouse the people recognized the manifestation
 or prophet of

and prepare them for the restoration of Islīm to its original integrity. Against the and imprisonment, Bah'u'llih expounded a gospel which church and state combined to extinguish a meaning of ancient fiery zeal which soon threatened to bring their structure of power to the ground. God and established as the foundation of human society the principle of the one-ness of mankind. This gospel came into being in the form of letters addressed to individual believers and to groups in

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response to questions, in books of religious laws and principles, and in communications transmitted to the kings and rulers with profound gratitude that 'Abdu'l-Bah' calling upon them to establish universal peace. in a will and testament had provided for the continuance and future development of

This sacred literature has an authoritative the Faith. This testament made clear the nature of the Spiritual commentary and interpretation in the text nature of the Spiritual Assemblies established in the text of 'Abdu'l-Bah's writings during the years Bahi'u'llah and inaugurated a new center for the widespread community of believers in the between Bah'u'llah's ascension in 1892 and of His grandson, Shoghi 'Abdu'l-Bah's departure in 1921, Bahi'- community of believers in the appointment of His grandson, Shoghi Bahi'u'llah having left a testament naming of His grandson, Shoghi Effendi, as Guardian of the Bahi'i Faith. 'Abdu'l-Bah (His eldest son) as the Interpreter of His Book and the Center of His During the fifteen years of general confederation since 1921, the Bahi'i Covenant. community

The imprisonment of the Bahl'i com. has carried forward the work of
 internal consolidation and
 munity at 'Akki ended at last in 1908, consolidation and
 administrative order and
 when the Young Turks party overthrew the has become conscious of its
 collective re-
 existing political regime. sponsibility for the promotion
 of the blessed
 For three years prior to the European gospel of BahPu'll6h. In addition
 to the
 War, 'Abdu'l-Bahi, then nearly seventy task of establishing the
 structure of local
 years of age, journeyed throughout Europe aud national Spiritual
 Assemblies, the be-
 and America, and broadcast in public lievers have translated Bahi'i
 literature into
 addresses and innumerable intimate gather- many languages, have sent
 teachers to all
 ings the new spirit of brotherhood and parts of the world, and have
 resumed con-
 world unity penetrating His very being as struction of the Bahi'i House
 of Worship
 the consecrated Servant of Bah6. The on the shore of Lake Michigan,
 near Chi-
 significance of 'Abdu'l-Bahl's commentary cago, the completion of which
 will be
 and explanation is that it makes mental and impressive evidence of the
 power of this
 moral connection with the thoughts and new Faith.
 social conditions of both East and West. In the general letters
 issued to the Bahi'i
 Dealing with matters of religious, philo- community by Shoghi Effendi in
 order to
 sophical, ethical and sociological nature, execute the provisions of
 'Abdu'l-Bah6's
 'Abdu'l-Bahl expounded all questions in the testament, believers have been
 given what
 light of His conviction of the oneness of they are confident is the most
 profound
 God and the providential character of and accurate analysis of the
 prevailing social
 human life in this age. disorder and its true remedy
 in the World
 The international Bahi'i community, Order of Bah;i'u'llih.
 SURVEY OF CURRENT BAHAI
 A C T I V I T I E S I N T H E E A S T
 AND WEST

INTERNATIONAL
BY HORACE
HOLLEY

THE true progress of the Bahb'i world no other measure of receptivity than their community in recent years has been in its prior religious environment could supply. understanding of Bahb'u'llih's Faith rather To be as the early Christians was the stand- than in numbers or social power. Without ard of faith they could not but adopt and this deepened insight into the nature of the seek t o apply. True, the concept "Bahl'i" Faith, indeed, any considerable advance in was not limited t o adherents of Christian the number of adherents might have raised descent. True, the new term applied problems an inexperienced and collectively equally to believers of Muhammad or unprepared body of believers would find Buddha as to Christians and Jews. The difficulty in bringing to a solution. values associated with the Faith, neverthe- The vital importance of this fact appears less, were inherently restricted to those when it is appreciated t o what a degree, at created for mankind in the Sermon on the least throughout the West, the early be- Mount. The difference between the mission Levers unconsciously and instinctively ac- of Christ and Bahi'u'llih they acknowl- cepted the Bahh'i Faith as the "return of edged, but instinctively held it to be limited Christ." Grasping the Teachings only from only by the fact that now the sacred doc- the aspect of their confirmation of the trine could at last be promulgated through- views entering into a long historical expec- out the earth and not confined to one area tation, the first generation of Bahi'is felt like the ancient empire of Rome. themselves living in a spiritual Kingdom A world in dire torment, even though it such as Jesus created for His followersa had prepared a great host t o accept the Kingdom of the heart and inmost spirit "return of Christ" and replace with the high raised high above the perturbations or con- challenge of the Sermon on the Mount a quests of an unbelieving world. The days social culture obviously unfit to deal

with
 of Christ, they felt, had been divinely the problems of a society fatally
 divided
 restored; whence their privilege and most and in decline, could not but have
 overrun
 sacred duty to live and serve according to and even repudiated the claim of a
 Faith
 the conditions surrounding the ancient whose application to social problems
 was as
 Apostles. simple and naïve as the outlook
 of the
 The fact that Bahá'u'lláh had not only Bahá'í community in the West long con-
 re-established the heavenly Kingdom of sidered it to be. That Faith, however,
 faith but had vastly extended the scope of serene and potent in its full
 reality and
 religion, the fact that His Teachings full- implication, has possessed the force
 neces-
 filled expectation not by simple repetition sary to re-educate the Bahá'ís
 themselves,
 of divine doctrine already revealed but by and moreover, to express its
 fundamental
 creating an entirely new dimension for character and aim so clearly and
 vigorously
 spiritual reality, was not clearly apprehended that the Bahá'í Teachings today
 constitute
 because the first believers of the West had the essence of statesmanship and
 sociology,
 T H E B A H A ' í W O R L D
 demonstrating their new and supreme mis- logical truth into a
 sociological equivalent,
 sion by creating a World Order even within or personal values into the
 principles of a
 the ruins of a civilization impotent to spiritual community. From
 ecstasy of re-
 survive. demption to grandeur of
 martyrdom, the
 I t has been in the successive general com- individual treads his own path
 acclaiming
 munications issued by its Guardian, Shoghi the omnipotence of God. But
 ten thousand
 Effendi, since early in 1929, that the whole inspired martyrs do not
 together constitute
 significance and integrity of Bahá'u'lláh's the elements of a ~ u b l i
 cpolicy capable of
 Revelation has been made apparent. The removing the causes of
 poverty or extirpat-
 unique virtue of these letters-in reality a ing the seeds of disastrous

war. Personal	
series of statements interpreting the Teach-	ecstasy, no matter how pure
and enduring	
ings in the light of the decadent world and	a light in the soul, is not
equivalent to the	
the condition of the world in the light of	function of statesmanship in
replacing with	
the Teachings-has been their power to	order the fundamental
disorder of a divided	
convey, not for the instruction or solace of	world.
individual seekers, but for the guidance of	Humanity throughout the
ages has been	
an international community, that spiritual	confused by the continuous
division yawn-	
truth given this age in measure greater than	ing between personal
spirituality and social	
could be poured forth by the Manifestation	necessity, with the result
that all expecta-	
at any prior epoch. The Message of Bahi'-	tion of the fulfilment of
truth has been	
u'l16h can now be apprehended in its	turned to another "higher3'
world or has	
fulness and majesty and by its own supernal	depicted an earthly
consummation as nai've	
light, not dimmed by reflection from minds	as the imagination of a
child. The interval	
historically limited, no matter how sincere	of time ever separating the
flower of faith	
and devoted the hearts they turned to Him.	from its perfect fruit has
darkened the vi-	
The faith of Bahi'is, thanks to this inter-	sion of innumerable generations
of loyal be-	
pretation and guidance, has been assimilated	lievers, making their
convictions irrational	
into an understanding no longer subject to	and socially ineffective,
and opening the	
challenge of world problem and inter-	door to constant compromise
with the pres-	
national condition unresponsive to that	sures exerted by the
movements of society	
lesser spiritual truth intended for the regeu-	as a whole. The distance
between spiritual	
eration of the individual alone.	reality and the organic
structure of civili-	
As an inner expelience, faith is ever com-	zation has been a wasteland
within which	
plete and perfect within itself, for the indi-	churches and states alike

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

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

The effect of the Guardian's successive in future, but statements has been to supply the Bahi'i to their present community with an impregnable foun- dations, and prerog- atives at the very time that the world is most recognition of the grievously shaken and its truths and insti- tutions made a source of bitter disillusion systems of the to discerning men. As Shoghi Effendi's in- Religion of an inde- sight has renewed and developed the con- And as the sciousness of the believers, it has become masses of the apparent to them that the world crisis, far its truth is from challenging their loyalty, confirms it the peoples with proofs and evidence so tangible that States of the not for long will the confirmation stand House of Justice hidden from the intelligence and groping power, and exer- spirit of a bewildered race. For as the na- the Bahh'i tions recoil under blows of a destiny they the duties, were not formed to encounter or even esti- incumbent upon the mate, the Bahi'i community grows ever ... more conscious of the Power by which its viewing the human weakness is sustained, and more the Cause, its aware that its collective experience has mys- increasing com- teriously been to trace the outline and pat- tern of the emerging world. diversity of its confusion that Nothing could so effectively disclose the	semblies be styled differently will be enabled also to add functions those powers, atives necessitated by the Faith of Bahh'u'llih, not the recognized religious world, but as the State pendent and Sovereign Power. Bahh'i Faith permeates the peoples of East and West, and embraced by the majority of of a number of the Sovereign world, will the Universal attain the plenitude of its cise, as the supreme organ of Commonwealth, all the rights, and responsibilities world's future superstate. "Who, I may ask, when international character of far-flung ramifications, the plexity of its affairs, the adherents, and the state of assails on every side the infant

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

be replaced in time by the Houses of Jus- after Him, have, unlike the
 Dispensations
 tice, and are to all intents and purposes iden- of the past, clearly and
 specifically laid

CURRENT BAHÁ'Í ACTIVITIES 17

down a set of Laws, established definite in- gaze, to however remote P
 region our survey
 stitutions, and provided for the essentials of may extend, is everywhere
 assailed by forces
 a Divine Economy. These are destined to it can neither explain nor
 control. . . .
 be a pattern for future society, a supreme "Might we not already
 discern, as we
 instrument for the establishment of the scan the political horizon,
 the alignment of
 Most Great Peace, and the one agency for those forces that are
 dividing afresh the
 the unification of the world, and the procla- continent of Europe into
 camps of potential
 mation of the reign of righteousness and combat-ants, determined upon
 a contest that
 justice upon the earth. . . . may mark, unlike the last
 war, the end of
 "Unlike the Dispensation of Christ, un- an epoch, a vast epoch, in the
 history of
 like the Dispensation of Muhammad, unlike human evolution? ...
 Might not the
 all the Dispensations of the past, the apos- bankruptcy of this present,
 this highly-
 tles of Bahá'u'lláh in every land, wherever vaunted materialistic
 civilization, in itself
 they labor and toil, have before them in clear away the choking weeds
 that now hin-
 clear, in unequivocal and emphatic lan- der the unfoldment and future
 efflorescence
 guage, all the laws, the regulations, the of God's struggling Faith?
 principles, the institutions, the guidance, "Humanity, whether viewed
 in the light
 they require for the prosecution of their of man's individual conduct
 or in the exist-
 .
 task. . . . Therein lies the distinguishing ing relationships between
 organized commu-
 feature of the Bahá'í Revelation. Therein nities and nations, has,
 alas, strayed too far
 lies the strength of the unity of the Faith, and suffered too great a

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

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

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

Law of

which he could promote the interests of his Babi'u'llih. Far from aiming at the sub-

government and people, 'if yo* strive, in version of the existing foundations of

your capacity as a citizen of the world, to society, it seeks to broaden its basis, to re-

assist in the eventual application of the mould its institutions in a manner conso-

principle of federalism underlying the gov- nant with the needs of an ever-changing

evnment of youy own comtry to the rela- world. I t can conflict with no legitimate

tionships now existing between the peoples allegiances, nor can it undermine essential

and nations of the world.' . . . loyalties. Its purpose is neither to stifle the

"Some form of a world Super-state must flame of a sane and intelligent patriotism in

needs be evolved, in whose favor all the na- men's hearts, nor to abolish the system of

tions of the world will have willingly ceded national autonomy so essential if the evils

every claim to make war, certain rights to of excessive centralization are to be avoided.

impose taxation and all rights to maintain I t does not ignore, nor does it attempt t o

armaments, except for purposes of maintain- suppress, the diversity of ethnical origins, of

ing internal order within their respective climate, of history, of language and tradi-

dominions. Such a state will have to in- tion, of thought and habit, that differentiate

clude within its orbit an International Ex- the peoples and nations of the world. I t

ecutive adequate to enforce supreme and un- calls for a wider loyalty, for a larger aspira-

challengeable authority on every recalcitrant tion than any that has animated the human

member of the commonwealth; a World race. ..

.

Parliament whose members shall be elected "The call of BahP'u'll6h is primarily

by the people in their respective countries directed against all forms of provincialism,

and whose election shall be confirmed by all insularities and prejudices.

.. . For

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

In the year 1912.

CURRENT	B A H A'í	ACTIVITIES	19
those essential relationships that must bind		in the eyes of	the one
true God, ~ h sland			
all the states and nations as members of one		wherein the splendors of	
His light shall be			
human family. . . .		unveiled, where the	
righteous will abide,			
"It represents the consummation of hu-		and the free assemble.' ..	
man evolution. . . .		"The Revelation, of	
which Bahi'u'116h is			
"That the forces of a world catastrophe		the source and center,	
abrogates none of the			
can alone precipitate such a new phase of		religions which have	
preceded it, nor does			
human thought is, alas, becoming increas-		it attempt, in the	
slightest degree, to distort			
ingly apparent. ... Nothing but a fiery		their features or to	

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

name of Bahi'u'llah feeds itself upon those	mankind. . . .
hidden springs of celestial strength which	"Those who have
recognized the Light of	
no force of human personality, whatever	God in this age claim no
finality for the	
its glamor, can replace; that its reliance is	Revelation with which they
stand identified,	
solely upon that mystic Source with which	nor arrogate to the Faith
they have em-	
no worldly advantage, be it wealth, fame or	braced powers and
attributes intrinsically	
learning, can compare; that it propagates	superior to, or essentially
different from,	
itself by ways mysteriously and utterly at	those which have
characterized any of the	
variance with the standards accepted by the	religious systems that
preceded it. ...	
.	
generality of mankind, will . . . become	"Who, contemplating the
helplessness, the	
increasingly manifest as it forges ahead	fears and miseries of
humanity in this day,	
towards fresh conquests in its struggle for	can any longer question the
necessity for	
the spiritual regeneration of mankind. . . .	a fresh revelation of the
power	
"Few ... are even dimly aware of the	of God's redemptive love and
guidance?	
preponderating role which the North Amer-	Who . . . can be so blind
icans to doubt that	
the continent is destined to play in the	the hour has at last struck
for the advent	
future orientation of their world-embracing	of a new Revelation, for a
re-statement of	
Cause. ... 'The continent of America,'	the Divine Purpose, and for
the consequent	
wrote 'Abdu'l-Bah in February, 1917, 'is,	revival of those spiritual
forces that have,	
= The ascension of 'Abdu'l-Bah, November 28,	
at fixed intervals, rehabilitated the fortunes	
1921.	of human society? Does not
the very	
20	
THE B A H A 'I	WORLD
operation of the world-unifying forces that	World Order destined to
embrace in the	
are at work in this age necessitate that He	fulfillment of time the whole of

mankind. ...

Who is the Bearer of the Message of God "Alone of all the
Revelations gone before
in this day should not only reatfirm that it this Faith has . . .
succeeded in raising
self-same exalted standard of individual con- a structure which the
bewildered followers
duct inculcated by the Prophets gone before of bankrupt and broken creeds
might well
Him, but embody in His appeal, to all approach and critically
examine, and seek,
governments and peoples, the essentials of ere it is too late, the
invulnerable security
that social code, that Divine Economy, of its world-embracing
shelter. . . .
which must guide humanity's concerted "To what else if not to
the power and
efforts in establishing that all-embracing majesty which this
Admiaistrative Order-
federation which is to signalize the ad- the rudiments of the future
all-enfolding
vent of the Kingdom of God on this Bah6'i Commonwealth-is
destined to
earth? . . . manifest, can these
utterances of Bahi'u'-
'I feel it incumbent to stress . . . the 116h allude: 'The world's
equilibrium bath
importance of an instruction which . . . been upset through the
vibrating influence
should be increasingly emphasized, irrespec- of this most great, this new
World Order.
tive of its application to the East or to the Mankind's ordered life bath
been revolu-
West. ... This principle is no other than fionized through the agency
of this unique,
that which involves the non-participation this wondrous Systemz--the
like of which
by the adherents of the Faith of BahV- mortal eyes have never
witnessed.' . . .
u'llih, whether in their individual capacities "The Bahi'i Commonwealth
of the
or collectively as local or national (Spir- future, of which this vast
Administrative
itual) Assemblies, in any form of activity Order is the sole framework,
is, both in
that might he interpreted, either directly theory and practice, not only
unique in the

or indirectly, as an interference in the entire history of political institutions, but
 political affairs of any particular govern- can find no parallel in the annals of any of
 ment. ... Such an attitude . . . indicates the world's recognized religious systems.
 the desire cherished by every true and loyal No form of democratic government; no
 follower of Bah'u'llih to serve, in an un- system of autocracy or of dictatorship,
 selfish, unostentatious and patriotic fashion, whether monarchical or republican; no in-
 the highest interests of the country to intermediary scheme of a purely aristocratic
 which he belongs, and in a way that would order; nor even any of the recognized types
 entail no departure from the high stand- of theocracy, whether it be the Hebrew
 ards of integrity and truthfulness associ- Commonwealth, or the various Christian
 ated with the teachings of his Faith." ecclesiastical organizations, or the Caliphate in
 -March 21, 1932.
 Isl6m-none of these
 "'May this American democracy: He can be identified or said to conform with
 Himself,l while in America, was heard to the Administrative Order which the master-
 remark, 'be the first nation to establish the hand of its perfect Architect has fash-
 foundation of bternational agreement. ioned. . .
 May it be the first nation to proclaim the "Let no one, while this System is still in
 .
 unity of mankind. . . May America be- its infancy, belittle its significance or mis-
 come the distributing center of spiritual represent its purpose. The bedrock on
 enlightenment and all the world receive this which this Administrative Order is founded
 heavenly blessing.'-April 21, 1933. is God's immutable Purpose for mankind in
 "This Administrative Order .. . will, this day. The Source from which it derives
 as its component parts, its organic institu- its inspiration is no one less than Bahl'-
 tions, begin to function with efficiency and u'116h Himself. . . . The

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

CURRENT B A H A ' ~ACTIVITIES 21

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

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

as a new re-
 of human society, though man, as an indi- ligion, the Faith of
 Bahi3u'l16h is now
 vidual, will, nay must indeed as a result of visibly succeeding in
 demonstrating its
 such a consummation, continue indefinitely claim and title to be
 regarded as a World
 to progress and develop. . . . Religion, destined to attain
 . . . the status
 "The successive Founders of all past Re- of a world-embracing
 Commonwealth,
 ligions Who . . . have shed, with ever- which would be at once the
 instrument and
 increasing intensity, the splendor of one the guardian of the Most
 Great Peace an-
 common Revelation at the various stages nounced by its Author. . .
 .
 which have marked the advance of mankind "The whole of mankind is
 groaning, is
 towards maturity may thus . . . be re- dying to be led to unity, and
 to terminate
 garded as preliminary Manifestations, antici- its age-long martyrdom. And
 yet it stub-
 -
 pating and paving the way for the advent
 22 T H E B A H A ' I W O R L D
 bornly refuses to embrace the light and than this developn~eotmade
 possible by be-
 acknowledge the sovereign authority of the lievers so separated not merely
 by distance
 one Power that can extricate it from its but by race, culture and
 historical experi-
 entanglements, and avert the woeful calam- ence. frdn, with its ancient
 memories of
 ity that threatens to engulf it. . . . a power and glory antedating
 the civiliza-
 "Unification of the whole of mankind is tion of Europe, and its complex
 spirit
 the hall-mark of the stage which human impregnated with the influence
 of successive
 society is now approaching. Unity of religions, stands in striking
 contrast to
 family, of tribe, of city-state, and nation Australia and New Zealand,
 lands still
 have been successively attempred and fully marked by the stage of the
 pioneer and in

established. World unity is the goal their social progress akin to
 the North
 towards which a harassed humanity is striving- America existing in the middle
 of the nine-
 ing. Nation-building has come to an end. tenth century. By faith,
 however, and the
 The anarchy inherent in state sovereignty supreme power of a Teaching
 shaped for
 is moving towards a climax. A world, humanity and not one race or
 country alone,
 growing to maturity, must abandon this the Bahi'is of these two
 diverse regions
 fetish, recognize the oneness and wholeness have entered upon a path of
 oneness which
 of human relationships, and establish once they tread in a unity of
 purpose and an
 for all the machinery that can best incar- intimacy of soul greater than
 that of mem-
 nate this fundamental of its life. bers of the same family whose
 physical bond
 " ' A new life,' Bahi'u'llah proclaims, 'is, has no true spiritual substance
 and rein-
 in this age, stirring within all the peoples' movement.
 of the earth; and yet none hath discovered The first Annual Convention
 of the
 its cause, or perceived its motive.' '0 ye Bahi'is of the world was held at Tihirah
 during
 children of men,' He thus addresses HIS eight days commencing April 26, 1934.
 As
 generation, 'the fundamental purpose and in North America, ninety-five
 delegates had
 making the Faith of God and His Religion been assigned proportionately to the
 national
 is to safeguard the interests and promote community, and of these eighty-one
 were
 .
 the progress of the human race. . . This is presented at the first session,
 eighty-four at
 the straight path, the fixed and immovable the later sessions. This event of
 vital im-
 portance.' " -March 11, 1936. portance is told in detail in
 the Report
 prepared by the National Spiritual Assembly
 FORMATION OF THE NATIONAL of it in and published as a
 supplement to
 SPIRITUAL ASSEMBLIES this Survey.
 From the point of view of the Bahi'i

The pillars of the Bahá'í world order are world community, it is significant to note the National Spiritual Assemblies, elected that both the National Assembly of Iran by delegates representing the local Bahá'í and that of Australia and New Zealand communities within the designated area of were formed and are functioning in strict jurisdiction. A National Spiritual Assembly conformity with the administrative principles cannot be constituted until the Faith has principles controlling the national Bahá'í institutions become sufficiently widespread and firmly institutions previously established in other rooted to provide support for the national lands. Their constitutional character and administrative body, whose effectiveness depends upon the existence of experienced those of America, Europe and other Bahá'í local Spiritual Assemblies. communities throughout the East, with the The present period has been notable in result that a believer can take residence in the formation of two more National any established national Bahá'í community Assemblies, one by the Bahá'ís of Iran, the and find his spiritual citizenship completely other by the Bahá'ís of Australia and New Zealand. Such differences as he would Zealand. It would be difficult to find evidence encounter in the realm of detail, even as the dence more convincingly testifying to the obvious distinctions of language and cultural universality of the Cause of Bahá'u'lláh cultural background, but fulfil the true spiritual unity by stressing that diversity It was a wonderful experience in cooperation on which true unity must be based. tive effort and a powerful means of spiritual attraction. A reporter from the Sydney On account of the vast Bahá'í population of Iran, the ninety-five delegates were 'Sun' attended the opening session and an outline of the Bahá'í elected proportionately by the believers Principles appeared in through twenty administrative divisions the next issue of that newspaper.

rather than through their separate local
was of historic
Bahá'í communities. It would be impos-
Cause in that it
sible, clearly, to assign ninety-five delegates
forming a National
to local communities numbering more than
southern conti-
five hundred. The principle underlying
another link in the
national Bahá'í elections, nevertheless, was
of the future
fully observed. A similar method of admin-
Justice.
istrative districts including hundreds of local
delegates were the
Bahá'í communities will have to have a de-
special meeting of wel-
veloped for America and other nations
happy time
when the number of their Spiritual Assem-
Sydney friends.
blies exceeds the number of the delegates
Adelaide delegates,
the believers collectively are to elect.
Melbourne and
The Bahá'í affairs of Iran had previously
received a
been directed and coordinated nationally by
welcome, so that be-
the former "Central Assembly" at Tihir.
feeling of
The first National Spiritual Assembly of the
fellowship was
Bahá'ís of Iran were: Valiyullah Khin
filled with an
Varqab, Su'au'llah Lahi in 'Alb'i, Dr. Yunis
privileged to take
sin Afrangih, Jinnab-i-Faiz-i-Mizin-
event.
darani, Amin-Amin, Ahmad Chin Yaz-
were:-
dini, 'Ali-Akbar Ghan Furjtan, 'Inbyatu-
M. Axford,
'116h Lahn Ahmadpur, and Mahmud Lhin
Miss Ethel A.
Bahá'í.

"This first Convention
importance to the Bahá'í
was for the purpose of
Spiritual Assembly for this
ment, and so becoming
chain for the establishment
International House of
"The New Zealand
first to arrive, and a
come was arranged at which a
was spent in contacting the
Later in the week the
and friends from both
Adelaide, arrived, and these
similar warm-hearted
fore the Convention opened a
true Bahá'í friendliness and
established, and all were
anticipatory joy in being
part in such a momentous
"The elected delegates
"New Zealand-Mrs. Emily
Miss Margaret B. Stevenson,
Blundell.

The first Annual Convention of the	"Adelaide-Mrs. Silver
Jackman, Miss	
Bahb'is of Australia and New Zealand was	Hilda Brooks, Mr. Robert
Brown.	
held at Sydney, May 11, 16, 17 and 18,	"Sydney-Mrs. Routh,
Mr. Hyde Dunn,	
1934. Details of this meeting, so signifi-	Mr. O. Whittaker."
cant in the unfoldment of the Bahh'i world	Significant as the
formation of a new	
order, are made available in reports issued	National Spiritual Assembly
is as evidence	
by the National Spiritual Assembly formed	of an active, vigorous and
widespread	
by that Convention.	Bahi'i community in its
land, its full im-	
"A little more than a decade after the	portance lies in the fact that
the institution	
landing in Sydney of those two indefaci-	of the National Assembly
itself is hut a step	
gable Bahi'i pioneers, Mr. and Mrs. Hyde	in the development of the
Bah6'i world	
Dunn, has seen the outward and visible	order. A National Spiritual
Assembly	
consummation of their labors in the forma-	stands not 3s an independent
body, nor a	
tion of a National Spiritual Assembly of	final authority in the realm
of collective	
the Bahl'is of the Commonwealth of Ans-	action, but as the pillar
upon which will	
tralia and the Dominion of New Zealand.	rest in future the dome of
the Bah6'i social	
This was the outstanding achievement of	structure-the
International House of	
the Cause in these southern lands in 1934,	Justice. A great part of the
necessary	
and itself bears witness to the sincerity,	foundation for that crowning
Bahi'i	
enthusiasm and faith of the believers.	achievement has already been
constructed.	
"Bahl'is from Adelaide, Melbourne, New	It rcmaines only for the new
National Spir-	
Zealand and other places met in Sydney	itual Assemblies to begin
functioning with	
where the first Bahb'i Convention was held.	effective power, and for the
Bah6'i com-	
THE B A H A 'i WORLD	

Inunities in Caucasus and Turkisthn to be Palestine Rranch of the
 American Assembly,
 enabled to initiate their own Annual Con- at the date of this writing,
 owns in both
 vention and form National Spiritual As- 'Akk6 and Haifa, approximately
 sixty
 semblies. The requisite capacity will then thousand square pics-one
 thousand, six
 have been acquired, and the proper condi- hundred square pics being
 equivalent t o
 tions realized, for the decisive final step nine hundred square meters.
 The holdings
 upon which the world's peace and even its thus represent some
 thirty-three thousand,
 very existence depends. seven hundred and fifty square
 meters.
 Soon after its incorporation in the Mixed
 INCORPORATION OF EXISTING Court of Egypt, the National
 Spiritual
 NATIONAL SPIRITUAL Assembly of that land acquired,
 through
 ASSEMBLIES donation from an Egyptian Baha'i, one
 faddau of land, equal to four thousand
 During the same period, also, the square meters.
 National Spiritual Assemblies of Egypt, and The incorporation of the
 National As-
 of India and Burma, found it possible to sembly of the Baha'is of Egypt
 must be
 effect legal incorporation and secure official regarded as far more than a
 legal achieve-
 state recognition for their national Baha'i ment. The first Assembly to
 secure civil
 constitution. Moreover, the National As- recognition and the status of
 an independ-
 semblies of Germany and 'Iriq took steps to ent religion in Islim, the
 National Spiritual
 adopt constitutions and by-laws identical Assembly has succeeded in this
 effort only
 with the Declaration of Trust under which after a long and ardent
 struggle. Within
 the National Spiritual Assembly of the a decade, the Bahh'is of Egypt
 have pro-
 BahCis of the United States and Canada gressed from a status
 officially regarded as
 has operated for some ten years. The text one of heresy in the eyes of
 Muhammad-
 of these constitutions, some of which are anism to that of spiritual

independence.

accompanied by the certificate issued to
appreciate, nor
them by the civil authorities, is reproduced
of progress this
in Part Two of the present work.
equivalent to the

Not less interesting is the fact that the
nineteenth

National Spiritual Assembly of the Bahi'is
of India and Burma has in addition formed
a Palestine Branch, duly incorporated and
registered, similar to that formed some
years ago by the American Assembly, thus
American

adding one more Bahh'i national community
purchase of land as
empowered to hold title to land at the world
Worship on Lake
center of the Faith.

1936, the

The amount of land transferred to the
in-

Palestine Branch of the American Assembly
during this period, adjacent to the Shrine
are now legally

of the Bib on Mount Carmel, has been very
National Spir-

considerable. Part was acquired by pur-
Bahh'is: the

chase from funds contributed directly for
House of Wor-

that purpose by believers, the balance con-
and the studio

sisting of individual holdings donated by
architect, the

their Bahh'i owners. In this connection it
Acre, Eliot,

is of interest to recall the fact that Ameri-
Conferences founded

can Bahl'is were advised by 'Abdu'l-Bah6
1894, con-

many years before Haifa possessed any
cottages, Fellowship

importance and before Palestine even had
Studio, with

been awakened from its slumber of ages to

The Westerner can not

scarcely imagine, the degree

evolution represents. It is

transition from the tenth to the

century in the West.

BAHA'I PROPERTY IN AMERICA

From 1909, the date when

Bahh'is made their first

the site of the House of

Michigan, near Chicago, to

amount of Bahh'i property greatly

creased.

Five separate properties

held for the benefit of the

itual Assembly of American

land and structure of the

ship, with caretaker's cottage

constructed by the Temple

late Louis J. Bourgeois; Green

Maine, the site of the

by the late Sarah J. Farmer in

sisting of an Inn, five

House and Arts and Crafts

several parcels of

land-including the im-
purchase lots on Mount Carmel! The
Salvat-totaling
CURRENT BAIHK'f ACTIVITIES 2f

several hundrcd acres; the house at Malden,
sacred and historic sires
Massachusetts, blessed by the time spent in
Founders of the Faith
it by 'Abdu'l-Bahi during His American
the heroism of
journey in 1912; the land and buildings de-
are likewise being
veloped by Roy C. Wilhelm at West Engle-
accordance with a
wood, New Jersey, chosen by 'Abdu'l-Bahb
under the advice of
as the place for the Unity Feast H e gave
assisted by his contribu-
the Baha'is of the New York Inetropolitan
two thousand tG-
district in June, 1912, and now used as the
Office of the National Assembly and the
progress has been made
meeting place of the local Bahi'i com-
the Haziratu'l-Quds.
munity; and the property at Geyserville,
in the capital city,
California, which Mr. and Mrs. John Bosch
for about seven years placed at the disposal
moreover, has been acquired
of the Summer School maintained by the
Alburz, northeast of
Bahi'is of the Pacific Coast.
construction of
Green Acre was transferred to Bahi'i
(House of
trustees by the Green Acre Fellowship
of irhn. The land
whicl~ beld title after Sarah J. Farmer's
not less than one
death. The Malden house was left to Shoghi
fifty-seven thou-
Effendi in the Will and Testament of the
is being extended
late Maria P. Wilson, and by Shoghi
order to provide

portant holding on Mount
Valious u ~ h r r
associated with the
in Iran, and hallowed by
Their early followers,
gradually acquired, in
definite plan adopted
the Guardian and
tion in the amount of
mins a year.
A t the same time,
in the construction of
or Bahl'i headquarters,
Tihrh. n.
A vast area,
on the slopes of Mount
Tihrin, for the eventual
the first Mabriqu'l-A&kir
Worship) by the Bahi'is
already acquired measures
million, two hundred and
sand square meters, but
by further purchases in

Effendi transferred to Bahá'í trustees. Both sufficient space for the erection of the accessory buildings, or the Wilhelm and Bosch properties were received as donations by their respective owners. MaGriqu'l-A&kir the House of Worship established by Bahí'u-'llbh. While values may not be readily established for all these holdings, the entire The Report of the National Spiritual Assembly of the Bahá'ís property held for the Bahí'í Faith in of Iran which follows this America can be estimated as amounting in the further progress of International review testifies to the land, and the activities worth to at least one million, one hundred and fifty thousand dollars. By far the the direction of national greater portion of this value has been created by the Bahá'ís during the decade reference may be made here to the formation of a National Bahí'í Archives, the dispatching of accredited teachers to 'Iraq as well as to many parts of Iran, the adoption of Bahá'í marriage certificates and also a Bahá'í certificate of The formation of a National Spiritual divorce, the dissemination of Bahá'í news Assembly by the believers of Iran made possible the undertaking of larger Bahí'í and the necessity of enterprises but at the same time this step widespread difficulties resulting from repressive measures seemed challenged by a new and violent adopted by the civil authorities. anti-Bahí'í attitude on the part of certain government departments. The weakening of the power of the Muslim clergy in Iran has Of intense interest to Bahá'ís of other nations has been the acquisition, by purchase, of a portion of the village of Ahriz, deepening of the basis of social ethics and

where the B i b was incarcerated. This necessary step of spiritual religion. A sacred and revered scene of one of the toward the eventual triumph of a World Faith, the decline of momentous episodes in the history of the Islhm as revealed re- Faith, the decline of Faith has thus come under the care and pro- ligious and ecclesiastical authority has at first resulted in a tention of the Cause. social environment hostile

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to the claims of divinc ~ r u ~ bThe . condi- holidays, orders will be issued for the closing tion, giving as it does an undue influence t o up of same, the National Spiritual Assem- secular forces, exposes the followers of a bly here with a view to preventing the occurrence of such an event living Faith to the increase of pressure and and pointing out to the authorities tension which invariably accompanes the concerned the impor- discrediting of traditional religion. In his tance which such an action would involve, deputed one of its members, letter on "The Unfoldment of World Civil- Dr. Youness Lhnh Afroukhteh to call on H ization" dated March 11, 1936, Shoghi . E. MirzP 'Ali Aghar Eh4n Hekmat, the Effendi thus describes that decline: acting "The collapse of the a i ' i h hierarchy, in Minister of Education with instructions a land which had for centuries been one of that he (Dr. Youness Lhnh) should explain fully the matter to the the impregnable strongholds of Muslim acting Minister. Dr. Youness K_hin, in the fanaticism, was the inevitable consequence course of the interview which he had with of that wave of secularization which, at a made it clear to him that as this official, the Tarbiyat powerful and conservative institutions in Schools formed part of private institutions of the Bahi'i community and both the European and American conti- as the teachers and pupils are nents. Though not the direct outcome of

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

of the Department of Education. At the same time those disabilities described in previous volumes of The Bahd'i World were maintained and in some ways extended and Education. The made more rigorous. The account given by the National Spiritual Assembly of frhn, in its Report already mentioned, may be amplified by the following excerpts from other communications. Minister for the third "As the Board of Education had formerly warned the Tarbiyat Schools officially that in case these schools are closed on unofficial proved of no avail

which he would have no take action for the closing by virtue of a notification issued from the Board of reason given by His was that the frinian Government recognized the Bahi'i minority religions. Dr. called on the acting time and took with him Mirzl Khan Foroutan, the Principal school, but all these visits

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since, while Dr. Youneqs 9 6 0 was insisting from going to these institutions. It was in his views and pointing out the importance for the Bahl'is to close their schools others, as some on these days and also explaining the fact children, were weep- that the school authorities, in celebrating from their their religious holidays, would in no way closing down disregard the ruling and regulations of the manner. On Board of Education, the acting Minister was sign-board reiterating his statement that the Bahi'is taken down. should not celebrate their religious holidays. The school authorities did not fail to notify Dr. Youness &in also requested that the the parents of non-Baha'i

students that as
 Board of Education give a more careful and the Tarhiyat schools were
 Bahi'i institu-
 sympathetic consideration to the matter be- tions which had celebrated
 Bah6'i holidays,
 fore taking an action in respect to two the Board of Education had
 ordered them to
 schools of good reputation with an enroll- be closed.
 ment of 1100 pupils. Dr. Youness Khin "After the closing of the
 schools the
 asked that the case be submitted to His National Spiritual Assembly
 instructed the
 Majesty for a decision. But the acting friends to abstain from
 sending their chil-
 Minister gave an unfavorable reply and dren to other local schools
 pending a de-
 reiterated his former statements adding that cision from the Guardian and
 obtaining of
 he would have no alternative but to close information as to the definite
 decision of
 the schools. the Government in respect of
 the schools in
 "On Thursday, Azer l l t h , 1313 (De- future. Most of the students are
 still wait-
 cember 6 , 1934) the schools were closed as ing a decision and have not
 applied for
 usual in commemoration of the martyrdom enrollment in other schools.
 Even most of
 of the Bib. On Saturday afternoon, Azer the non-Baha'is, whose
 children were study-
 17th, 1313 (December 8) the Chief of the ing in the Tarbiyat Schools,
 are most
 Police Station had, by direction of the Cen- patiently waiting for the
 re-opening of our
 tral Police Department, gone to the boys' schools and are regretting and
 at the same
 school and ordered the closing of the school time expressing their
 astonishment at this
 and sending away of the pupils. The Prin- unexpected event. I t is heard
 that some of
 cipal of the school had immediately carried the influential people in
 Tihrln have re-
 out the order. The Chief of the Police ferred to the Board of
 Education and have
 Station had not left the school building unofficially complained
 against the action.
 when another police officer came to the "Since it has become clear

to the National school to convey the same order. At that time an official communication was received from the Board of Education. After a short while the Chief of the Inspection Section of the Board of Education went to the school to announce the decision. At the same time a similar notification was given to the girls' school. therefore, the order issued for the closing "On the same day at 12 o'clock at night the Chief of the Police Station, accompanied by a policeman, went to the girls' school and to the Kindergarten and took down the sign-boards placed at the gates of these two institutions. On the following day, Sunday, Azer 18th (December 9, 1934) a policeman was placed in front of the girls' school and two policemen in front of the boys' school to prevent the students Secretariat. This

Assembly that the ill-wishers of the Baha'i Faith have made against the Baha'is before His Majesty accused them of being laws of the country and being the interests of the nation and of feelings towards their country

down of schools was based on the sanction of His Majesty which means Majesty has in fact taken such National Assembly, with a view to removing any misunderstanding and the truth, had recourse to the means:- "A long and detailed was sent to His Majesty of was handed to the Royal

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

"Information was received through a traveller stating Board of Education had closed school and that the Police had Baha'i meetings and gatherings.

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

destination by the Royal Secretariat, it considered the possibility of having further petitions handed to His Majesty through Chief of certain high personages. But most of these Spiritual As-personages offered their excuse to do this friends, Dr. favor on the grounds that His Majesty was meetings, both exceedingly angry with the Bahá'is. Among stopped and these personages, however, His Excellency declare his Jam, the Minister of the Interior, offered to police arrested hand the Assembly's petition to the s i b Haziratu'l-Quds prem- when a favorable occasion should arise. A written assurance comprehensive petition was, therefore, that no Bahá'í meetings should be held in drawn up and handed to His Excellency the Bahá'í Center. Jam for delivery to His Majesty. "On December 13th last the Chief of "The Directory Body of the Tarbiyat Police, accompanied by another official and a number of policemen and an Schools Committee, by direction of the from the Detectives, went to inspector the Vahdat-i-Bas_har schools for boys and the Board of Education regarding the clos- down the same by order from girls and closed Then the party proceeded to ing of the schools and sent it by the local Quds and ordered that nobody the capital. should visit post (since the letter would have been re- this plac. They also confiscated the Ha'iratu'l- ture and articles of the boys' fused if sent otherwise). schools and sent out the should visit districts in fr6n as follows:- gate-keeper of the Relics of the Bhab.

Hazratu'l-Quds from this building. Then a report saying that the police have closed the Hazratu'l-Quds and they took Mirza 'Abbas Lhan Mahmudi, forbidden all the meetings. The preachers are the Principal of the School, to the police, using abusive language on the Cause and arrested him there for three days with a fanatical class to rise inducing the view to frightening him and forcing him against the friends. "Similar news was received to deny his faith, but all without any avail. every corner of the country, from almost events had not taken place in On the following day Dr. Zulaym bin Bergis was lately heard that the but such some circular instructions t and Mirza Moussa Youssefian were taken branches both in the Tihri until the following day. They were both capital to prevent strictly to the police. The former was released and suspend all gatherings police had issued after a short while, but the latter was held prosecute and arrest o its various branches both in the until the following day. They were both capital to prevent strictly released on bail. Again another friend was and suspend all gatherings Bahá'í activities prosecute and arrest taken to the police and after using bad language against him and against the Cause, everybody who professes his faith openly and they released him. The Maarefat school also to dismiss from the Government service at Arin (a suburb of Kihin) was also who declares his faith any Bahá'í issue of these instructions closed. At present all Bahá'í institutions began to appear for the openly. Since the schools and the Hazratu'l-Quds, which all Bahá'í gatherings and are closed and suspended and the Bahá'í private and public, which the restrictions began to appear for the schools and the Hazratu'l-Quds, which the Hazratu'l-Quds and friends in Tihri: even some of the Character belongs to the Cause, have been locked up meetings, both pulled down by rain and snow should they

Training

remain locked up in their present state. Classes of children were suspended and those Any Bahi'i who may profess his faith friends who used to have meetings in their openly is liable to be arrested. For the last houses were forced to give written assurance that they would not hold any. Some of the friends were called to experienced such restrictions and difficulties. the police and One of the friends named Agha Muhammad warned that they should not declare their Forouzan was made to give a written faith openly, but as the friends had categorically refused to respond assurance that he will not receive any guests to the call and in his house. preferred to suffer all sorts of calamities "The pupils who were studying in the rather than to comply with the wishes of Bahi'i schools are left without any decision the officials, the matter was not taken up and are having their time wasted since they any further. will not be admitted in Muhammadan "Then some of the local papers and schools unless they renounce their faith, a magazines in Tihirin, taking advantage of the occasion, began to write course which they will never adopt. articles attacking the Bahi'i schools and the Bahi'is. One of the local preachers, Hamadin saying that the Haziratu'l-Shariat Sanglaji, referring to the attack made in Quds has been closed and that gatherings some of the papers, had, in the course of and meetings have been forbidden. the speech he had delivered for the public, "The Spiritual Assembly in Saf6n-Abid utmost joy and gratitude at expressed his by His Imperial Majesty in (Aragh) have sent Aghai Noush Abadi, closing up the Baha'i schools which, in the opinion of the preacher, were prejudicial to the closed the Haziratu'l-Quds, confiscated the

o the good
 correspondence and archives of the Assem- morals of those Muhammadan
 students who
 bly and that they have even taken away the were studying in the Baha'i
 schools.
 tiles bearing Bahi'i inscriptions which were "According t o information
 received, the
 fixed up on the walls of the Hatiratu'l- schools of Tayyid and
 Mowhebat 111
 Quds hall. Hamadin have been closed by
 order of the
 "The Assembly in KirminGih have sent local Educational Department and
 the in-
 terventinn of the Police, who had driven women in Tih6n where they are caught
 away the pupils from the schools in a most manners and how to behave themselves
 in
 discourteous and harsh manner. society. Qualified Bah6'i
 teachers are man-
 "The question relating to the unveiling aging these meetings."
 of women is progressing most satisfactorily
 and rapidly in this country. The majority PROGRESS IN THE CONSTRUCTION
 of the female class both in the capital and O F T H E HOUSE O F WORSHIP
 in the provinces have discarded their veils I N AMERICA
 and joined the new movement.
 "Special Ineetlngs were arranged first by With the completion of the
 external
 Government departments and then by mer- decoration of the dome, reported in the
 chants, various guilds, municipal institu- previous volume, the Bah6'i House of
 Wor-
 tions, etc., where various classes of people ship on Lake Michigan assumed a
 new and
 were present with their wives without any more impressive, as well as more
 beautiful,
 veils. According t o the local press, a num- aspect. By the union of the
 architect's
 ber of Mullis and priests as well as some genius for design, with the builder's
 advance
 notaries public have attended these meetings in the use of plastic concrete, an
 effect has
 with their wives. Some of these Mullis been obtained which the professional en-
 have delivered speeches in support of the gineer and architect recognize as a
 great
 new movement and proving that the dis- forward step and the layman perceives as
 carding of the veil has no connectio~l an extraordinarily appealing development
 in
 whatsoever with religion. This is most architecture.
 strange and surprising especially when tak- The edifice is so situated

discarding of the veil, have considered that and insight acquired as result of

such in-

Bahá'í women should also join the move- tense concentration upon a tremendous
ment and discard their veils at once and task.

attend public meetings with their hus- NATIONAL ARCHIVES
bands.

"Special meetings are held by the Assem- The longing to collect,
publish and per-
bly for the friends both for Inen and perpetuate the Tablets of the Bahá'u'lláh
and

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'Abdu'l-Bahí, keenly felt by believers in all spiritual unity transcending
race, nation

countries since the early days of the Faith, and class. On the one hand,
the Bahá'ís are

came to definite organized expression among animated by the conviction
that the prob-

the Bahá'ís of North America more than lems of humanity can only be
solved by the

twenty years ago. A National Archives union and solidarity of
mankind in "one

was established to which all American be- Faith and one Order." On the
other hand,

believers were requested to send the Tablets the Bahá'ís are devoting their
lives and re-

they had received from the Master. Three sources to the upbuilding of a
universal

volumes of Tablets were soon made avail- civilization not compatible
with systems

able, and the contents of a fourth volume based upon war and strife.

are now ready for the press. In addition to This attitude is not to be
confused with

these Tablets, sacred Bahá'í relics and valu- that of the "conscientious
objector" whose

able historical material have likewise been individual outlook compels him
to reject, if

acquired and preserved. The Archives necessary, the function of
government for

Committee in America, indeed, has de- the sake of his conviction.
The Bahá'ís are

veloped its function to the point where a not retreating into a
subjective attitude,

special storage space and reference room will but rather seeking to learn
the divine art of

soon be needed. a unity and cooperation which

in itself rep-

Similar National Archives have been in- resents the highest goal of
social effort.

initiated in Egypt, Iran, Germany, America
 Effendi: "This
 and India. The next step in this important
 that which in-
 function of the administrative order will be
 by the adher-
 the formation of local Archives by the
 Bahi'd'llh, whether in
 various Spiritual Assemblies in cities and
 collectively as
 towns.
 in any form
 Not less than fourteen volumes of Tab-
 interpreted, either
 lets revealed by Bahd'u'llih and 'Abdu'l-
 interference in
 Bahi, compiled under the direction of
 particular gov-
 National Spiritual Assemblies, have been
 sent to the International Bahi'i Archives on
 associating them-
 Mt. Carmel.
 deed, with
 the political pursuits of their respective
 THE DIVINE POLITY
 govern-
 ments and the schemes and programs of
 The period of two years covered by The
 controversies
 Bahd'i Woi,lil, Vol. VI, has been character-
 take no side,
 ized by the establishment of two important
 identify themselves
 principles controlling the relation of the
 the best
 Bahl'i community to its social environ-
 Fellowship
 ment. In the words of 'Abdu'l-Bah6, the
 and foster.
 Bah6's follow a divine polity rather than
 unyielding
 the competitive, changing and fruitless pro-
 and unre-
 grams of a misguided world.
 Bahh'u'llAh, to
 The first of these principles is that
 bickerings in-

In the words of Shoghi
 principle is no other than
 volves the non-participation
 ents of the Faith of
 their individual capacities or
 local or National Assemblies,
 of activity that might be
 directly or indirectly, as an
 the political affairs of any
 ernment.
 "Let them refrain from
 selves, whether by word or by
 nations, with the policies of their
 parties and factions. In such
 they should assign no blame,
 further no design, and
 with no system prejudicial to
 interests of that world-wide
 which it is their aim to guard
 . . . Let them affirm their
 determination to stand, firmly
 servedly, for the way of
 avoid the entanglements and

Bahí'is in all countries refrain from individual as well as collective political activities. They accept no office dependent upon God's im- political influence, and take no part in the . . . clash of partisan movements and interests. whatever

Loyal to the enactments of their respective however advanced governments, the followers of Bahí'u'llih their desire stand apart from any activity or influence the principles which can in any way jeopardize their will, un-

separable from the pursuits of and to become worthy agencies Divine Polity which incarnates mutable Purpose for all men. .

"Let them proclaim that in country they reside, and their institutions, or profound to enforce the laws, and apply enunciated by BahCu'llih, they

CURRENT BAHA'i ACTIVITIES 33

hesitatingly, subordinate the operation of imposes upon such laws and the application of such principles to the requirements and legal enact- word or ments of their respective governments. . . . the position

"Though loyal to their respective govern- religion) ments, though profou~dly interested in recent years and anything that affects their security and and estab- welfare, though anxious to share in what- development, the ever promotes their best interests, the Faith neither be with which the followers of Bahí'u'llih anticipated in the years stand identified is one which they firmly 'Abdu'l-Bahb's pass- believe God has raised high above the signalized the storms, the divisions, and controversies of and to have the political arena. Their Faith they con-

izations that oppose it . . . every loyal upholder of the gation of refraining from any action that might prejudice (that is, that of an independent which our enemies have in of their own accord, lished. This historic beginings of which could recognized nor even immediately preceding ing, may be said to have Formative Period of our Faith paved the way for the

consolidation of its
ceive to be essentially non-political, supra- administrative order. As this
movement
national in character, rigidly non-partisan, gains momentum, as it receives
added im-
and entirely dissociated from nationalistic petus from the attitude and
future action
ambitions, pursuits, and purposes. Such a of the civil authorities in
frin, it will
Faith knows no division of class or of party inevitably manifest its
repercussions in the

.

. . firmly convinced that in a world of West and will rouse the
leaders of the
inter-dependent peoples and nations the Church and finally the civil
authorities to
advantage of the part is best to be reached challenge the claims and
eventually to
by the advantage of the whole, and that no recognize the independent
status of the
abiding benefit can be conferred upon the Religion of Bah6'u'llih. . . .
Though our
component parts if the general interests Cause unreservedly recognizes
the Divine
of the entity itself are ignored or neg- origin of all the religions
and upholds the
lected." spiritual truths which lie at
their very core

The second principle upholding the in- and are common to them all, its
institu-
tegrity of the Bahi'i Order is that which tions, whether administrative,
religious or
similarly sunders the tie which serves to humanitarian, must if their
distinctive
bind any believer to the religious sect or character is to be maintained
and recog-
church with which he might have previ- nized, be increasingly
divorced from the
ously been associated. The Bahi'i does not outworn creeds, the
meaningless cere-
retain formal membership in any creedal monials and man-made
institutions with
institution, since his faith compels him to which these religions are at
present iden-
live within a larger spiritual society than tified."
can exist outside the World Religion of On March 11 , 1936, the
Guardian re-

Bahá'u'lláh. Desiring to form part of a	ferred again to this
important subject.	
new and regenerated humanity able to per-	"The Faith of Bahí'u'lláh has
assimilated,	
ceive its fundamental oneness and forge	by virtue of its creative, its
regulative and	
bonds of enduring fellowship and coopera-	ennobling energies, the varied
nces, nation-	
tion, the Bahí'í has come to realize that	alities, creeds and classes
that have sought	
this intention is incompatible with a tradi-	its shadow, and have pledged
unswerving	
tional religious connection whose society is	fidelity to its cause. It has
changed the	
artificially restricted and whose develop-	hearts of its adherents, burned
away their	
ment has been intertwined with historical	prejudices, stilled their
passions, exalted	
controversies negating the real purpose of	their conceptions, ennobled
their motives,	
revealed religion.	coordinated their efforts, and
transformed	
The following words of Shoghi Effendi	their outlook. While preserving
their	
have defined the principle for the Bahí'í	patriotism and safeguarding
their lesser	
community: "The separation that has set	loyalties. it has made them
lovers of man-	
in between the institutions of the Bahí'í	kind, and the determined
upholders of its	
Faith and the Islamic ecclesiastical organ-	best and truest interests.
While maintain-	
ing intact their belief in the Divine origin	EXTENSION OF TEACHING
ACTIVI-	
of their respective religions, it has enabled	TIES IN EUROPE
them to visualize the underlying purpose	
of these religions, to discover their merits,	The powerful efforts of
Bahí'í communi-	
to recognize their sequence, their inter-	ties established in Europe
to promote the	
dependence, their wholeness and unity, and	Faith have been reinforced
by a number of	
to acknowledge the bond that vitally links	American believers who have
been resi-	
dent to itself. . . . Their Faith, Bahí'is	dent or traveling during
the past two	
firmly believe, is . . . undenominational.	years.

non-sectarian, and wholly divorced from the field may be every ecclesiastical system, whatever its form, origin, or activities." Miss Julia Gold- Like two mighty pillars, these policies uphold the Bahl'i community high -above Maxwell, the controversies by which every other Mrs. Louise society is being overwhelmed. They mark a definite turning point in the history of the International review Faith, inaugurating that new era of de- visited and velopment which the Guardian has termed Greece, Rumania, the Formative Period. For the individual Hungary, Latvia, believer they are a truly providential pro- Sweden, and tection against the impact of a decaying given her by civilization whose influences otherwise leading educators would betray all but the most determined r l d Order, the and spiritually evolved souls. As the tree National Spir- cannot resist the flame which sweeps describing her destructively through the forest, so the likewise been published human personality in such a conflagration of feeling as now rages upon earth cannot, effort to impress without protection, resist the myriad Bahl'u'll6h's World tongues of psychological fire d a r t ~ n gat him most influential and penetrating his shell of custom, to con- opinion, Miss Root sume the sacred spirit within. meet in personal Justification of the Divine Polity is not

Among these workers in cited Miss Martha L, Root, Bishop, Miss Marion Jack, man, Mrs. Jeanne Bolles, Miss Mrs. May Maxwell, Miss Mary Mrs. Sylvia Matteson, and Gregory. Since the previous was prepared, Miss Root has worked constantly in Jugoslavia, Austria, Lithuania, Finland, Norway, Iceland. Notable interviews royalty, statesmen and have been published in V o magazine of the American itual Assembly. Her article visit to Iceland has in the same magazine. Concentrating upon her the vital importance of Faith upon the minds of the and responsible leaders of has found i t possible t o audience with Dowager Queen

Marie of
 necessary, since current events in all parts Rumania, King Haakon of
 Norway, Prince
 of the world reveal the disastrous results Paul of Jugoslavia,
 President BeneS and Ex-
 incurred by confusing spiritual values with President Masaryk of
 Czechoslovakia, Prin-
 political policies, and religious aims with cess Olga of Jugoslavia,
 Princess Marina of
 movements which are essentially material- Greece, now Duchess of
 Kent, and Arch-
 istic behind their mask of slogan and phrase. duchess Anton. Other
 leaders similarly met
 I n the long perspective, the success with were Mme. Tsaldaris, wife
 of the Prime
 which the Bahi'is have understood, ac- Minister of Greece, Mr.
 Constantine
 cepted and acted upon these two principles Kotzias, Mayor of Athens,
 Mr. Stasys Lozo-
 would alone constitute a vast achievement, raitis, Lithuanian Minister
 of Foreign
 were they able t o serve the Faith at the time Affairs, Dr. Erling Eidem,
 Archbishop of
 in no other way. By such successive steps Sweden, in addition to
 educators in the
 is the World Order of Bah6'n'lllh emerging various countries she
 visited.
 as a new world, a world in which man may I n each case, Bahl'i
 literature in the
 be truly human-a world more and more national language was
 presented. The im-
 separated from the wilderness of civiliza- pressive record, moreover,
 includes the
 tion in which vast hordes of bewildered placing of Bahl'i articles
 in more than
 people see no outcome except struggle to one hundred magazines and
 daily papers
 the death. throughout northern and
 eastern Europe,

CURRENT B A H A ' ~ A C T I V I T I E S 3Y

besides radio addresses delivered in Praho, social evolution. Lidja
 Zamenhof spoke
 Oslo and Bergen. last, and as one inspired.
 While attending
 In earlier volumes of The Bahd'i World the Congress I found it possible t
 o publish

it has been made clear with what sheer press."

faith this Baha'i has, with slight material unfortunately, is

resources and no assistance from Bahh'i public lectures

finances, steadily ascended the steep hill of Balkan and

difficulty on her determined pilgrimage this period.

throughout the world.

number of new

While no one can estimate the direct or least

indirect results which will in future proceed from these interviews, radio addresses of Europe.

and widespread publicity, Miss Root's city Miss

achievement in arranging for new translation and publication of BahB'i literature Wovld, Vol. V,

stands above the level of conjecture. Thus, the formation of

"Bahi'u'llih and the New Era," by J. E. Spiritual Assembly in

Esslemont, has appeared in Rumanian and interested

Greek, with a Finnish translation on the whom the

press. Of pamphlets, five thousand copies numbers about

of "What is the Baha'i Movement?" were has visited

published in Rumanian, together with an than one occa-

equal number of "The Bahi'i Movement" assistance, the

in the same language, the translator being Assembly was

Archduchess Anton, the former Princess patient labors.

Ileana of Rumania. During Miss Root's has likewise,

visit t o Finland and Iceland, editions of

four Bahl'i articles in the

A detailed program,

not available of the many

which she delivered in the

Scandinavian countries during

I t can only be stated that a

study groups were formed, and at

introductory knowledge of the

God widely spread in new areas

Sofia, Bulgaria, in which

Marion Jack has resided since

Adrianople (see The Bahd'i

page 5 8 1) , has witnessed

the first local BahB'i

the Balkan States. The group of

students of the Teachings with

Assen~hly is now working

110 persons. While Miss Root

and worked in Sofia on more

sion, rendering invaluable

institution of the Spiritual

due t o Miss Jacks's ardent and

Belgrade, Jugoslavia,

through the efforts of Mrs.

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

after

of the need for the renewal of religion, I attendance at the Bahi'i
Summer School

summarized the Teachings on spiritual and held in Stuttgart. As a
consequence, the

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bclivvers of that land have shared thcir "Highly successful
meeting, Dccembcr

experiences and methods with American 30, 31, of the Union of Bahh'i
Students of

co-workers, and in turn learned more Europe, held in Paris.

directly the principles of the Administrative "Mrs. May Maxwell left
Brussels to attend

Order as developed through the American the Conference in Paris and
has returned

Bahi'i community. t o carry on the teaching work
in Brussels.

The American friends have also followed "During November Miss Mary
Maxwell

with admiration the accomplishments of visited 1T Bahi'i Centers in
Germany,

Miss Julia Goldman, Mrs. May Maxwell and speaking everywhere to the
Bahl'is and

Mrs. Sylvia Matteson in Europe. their friends.

While in Stockholm during 1935, Miss "Mrs. Jeanne Bolles and Miss
Bolles left

Goldman had an interview with the archae- London in December. In St.
Moritz they

ologist, Sven Hedin, who expressed his interested several persons in
the Cause.

intention of seeing the Bahi'i Temple on Now, upon advice from the
Guardian, they

the occasion of his next journey t o Chicago. have gone to Southern Germany,
and will

I n Geneva, Miss Goldman met a number of make Munchen their teaching
headquarters.

delegates attending the Institute of Intel- "Madame Paula Moudri,
well-known

lectual Cooperation. I n addition, this writer and peace worker,
celebrates her 75th

teacher published interviews in the Stock- birthday in Praha. The Bahgis
there are

holm press and held a large number of grateful for the completion of
her trans-

public meetings at Bahb'i Centers in lation of the iqdn into
Esperanto. Miss

England. Root spent some days in the city. She is Mrs. Matteson, experienced in press work, now in Budapest, and will go to Athens to assist the English friends in sending to carry forth the work which she has been many newspapers a descriptive article and doing for the past few years. photographs of the Temple at Wilmette, "The League of Nations Library has accepted the copies of World showing the completed dome unit, with the Order, filed them, and made them available result that the London Times and other journals published a Temple illustration for "Eugen Relgis has written a book entitled Cosmomitapolis, which the first time. Mrs. Matteson similarly presents fundamental concepts of the prepared Bahi'i material for papers in German 'revolutionary' and evolutionary movement In many. politics, The devoted services rendered by Mrs. economics and sociology. The only chapter Louise Erickson of Brooklyn, in promoting on Religion is given over to the Bahi'i Faith. The author is a the Faith both in Sweden and Denmark, French translation of his book Rumanian, but the by journeys to those lands, by providing ordered. may be for the publication of Swedish translations "At the recommendation of of Bahi'i literature, and by newspaper interviews, are mentioned with gratitude and Effendi, Friulein Edith Horn, member of appreciation. The Spiritual Assembly of the National Spiritual Assembly, and Mrs. Paris in 1935 took occasion to mention the Charles Bishop, made a tour of the Bahi'i Centers in Germany. The fact that a visitor reported having noted Committee through Frau Inter-Relations in a Swedish journal that the King of Denmark had accepted Bahi'i literature pre-planned the itinerary, and invited the friends to attend the sent by Mrs. Erickson. Articles reported meetings called for these two visitors. ing Mrs. Erickson's Bahi'i activities ap-

peared in "Upsala Nya Tidning," "Ulri-
 Summer School
 cehamn's Tidning," "Afton Blader," and
 and Mrs. Bishop
 "Dajens Nyheter," from March to May,
 Znffenhausen, and Geis-
 193F. lingen. Besides these two
 guests, the friends
 From reports and bulletins received from were delighted with the presence
 in some
 European Assemblies the following facts of their gatherings of Mr. and
 Mrs. Max-
 are made available. well, and Miss Mary Maxwell of
 Montreal.

CURRENT BAH~ ' A f C T I V I T I E S 37

Fraulein Els Grossmann of Neckargemiind blies in England. The arrival
 of Mr. David
 was also a guest in Stuttgart during these Hofman was timely; and with the
 help of
 days. these friends, the Committee
 initiated a
 "Fraulein Horn and Mrs. Bishop met Teaching Bulletin in order t o
 draw the
 with the Bahh'is of Dresden at the Nine- isolated Bahb'is into the
 National Com-
 teenth Day Feast on September 8th. I n munity life, more particularly,
 by treating
 Leipzig they had ample time for delibera- questions on the Administrative
 Order and
 tions with the friends. A special meeting circulating the Guardian's
 precious letters.
 was the reception given by Mrs. Bishop t o The response was immediate and
 gratifying
 the Bahh'is and their friends. A similar for the spirited replies also
 contained lecture
 invitation was given by Mrs. Bishop in engagements for Mr. and Mrs.
 Bishop's
 Berlin. The travelers were delighted with notional tour.
 the growth of the Cause in this city: in the "In London, the practice of
 featuring an
 last year the Community has doubled its outside speaker along universal
 lines, once
 membership. There are now a number of a month, was abandoned; and the
 program
 active workers t o reinforce the efforts so shared by Hasan Balyuzi
 Effendi, now ac-

long sustained by Herr Lehne. In Restock, claimed as a first-rate speaker, Mr. Hofman
 Frau Walcker, and in Warnemiinde Frau and Mrs. Bishop, resulted in increased
 Schwedler arranged beautiful meetings for attendance at meetings.
 Fireside meetings
 the friends. The Bahl'is of these centers were arranged by the Youth Group, and by
 on the North Sea are always eager to hear Mrs. Katharine Brown, and Lady Blomfield
 at first hand of the activities of the Cause respectively; besides, Mrs. Bishop met with
 in other centers. In Hamburg, on two Mrs. George's weekly study class for in-
 occasions, a large number of the friends tensive work on 'The Dispensation of
 rallied to hear the two speakers. Bahl'u'llhh.'
 "While Fraulein Horn went to Frank- "Hasan Balyuzi Effendi, Mr. Hofman,
 furt to meet with the friends there, Mrs. Miss Cansdale and their enthusiastic col-
 Bishop went to Heidelberg to address a leagues gave a splendid chapter of the Inter-
 fairly large study class, led by Dr. and Frau national Youth Rally, initiated in America,
 Grossmann at the Museum. In Weinheim but observed throughout the Bahi'i World
 an excellent meeting was held. on March 22nd.
 "On September 23rd, Fraulein Horn and "In April, Mr. and Mrs. Bishop went to
 Mrs. Bishop met again in Stuttgart, to share Devonshire. Lectures were given in Tor-
 with members of the National Spiritual quay at the Theosophical Society, before a
 Assembly their experiences in the teaching large audience at the Practical Psychology
 field. The special objects of the tour were Center; then at half a dozen friendly fire-
 as follows: the presentation by Fraulein sides the Faith was discussed with members
 Horn of the notes which she gathered in of the Oxford Group, psychologists, Theos-
 conversations with the Guardian during her ophists and Anglicans.
 Ashburton held
 rememberable pilgrimage last May; the its first Bahi'i meeting at the home of a
 presentation by Mrs. Bishop of fundamental resident Bahi'i. Mr. Mark Tobey

had been
 principles of the Administrative Order of ploughing four years for
 contacts at Dart-
 the Bahi'i Community, more particularly, ington Hall, where he teaches
 painting.
 the Guardianship according to the Will and He presented Mrs. Bishop and
 her lecture
 Testament of 'Abdu'l-Bahl, the dependence before a goodly number in his
 studio. An
 of the centers upon their National Spiritual American-Norwegian home was
 then offered
 Assembly, and the creation of the Central for successive lectures with
 the result that
 Fund. before Mrs. Bishop's departure,
 the listeners
 "In February, 1936, the National Spir- volunteered to form a study class
 under
 itual Assembly invited Mr. and Mrs. Charles Mrs. Tobey's direction. Good
 news has just
 Bishop to work with the Teaching Com- come that interest is
 sustained; sixteen are
 mittee in the new and general activity faithful through the summer
 holiday season,
 designed to increase the number of Assem- while the autumn is promising,
 indeed.

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"New members are recorded in the vari- ing the example of the S. A. of
 the Rahi'is
 ous Assemblies. London has also gained; of New York, our S. A. adopted a
 charter
 but the friends feel keenly the departure of and is thus the first local S.
 A. of our two
 Miss Goldman and Mr. F. St. George Spend- countries to be incorporated.
 love, who is ever to be identified with the "Also in Warnncziinde the
 friends formed
 pioneer work which brought conscious a Spiritual Assembly. As a rule
 meetings
 practice of the high technique of Bah6'i take place every week.
 Administrative procedure. "In their bulletin 'Vienna
 Bahi'i News'
 "The friends in Berlin formed this year the community Vienna reports weekly
 lec-
 a Spiritual Assembly. In addition to the tures. Unity Feasts take place
 regularly
 Bah6'i Feasts there are devotional and in- in the homes of the friends.
 structive meetings each first and third "After the Summer-Week at

Esslingen,
Wednesday, the other Wednesday evenings 1935, the following foreign
participants
being reserved for the work of the Spiritual visited the German Communities
and
Assembly. Groups: Miss Julia
Goldman-Boston
"The group Dresden held 40 Bahb'i (U. S. A.) with Mrs. Ruhangiz
Bolles-
evenings in the course of the past year. Washington (Conn., U. S. A.),
Mrs. Helen
"The community Esslitzgen reports regu- Bishop-Geneva, accompanied by
Miss
lar public meetings and Unity Feasts. Edith Horn-Frankfort
a.M., Mr. and
"In Frankfurt-an-Main friends and in- Mrs. Maxwell and Miss Mary Maxwell-
quirers come often together for a study of Montreal, Canada, as well as
Miss Bolles-
the teachings. Washington, Conn., Mr.
Ezzatollah Zabih
"The group in Goeppingen-Geislinga -Tihrin, frbn, and Mr.
Spendlove--
has been quite active, though handicapped London.
by a loss of four friends through change of "Mrs. Bolles reported on her
journey
residence. which, from September 4-16,
1931, took
"Hamburg held regular weekly meetings her to Nuremberg, Dresden, Berlin,
Frank-
for study and training of speakers. Also furt a.M., Heidelberg N e ~ k a
r ~ e m i i n dand
,
the Unity Feasts were held regularly at the Karlsruhe: 'Miss Julia Goldman
and I
friends' homes. arrived in Nuremberg on
September 4. I n
"In Heidelberg new interest has been the evening we were called upon by
Mr.
aroused through a series of well-frequented and Mrs. Lorey of Fuerth near
Nuremberg
semi-public lectures, as well as through and discussed with them till
late many
some discussion-meetings and courses of problems of the sacred Cause.
Though i t is
introduction. very difficult for the friends
to arouse
"In Heilbronn study-classes were ar- interest for the Cause in their

locality they
 ranged, offering a systematic introduction never tire in their efforts to
 work for the
 into the Bahi'i Teachings. movement. Friday, September 1,
 we went to
 "The BahPi Community Karlsruhe has D r e s d a where, in Mr. and Mrs.
 Koehler's
 meetings every Thursday. Especially well home, there was a gathering of
 eight
 attended are the Unity Feasts which take friends. After the meeting many
 questions
 place alternately in Karlsruhe and Rueppnrr. were put and followed by a
 discussion.
 "In Leifizig the friends gather every Mrs. Hentschel, one of the friends
 in Dres-
 Friday and at the Unity Feasts. den, invited us for dinner next
 day, where
 "The group in Riistock continued its we met her sons and daughters.
 There
 Lecture-Meetings and Unity Feasts and the we had also a vivid and
 interesting discus-
 study of 'The Dawn-Breakers.' sion on the Faith. Saturday
 afternoon we
 "The report of the community Stnttgart left Dresden and at night arrived
 in Berlin.
 showed vivid activity: general meetings, Unfortunately, we missed the
 BahPi meet-
 Unity and other Feasts, Reading and Study ing through a misunderstanding,
 Mr.
 Evenings, and the special celebrations and Lehne gave us the address of a
 Berlin friend,
 meetings o n the occasion of the 13th t o whom we wrote instantly.
 The next
 National Convention. This April, follow- morning she came to our hotel,
 and by the
 THE BAHA 'f WORLD
 evening brought together twelve f r i e n d s and invited the friends to the
 meetings
 a great achievement considering the long arranged for these two
 visitors. After the
 distances in Berlin and the fact that these conclusion of the Summer-Week
 at Esslin-
 friends could not be reached by telephone. gen, Miss Horn and Mrs. Bishop
 visited
 This evening became one of our most im- Stuttgart, Zuffenhausen and
 Geislingn.

pressive meetings. Tuesday afternoon we
 Bahb'i
 went to Frankfurt a.M., where, at mid-
 Feast. In
 night, Miss Freimueller met us at the
 time for discus-
 sation and conducted us to our hotel. She
 Bishop gave a
 gave us all of her time next day. At the
 Bahi'is and her
 meeting next evening several gentlemen
 Bishop gave
 were present who were mainly interested in
 The travelers
 the solution of the economic problem from
 the expansion
 the Bahb'i point of view. The requested
 during the last
 theme was: History and tenets of the Bahb'i
 its n u n -
 Faith. Many questions were asked. We
 meetings
 hope that through the devoted efforts of
 Mrs. Schwed-
 Miss Freimueller, with the aid of Miss Horn
 Bahb'is
 and others and God's assistance a solid
 anxious to hear
 group will soon be created. Thursday we
 Bahl'i activities
 proceeded to Neckargemünd. Mrs. Gross-
 number of friends
 mann met us in Heidelberg and took us to
 order to
 her beautifully situated home. In the eve-
 Miss Horn
 ning we were expected in Heidelberg by
 proceeded
 some twenty-eight friends and inquirers;
 Museum, she
 upon their request we spoke about our
 In Weinbeinz
 Bah6'i work and experiences in other coun-
 meeting. Unfor-
 tunately. There we met again many friends in
 meet the
 whose radiant faces we still beheld a reflec-

On September 8th they met the
 friends in Dresden at the Unity
 Leipzig they had sufficient
 sions with the friends. Mrs.
 special receptio~l to the
 friends (their friends). Mrs.
 a like invitation in Berlin.
 had the satisfaction to note
 of the Cause in this city:
 year the community had doubled
 hers. Mrs. Walcker arranged for
 of the friends in Rostock, and
 ler did so in Warnemiinde. The
 in these centers are always
 from a direct source of the
 in other centers. A large
 assembled twice in Hambnrg in
 hear the two speakers. Whilst
 went to Frankfsrt, Mrs. Bishop
 to Heidelberg where, at the
 addressed a large study-class.
 she enjoyed an excellent
 tunately it was impossible to
 friends in Karlsruhe during

these days. On
tion of the spirit of the Summer School. September 23rd Miss Horn and
Mrs. Bishop
The next day found us in Karlsruhe. We joined again in Stuttgart in
order to report
were glad to see Mrs. Branns at the station; on their trip to the N. S. A.
she made her house our home. The same "After our friend Zabib from
Berlin had
night Mrs. Brauns had gathered about thirty spent some length of time in
Stuttgart, he
believers and inquirers in her house and once visited, in August and
September, the cities
more we were requested to speak on: Bahl'i of Karlsruhe, Heppenheim,
Neckargenzheim,
experiences, the development of the Move- Heidelberg and Frankfurt. His
addresses
ment and its practical influence in our found vivid interest and left a
permanent
everyday life. Everywhere on our journey impression.
did we meet with sincere welcome, true "To celebrate the birthday
of Bahi'n'116h,
hospitality and kind cooperation which the community of Stuttgart had
joined
everywhere created the spirit of unity. On with the friends of the
vicinity and
our train rides from city to city we gave numerous guests, altogether
some 230 per-
the Message to many. A number of them sons, for an impressive meeting
at the
to whom we gave literature showed great Gustav Siegle House. Mrs. Alice
Schwarz
interest. and Dr. Engen Schmidt addressed
the audi-
"Mrs. Bishop reports on her trip which ence. The evening was rounded out
by a
she undertook together with Miss Horn: musical program, and concluded
with a
Upon recommendation of the Guardian, prayer and the singing of a
hymn by all.
Miss Edith Horn, member of the N. S. A., This day, as well as the
Elte-Day of
and Mrs. Charles Bishop took a journey 'Abdu'l-Bahh, were commemorated
in a
through the Bahb'i centers in Germany. dignified way with readings
from the testa-
The Contacts Committee made the itinerary ments of Bahb'u'116h and
'Abdu'l-Bah6 and

the 'Bahl'i Dispensation' and musical re-
community in

citals by the friends in Riistock.

the Dresden friends

"The Bah6'i group Heidelberg had issued
frequented

a special invitation for a meeting on No-
evenings to the

vember 17th which was designed to create
common meeting

a closer bond between the group in Heidel-
in Berlin she

berg and the other friends in Southern
subject 'Faith,'

Germany. Among the numerous visitors
BahPi home

were friends from Esslingen, Frankfurt
with their guests.

a.M., Heilbronn, Heppenheim, Karlsruhe
and Warne-

and Stuttgart. Mrs. A. Schwarz-Stmt-
several meetings

gart-spoke on 'The Day of God' and Miss
strengthening the

~ o r i - ~ r a n k f u r t a.M.-told of her trip
o Hamhurg, she

to Haifa.

Schwerin circle and

"Our German Bah6'i work received a
her stay

valuable contribution through the travels
there had

of Mr. and Mrs. Fozdar from Bombay
public meetings.

(India), Mr. and Mrs. Bishop from Geneva,
their return trip

and Mrs. Sylvia Matteson from Chicago
Heppenheim, Wein-

(U. S. A.), who came to Germany upon
and Karls-

the special request of the Guardian in order
efforts everywhere. The

to visit the friends in the different com-
guests from Geneva

munities, and to talk to them. The Foz-

After a visit to the RnhB'i

Stuttgart, she addressed

on the 27th and 28th at a well

meeting. She devoted three

friends in Leipzig. At a

of the Quakers and Bahi'is

delivered an address on the

and a simple reception in a

united the Berlin friends

Her next stops were Rostock

miinde. At both places

took place, inspiring and

participants. Proceeding t

devoted an evening to

the friends in Luebeck. During

in Hamburg the community

several intimate and more

Mr. and Mrs. Bishop made

via Bremen, Frankfurt,

heim, Heidelberg, Heilbronn,

rube, exerting their

end of the trip saw our

again in Stuttgart,

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

Edith Horn

menced their German trip which lasted
Frankfurt
over a month and touched every place
Guardian's wish

which had a Bahá'í community or group.
centers from

The Guardian had given the special mission
great gift as a

to Mrs. Bishop to familiarize the friends
hearts of her audi-

with the ideas of the Bahá'í administration.
her spirit and the

T H E B A H A ' í W O R L D

charm of her personality make Helen Bishop
every spare hour

an outstanding figure in the Bahá'í Cause
and a most welcome guest at every gather-
outside of this

ing of friends.

visualize the

"We are glad to state that we have had
task of

quite a number of most welcome teachers
required and

visiting us, though most of them were not
view of the

able to stay long; among them were Miss
the priceless

Marion Jack, Mrs. Gregory, Mrs. Bolles,
Bahá'u'llih, by

Miss Julia Goldman, Mrs. Thomas Collins,
Effendi have

Mrs. May Maxwell, Mr. Spendlove, Mrs.
to those of the

Matteson, Mrs. Bechtold. Mrs. Hoagg,
able to read

formerly in charge of the Geneva office for
many years, until ill-health forced her to
surroundings (Ess-

take an extended vacation, stayed in Stuttgart-
etc.) first

gort for quite a while and was a frequent
established in Ger-

visitor at the meetings.
in Berlin,

who is now attached to the

Branch but carries out the

to visit the various German

time to time. Mrs. Bishop's

speaker illuminates the

ence; the earnestness of

are devoting their life and

to the service of the Cause.

"Nobody, for instance,

small circle of friends can

effort required to cope with the

translation that is constantly

that is so urgently needed in

fact that relatively so few of

books given to humanity by

'Abdu'l-Bahá and by Shoghi

so far been made accessible to

German friends who are not

them in English or French.

"While Stuttgart and

lingen, Goepplingen, Karlsruhe,

saw the Cause firmly

many, it can be claimed that

"Of the German teachers Dr. Herman11 Frankfurt a.M., Heidelberg, Leipzig, Ham- burg, Dresden, Rostock and Groasmann shares honors with Dr. Adelbert Warnemiinde the Cause has firmly taken Mihihschlegel and Dr. Eugen Schmidt as root and though the number of declared Bahb'is the most active speakers before large audi- is not so ences not only in Stuttgart but in many great as yet, there is no mistaking the fact that the Cause is spreading in big and small cities throughout Germany. Germany. In order t o give the somewhat These three friends have also taken over isolated north- ern districts all the the greater part of the work given out by assistance possible a special committee was formed the Teaching Committee in connection with at the Guard- ian's suggestion which the addresses delivered before the Esslingen includes a member of the N. S. A. and it is Summer School, although Frau Alice becoming quite evident that the Cause in Schwarz, Frau Schweizer and others have Northern Ger- many is thereby being given a also contributed to this work. new impetus.

"During the last few years several of the "Also the Vienna group remains very loyal and active; in 1934 Herr BahPis from f r i n studying or employed in Piillinger was a very Franz the Esslingen Summer School. Europe have attended the Summer School "The reports containing interested visitor at the Esslingen Summer School. and their highly spiritual talks have found a strong echo in the hearts of the German believers. Naimi, Morched Sadeh, Ezzatol- were printed the Esslingen Summer School were printed for 1933,* and those of 1934 lah Zabih are amongst these Bah6'is from and 1935 will be printed too and forwarded k i n , while Dr. Fozdar from Poolla and his wife Shirin renewed acquaintances with Effendi. t o Shoghi "The following German some of the friends who had visited them in Haifa: in 1934: Frau Bahi'is visited India some nine years ago. Kiistlin, Herr Karl Klitzing, Schweizer, Frl. Anna "In years of service t o the Cause in Ger-

Frau Inez and
 many Frau Alice Schwarz-Solivo stands out Herr Max Greeven; in 1935 :
 Frl. Edith
 as the oldest member, though a great num- Horn, Herr A. Nagel.
 ber of very devoted and active ladies could "The Teaching meeting,
 which took place
 be cited in the South as well as in the North in the Bahá'í Home at
 Esslingen from June
 of Germany. 8th to 10th, was an
 experiment in order to
 "The Meetings of the N. S. A. have been find the form and direction for
 future semi-
 held once a month as a rule; it is at these larger meetings on a larger
 scale. Saturday
 meetings that one obtains a glimpse of the night, Dr. Grossmann greeted
 the friends
 quiet, persistent and never-ending work and pointed out the special
 character of the
 that is being carried on behind the scenes gathering as a preparation for
 teaching-
 by the small army of faithful believers who
 -

>' Enritled "Lebensgestaltung."

CURRENT BAHÁ'Í ACTIVITIES 43

an activity s u p p l ~ r n ~ n t i n the
 g task of the difficulties when we try to understand the
 Bahá'í Summer-Weeks which are devoted Sacred Writings. A
 constant study of the
 t o a study of the teachings. H e emphasized writings and meditation
 on the texts will
 the twofold nature of the task which con- develop our
 understanding and capacity,
 fronts the Bahá'í teacher-and it is the but we must always be
 ready to revise our
 duty of every individual Bahá'í to teach conceptions: as our
 understanding can be
 and spread the teachings according t o his only relative and as our
 capacity should
 faculty and possibilities: first to be aflame always be in a state of
 development, we
 with the recognition of his sacred tasks in must never hold
 dogmatically on to our
 the service of the Cause of Bahá'rillah, t o conceptions if we are
 desirous of spiritual
 absorb its spirit and t o possess an unshake- development.
 able faith in the aiding power of our reli- "Then Dr. Grossmann

discussed what
gion, second to undergo a careful training.
been translated into
To this second task was devoted the work
distinguish be-
of the Teaching Meeting which, in short
Bahl'u'llih and 'Abdu'l-
theoretical introductions and in practical
their utterances taken
exercises which held the keen 2nd active
The writings of
interest of all participants, covered the most
'Abdu'l-Bahi are mostly in
important prerequisites for the training of
Letters. There are
the Bahi'i teacher. Then Dr. Eugen
recorded addresses and
Schmidt spoke on 'Spreading the Bahl'i
'Abdu'l-Bahi, of which those
Teachings.' This requires above all our
him, may, in a
whole-hearted and sustained efforts towards
his Tablets and Let-
a realization and application of the Bahi'i
reports of others, made
principles. Most important and essential
with 'Abdu'l-Bahb,
for the expansion of the Sacred Cause is our
must therefore he
spiritual attitude, our self-effacement and
The Bahl'i teacher
our way of living. The Bahi'i teacher must
o them or use them
always be prompted by an untiring effort
reservations. Then
to put his words into practice. Our words
survey of the con-
are like accepted drafts which some day are
arrangement of all
presented to us to be honored. The quali-
in the German lan-
ties which a Bahl'i teacher should possess
a lsuggestions about the
are enumerated in the Tablets to Bahb'i
reference index should
teachers and leaders, in which 'Abdu'l-Bahi
compile one for him-

Bahi'i Literature has
German so far. We mast
tween texts by
Bahh, and records of
down by other people.
Bahi'u'llih and
the form of Tablets and
also a number of
table talks of
examined and approved by
certain sense, rank with
ters. But notes or
after their conversation
are often unreliable and
considered unauthentic.
should avoid referring t
only with the necessary
Dr. Grossmann gave a
tents, purpose, and
Bah6'i books published
guage. The ~ r a c t i c
arrangement of a
cause every Bahi'i to

demands from the teacher above all purity, customary systems integrity, spirituality, and responsibility. looseleaf) has its advantages and drawbacks. "The two following days brought five themes and practical exercises. "The second theme 'Oratory' was discussed by Dr. Mihschlegel. An historical survey showed what can be accomplished with training in this art. The characteristic of the Greek orator was able to find the appropriate and most striking adaptability, that of the Roman his ing quotations when answering questions. clear, somewhat rigid but logical and I t is therefore necessary that everyone read convincing manner. The Bahi'i who is practicing and study the writings. I t is also recommended to read the Bible and the Qur'an as heed many things. One of the most important points is the important they are often referred to. At present only training of the memory. Dr. Mihschlegel then a fraction of Bahi'u'llah's and 'Abdu'l-dwelt on the technique of speaking, Bahi's writings have been translated or published, whilst translations can never claim mental attitude of the speaker, the necessity to inspire and lead his audience to action, etc. the original. Thus we are faced with many	self. Each of the three (book, card, and

44 THE B A H A ' I WORLD

"Then by way of practice Robert Schulteis gave a little speech on 'Faith, Knowledge and Inspiration.' Spiritual Assembly, tion, and reports of the	Day Feasts bear a special character. They are divided into prayer, readings and devotion, and the serving of refreshments
"In the third theme Dr. Schmidt gave which may be very simple and fundamental guiding lines regarding the inexpensive. The first part serves as common spiritual structure and arrangement of study classes.	

communion

The difference between a study class and a of the friends with God; in the second part

lecture consists in the participation of every every believer should share the work of the

individual. A study class has, therefore, community and the whole Cause.

The

the character of a colloquium. The fol- presentation of refreshments is

an outward

lowing points should be heeded for the ar- symbol of the spiritual bond

existing be-

rrangement of study classes: the number of tween the members of the

community.

participants should not be too large so that These words were followed by 2

Bahb'i

every one may take an active part in the Feast during which Miss Horn

reported on

discussion and may get acquainted with the her trip to Haifa.

others. Second, the themes should be well "The third day of the

Teaching Meeting

connected and follow in logical sequence. was devoted to the fifth and

last theme,

The evening may be opened by a short pres- 'Discussions.' Dr. Schmidt

spolce on its

entation of the theme and followed by a outward and Dr. Miuhlschlegel

on its in-

discussion into which all present should be ward requirements. It is of

extreme im-

drawn. The other method of working out portance that the leader know

his own

the theme by questions and answers, can limitations and avoid the

discussion of ques-

also be made very interesting. Our en- tions which he could not

answer satisfac-

thusiastic and convinced efforts for the torily. Courtesy and poise

should always

great Cause should be coupled with ade- be observed. The inquirer

should be treated

quate restraint; above all, personal attacks, as a friend and not as

opposition; his ques-

among the participants, should be avoided. tions should be met with an

understanding

If we want to spread our belief we must attitude. The religious

character of the dis-

first establish it firmly in ourselves. Then cussions should never be

forgotten. The

Dr. Schmidt spoke on 'God and Creation' audience often asks questions

of a political
in a manner designed for study classes, and character or plain political
questions. Here
the participants could recognize clearly the discussion leader should
point out that
what a difficult and responsible task it is his discourse is based on a
religious and not
to be the leader of such a study class. The on a political platform and
turn the dis-
essential prerequisite is a complete master- cussion to the religious
sphere. After his
ing of the subject and related themes. Only address, the leader should
endeavor to recon-
when these can be met should a Bahá'í cile diverging opinions and to
lead those
teacher undertake this task. In conclusion expressing them to a
recognition of the
and by way of confirming the aforesaid, Bahá'í standpoint. This was
followed by
'Abdu'l-Bahá's discourse on 'God and the a practical demonstration,
preceded by ad-
Creation' was read. dresses on the following
themes: 1) Unity,
"The fourth theme was devoted to the 2) Religion and Science, 3)
Religious
character of Bahá'í Feasts. Dr. Grossmann Cycles. For the first theme
leaders for
discussed several points regarding invita- the discussion were for 10
minutes: Bruno
tions, choice of locality, its decoration, Bauer, Fred Kohler, Mrs. Anna
Grossmann;
musical introductions, reading from the for the second, Mrs. Hede
Schubert, Alfred
Sacred Writings and short addresses. As Schweizer, and for the third,
Miss Liesel
the Bahá'í Faith knows no services in the Mueller and Mrs. Anna Schoch.
The audi-
traditional form of our churches, special ence would ask questions
which, at times,
attention should be given to the arrange- got the leader into hot water,
and his effort
ment of our Bahá'í Feasts, which should to find the right answer was
extremely in-
become a vital experience to friends of the structive. It was
demonstrated that the
Cause and believers alike. The Nineteenth Bahá'í discussion leader must
meet very

high requirements to be able to find the and also a pamphlet 'Bahi'ism, Its History, right and comprehensive answer to the es- Its Universal Application.' sential point of the question. "Several hundred volumes of works on "This Teaching Meeting which was at- the Cause have been offered to the Muni- pal and University authorities tended by 40 friends from the Southern and now have a place in the catalogues of part of Germany, was a first experiment Public libraries but its success makes us hope that we shall and universities. meet more often for this purpose. "Madame Hess, in collaboration with Mademoiselle Alcau, has "Many years have passed since the two translated into French "Abdu'l-Bahi's Paris Talks,' and Monsieur des Hons has Renan, called the attention of their readers translated 'The to Bahi'ism, awakening an interest which sterious Forces of Civilization,' both of will be published grows as the years pass. "Later, the Bahi'i friends of France twice "It must be added, that if the French had the privilege of receiving 'Abdu'l-Bahi, public fail to respond to any attempts of Himself. propaganda of the Cause, it, nevertheless, "In France, the Bahi'i Faith is considered shows a keen interest in the social, philo- a great ideal, a worthy doctrine, and it can wphical and historical sides of the Teach- ings." be said, without the slightest exaggeration, Concerning activities that both the press and public express opin- during 1931-1936, the Spiritual Assembly of Paris has prepared a tendency. the following: "The group in Paris is still rather limited in the number of active members, but it is "Nous avons tenu cette annee les m h e s sortes de reunions que les fortunately being increased by young stu- annCes prdc6dentes

dents from frbn as well as by Bahi'i friends mais elles ont ete suivies par
un plus grand
passing through Paris. nombre de personnes.
"Regular meetings are held as follows: "Parmi les visiteurs, nous
avons eu la joie
"At Mrs. Edwin Scott's s t u d i w v e r y d'avoir Mrs. May Maxwell qui
fonda, en
fortnight. 1900, le premier groupe
Bah6'i h Paris. Son
"At Miss Sanderson's home-every month passage contribua non seulement B
notre
(these meetings are consecrated exclusively developpement ici mais, &ant
restCe une
to the young students of i r l n) . partie du printelnps B Lyon,
sa prCscnce fut
"The Spiritual Assembly meets once a particuli~rement utile an petit
groupe de
month at the home of Mrs. Dreyfus- cette ville qui s'interesse B
la Cause.
Barney. "Nous avons eu 6galement le
plaisir de
"The annual Congress of the Union of voir plusieurs Bahl'is de passage
B Paris,-
Bah'i Students is held at Mrs. Scott's studio et parmi eux, Madame O~lovaqui
a bien
at the end of the year. voulu nous faire une tres
intCressante caus-
"The topics discussed on December 29 erie sur son travail aux
~tats-Unis.
and 3 0 were: 1) History of Religions and "Nous regrettons le depart
de certains
their connection with the Bahl'i Faith. des Btudiants Persans qui ont
rant ajoutk
2) BahCi Education, the basis of World h l'intCr8t de nos reunions.
Peace. 3) Know thee thyself (Socrates). "Nous avons vivement
apprecie la
4) How best to promote the BahCi Cause. sence de l56minent historien
du Babisme,
"A small group has been formed this year Monsieur Nicolas, i la rCunion oh
nous
at Lyons by a few persons interested in the avons fBte la Declaration du
Bib et la
Cause and regular meetings are held. Naissance de 'Abdu'l-Bahh.
"The Paris group take a special interest in "La Commission de notre
AssemblCe Spir-
the translation of Bahi'i works and have ituelle qui s'occupe des
ouvrages Bahi'is a

recently published the second edition of the	fait pblier:
Essay on Bahi'ism, by Hippolyte Dreyfus,	
which has attained a well deserved success,	'Vers l'apogee de la Race
Humaine'	
46	T H E BAHAI' WORLD
la remarquable l r ~ ~ rdee Shoghi Effendi	don where public meetings are
now held on	
adressed aux Amis de l'Occident le 11 Mars	Sunday evenings at 6:30 P.M.
some aspect	
1936; une reedition de 'Le Nouvel Ordre	of the Movement is always the
subject of an	
Mondial' de Shoghi Effendi, et de 'L'Econo-	address, and questions are
invited.	
mie Mondiale de Bahl'u'llih' de Horace	"Sometimes the address is
given by a non-	
Holley.	Bahh'i on some allied topic,
and then the	
"Mademoiselle Anguize Tabrizi est allbe	chairman is ready to follow with
a short	
en Mai dernier voir sa famille A Hai'fa et a	speech linking up the Bahi'i
view of the	
bien voulu porter i Shoghi Effendi, de la	subject. Among the speakers
have been	
part de Madame Dreyfus-Barney: le manu-	The Rev. Magnus Ratter of the
Theistic	
scrit original des 'Lessons de Saint Jean	Church, Mr. Brian Goddard and
Mr. Allan	
\$Acre' ainsi que celui de 'Trois Legons sur	Burnett Rae of the New
Commonwealth	
le Debut de la Cause' par 'Abdu'l-Bahb, non	(an International Peace
Society which em-	
encore publides, et de nombreuses Tablettes	bodies in its principal
objectives some of the	
adreeses par 'Abdu'l-Bahi h Hippolyte	teachings of the Master on the
subject),	
Dreyfus et i Madame Dreyfus-Barney. Ces	Miss Christine Fraser and Mr.
Wren of the	
icrits traitent de questions de la plus haute	League of Nations Union, and
Mr. Judd of	
importance pour la Cause.	the L.N.U. Education
Committee, The Rev.	
"Paris-Midi, un quotidien de la grande	Leslie Belton, Unitarian
Minister, and Mr.	
presse parisienne, a publi6 un article fort	H. Polak.
indressant 'Sorties du Harem pour entrer	"Among visitors from other
lands who	
au Parlement' sur l'imancipation des	have helped at the meetings

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

Manchester.

ton. The enrollment of professed followers attended a

does not show great increase; but the work 1934.

goes on steadily. Large public meetings are London has

not practicable where there is a dearth of Women's Service

trained speakers; but at the Center in London collect

funds and carry out charitable and humanitarian Assemblies,

tarian projects.

all his leisure

"Some of our friends who have not definitely joined the Movement have given very

welcome service on this Committee. passed Elsie Lea,

"In Bournemouth the Friends have a special fund for the relief of those who are sick

She was or in financial difficulty.

privilege of meeting among those who had the

"A notable contribution to the literature of the Movement has been made by the

this country, and her devotion to His memory

of the Movement has been made by the publication of 'The Promise of All Ages' by

Through a long Christophil. This gives a scholarly and comprehensive view of the Great Universal Age

remained clear and strong and was her light to the end.

which is beginning, and cannot fail to impress the reader. The author traces from

memorial meeting the writings of the past how seers and

London thinkers of all time have foreseen this Day, and how the Founders of all the religious

sustained by the systems of the world have taught their followers

Harry

Some members of the former

Summer School at Shoreham in

"Another development in

been the formation of a

Committee which undertakes to

the early days of forming the

and for many years he devoted

hours to the correspondence and

the Movement.

"On Whitmonday, 1931,

for many, years Treasurer and

the London Spiritual Assembly.

among those who had the

ing the Master when He was in

and her devotion to His memory

motive power of her life.

and painful illness her faith

and strong and was her light

Nine of the friends were

body was laid to rest and a

ing was afterwards held at the

Center.

"Another great loss was

London Group in the passing of

lowers to look forward to it. Romer. Accounts of his life and work will

"With a wealth of detail and quotation appear elsewhere; but it-remains to record

from classic writings we are shown the his- the thankfulness of the friends for the

tory of the ages as a single epic, conceived privilege of receiving him in their midst,

of God from the beginning and unfolding and for the fellowship they have enjoyed

with the majestic rhythm of His Purpose with his rare spirit. The loss which the

till the Great Day dawns and the era of London Group has experienced in the re-

man's regeneration evolves, the Most Great turn of Mrs. Annie Romer to the United

Peace is established, and unity, harmony and States is a very real one. Her labors and

love reign supreme. To many outside read- sacrifices for the Cause were untiring, and

ers it will give a new comprehension of the we pray that she may receive the only re-

essential oneness of the diverse religions and ward to which she looked. beliefs, and a vision of hope for the future

Cause has been "During the past year the

in a coherent explanation of the meaning registered with the authorities as a definite

and purpose of successive revelations. Many Religious Community; and the Center in

readers have exclaimed, 'Why have we never London has the status of a Place of Wor-

heard of this before?' ship.

"Another publication has been 'The "In reviewing the progress of the Move-

Drama of the Kingdom' by Mrs. Basil Hall, ment during the last two years, one

founded on a plan indicated by the Master recognizes that while there is heartfelt

when He was in London. appreciation of the truth and wonder of

"Reviews and notices of the Bahh'i Move- the Universal Teachings, there is a very real

ment appear constantly in a Scottish weekly reluctance to enter into anything like sec-

paper, The John o' Groat's Jouwzal. tarian bonds. The more thoughtful have

"During the past two years three friends just escaped from old exclusive

viewpoints

who have served the Cause well, have passed and quite plainly say that they do not desire

beyond the veil. to commit themselves to any

one denom-

"On August 3 1st, 1934, George Palgrave ination; but in a country which has made,

Simpson passed after a long illness. He had and is prepared to make, such tangible sacri-

retired from active work some time previ- fices for the ideals of

universal peace and

ously; but we do not forget the years when brotherhood, one can see

evidences that the

he held office both on the London and Na- Spirit of BahA'u'lllh is

working strongly

tional Assemblies. His careful and thorough and effectively, and one may

be full of hope

business inethods were of great service in for the future."

48 THE BAH A 'f WORLD

TEACHING ACTIVITIES heads crammed with schemes for accelerat-

I N SOUTH AMERICA ing trade. Germans by the

thousand,

driven from the Fatherland by the great

A n important series of translations have war. Italians out of sympathy

with present-

been made during recent years by Miss day government. These

pioneers. were

Leonora Holsapple, long resident as a Bahh'i moulding the environment to suit their

teacher in Bahia, Brazil. The titles include needs, while each brought his

traditions and

"Bahh'u'116h and the New Era" in Span- his culture.

ish and Portuguese, the "Paris Talks" of "The 'Santa Lucia' landed

us at Valpa-

'Abdu'l-Bahb and "The Most Great Peace" raiso and from therc the train

carried us to

in the latter language. This service concen- the Capital of Chile,

Santiago.

trated the teacher's ardent and sacrificing "My first definite request

to present the

efforts for some years. Bahi'i Cause was a t the Y. W

. C. A. The

I n 1931, however, Miss Holsapple, as- proposal met with an instant

response. The

sisted by interested natives, rented a house staff made all arrangements

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

excerpts from their record are more than thirty students
 sufficient to indicate the degree of the accomplishment. Spanish and English and it was therefore arranged that they
 "As we had journeyed to South America should read 'Bahi'u'llih and the New Era'
 with a definite Bahi'i program, that of and 'The Goal of the New World Order' in
 forming groups for the study of the Bahi'i Spanish and English.
 Faith, as well as to find individuals of capacity, who could comprehend Bah'u'llah's "At length the time came
 friends, happy in farewell to our new-found
 program for a future civilization, we gathered the thought that in the
 Capital of Chile there would be a group
 which we were to travel. Thus we learned Cause. Study would augment
 capacity and in time an understanding of
 that while outwardly the Spanish conquest the principles
 the principles of the New Civilization would
 maintained, commerce was slowly drifting draw these
 into alien hands. Canadians, hardy and students to become part of
 the great program of Bahi'u'llah.
 thrifty, were here. Americans also, their "Opportunity came in the form
 "There are two ways of reaching the of an
 of an invitation to address the
 Argentine from Chile; the first is over the Dramatic Society
 Andes, the route Martha Root had taken; on the modern drama! I
 accepted. The afternoon came and dressed in
 the other skirting Chile and Patagonia. We stepped upon my initial
 my best I platform. The
 determined upon the southern route where talk received widespread
 platform. The publicity and the
 no Bahi'i had yet been. From the south, daily papers carried the entire
 winter was already enveloping the whole talk. This
 Antarctic region, sending icy winds north- brought the editor of The
 Standard to interview us. I confided to him
 Standard to interview us. I confided to him
 forward over Patagonia. We decided, however, to risk these hazards and go to the He was so intrigued that he

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

with the Bahi'i
 must be malting the plan that will guide us principles; she amassed a
 wealth of quota-
 out of the wilderness and chaos of the pres- tions from the Writings and
 studied by
 eilt into a new and better path.' Madame night as well as by day. After
 our third
 de Burmühl explained that they belonged lesson she read a paper on the
 Bahá'í Move-
 to a large group of Germans who met and ment before the German Literary
 Circle.
 studied under the name of 'Liberal Thought As the inner commotion of soul
 subsided,
 Society.' But no more literature from the she expressed a happiness that
 is impossible
 society was permitted in Germany, so as t o describe.
 winter approached they were without mate- "A giant of undxunted
 courage was
 rial for study. The Bahá'í Revelation Sefiora Barrill. EIer husband
 had been a
 formed the link in the chain and they em- pioneer in Argentine finance
 and from his
 braced it eagerly and whole-heartedly. They accumulated fortune had built a
 veritable
 felt sure that the study group would accept palace of medieval splendor.
 Then, sud-
 it as they did. denly, she was left alone. I t
 was at this
 "Buenos Aires greeted us with a down- period of her life that an
 awakening of soul
 pour of cold rain. The stirring events of occurred. All at once there
 flooded her
 the Chilean trip, however, buoyed our being an iniler consciousness,~
 that a new
 spirits above temperature and filled our Message had come t o earth, a
 Message, that
 hearts with strong hope. would bind all religions
 together. She
 IO T H E B A H A ' f W O R L D
 closed the palace and started forth in search ing, 'if the picture you hnve
 painted is even
 of that which her heart foretold. But half true, I think you better
 come to the
 everywhere she went she encountered creeds, United States where no one
 will be iuter-
 old and new. Saddened by failure she jour- ested in your beliefs, nor

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

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

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

CURRENT

B A H A ' ~ A C T I V I T I E S

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portant commirtcr controls the education planations of the Faith and its literature of Brazil as well as the reading matter that could be given. A radio talk at Trinidad, goes t o schools and libraries. Religion mzy B. W. I., was reproduced in the local press, and the Blakeleys found many not be spoken from their platform but the receptive breadth of the Cause gave ample opportu- hearts. nity to outline education froIn its spiritual A t Georgetown, Mr. and Mrs. Blakeley found themselves in a standpoint. I also addressed the Y. W. C. A. Dutch and partly English in civilization partly that throughout the journey had treated our mission with so much cordiality. a colony of East Indians whose members "We were invited t o spend an evenlng proved most receptive. with the Sufis to address their members. As By public lectures, two series of radio far as we could learn, they were not con- addresses, and the publication of these ad- dresses in The Daily nected with the Sufis of fr6n. The move- dresses in The Daily Chronicle, Mrs. Blake- ley succeeded beyond her ment had been brought from India to Lon- expectation in don and its leaders, Mr. and Mrs. Cecil Best, establishing a real and friendly interest in the new World Order. One were English. The pamphlets describing the belief seemed subjective in character known as "The Voice of Peace," the other had the title of "The R81e of though broad and humanitarian in design. Science in Modern Civilization." Religion and The l e c t ~ u e o n "The "In retrospect it is impossible to number the individuals that crossed our path during The l e c t ~ u e o n "The Unity of Man," de- livered before the East Indian this voyage of five months. Constantly we Association, led to the formation of a were meeting strangers and constantly tell: study class. Other ing them of the purpose of our visit. By lectures were requested by the Moravian

land and by sea, over thousands of miles, Church and local members of the Masonic order. the Cause was heralded and its dynamic news spread."

Less than a year after this journey by SUMMER SCHOOLS Mr. and Mrs. Mathews, Mr. and Mrs. Dudley W. Blakeley started from New York on The rise of permanent educational institutions throughout the Bahli'a journey to another part of South America, world marks a definite turning point in leaving on March 6, 1936 and returning the progress of the Faith. This turning point toward the end of April. can most briefly be defined as the transformation of the content of the phrase "Bah'i teacher" from its first meaning of public speaker to the new concept of educator, town. or teacher in

While the journey was taken primarily the organic sense. The transition has been from the plane of personal feeling to that of conscious knowledge. itual intention of seizing the opportunity to promote the Faith of Bahi'u'llih in new During the era when the Faith was promoted by believers touched by lands and among new peoples was no less its spirit but incompletely informed of its vital; and indeed, the story of this most interesting and effective mission means above was inevitable that the active worker should consider "teaching" as all the fact that Bahl'is, under all circumstances, have a supreme aim which they can than instruction, as an appeal to enter a new Kingdom of Mystery rather than fulfil amid the ordinary conditions of life education in a universal science or art as laymen, and which requires no special of the soul. The well of feeling was ecclesiastical office or distinction. necessarily drawn

Georgetown was their objective, and the upon to supply every lack of organized

place where the most active Bahá'í teaching knowledge, particularly in view of the fact that the new Revelation was regarded more as a personal experience than ever, afforded unique opportunities for personal contacts and friendships in which the influence of a world commonwealth. The the preaching habits of the professional religionists in the prior religious environment They have not come to preach but to inform. also had its strong but unconscious effect, In the reports prepared by the various School committees the vitality at least in the West. Moreover, the Faith spirit of knowledge is clearly disclosed no visible and immediate relation portrayed. As the modern university had its beginning in the progress of human destiny as a whole, the new body of knowledge for in those days the Bahá'ís were as worshippers in the catacombs of a proud city the influence of Muhammad had reversed which ignored their existence or despised the anti-rational attitude of the Christians in Europe, so these Bahá'í Schools contain the germ of all future them still moved under an impetus which their fulfilment will be education, and in apparently had no dependence upon the instruments for the Word of God. diffusion of a universal truth unknown in any previous Dispensation. Through the instrumentality of their Summer Schools, concentrating a trend already beginning to be apparent in the larger Green Acre and more experienced local centers, the Bahá'ís about ten years ago began to face 1934 the fact that their Sacred Scriptures offered "The Green Acre Summer School for the 1934 season began its all the elements of a spiritual university and organized courses on Monday, July 9th, and courses not alone the intoxication of a new sod in session five mornings a purer wine. The personal testimony of week for seven faith, the practice of self-revelment, the weeks.

sharing of individual states of feeling, the devoted to a standard of "teaching" in the infancy of 'Kitib-i-fiqin.' . . . collective Bahi'i experience, began steadily felt that they to retreat before the new standard attempted this book ing to safeguard the "light of love in the Greenleaf was par-glass of Imowledge." The educator assumed in which she the place long held by the exhorter, without fqdn with the sacrificing the inner reality of consecration the Bahi'i and reverence upon which faith depends. The environment of the Bah6'is had of five lectures changed from 'Abdu'l-Bahb's concentration Nabil's upon individuals to the Guardian's concentration upon the community, and the rise of the story of the Bahi'i educational institutions is the signal of this change. the Bib and His followers, and thus gave a By now the moving and evolving spirit of this of the Bahi'i community realizes the distinction between the "teacher" who possesses knowledge not encompassed round heard these lectures about with personal emotion, and the to immediately "teacher" who in reality projects himself upon the group. Narrative. "During the fourth week Dr. 'Ali Kuli The Bahi'i Summer School today, for all some of its brief duration and informality and mod- which are most

"The first two weeks were careful study of the Those who were in attendance gained much added insight into of Bahi'u'llah's. Mrs. ticularly helpful in the way linked the Teachings of the present problems and needs of Faith. "The third week consisted given by Miss Mary Maxwell on Narrative, 'The Dawn series, Miss Maxwell narrated all the important happenings most dramatic and inspiring review remarkable book. It seems person who had not previously Dawn Breakers' could have tures without making a resolve ately begin to read the whole

@ in gave a series of lectures on the Tablets of Bah6'u'116h,

est equipment, offers definite courses of in- difficult for the Occidental
 Bahi'i to under-
 struction and requires the attitude of the stand. He explained much of
 the frinian
 student on the part of those who attend. symbolism used, corrected some
 mis-transla-
 Its class leaders have prepared themselves tions, and added greatly to
 our spiritual
 by research and reflection, attested in the appreciation of these majestic
 Tablets. The
 outlines each has prepared for his course. following Tablets were
 discussed by Dr.
 Interior View of the Bath the BBb went Interior of the & l h - a r i g h
 , S i r l z ,
 to when a Child. Burial-place of the Bib's wife.

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

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Lhbn during this week: 'The Tablet of the gave one lecture in the regular
 morning
 Virgin'; the 'Tablet of the Holy Mariner'; class period, from 11:00 to
 12:30. The
 the 'Tablet of Wisdom'; 'The Discourse on topics considered in their
 discussion were
 the Temple'; 'The Seven Valleys'; 'The 'Immortality,' 'Prayer' and
 'Prophecy.'
 Four Valleys.' "During the second week of
 the session,
 "The topic of the fifth week's course was Dr. Cobb gave a very helpful
 course in
 'How can the individual meet the spiritual which he reviewed his own book,
 'Security
 conflicts of the modern world?' with Dr. for a Failing World,' as well
 as 'The Prom-
 Genevieve Coy as leader of discussion. The ise of All Ages,' by
 Christophil, and then
 purpose of this course was to aid Bah6'is in showed how these books can be
 used in
 meeting some of the spiritual conflicts with- teaching the Bahh'i Faith.
 in their own lives, and also to provide means "The third course was given
 by Prof.
 for greater understanding of the spiritual Shook, on 'Mysticism and the
 Bah6'i Teach-
 problems one meets in teaching the Bahi'i ing.' Prof. Shook had prepared
 a very valu-

Faith. able outline to accompany this course, in

"The sixth course, taught by Mr. David which he used R"hi Effendi's 'Mysticism Hofman, was entitled 'Proposed Solutions and the Bahi'i Revelation' as the basic of the Economic Problem Compared with reading. Topics covered included the fol- the Bahi'i Economic Program." In clear lowing: the conflict between mind and and simple language which could be under- heart, the nature of mysticism, and the fun- damental difference between stood by the listener with no background mysticism and of study of Economics, Mr. Hofman pre- prophetic religion. presented the basic ideas involved in Technoc- "The leader who had been scheduled for the fourth course was unable t racy, Communism, Capitalism, etc. The o come to Green Acre and the morning course was concluded by a discussion of the week were given to prayer and meetings that with various friends as economic provisions of the World Order of Bah6'u'llbh, and showed in what ways the leaders. Bahi'i Program provides strength at points "During the fifth week, four different in which the other solutions were weak. leaders took charge of the work. Mr. Emeric Sala led two discussions on "During the seventh week of the Sum- the topics, 'A New Aspect of mer School Mr. Horace Holley presented Religion' and 'A Theocratic Democracy.' The important points concerning 'The World speakers and topics for the three remaining Order of Bahi'u'llili.' In a twenty-minute days were as follows:-Mrs. Rosemary Sala, 'A introductory talk each day, Mr. Holley dis- Consciousness'; Mr. Saffa Two-fold Kinuey, 'Spiritu- ality'; Miss Louise Wright, may most usefully relate his life to the ality'; Miss Louise Wright, 'The Reality of Man.' World Order. This talk was followed by "The course for the sixth readings from the World Order Letters of week was led by Dr. Genevieve Coy, and the Shoghi Effendi. The morning's session was

topic for
concluded by a round table discussion of discussion was 'Racial
Likenesses and Differ-
points related to the Introductory talk and ences: the Scientific Evidence
and the
the readings. This course drew a large Bahi'i Teaching.' The purpose
of this
audience, who were very appreciative of course was to provide Bahi'i
teachers with
Mr. Holley's stimulating presentation of scientific material with which
to meet the
both the material and spiritual aspects of arguments of non-Bahh'is who
maintain
our participation in the World Order of that the oneness of mankind is
impossible
Bah6'u'llbh. because of racial differences.
"The seventh course on 'The Origin,
1935
Powers and Conditions of Man' was led by
"During the first week of the Green Mr. Alfred Lunt, and used
sections of 'Some
Acre Sumner School, July 8-12, Prof. Answered Questions' as the
basic text. Mr.
Glenh Shook and Mr. Louis Gregory each Lunt discussed very helpfully
such topics
gave two lectures, and Dr. Stanwood Cobb as: the true place of man in
the universe;

CURRENT B A H A 'I ACTIVITIES 15

the human spirit as a divine trust, and gate- ROUND TABLE DISCUSSIONS: 2: 3
0
way of eternal life. p. m, each Tuesday and
Friday in the
"The final course of the summer school Redwood Grove.
was given by Mr. Horace Holley, on the TRAINING AND TEACHING OF
topic 'The Most Great Peace.' The purpose CHILDREN: 9:30 a. m. daily
in Chil-
of this course was 'to concentrate thought dren's Library. Under the
direction of
upon the Bahi'i conception of and program National Committee for the
Training
of World Peace, in clear distinction to the and Teaching of Children.
conceptions and programs emanating from PUBLIC MEETINGS: Fellowship
Dinner
traditional religious and political sources.' with Geyserville Grange, 6
: 3 0 p. m.,
Mr. Holley began the course with a valu- Thursday, July 19th, at the

Grange.

able historical summary of past efforts
2:30 p. m.,

toward world peace, and concluded with a
discussion of the 'Most Great Peace of
Geyserville, 8:00

Bahí'u'lláh as Regeneration of Mankind, and
as Transformation of Society.'
reunion of

"The largest average attendance at the
12:00 noon,

courses was during the last two weeks, 44
the Big Tree.

and 43, respectively. The number of
different people attending during these two
a. m.

weeks was 80 for the seventh course and 73
for the last course.

ADMINIS-

"Three week-end conferences were held
daily.

during the summer:-Teaching Conference,
BAHPLI PRIN-

July 5 -7; Amity Conference, August 17-18 ;
Discussion)-1 1:30

Youth Conference, August 24-25.

"One of the most valuable aspects of life
1935

at Green Acre is the informal discussion
which goes on wherever the friends meet
School,

in small groups. Such discussions were
Geyserville, July 14th

frequent during the summer of 1935, and
the best sessions

those who shared in them found them un-
usually inspiring. Interested non-Bahb'is
usual Unity Feast,

often joined in these small groups, and thus
noon, July 14th,

had an opportunity to learn more of the
A true spirit

Bahb'i teachings. We were especially happy
the opening

in having a number of such guests at the
and continued

Griffith Grove, Santa Rosa,

Sunday. July 22nd.
Odd Fellows Hall,

p. m., Thursday, July 26th.
UNITY FEAST: The annual

the Friends and their guests,

Sunday, July 14th, under

COURSES OF STUDY: THE HISTORY
OF THE BAHÁ'Í FAITH-9:30

daily.

PRINCIPLES OF BAHÁ'Í

TRATION-10:30 a. m.

FUNDAMENTAL

CIPLES (Creative

a. m. daily.

"The Western States Summer

held at Bosch Place,

LO 27th, 1935, was one of

ever held.

"It was opened by the

under the 'Big Tree,' at

attended by some 225 people.

of unity and devotion marked

of the School at the Feast,

Inn, some of whom have already joined throughout all the sessions.
The attendance
Bah'i communities. at the School meetings for
the adults aver-
"Green Acre was especially fortunate in aged 90. There were
representatives present
having Rithi Effendi as a visitor for ten from Canada, England,
Transylvania,
days at the end of the summer. He was a Tahiti, China, Honolulu,
Jamaica, and an
valuable member of the last course of the American Indian.
season, and many of the students found in "Most of the people were
housed in the
his two dynamic evening lectures the buildings on the Bosch Place,
while a goodly
highest point of the summer's work. number camped on the grounds,
and others
secured lodgings in the city.
Geyserville
"In the conduct of the school, a definite
1934 objective of the Committee has been to im-
DEVOTIONS: 9:00 a. m. daily, under Big prove the presentation of
subjects, and the
Tree. development at the same time
of Bah'i
CLASSES: 9:30 a. m. to 12:30 p. m. daily, Teachers. Thus during the
courses there
in Odd Fellows Hall. were 19 different Bah'is who
took part in

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the lectures. Each one was required to pre- outdoor amphitheater there.
These meet-
pare himself well in advance, and have the ings were all very well
attended, and great
subject outlined and condensed, so as to interest aroused in the Faith.
take up not over 30 or 31 minutes at the "The citizens of
Geyserville are becoming
most. Two years ago a College Professor more kindly to the Bah'is all
the time.
we had give a few lectures, remarked to me, Originally they were quite
opposed to us,
that he did not see why we secured the because of our Faith,
Geyserville being an
assistance of College Professors, as our pres- orthodox city. They even went
so far as
entations were better than they could hope to warn certain of their

people to beware
to do.

of the Bahi'is and their

'pernicious teach-

"All classes are conducted on the creative ings.' This was four or five
years ago. I t

discussion plan. The speaker introduces the is of interest to note in
passing, that the

subject with his detailed presentation in not two particular Geyservillians,
warned to be

over 31 minutes; then a period of 10 to 11 careful of the Bahi'is, have
both become

minutes is allowed for questioning and dis- Bahl'is. The newspaper giving
full page

cussion. The third class of the day was announcement of the Summer
School and

even more of a creative discussion meeting, an announcement by the Chamber
of Com-

dealing with the Fundamental Bah6'i Prin- merce extending a hearty
welcome to the

ciples. In this class the leader used not over Summer School, shows the
spirit of fellow-

20 minutes to present the subject, allowing ship that has been developed.
This has been

2 1 to 30 minutes for questioning and dis- possible only through strict
adherence to

cussion. Of outstanding interest was the Bahl'i conduct, which changed
distrust

course on the Influence of Islim and the into trust and confidence.
Teachings of Muhammad, the first on

together "The 1931 program follows,
Islim to be given in an American Bah6'i with the names of those who
conducted the

Summer School. various classes:

"There were four round-table discussion Program
meetings, held in one of the beautiful Red-

wood Groves, which developed enthusiasm

PACIFIC COAST BAHb'f SUMMER

and clearer understanding among all present,
SCHOOL

of the important subjects under considera-
tion.

Ninth Annual Session

"Children's classes were held daily. One

class was for 'those under 7 years of age, Bosch Place, Geyserville,
California

the other for those younger. All young July 14th to July 27th,
1931

people over 13 were permitted to attend the DEVOTIONS:

Adult Classes or the classes for those young 9:00 a. m. daily, under Big Tree.

people between 7 and 13. There were in

CLASSES:

attendance in all 53 young people, of which

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

over 20 were non-Bah'is. Attached is

Fellows' Hall.

detailed report of the Children's and Youth

Program Committee, outlining the method

of conduct, supervision of both study and

Friday.

play, and details of the courses of study.

"Three public teaching meetings were

in Chil-

held; one with the local Grange at Geyserville, which is usually attended by all the

p. m. daily.

officers of the Grange, the members of the

Chamber of Commerce, city dignitaries,

Geyserville

etc.; the second, a general public meeting

Thursday, July

in the city of Geyserville; and the third, an

afternoon public meeting at the Griffith

2:30 p. m.,

Grove, near Santa Rosa, in the beautiful

Grove, near Santa Rosa, in the beautiful

CURRENT B A H A ' i ACTIVITIES

9:00 a. m. daily, under Big

ROUND TABLE DISCUSSIONS:

2:30 p. m. each Tuesday and

CHILDREN'S ACTIVITIES:

Study Classes 9:30 a. m. daily

dren's Library.

Supervised Recreation: 2:30

PUBLIC MEETINGS:

Fellowship D i n e r with

Grange, 6:30 p. m.,

lath, at the Grange Hall.

Griffith Grove, Santa Rosa,

Sunday, July 21st.

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Odd Fellows' Hall, Geyserville, 8 : 0 0

clarify the

p. m., Wednesday, July 24th.

program.

UNITY FEAST:

the Bahl'i

The Annual Reunion of the friends and

one large

their guests, 12:00 noon, Sunday, July

bounded on

14th, under the Big Tree.

area. The

COURSES OF STUDY:

shade of a

HISTORY OF THE BAH'A'i FAITH

grass provides

UNDERLYING

PRINCIPLES

OF

story-hours for

up for the children may help to

picture of this phase of the

"Classes for instruction in

teachings are conducted around

table in a one-room building,

three sides by the outdoor play

play area most used is in the

large tree. A small plot of

space for circle games and

BAHt'i ADMINISTRATION the young children. Several long tables and

THE ADMINISTRATIVE ORDER OF benches are used for games and handcrafts.

THE BAHa'i FAITH A sand pile is also included in the play area.

INDIVIDUAL AND COLLECTIVE "For class instruction, the children sit on

RELATIONS TO BAHa'i FAITH benches along both sides of the table, and

THE TEACHINGS AND INFLU- are supplied with pencils and paper, for the

ENCE OF ISLAM construction of notebooks. These classes

(Classes were conducted by Bah6'i are conducted by adults with knowledge of

teachers including the following: J. G. both the Bahl'i teachings and educational

Gray, Louise Caswell, Nadeen Cooper, psychology. They are approximestely one

Rowland Estall, Kathryn Frankland, hour in length, and include a story, some

Marion Holley, H. R. Hurlbut, Leroy memory work, and a little picture drawing

in connection with the general lesson.

C. Ioas, Sylvia Kemp, George Latimer,

Charlotte Linfoot, Joyce Lyons, Or- "Notebooks are kept by each child and

cella Rexford, Paul Schoeney, Maimie additions to them are made daily. Hence,

Seto, Irwin Somerhalder, N. F. Wdrd at the end of the two weeks, there is a per-

and Nell Wilson.) manent record of the entire set of lessons,

and each child's accomplishments in con-

TEACHING CONFERENCE:

nection with the lessons. A good deal of

2:30 p. m., Saturday, July Zoth, in Odd effort goes into the construction of these

Fellows' Hall.

little booklets, and, in many cases, they are

Round-table Discussions-Leaders,

among the most treasured possessions of

Virginia Orbeson-"Return and Reincar-

their owners. When a particularly fine

nation"; S. Schopflocher-"Problems

piece of work is done, there is recognition

Within the Cause"; Joe Bray-"Creative Discussion."

star given. It is interesting to note the
JOHN D. BOSCH, Chairman
enthusiasm resulting from such a recognition--small as it is.

AMELIACOLLINS

"Since the physical development of each
GEORGE LATIMER

individual is recognized as a necessary

ELLA G. COOPER

requisite for a full and worthwhile life,

Child Training at Geyserville recreation and physical activities are
important in the summer school program.

The following description of the program "The director tries to divide
her time for

for children, maintained at the Geyserville the supervision of recreation
as equally as

Summer School, has been prepared by Mary possible into three
groups--those for the

Walker, recreational director in 1933 and very young children, the older
children, and

1931. the youth group.

"Although the school was originally "The recreation period for the
young

founded for adults, children and youth have children follows the class
lesson in the

their place in the program, and it is these morning, and includes simple
circle games,

two groups which will be considered in this stories, songs, short walks,
simple hand-

account. crafts and sand pile
constructions.

"A brief description of the physical set- "The children of this group
range in age

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from about three years to seven years. eliminated, and the songs and
handcrafts

Aside from the pure enjoyment derived are of a more difficult
nature.

from the above-mentioned activities, there "In the afternoon, there is
supervised

is, for each one, a practical educational recreational swimming, as well
as instructional

justification. The circle games provide high-life-saving muscle activity, and are especially important for the correct and normal growth and development of the child. Stories exercise the imagination, assist in the development of a young child's vocabulary, and often illustrate an important moral or social principle, which aids in character development. These in-activities. These in-ment. (The writer does not, however, believe that every child's story must have a moral.) be noticed that the activities are mainly of "The singing and learning of songs helps necessary for in the musical and rhythmical ability of the child, which will be a source of enjoyment in which the throughout life. youth of today derives a great deal of "Handcrafts assist in the development of intricate neuro-muscular coordinations, highest type is necessary for poise and various skills such as writing, drawing, and so forth. Short observation walks help to enlarge the general fund of information, and an appreciation of the natural surroundings, to say nothing of the child's physical strength. Construction in the sand pile increases in-

tion in swimming, diving, and methods for the youth and group. At the same time, a conducted for the smaller "In the evening, the is primarily planned for the although a few of the older participation in the clude campfires and 'sings,' social dancing, and evening walks. It will be noticed that the activities are mainly of a social character. These are a well-rounded life, and are cause they are the activities youth of today derives a great pleasure. "Social behavior of the expected and maintained, and struction is necessary, it is music for the dances and nished by members of the youth is of a remarkably high "Geyserville and the offer a splendid setting for

tricate neuro-muscular coordinations, and
 as twenty or
 imagination. Tunnels, highways, bridges,
 enjoys this type
 and castles of sand are real and important
 summer eve-
 objects of construction in the minds and
 with this
 the eyes of little children.
 done. Several
 "However, all of these activities empha-
 singing
 size, mainly, the social development of the
 two-weeks'
 child-a desire and an ability to work and
 play with others. No adjustment, aside
 group meet
 from normal physical growth and develop-
 and discussions
 ment, is more important than this one of a
 Bahh'i teach-
 social nature, for the child who learns and
 This plan
 practices the habits of fair-play and con-
 and it is pos-
 genial give and take will find his place in
 be made with
 the world, and will be accepted into society
 the summer school.
 by his fellow men much more readily than
 two-weeks' period,
 if his habits were of a less desirable nature.
 engaged in
 "The older children have a recreational
 in which
 program somewhat similar to that of the
 participate.
 younger ones, although it is a good deal
 promotion of in-
 more complicated. These children range
 harmony and
 in age from seven to thirteen years. Games
 is not time
 of higher organization are substituted for
 pageant, allmost
 simple circle games. Stories and construc-
 responsibilities are car-

ning walks. As large a group
 twenty-five young people
 of activity during the long
 nings. Singing is very popular
 group, and is remarkably well
 campes around which community
 is led are enjoyed during the
 period.
 "The members of the youth
 with the adults for lectures
 on the various phases of the
 ings during the morning hours.
 is probably not an ideal one,
 sible that an alteration may
 a n increase in the size of
 "During the entire
 the young people are busily
 preparations for a large pageant
 all of the children and youth
 The general theme is the
 ternational and interracial
 good-will, and, although there
 for the children to write the
 all of the other

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

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the playing of the various r6les-some Mrs. Howard Iven and Mr. and Mrs. Harlan

thirty or forty in number, the selection and Ober. A marked spirit of harmony and a

rendering of the music, the construction of spiritual atmosphere seemed to pervade the

stage settings, lights, and costumes; and place from the beginning and has been in

assistance in directing the production. This evidence each summer since, while a steady

pageant has become something which is g o w t h in attendance and interest has taken

looked forward to with eagerness by all of place which would seem to belie the small

the students of the summer school. The and almost unnoticed beginning.

outstanding feature is not, however, the "Each year Mr. and Mrs.

Eggleston have

production itself, but it is the sincerity with generously added buildings and other equip-

which each participant makes his contribu- ment to the original plant until now there

tion t o the whole affair. are comfortable summer

accommodations

"The members of the summer school are for about one hundred people besides an given the opportunity of living in a most auditorium and a recreation hall.

broadening and thought-stimulating cosmo- "The outstanding step

forward in 1934

politan group. All stages of financial and was the inauguration of a separate session

economic conditions are found. Many races for young people. This idea really started

and nations are represented, and all ages with the young people themselves who had

have a place. There is an unlntakabk asked the previous summer that they might

spirit of sincere and joyous good-fellowship have a session all their own the next sum-

and cooperation prevalent at all times. I t mer. Their joyous enthusiasm did not wane

would be difficult to find a happier corn- and for four days, June 21-28, they proved

munity. to those in charge that in

the hands of to-

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

exception of the

miles from the city of Flint. The leaders
was held

of the classes that summer were Mr. and
in the morn-

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ing. This left the afternoons largely free
or more.

for recreation or for group discussions and
largest group

private interviews of deep import to those
a four-

concerned. Programs of a more or less
They were

serious nature were arranged for the eve-
Their daily

nings by a committee of young people.

"The importance of this definite begin-
ning of a distinct youth conference cannot
Prob-

be overestimated. May its growth, through
the power of the Spirit, be unbounded and
its influence in establishing the World
Guardian,

Order of Bahá'u'lláh be unlimited.
one of the

"Many young people remained through
the general session which covered nine days,
July 30-July 8. June 30 was registration
afternoons were free

day with a program of welcome, inspiration,
one chose.

and fellowship in the evening, and on the
chose to devote

remaining eight days the following program
quiet group dis-

was carried out:
the teachers

and sometimes by themselves. The eve-
"Devotions-Leader selected.

nings, too, as formerly were in charge

Bahá'í Administration, Bishop Brown

of a young people's committee which chose
and Harlan Ober.

to devote a part of each evening to serious
Stories from The Dawn-Breakers, Mary

one by James McCormick which

right after supper, were held

about thirty visitors for a day

As far as we know this is the

of Bahá'í youth ever gathered in

day conference in this country.

eager, enthusiastic, happy.

morning program was:

"Devotions, Mrs. Dorothy Baker.

The Bahá'í Approach to World

isms, Mrs. Ruth Brown.

The Bahá'í Life, Mrs. Baker.

World Order Letters of The

-Forum conducted by

young people.

"As previously, the

for games or sports or whatever

It was noticeable that many

a part of each afternoon to

cussions sometimes with one of

subjects. 'The time is so short,' they said,
Maxwell.

'that it seems a pity not to have something
Bahb'i Teachings in Daily Living, Mrs.
really worth while in the evening.' One
Mary Hanford Ford.

evening was devoted to a teaching confer-
Bahb'i Teachings and the Bible, Mrs.
ence under the leadership of Dale Cole,
Shahnaz Waite.

regional representative of the Teaching

"Each afternoon a public lecture was Committee. Great enthusiasm was
shown,

given. The evening programs were varied many questions were asked, and
valuable

and required less concentration. Often suggestions were made.

there were stories of Haifa, 'Akk6, and the "On the Sunday preceding the
youth

Master. Sometimes there was group sing- session Madame Orlova gave two
inspiring

ing. Two evenings directed by the young talks and many were on hand to
hear her.

people were given over to Temple inspira- Monday, too, she spoke in the
afternoon,
tion. but was called back to Chicago

before the

"This was the first summer a special youth session closed. Later she
returned

course on Bahl'i Administration had been and her afternoon talks were a
source of

given and the interest was noteworthy. attraction during the general
session.

The opportunity for questions and discus- "Dr. Lenore Morris was
counselor and

sions seemed to satisfy a widely felt need general assistant at this
session for the young

and to indicate a growing consciousness that people.

each individual is a member of and each "The general session
followed the youth

local community a unit in Bahl'u'llih's session with one day intervening
and a few

World Order. of the youth remained for this
session.

"The summer of 193 Y showed expansion About fifty-five were registered
for full

in that three sessions instead of two were time or for more than a day.

There were

held. The attendance increased and there was sustained interest and enthusiasm. The youth session covered the dates June 24-27 inclusive. Fifty-seven young people were in daily attendance as residents besides CURRENT B A H A ' ~ A C T I V I T I E S 61

"Devotions (based on Seven Valleys). The Conduct of Bahi'i Affairs, Horace Order, Holley. Carl Scheffler. The Bahi'i Life, Mrs. Mamie Seto. Dr. The Origin and Powers of Man, Security in a Failing World, Stanwood Lenore Morris. Cobb. "Public afternoon talks and

varied evening programs were maintained as in the "An unusually high spiritual 2nd scholarly standard was maintained in all these other sessions. on two evenings we were by groups from ~ l i one ~ ~ of, courses and they dovetailed into each other as though they had been worked out in 'on-

- these was a group - of friends and a number of the regular attendants were sultation. colored. The presence of Mrs.

True gave "According to custom the afternoons a special inspiration for she shared with us were free for visiting, discussion, swimming, games and other recreation except her recent experiences at evening devoted from Shoghi Effendi. An for the public talk which was given by to the Temple resulted in a further offering to the national fund. Madame Orlova or one of the teachers. "More publicity was given The evening programs were varied and of to the school this summer than before. A a more or less serious nature. One evening fine feature Madame Orlova gave a beautiful talk on article in the Flint Journal is worthy of

the Baha'i House of Worship. This led to
 school has
 voluntary offerings which were sent as a
 connection with the
 special gift to the national treasurer. Two
 carloads of
 other evenings Madame Orlova spoke on
 morning,
 other subjects or gave readings. One eve-
 meetings. A vigor-
 ning Frank Warner of Lima told us about
 commuhty is
 his trip to Haifa, illustrating his talk by
 result of the school.
 pictures he had taken while there. The
 group the
 true spirit of the Master's house and the
 their activities
 Holy Shrines seemed to pervade the atmos-
 phere at that time. At another evening
 result of the
 gathering stories of Haifa and 'Abdu'l-
 school is hay-
 Bah6 were told. Community games and
 difficult, even
 singing helped us to get acquainted the first
 is a real
 evening. The talk which Mr. Cobb gave
 the Cause
 about the Turk at one of these evening
 surely gain
 gatherings helped to make us understand
 their knowl-
 and appreciate the fine qualities of these
 intensive. A great
 brothers.
 but the interest
 "Thc first afternoon and evening were
 the
 given over to a teaching conference led by
 per cent of
 Dale Cole. The exchange of ideas and sug-
 a distinct
 gestions was stimulating.
 courage in all
 "At the third session, which was held
 said that

especial mention. This summer
 made a very definite
 city of Flint and two or three
 people came out every day to
 afternoon, or evening
 ous and growing Bahl'i
 developing in Flint as a
 T o the young people of this
 school is much indebted for
 and help.
 "Besides this outstanding
 summer school we believe the
 ing an influence which it is
 impossible, to estimate. There
 spreading of the knowledge of
 and the individuals who attend
 in the depth and amount of
 edge. The courses are
 deal of ground is gone over,
 has been sustained throughout and
 attendance almost one hundred
 those enrolled. There has been
 spirit of happiness, hope, and
 the sessions. More than one has

August.19-21, the plan was the same as for discouraged and the other general session. The daily attendance averaged from twenty to twenty-five of Bahá'ís and there was keen interest throughout. a distinct Many came daily from the nearby city of understanding and Flint so that forty or fifty people were have been reached in this session. The daily program as a result of was: the school. Our aim is to follow the in-
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struction of Shoghi Effendi in widening the range and consolidating the foundations Christus bis Bahá- of this school year by year. "Besides these sessions reported the school und is open throughout the season to casual inquirers or to those who wish to spend a quiet vacation or to Bahá'í groups for a Christus bis day's outing. During the past summer Mr. and Mrs. Dale Cole made the ranch their Baha'i-Glaube and headquarters and Mrs. Cole was in constant residence. More and more it is the hope uns that this will be a center from which there is a constant flow of the teachings and Christus bis Bahá- spirit of Bahá'u'lláh.-Bertha Hyde Kirkpatrick, Secretary." "Freitag, 10.8.: ESSLINGEN, GERMANY "Die Bahá'í So~nnerwoche 1934 I 16 Nachmittag Kurs C: Bahá'í-Glaube Vom 1.-12. August 1934 im Baha'i-Heim bei Esslingen a.N. 20 Nachmittag Vortrag: Deutsches he, or she, came tired and went away with hope and vision to work. The meeting together from different communities has value in increasing unity. A good many new people come interested in the Cause

"Dienstag, 7.8.: 9 Uhr Kurs B: Von u'llih I 16 Uhr Kurs C: Bahá'í-Glaube Christentum I "Mittwoch, 8.8.: 9 Uhr Kurs B: Von Bahá'u'llih I1 16 Uhr Kurs C: Christentum I1 20 Uhr Vortrag: Gott in "Donnerscag, 9.8.: 9 Uhr Kurs B: Von u'11i.h 111 Nachmittag und Abend frei 9 Nachmittags Kurs D: Bahá'í-Verwaltung (Administration) und Christentum 111

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

"Tayan~sklutz: EINLADUNG
 "Samstag, 4.8.: "zur vierten
 Baha'a'-Sommerwoche, Esslingen
 Anreisetag und Begrüssung a.N., 24. August-1. September
 1931

"Sonntag, 1.8.: "Leitthema: 'Der Mensch der
 Neuen Ära.'

10 Uhr Morgenfeier

"Kurse:

11 Uhr Vortrag: Religion

17 Uhr Vortrag: Manifestation Helen Bishop-Genf, Dr.
 Hermann

"Montag, 6.8.: Grossmann - Neckargemund,
 Dr.

9 Uhr Kurs A: Volk und Glaube I Adelbert Muhlschlegel -
 Stuttgart,

16 Uhr Kurs A: Volk und Glaube II Dr. Eugen Schmidt-Stuttgart.

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A. 'Wo steht die Welt?' (nie Gemein- "Samstag, 11. August:
 schaft / Der Einzelne / Welten- 9 Uhr: Kurs C, 4a. 17 Uhr: Kurs C,
 wende) . 4b. 20 Uhr: 'Der Ruf nach dem

B. 'Der Mensch der Neuen Ära' (Re- neuen Menschen.'
 ligiöse Lebenshaltung / Organ- "Sonntag, 1. September:

ische Lebensgesetze / Schicksal 10 Uhr: Schlussfeier.
u, freier Wille / Liebe-Glaube- -=ie veranstaltungen finden im
esslinger

.
Gerecl~ti~lreit-Erkenntnis) BahCi-Heim bei der Katharinenlinde statt,
C. 'Die Sendung Bahb'u'llh's' (Die das dt~rchseine liebliche Lage,
abseits von

Entscheidung Bah6'i-Prin- Verkehr und Grosstadt in Nihe des Waldes,
zipien: Der Einzelne / BahCi- mit ~ i und reicher
~ MBglichkeit

~ zu~ ~ i ~ ~ ~

Prinzipien: Die Gemeillschaft / Spaziergingen in den Freizeiten ausreichend
Bahi'i-Verwaltung) . Gelergenheit zu korperlicher Erholung und
"EinzelvortrBge: Ausspannung bietet. Die
Teilnahmekosten

Alice Schwarz-Solivo: 'Der Tag betragen R. M. 15.-einschliesslich
Verpfle-

Gottes.' gung und einfacher Unterkunft im BahCi-

Helen Bishop: 'Nabils Erzihlunrg aus Heim; Ein7el7immer auswärts zu massig-
den lriihen Tagen des Bahi'i-Glau- sten Preissen.

bens.' "Moglichst baldige Anmeldung an Frl.

A. M. Schweizer-Zuffenhausen: 'Leben Anna Kostlin, Esslingen a.N.,
Wehrneckar-

und Tod.' strasse 1, erbeten."

Dr. A. Muhlschlegel: 'Der Ruf nach August 24-September 1, 193 5
dem neuen Menschen' (aus Dich- Main Theme: of
tungen aller Zeiten) . Era."

"Sonstige Veranstaltungen: Courschs: Helen Bishop, Geneva, Dr.
Her-

Morgenfeier (Leitung A. Kostlin-Ess- m a n ~Grossmann, Neckargemiind, Dr.
lingen, Ans~rache Dr. A. Miuhl- Adelbert Miihlschlegel, Dr. Eugen
schlegel) / Schlussfeier (Leitung P. Schmidt, Stuttgart.

Gollmer-Stuttgart, Ansprache H. A, "Where Does the World Stand?" (Com-
Bishop) / Musik- u. Liederabend munity, The Individual, The turn of the
(Leitung Fred Kohler-Winterbach) . times).

B. "The Man of the New Fra" (Religious

Tagungsplan: Life, Organic Life-Laws, Fate and Free

"Samstag, 24. August: Will, Love-Faith-
Justice-Knowledge) .

Anreisetag. 20 '4 Uhr: Begrussung. C. "The Message of Bah6'11'116h."

"Sonntag, 25. August: (The decision,

Bah6'i-Principles:

10 Uhr: Morgenfeier. 17 Uhr: Vortrag The Individual

'Der Tag Gottes.' Bah6'i-Principles: The Community-

"Montag, 26. August: Administration.)

9 Uhr: Kurs A, 1. 17 Uhr: Kurs A, 2. Single addresses: Alice Schwarz-Solivo:

20 54 Uhr: Kurs A, 3. "The Day of God."

"Dienstag, 27. August: Helen Bishop: "Nabil's Narrative from the early days of the Bahl'i faith."

9 Uhr: Kurs B, 1. 17 Uhr: Kurs B, 2 .

2 0 % Uhr: 'Leben u. Tod.' A. M. Scliweizer: "Life and Death."

"Mittwoch, 28. August: Dr. A. Miiblschlegel: "The Call for the New Man" (from the poetry of all ages).

9 Uhr: Knrs B, 3. 17 Uhr: Kurs B, 4. 2054 Uhr: Musik- u. Liederabend.

"Donnerstag, 29. August: Other events: Morning celebration (Miss A. Kostlin-Esslingen, Speaker Dr. A. Miiblschlegel) .

"Freitag, 30. August: Closing celebration (Direction P. Goll-mer-Stuttgart, Speaker Helen Bishop, Musicd Evening Fred Kohler-Winter- Spirituelle de Paris, souhaita 1a bienvenue puis donna la ~ a r o l eh Monsieur Hakim, SecrCtaire des Etudiants Bahi'is, qui remer- CONFERENCE OF BAHli'i STUDENTS cia les personnes prksentes, l'Assemhl6e AT PARIS Spirituelle de Paris, et donna lecture de l'ordre du jour.

During the past six years, an annual con- "Monsieur Chah'idzadeh traita avec con- ference has been held in Paris which gathers science le premier point: 'L'histoire des re- together for discussion and study a number ligions et leur rapport avec le Bahb'isme.' of students attending various universities in I1 dimontra que le besoin d'une religion se Europe, all of whom are dkclared Bahl'is. retrouve i travers les Bges et dans les An interesting account of the conference civilisations les plus diverses, et que le held December 29 and 30, 1931, has been Bahi'isme a le caractere universe1 nkcessaire furnished by the committee, through Mr. pour rapprocher les hommes de toutes races M. Hakim. This statement, in the original et croyances. French, follows: "Ensuite, Monsieur Dehkan, avec son "Nous sommes trks heureux d'informer Cloquence habitnelle, parla du second point:

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

de la langue esperanto. Il fut également jour relatif A un Cchange de vues sur 'Les

tr2s agrCable pour nous de voir Monsieur meilleurs Moyens de r\$andre le Bahi'isme'

Zabih, venant de Lyon oh, depuis deux ans, et on envisagea tour h tour: l'exemple donne

il rtussit iformer le premier groupe BahVi par la vie, les publications, les reunions, les

de cette ville. voyages et correspondances, etc. Malheu-

"Plusieurs amis de province et de reusement le temps s'avangant, on ne put Petranger nous ont exprim6 leur regret de donner que trois quarts d'heure i ce sujet.

ne pouvoir assister A la ConfCrence et nous "Avant de terminer on fit une distribu-

ont souhait6 succcks et aide spirituelle. tion de livres Bahi'is, de photos du Maitre,

"Le premier jour, aprhs une prikre, Mon- de bagues gravCes offertes par Madame sieur Kennedy, PrCsident de l'Assemhl~e Dreyfus-Barney et Miss Sanderson. Room in H i j i Mirzl Jini's House in K a h i n , where the Bib slept.

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

Grave of Bhdi', Bearer of BahP'u'llbh's Tablet to Ni~iri'd-Din sib, near Tihri6n.

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"Aprbs ccs dcux jours de rkunion, nous national Youth Day had been observed on

avons senti la vCritable intimite qui exis- March 21, 1936.

tait entre ces diffirentes personnes de In Part Two of this volume appears an

l'Ouest et de l'Est riunies sous le notn de article summarizing the work of Bahk'i

Bahh'u'llih, et nons itious tellement Youth for the period of this survey, and

heureux que les Etudiants dkcidkrenc d'ex- reference should be made to that article.

primer dans une lettre, leur joie et leur An important element underlying the for-

fidilitk au Gardien Shoghi Effendi." mation of Bahi'i youth groups is the Teach-

ing of Bahi'u'llih, that the age of fifteen

EXTENSION OF YOUTH ACTIVITY years brings the condition of maturity.

During 1933, Shoghi Effendi extended Since the voting age of the Bahi'i com- the functions of the American Bahi'i Youth munity is twenty-one years, the young peo-

Committee in the following words: "He ple between fifteen and twenty-one are

would strongly urge you to cooperate, heart assimilated into the community by permission and soul, with all the various Assemblies, to attend the Nineteen Day Feast after groups and committees throughout the reporting to the Spiritual Assembly their Bahá'í world, to ask for their assistance and acceptance of the Faith and their intention help for the successful discharge of your of applying for the full voting right on duties and obligations, and in this way to reaching the age of twenty-one. try to build up an active and ready mind Above all, the Bahá'í youth group does among the Bahá'í youth throughout the not represent a "youth movement" in the world. In other words, you should not consider that it is a revolt or separation from fine your activities to the national sphere the older Bahá'í community. The social but should strive to create under the super-pattern created by Bahá'u'lláh is universal; vision of your N. S. A. an international its establishment upon earth calls for every body of active young Bahá'í men and human quality and attribute-enthusiasm as women who, conscious of their manifold well as wisdom, initiative as well as experience and sacred responsibilities, will unanimously, and the moral and emotional virtues arise to spread the Holy Word." of youth not less than the characteristics of

The period 1934-1936 has consequently the older generation. The Bahá'í youth represented a rapid development of world group of today undergoes training to be-consciousness among the Bahá'í youth of come the active Bahá'í community of to-North America and the formation of plans tomorrow. This means nothing less than the more intensive in spirit and more widespread fact that the inherent function of the in scope. Teachings, the creation of reality, has been

As stated in the Youth Committee's annual report for 1934-1935, "communication of spiritual experience as guidance and inspiration has been established with nineteen international groups representing fifteen nations, find their predominant social influence in and with fifty-three local groups." That the pressures of a divided world.

same year brought forth a "Bah'i Youth Bahb'i Youth Bulletin" as the organ of the young people Day marked a new stage in the progress of and also a number of study outlincs aimed youth activity, it is fitting to conclude this to bring the youth groups into closer touch brief reference with a statement on that with the Teachings as the solution of mod- event by the secretary of the Youth Com- ern problems. mittee during 1934-1936, Miss Marion The Committee's report a year later stated Holley. that the Bulletin had been transformed into International BabBi Youth Day a quarterly magazine entitled Bahi'i Youth, that regional youth conferences had been "Shoghi Effendi wrote the American held in America, that the young people were Bah6'i youth who had attended the Twenty- centering their energies on the three Bah6'i Eighth Annual Convention ' as follows: 'In Summer Schools, and that the first inter-

- Through his secretary.

CURRENT BAHA'f ACTIVITIES 67

these days of universal affliction, of wide- spread disillusionment and discontent the develop individual eyes of the entire BahCi world are directed group activity, towards the activities which the Bah6'i and Summer School -programs.

- youth are initiating in various countries C. Eflorbs Toward the BahBi Life with the view of hastening the unfoldment A consideration of Bahi'i Faith as a of the Divine Plan. Their hopes for a better way of living*for young people who, and saner world center chiefly in you who inspired by the Manifestation, may be have been called upon to vindicate through united by their mutual goal. both your words and deeds those verities which alone can effectively establish unity

B. Methods in the ConJsg Year. A study of ways to teaching, local youth and Summer School

and peace in the world.'

"Certainly the American Youth Committee had no hint of this new era of teaching which the Guardian was about to introduce when, in January, 1936, it determined to invite the Bahi'i youth of the world to a Peace

joint celebration of Naw-R6z. Nor did the Solution

local groups who responded so eagerly realize the timeliness of their demonstration. Religion

Their intention was but to move one step nearer the goal which Shoghi Effendi had were asked to

fixed for them, the goal 'to create an inter-meeting it

national body of active young Bahi'i men had

.

and women. . . ' I t was their common cablegram sent

to Shoghi Effendi over-stated the number: thought that at Naw-Rhz, the opening of a new year in the history of the Faith, they Bahi'i youth

could most seriously celebrate their solidarity, re-affirm their joint purpose, and create confirmation-

new modes for the expansion of their work. demonstration

Thus, assisted by the American Youth Actually there

Committee, an international program was reported, rep-

adopted for Sunday, March 22, 1936, under world: the

the general title of Bahd'i Yozrth Look to England, Germany,

the Fzcture.

China, and

Japan.' T o their message the Guardian

PROGRAM

"BAHA'f YOUTH LOOK T O

remem-

THE FUTURE"

A. World Order

B. The Most Great

C. An Economic

D. Human Solidarity

E. The Renewal of

"Groups in fifteen nations

participate and at the time of

was not known exactly how many

planned to do so. Thus the

'Thirty regional conferences

fifteen nations greet beloved

Naw-Rhz. Beg prayers (for)

tions Bahi'u'116h (on) first

our kinternational unity.'

were twenty-six conferences

resenting ten nations of the

United States, Canada,

France, Egypt, 'Iriq, India,

cabled in reply: 'Overjoyed, deeply thank-

ful. Appreciate greeting. Loving

brance Holy Shrine.' I n addition to the

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

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

I. 'Today young Bahd'is are celebrating iw
"WAYS T O CONSOLIDATE international conferences the
inaaguration

BAHA'f YOUTH" of another Bah~i'i year. I n unity with
ozlr

A TEACHINGCONFERENCE -

fellows throughout the world we have

l Conferences occurred in Binghamton, noston,

A. International Responsibility

Montreal, Philadelphia, Teaneck, Washington, D. C.,

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

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

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

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

women . . . " Tokyo.

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

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

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

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

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

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

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

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

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

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

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

aMy nourished by His blessings, may attain

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

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

publication in Bahá	
our Faith, becoming the most potent instruments for the shaping of His great civilization, is our deepest hope.	Yorh.
'To you, our beloved Guardian, and to the Area	a. Central
the members of the Holy Family and friends of the household, we send our tender	" (1) It is fitting
that one of the largest	
love and devotion, longing to become more	and most successful
meetings was held at	
worthy, that we may be in truth your co-	Wilmette in the
Magriqul-Ad&kir, with	
workers in the establishment of the World	representatives of the
Chicago, North Shore,	
Order of Bahá'u'lláh.'	Urbana, and Madison youth
groups. The	
delegates first met at butler supper, then	
"It is impossible to estimate the true significance of these meetings. Not less than	took part in the Naw-RGz
a teaching	
fifty American localities participated, as the	Temple. On Sunday morning
in the afternoon	conference was held, and
conferences were regional in nature. Each	five young speakers
addressed an audience	
conference seemed unique in a spirit of enthusiasm and joy; each described the value	which filled Foundation
telegram from an	
of its experience in individual and diverse	were characterized in a
well done and with	observer as 'very clear,
terms; each released without doubt a new	wonderful spirit. Deeply
moving to every-	
energy throughout the region of its influence. In the opinion of the National Spiritual Assembly of the Bahá'is of the U. S.	one.'
youth were unable	" (2) Cleveland,
and Canada, there was established a new	prompt meeting, as the
Marzieh Carpenter	to travel to Lima.
and important public activity which can	
experiences in it.	spoke on her recent
develop into a great asset to our teaching	" (3) Flint,
Michigan, was conference	
work, as well as a powerful means for development of Flint, Detroit,	center for Bahá'í youth

veloping experience and capacity among	Marysville, Pt. Huron,
and Idlewild, who,	
members of the youth groups.'	after Sunday breakfast
together, met for a	
"But surmounting and transforming	short devotional meeting and
a thorough	
these practical benefits was the dynamic	discussion of Bah6'i
responsibilities. Em-	
unity which stood demonstrated around the	phasis was laid on the
reconciliation of	
Bah6'i world. Nations might be at war;	~nternational and
national loyalties. The	
rivalries and antagonisms between countries	group recommended the
importance of	
might run high; the theories and credos of	Esperanto, subscription
to La Nova Tago,	
totalitarian States could violate the oneness	and inclusion of
Esperanto articles in Bahd'i	
of humanity; religious, class and racial dog-	Youth.
mas could divide in subtle and treacherous	" (4) Youth of Toledo,
Columbus, Ak-	
ways those who in reality were inter-	ron, Cincinnati, Dayton,
Fremont, and	
dependent; but BahBi youth were not	Lima met in Lima, Ohio,
for a teaching	
affected! The power of Bahi'u'llih had	conference, luncheon, and
public meeting	

CURRENT	BAHA'i	ACTIVITIES	69

at which two young and two adult Bahi'is	lowing it on Sunday with a
public program	
were speakers. The group reported a great	which was exceptionally
attractive.	
success and the 'hope that other years will	"(10) Seven communities
joined in the	
bring us together again at this happy	teaching conference and public
meeting in	
seasan.'	San Francisco, California. These
included	
" (I) Mrs. Howard Ives was guest and	Oakland, Berkeley, Burliigame,
Geyserville,	
discussion leader at the conference in Mil-	Kenwood, and Knightsen. The
Teaching	
waukee, Wisconsin, in which Kenosha also	Committee discovered that in the
four	
joined. International contacts and local	speakers it had fine new talent
for its regu-	

work with international groups were particular meetings, and they have since been called particularly emphasized. Delegates also defined upon. the Bahb'i moral code which young Bahi'is must establish among themselves. c. Eastern Area

" (1 1) The Binghamton, New York, b. Western Area ~ o u t h group gave its consideration to plans for Green Acre, after which one of the " (6) Denver, Colorado, found the chief adult believers spoke on the life of value of its conference in the experience of Qurratu'l-'Ayn. organization gained by the group. This " (12) Boston, Massachusetts, scheduled effort, it was felt, would set an auspicious a conference, but this has not yet been example for future plans. reported.

"(7) Southern California ~ o u t h of Los " (1 3) Bahi'i youth of Montreal, Can- Angeles, Glendale, Pasadena, Long Beach, ada, and several outlying suburbs held a Santa Monica, Southgate, and San Bernar- valuable teaching meeting under the leader- din0 joined in planning a public symposium ship of Kenneth Christian, chairman of the ambitiously publicized and executed. Two National Youth Committee. Plans were thousand programs bearing a reproduction developed for effective cooperation with of the Temple were distributed. Publicity other youth groups in the city, the Bahb'is appeared in seven Los Angeles papers and in forming themselves in teams of two to visit three suburban communities. Posters an- these groups. nounced the meeting at six colleges, two "(14) Because the young Bahi'is of central libraries, and in six other localities. Philadelphia, Pennsylvania, were unable to Also, for perhaps the first time, the Bahi'i journey to Washington, D. C., they ar- Faith received publicity in motion pictures, ranged a small meeting of their own. Ear- as two theaters showed an announcement nest thought was given to their responsibili- and picture of the Temple. These prepara- ties and to the habits by which Bahb'is tions were repaid by an audience of almost should be characterized. four hundred for the meeting in the " (1 5) Teaneck, New Jersey, was confer- Woman's Club of Hollywood, including a ence center for young Bahl'is around New

large representation from several Negro York City. Fourteen attended a teaching organizations. Many new friends were conference which was followed by a public made for the Cause. symposium. In the evening

Horace Holley,

" (8) The conference in Monroe, Wash- secretary of the N. S. A., was guest ington, represented youth from Seattle and speaker.

Sultan as well. The discussions were espe- " (1 6) Washington, D. C., held a re-

cially fruitful, and the delegates resolved to gional meeting in which Baltimore and

continue such inter-community meetings. other communities joined. I t has not been

All were aware that they had scarcely pene- reported in full.

trated the surface of this great Message, but CONFERENCES IN EUROPE, ASIA, AFRICA

by planning regular classes in Monroe and "(17) British Isles - Fifteen young

Seattle they intend to remedy this situation. Bahl'ir of London met in conference and

" (9) The Bahi'i youth of Phoenix, Ari- sent a cable of greeting to Shoghi Effendi.

zona, sponsored the Naw-R6z Feast, fol- Discussion emphasized the importance of 'f WORLD

the Bahi'i life, the need to conserve our "(24) A n interecting photograph has

efforts and t o &d in the Bahi'i Teachings been received of the Youth Committee of

the solution to present-day chaos. The ten members recently organized in Poona

group voted to establish a central library in during the Naw-R6z

conference. Poona has thus joined in

which important papers read in future con- request for the

fulfilling the Guardian's ferences will be preserved. The meeting consolidation of 'an inter-

was felt t o hold historical significance. national body' of young Bahi'is.

" (1 8) Chziza-Canton has but one "(21) 'Zriq-During the

conference of Bahi'i, Chan S. Liu, who, wishing to join Bahl'i youth in Badddd, a

fund was estab- lished for the purchase of

the international celebration, announced for free distribution. These

Bah6'i pamphlets through the newspapers a meeting at the

are t o include the series of the Free

Asia Hotel. Ten strangers were his guests

Literature Committee

and have formed the nucleus of a study of America, as well as Shoghi Effendi's

group. World Order letters. It is

hoped to create

" (19) Egypt-The Bahi'i youth of a true general knowledge of the spirit of the

Alexandria voted to join in the New-Rbz Cause which is so grievously misunderstood

celebration, but as yet no report has been among enlightened and well-cultured people.

received. ple' of 'Irhaq.

-

" (20) France The young Persian " (26) Japan-Agnes Alexander, pioneer

Bahi'is of Paris also held a conference teacher of Japan, had as her guests, in

which has not yet been reported. her Tokyo home on March 22, two American-

" (21) Geumai%-Young Bahi'is of ican-born Japanese girls. One of these is

Hamburg held an informal meeting, since at present studying Japanese in order to

no official organization of youth under return to her native Hawaii to teach the

twenty-one is allowed in Germany today. Bahi'i Faith. Three newspapers carried

They expressed firm faith in the principles announcements of the international celebra-

of Bahi'u'llih, feeling that these can be tion."

reconciled with obedience to government.

Miss Mary Maxwell reported the sentiments A BAHAI' PIONEER IN ETHIOPIA

of the group when she wrote: 'Our toler-

ance, as well as our firm adherence to the In December, 1934, a letter was received

Teachings, is needed as a bridge between the reporting the formation of a Spiritual As-

thoughts of this country's youth and the sembly on November 25 of that year at

New World Order we are building.' Addis Ababa, Ethiopia. The establishment

" (22) The Bahi'i friends of Heidelberg, of a Bahi'i community in that land was

both young and old, joined to celebrate In- accomplished by Sabri Elias, a believer from

International Youth Day at a public meeting Egypt. Referring to this

achievement, the
and tea. Three speakers discussed 'The Spiritual Assembly of Haifa
stated: "We
Historical Significance of the Day,' 'The are happy to report to our
friends through-
Life of a Bahl'i,' and 'Godly Peace.' I t out the world encouraging
news of the
was agreed that world peace is only progress of Bah6'u'llih's
Faith in Ethiopia-
possible when based on the unity of man- the only independent
Kingdom in Africa.
kind. . . . Its fate seems
uncertain and thus it is
"(23) Iwdia-Mr. Isfandisr Balrhtiari, the more interesting to the
Bah'i's and the
president of the Spiritual Assembly of more significant that at
this time of agita-
Karachi, presided at a three-hour conference tion and unrest, the Bah'i
Faith should
of young Bah'i's. In a recent letter the have started to permeate
that historical
secretary reported that 'we passed land."
a very happy time in explaining and dis- While conditions have
been completely
cussing the Bah'i Faith, and we have sworn changed in the country since
1934, the local
t o wake up from our deep slumber and t r y Assembly having been obliged
to stupend its
our utmost to keep pace with our Bah6'i communications, the fruit
of such a de-
friends abroad.' voted effort has been
permanently secured,
T H E B A H A 'f WORLD
scie~ltiously feel they must uphold and "Bahi'u'llih and the New
Era" has bccn
enforce. They have even, under certain translated and ~uhlshed in
Amharic, Urdu
circumstances, preferred to suspend their and Norwegian. The same work
has also
activities and dissolve their institutions been newly translated into
Sindhi, Hindi
rather than follow the dictates of those m d Bengali, and printed
copies arc soon to
officials who have tried to induce them to appear.
violate what has been expressly ordained by This book has now been ~
r i n t e d i n thirty-

the Author of their Faith." two different languages.

Eleven different versions of "Hidden
LEGAL PROTECTION FOR THE Words" have appeared, the
latest editions
NAME -BAH/\P AND SYMBOL being in Dutch and Serbian. An
Armenian
OF THE GREATEST NAME translation has been completed
but not yet
published, while work is going forward on
Under the protection afforded by the laws its translation into ~ r d u
,Chinese, Danish
controlling trade marks, the name "Bahi'i" and Portuguese.
has been legally registered in both the Of the "Kitib-i-fqhn,"
ten versions now
United States and Canada by the National exist in printed form. In
addition, Swedish
Spiritual Assembly, and similar protection and Spanish translations have
been finished
has also been obtained for the symbol of the and are under publication.
The translations
Greatest Name. in progress are Danish,
Portuguese, Nor-
The National Spiritual Assembly of Aus- wegian, Czech, Netherland, and
Esperanto.
tralia and New Zealand have taken similar "Some Answered Questions"
has been
steps for the registration of the Greatest printed in six different
tongues, but editions
Name. will shortly appear also in
Chinese and
The American and Canadian registrations Urdu. Translations likewise
exist in Italian,
are reproduced elsewhere in the present Armenian and Portuguese, and
a Braille
work. transcription is under way.
It is evident that the unique spiritual A collection of Bahi'i
prayers has been
power established by Bahi'u'llih will before published in Serbian. A new
edition of
long exercise such influence as to attract "Kitib-i-fq6n" has appeared
in the language
those irresponsible souls who seek to attach of frln.
themselves to any source of prestige, and The "Will and Testament"
of BahB'uJll6h
likewise arouse the attention of others who and that of 'Abdu'l-Bahl have
been pub-
might seek to mislead the public. A re- lished in German. "The

Dawn-Breakers:

vealed Faith is universal, and in each cycle
Early Days of the

is offered freely to the entire world. The
translated into Ger-

Bah'i Faith, however, involves an admin-
istrative order and a degree of discipline
Dreyfus-Barney's

raising it above the realm of the spiritual
appeared in a

philosophies which can be adapted to suit
the individual understanding. The believ-
statement entitled

ers, therefore, realize a responsibility in up-
Movement?" has been

holding the full and complete standard of
Finnish and

faith, which remains incomplete until mem-
bership in the Bah'i order is attained.
the published

letters of Shoghi Effendi, and also a com-

NEW TRANSLATIONS

into

During the past two years, the list of

translations has been greatly extended. The
Forces of Civil-

Word has been made available to added mil-
Talks" of 'Abdu'l-

lions of souls in many parts of the world.
into French.

The new translations include the following
issued in

titles:

CURRENT

BAHA'i

Portuguese.

ACTIVITIES

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Most of these versions are likely to prove
influential

only temporary versions, yet they are a vital
necessity to the promotion of a World
that the condi-

Faith. The permanent editions of the fu-
communities im-

ture must await the formation of that
1934 and

group of international scholars described by
expropriating reli-

'Abdu'l-Bahi.

Nabil's Narrative of the

Bah'i Faith" has been

man and also into Arabic.

The late M. Hippolyte

"Essai Sur le Babi'isme" has

new edition in France.

J. E. Esslemont's brief

"What is the Bahh'i

translated and published in

Icelandic.

"Bah'i Administration,"

pilation of Prayers have been rendered

Urdu.

Finally, "The Mysterious

ization" and the "Paris

Bahh have been translated

The latter work has also been

rounding grounds had become

in the life of the city.

It is gratifying to report

tion of the local Bah'i

proved considerably between

1936. In 1928, the law

gions edifices, from which the

Mahriqn'l-

At 6r had for some time been immune,

LOCAL INCORPORATIONS

was applied to that Baha'i edifice.

The use

The Guardian's comment upon the legal continued

of the structure, however, was

incorporation of local Spiritual Assemblies lease was re-

under a five year lease. This

was transmitted to the New York Assembly period. In

newed in 1933, for a similar

in 1932, through his secretary, after receiving ruling restored

1935, a new administrative

ing the first draft of the proposed Articles their original own-

all religious buildings to

of Incorporation and By-Laws prepared by and under this

ers for an indefinite period,

that Assembly. "It is surely very important responsible for

ruling the Baha'is were held

to give to the local Spiritual Assembly some effected within six

extensive repairs to be

legal standing, for as the Cause progresses sacrifice these

months. Through united

and its adherents increase, they will be result that the

terms were met, with the

fronted with duties they cannot even imagine surrounding gar-

Mahriqn'l-A&kir and its

ine at present. Not only will they have to Bah6'i ownership,

dens are fully restored to

make contracts for acquiring halls for their again blesses

and their impressive beauty

meeting places, but they will also be obliged

the city.

to create new institutions to care for their of the Temple,

Beside the entrance gates

sick, poor and aged people. We hope that been inscribed on

the Bahh'i principles have

before long the Baha'is will be able to af-languages. Public

suspended signs in four

ford schools that would provide children have been re-

meetings, held twice a week,

the intellectual and spiritual education as Worship.

sumed in the sacred House of

prescribed in the Writings of Bahi'u'llih the annual BahL'i

It is reported also that

and the Master."

election, the teaching

activities, inter-com-

Since the last international survey was plans of

munity correspondence and other

prepared, the following Spiritual Assemblies the Spiritual Assembly are proceeding with
have incorporated: Washington, D. C.; only slight and occasional civil interference.
Montreal, Quebec; Bombay, Karachi and The great significance of this improved
Calcutta, India; Rangoon, Mandalay and status of the Faith in these centers is that it
Daidanaw-Kalazoo, Burma; and Auckland, prepares the way for the formation of a
New Zealand. The Spiritual Assembly of National Spiritual Assembly, a necessary
London, England, has registered the BahL'i step in the establishment of the first Inter-
Faith with the authorities as a definite re- national House of Justice.
ligions community, and the Bahh'i Center
has now the status of a place of worship.

THE ORIENT

Concerning developments in India and
TURKISTAN AND CAUCASUS
The city of 'Ishqibid has long been nota-

Burma., reoorts from the National Soiritual
Assembly convey the following informa- tion:
ble from the Baha'i point of view in that
the first Ma&riqu'l-Afiklr was con- "There has been marked
progress of the
structed in that city. Before the Bahh'i Bahi'i Cause in India and
Burma during the
activities came under control of the political last two years. Besides
internal consolida-
authorities under the new Russian regime, tion of the Local Spiritual
Assemblies and
they had been developed to a high degree of the National Spiritual
Assembly, there has
efficiency. Educational facilities had been been great progress in
popularizing the
established, a monthly publication was Cause by means of a teaching
campaign and
issued, and the Bahh'i Temple and sur- in translation of Bahh'i
literature into sev-

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cral Indian tongues. 'Dab6'u'l1611 and the Promised Messiah), the
Theosophical Soci-
New Era' has been translated into Gujerati, ety, the Arya Samaj and the
Brahmo Samaj.
Burmese and Urdu. Sindhi, Bengali and "Both the vastness of

the country and Hindi translations are in course of preparation and differences of opinion and will be published in 1936. The National Urdu translation of 'Some Answered Questions' is almost ready and its publication has not so much just been taken in hand by the National Assembly. The Publication Committee is India that the progress of translating many other books is slow. The National Urdu Magazine (Urdu and Persian), formerly published under the name of 'The Dawn-Breakers' (Nabil's Narrative) and 'Bahi'u'llih and the New Era,' English as well as Urdu and Gujarati editions, were presented to the libraries of the Universities with redoubled energy and trust in the intrinsic worth of men, and thus a large number of people

the variety of its beliefs language make the task of Assembly extremely account of these causes and because of the lack of part of the Bahi'is of progress of the Cause has been National Assembly, however, steps are accordingly being conducted the teaching campaign reach all the provinces, in languages and to all specially to the try. A fair amount of already achieved and it is results will be obtained in "The process of seed going on apace and there bilities in store for the vast country which is a should face the situation energy and trust in the the teachings of His Holiness Bahi'u'llih.

have been reached through Bahi'i literature. coordination between Articles were contributed to the magazines Burma, the N. S. A. and journals and through them the attention of the public was drawn to the Cause. of that country. The seventh All-Indian Bahi'i Convention which produced a held in Bombay in April this year (1931) Burmese attracted to the public lectures varied audience comprising Hindus, Moslems, Christians, Zoroastrians and others. A lecture A. This Council tour of the Universities of Northern India, the 9th, 10th and Delhi, Agra, Aligarh, Benares, Allahabad Daudanaw, the Bur- and Lucknow was organized and lectures passed several very were delivered under the auspices of University Unions, Oriental Societies, Religious and Urdu section Fellowship Groups as well as under the auspices of the Theosophical Society, the Dharma Samaj and the Arya Samaj. A tour of the province of Sindh was undertaken Spiritual Assembly of and some important towns in the province were visited. A Sindhi translation of Haft Wadi (Seven Valleys) was distributed and is maintaining this was very much liked because the province of Sindh had for several centuries been of different dominated by Sufi thought. Contacts were Bahi'u'llih, never- formed with such religious organizations as appreciation and

"In order to effect the friends of India and deputed Mr. Hishmatullah to and stimulate the friends As a result of this visit general awakening among our brothers, it was decided to Council of the Bahi'is of the direction of the N. S. held its first meeting on 11th of April, 1935, at Burmese Bahi'i village, and important resolutions. One the addition of an English to the already existing the village. From the National Egypt we have the following: "In Egypt, as it is in the world, the Bahi'i Cause its steady progress. fanatical attempts of people faiths, the teachings of theless, receive the highest

the Ahmadiyahs or followers of Mirza Ghulam deepest respect on the part
of educated and
Ahmed of Qadian (who claimed to be the cultured classes.
Room in a in which Letters of the Living were appointed
by the Bib.

Tree in Shahr6d under which Mullh
Husayn and his Companions camped.

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

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

"As a most advanced country in the Mu- worst consequences had I ~ O L the
Govern-

1:hammadan world, and the largest center of ment dealt with it wisely.

Muslim studies, Egypt necessarily exercises "But the attempt was
directed to the

such an opposition as may suppress, as they destruction of the Bahi'i Cause
more than

suppose, the increasing influence of a Cause it was made against Christian
missionaries.

which she unjustly deems anti-Muhammad- Leading articles were published
daily under

dan. In fact, the historic pronouncement headings, such as: 'Bahi'ism is
the real in-

of 1921, made by the Muslim Court of jury to Islam,' 'Missionaries
attract imma-

Egypt by which the Bahi'i religion was ture individuals but Bahd'is
attract people

declared entirely independent of Islam, and of intellect.'

Bahb'is, heretics; the subsequent divorce of "As that movement emanated
from Port

their Muslim wives, and the various at- Said, the Bahi'is there were
subject to more

tempts by which the Muslim ecclesiastical pressure. The Maazoun (Muslim
registrar

authorities try, now and then, to uproot the of marriage contracts) started
a series of

Cause-all of these facts embody the ex- lectures against the Cause. His
attempt to

tent of opposition attempted against a arouse mobs against Bahd'is was
at first sup-

growing Faith. Nevertheless, such attempts pressed by the authorities; but
due to the

have assisted the Bahi'i Cause in Egypt to effective interference of high
religious au-

attain a most favorable condition, and have thorities who were repeatedly
approached

clarified its status. by the leaders of the movement in Port

"Although deprived under the circumstances from legal protection concerning attempt to create matters of personal status, Bahi'is, however, instigators per- thanks to the confirmations of Bahi'u'llih, charge were given the opportunity, truly unique, before the Mus- to sever themselves totally from the old religious fetters of Islkm, and to apply freely, her. The through their Administrative Bodies, their twice owing personal status according to the Divine despite the Laws and Ordinances of Bahh'u'll6h. producing Bahi'i

"Further events had also enhanced the sentence be influence of the Cause. Apart from the examined those individual sufferings caused by the unceas- statement of the ing attacks, persecutions were managed complained against against Bahh'i groups in almost every Bahi'i his treat- center. Prior to 1934, Bah6'is of Alexan- the pronounce- dria were persecuted by mobs aroused by a statement of certain Muslim clergyman.

"In 1934, a storm of religious antagonism were liv- raged throughout the country in conse- brother of quence of the redoubled energy of the the Cause, Christian missionaries. Observing that the settling the number of converted boys and girls of

Said, the !ecturer was given continue. Failing in their anti-Bahi'i disturbances, the suaded a Muslim wife to bring a against her Bahi'i husband lim court to divorce her. Four lawyers volunteered to defend pronouncement was adjourned to the absence of the defendant fact that the lawyers, books as witness, urged that passed. The judge, having books and considered the plaintiff that she neither the behavior of the husband nor ment of her, refused to give ment before he could hear the the defendant. While the case its course, both wife and husband ing together in harmony. His Cairo, whom he had attracted to visited them and succeeded in matter and reconciling them. As

both par-
Muslim origin who were attending mission- ties did not attend the court
any longer
ary institutions was increasing, Muslims their case was actually
cancelled. The
started a movement in which their leaders, events of 1934 in Port Said
repeated those
mullis and even the grand s_hayk_hof Islim of 1914, 1920, and 1926, and
formed a link
associated themselves. Investigations were in the chain of unceasing
persecutions dur-
made by the legal authorities, whereupon ing which the Cause of
Bahh'u'llhh became
most of those boys and girls were taken out firmly established in Port
Said.
of those institutions and contributions were "In Cairo, the largest
Bah6'i center,
made to provide other institutions for them. Bah6'is were called upon by two
detectives
The movement would have produced the who made their necessary
enquiries as to
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whether Bahl'i meetings function in the the Spiritual Assembly of
Port Slid accord-
same manner as those of missionaries. Next ing to Bahi'i rites after the
passing of the
day the local chairman and secretary paid a late H l j i Muhammad Yazdi.
A ring hear-
visit to them and presented some pamphlets ing the Greatest Name was
worn on his
and Bahi'i literature which were highly ap- finger and a congregational
prayer was read,
preciated. After a short yet interesting in- after which the funeral was
conducted in
terview, assurance was given to the Bahi'is absolute silence and the most
reverent atti-
tude.
that they could freely hold their meetings "During the last two years
as usual, and should report at once in case
the National
there was any anti-Bahl'i disturbance. Assembly endeavored to obtain
official rec-
ognition. They approached the
"The most important matters which ab-
Government
sorb the care of our Administrative Bodies with the view to invoke their
sympathy so
at present are those pertaining to personal as to setcle the Bahl'i case

and to clarify the status. Thus, marriage contracts, passport conformity with certificates, as well as letters of guarantee, Personal in- are all issued by those bodies. In order to officials in the Ministry of Justice showed that conduct the affairs according to the Divine try of Justice showed that the Government is not prepared to extend Laws of Bahl'u'llih, the general rules from tion to fresh religions further recognition the 'Kitib-i-Aqdas' were adopted by the matter is thus remaining communities. As the National Assembly, which work, having outstanding, the National Assembly, directed been sanctioned by the Guardian, was ian, endeavored to maintain by the Guardian, published and distributed among the local of the Declaration of Trust the registration Assemblies to apply them to matters of personal status. Such marriage contracts and Court, and this action was successfully performed. In order to render different certificates issued by Spiritual Assemblies are regarded as possessing considerable importance by the authorities to whom offered to the National Assembly by our dear friend Sharoubeem they are delivered. For instance, the marriage contract of our friend Aly Effendi the occasion of the annual convention of 1931. Legal actions are Ruhi of Transjordan was, after a long and deliberate consultation, recognized by the National Assembly to have the property transferred to the Assembly. British Consulate and a passport for the Egyptian bride was issued accordingly. The "The Arabic translation of 'Kitbb-i-fq6n' the Book of Certitude, and marriage contract of Fouad Effendi Yazdi, its publication, enriched the Bahl'i Library, and later the divorce document, were accepted and actually registered by the frin- sent to the various countries in the Orient where the need for the Arabic

translation is

Sabri Effendi Elias and to his wife on their growing. During the last two years the

trip to Ethiopia, according to certificates Bah'i Library supplied 'Iriq, Palestine,

supplied by the Spiritual Assemblies. The Turkey, Tunis, as well as Geneva with

first step taken in this respect was in Port Bah'i books in both the Arabic and Iranian

Said when Philip Effendi Naimi applied for languages.

a passport for his wife. Being of Christian "The annual convention of 1931 re-

origin he was requested by the passport corded the ultimate desire of the delegates

office to have an official certificate from the to build a Ha'iratn'l-Qnds.

Thanks to the

Patriarchate to which he belonged. Stating Abhl confirmations and to the encouraging

that he is a Bah'i and that the Baha'i Spir- donation of the Guardian, contributions are

itual Assembly is the only body which can being collected from the believers of Egypt.

supply him with the required certificate, As the first six months sanctioned for those

after some days of consultation the passport contributors desiring to pay in installments

was issued according to the Bah'i certi- will end on Msrch, 1936, the National

cate. Assembly will, at that time,

decide whether

"Burial services were also performed by the work can be started or whether more

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funds will be required. At all events, it is Bah'i principles, and their divine program.

hoped that the year of 1936 will mark a But it is to be deplored that the authorities

striking stage in the evolution of the Bahh'i have confiscated the book before its publi-

Cause and its wide progress in Egypt." cation in final form.

"During the summer of 1931, a copy of the National Assembly's news From the National Spiritual Assembly of letter fell

the Bahh'is of 'Ir6q have come the follow- into the hands of an editor of a religious

ing statements. paper in Baddid. The news

letter em-

"The general conditions and status of the Bahh'i Con-
 BahCis in 'Iriq is fairly good, because Re-
 detailed program
 ligious Liberty, for which the constitution
 The paper
 of the country makes provision, enables the
 the account,
 Bah6'is to hold their spiritual meetings
 consecutive
 regularly and in complete freedom. I t en-
 the dictates of
 ables believers to propound the divine mes-
 attitude, alleging
 sage among their co-citizens with persistent
 great menace to
 zeal and devotion. This condition is, how-
 Bahi'is as dan-
 ever, not without disturbance and slan-
 urging the
 derous attacks from religious bigots, and
 Bah6'1 06cials.
 narrow-minded people who ignore the
 precisely the
 heavenly grandeur underlying this great
 who became
 Cause.
 and met this
 "The Assembly bought a plot of land for
 and
 the erection of a Haqiratu'l-Quds in an
 golden oppor-
 ideal place adjoining Baddid. The Hazi-
 as non-
 ratu'l-Quds is to be constructed on modern
 and began t o
 lines, and in conformity with the high
 with such a
 station occupied by B a d d i d in the Bahi'i
 alert of these
 World. The plan has been completed and
 Bahl'is and
 meets with this requirement. A copy has
 their religion,
 been also submitted to our beloved Guardian
 representative
 for approval. But construction was not

bodies the minutes of the Fifth
 vention in 'Iriq, with a
 of the Assembly for the year.
 published the greater part of
 and commented upon it in
 weelily issues, according to
 its biased and prejudiced
 that the Bahi'i Faith is a
 the nation, and described
 gerous, and unpatriotic, while
 government to be rid of its
 This anti-Bahh'i drive had
 opposite effect on the Bahi'is
 more consolidated and united,
 attack with unperturbed emotions,
 inflexible courage. I t was a
 tunity for teaching the Cause,
 believers became interested,
 inquire about this new Faith
 body of doctrine. The more
 peoples began to approach
 inquire about the reality of
 and thereby formed a more
 and accurate view of the Faith.

proceeded with, pending the completion of "At Mosn the Bahl'is used
 to hold their meetings in a house rented for
 the necessary municipal formalities, and But a few fanatics began to
 that purpose. incite the
 when this has been completed, the Assem- owner to oust the Bahl'is from
 bly hopes to proceed with the construction his house,
 work immediately. and used coercion and even
 threats to force
 "The Assembly translated Dr. Essle- his hand. In the face of this
 critical situa- tion the owner of the house
 mont's 'Bahl'u'llih and the New Era' into asked the
 the Kurdish Language, and it was printed Bahl'is to vacate the place,
 and save him
 in B a d d i d with several beautiful illus- inconvenience and ill
 reputation. The trations. Bah6'is complied with his
 request, and re-
 "The Assembly entertained the hope of mained for a time without a
 meeting spreading the Cause of Bahl'u'llih among center, until they succeeded in
 finding a proper place which they made
 the Kurds, in view of their responsiveness into a
 and readiness for such message. The more Haziratu'l-Quds.
 so as their language is poor in litera- "But fanatics did not stop
 there. Some of their religious heads began
 ture of any kind, and especially in Bahh'i to speak in
 to speak in books. Mosques, and launch slanderous
 attacks and
 "The publication of such a book in the indictments against the Bahi'is.
 After- wards they were followed by a
 Kurdish language will most assuredly meet Jewish
 with a gratifying success, and in this way Rabbi who spoke in the
 Synagogue, and delivered a virulent speech on
 Kurds would be attracted by the uplifting the believers,
 the believers,

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singling out one Bahh'i for special condem- Jn Japan, during the same
 period, Miss Agnes Alexander has succeeded
 nation, and the Bahi'i in question received in placing

permission from the Assembly to start legal a great deal of Bahh'i
 publicity in The
 proceedings against the Rabbi in the civil Japan Times, a Japanese owned
 daily of
 Courts. When it transpired that the Bahi'i Tokyo published in English.
 Thanks to
 intended to take action, the Rabbi sent this medium, the Teachings of
 Bahh'u3116h
 some Jewish notables to intervene on his have come to the attention of a
 new and
 behalf, and asked the Bahi'is to forgive wider circle. Miss Alexander
 likewise found
 him. He apologized and offered his deep it possible to arrange for the
 publication of
 regrets, promising not to attack the cause an article on the House of
 Worship at
 in future. Consequently, the Bahi'i Wilmette in a Buddhist daily
 paper, the
 dropped his case. translation having been made by
 the editors.
 "This drastic step was not taken for the From Miss Alexander's report the
 follow-
 sake of revenge but to cut short similar ing excerpts convey interesting
 details.
 attacks in future and at the same time to "As Mr. Torii is an
 Esperantist, the way
 be a factor for the spread of the Cause in opened for me to speak on the
 Cause to the
 that city. Esperanto group of Kyoto, and
 also to a
 "The Bahi'is of Avabiq hold their group of blind Esperantists,
 teachers from
 meetings regularly, enjoying the esteem of schools for the blind in
 different parts of
 their fellow men. The government opened Japan, who had gathered in Kyoto
 for a
 a primary school for their children, who Summer School session. A Braille
 weekly
 constitute the majority of the school chil- newspaper of Osaka also
 published an article
 dren. It happened that at the end of sum- about the Bahi'i Temple, which
 was
 mer, 1934, at the opening of the school headed, 'Miss Alexander a Great
 Friend of
 session, that the teacher appointed for the the Blind in Japan.' A friend
 of Mr.
 school was a backward and intolerant man. Torii's, who could read printing

only letter

He began to sow the seed of discrimination by letter with the aid of a round crystal, and enmity among the pupils, by speaking and who had in this way copied an English dictionary into Braille, the work of many years, eagerly received the Bahl'i teachings.

Faith of their parents. The Muslim pupils I t was with delight he read the English Braille edition of Esslemont's 'Bah6'u'llih and the New Era,' of which there is one copy in Japan. Also, through the cooperation of Mr. and Mrs. Torii, I was enabled to place an article explaining the Bahi'i teachings with the Osalca daily paper, which is the second largest daily in Japan. In the September 28, 1931, edition of the paper this appeared under the title, which translated reads, 'Bahi'i Religion was reprimanded severely, a fine was imposed upon him, and he was transferred to the Bahl'i Temple and of pictures of the Bahi'i Religion appeared with this article."

harsh treatment and misbehavior. The government then appointed two teachers who fulfilled their function with a sense of duty and impartiality."

(From the Annual Report of the National THE UNITED STATES AND CANADA
The BahB'is of Shanghai during the past Spiritual Assembly, 1934-1935)

two years have established a library in a rr, 10the Delegates, room taken at the Chinese Y. M. C. A., and have begun planning for the translation of Twenty-Seventh Annual Convention.

more Bahl'i literature in Chinese. Beloved Bahi'i friends:

The spiritual character and controlling that of learning the principles
 of the World
 principle of the Bahi'i year now brought Order of Bahi'u'llih, a phase
 marked by
 to a close were established for us by Shoghi the successive "World Order"
 letters which
 Effendi in these words dated September 16, began in February, 1929. The
 third phase,
 1934: now beginning, is the
 application of this
 "The situation in frin which is growing knowledge to important
 problems-proh-
 from bad to worse, the necessary measures lems which relate the Cause
 to society as a
 which should he taken to insure the unin- whole, and not merely those
 minor prob-
 terrupted completion of the clerestory sec- lems of our own Bahi'i
 relationships which
 tion of the Temple, the adoption of such have engaged our attention and
 almost ex-
 measures as will stimulate the teaching hausted our powers in previous
 years.
 campaign in America, the exercise of the The thoughtful believer
 will not fail to
 utmost vigilance lest the authorities of pursue this analysis until he
 can perceive
 Soviet Russia inflict any injury upon Bah6'i the underlying factors in the
 progress of
 lives and institutions, the extension of any the Faith as a whole. What has
 happened
 support that may be required to safeguard during this Bahi'i year, in
 brief, is that an
 the interests of rhe Cause at its most vital entirely new emphasis has been
 given all
 and international center to ward off the Bahi'i thought and action,
 identically the
 malicious attacks of enemies from both same emphasis which life lays
 upon the indi-
 within and without-these are the out- vidual on that day when
 childhood and
 standing issues which demand the sustained youth, with their
 preoccupations with self,
 and concentrated attention of every be- first begin to realize the
 tasks which usher
 liever." in the time of maturity. What
 we have
 This statement of outstanding issues, learned since 1921, and what we

have estab-
 more definitely and more vigorously than
 the Cause and
 in any previous communication from the
 undergoing supreme
 Guardian, has served to summon each and
 that individu-
 every loyal Bahá'í to arise above undue
 worthy to
 concern with local and even national
 interests of a
 matters and assume his duties and responsi-
 bilities as citizen in that World Order of
 as we adopt
 Bahá'u'lláh to establish which the Divine
 the Guardian
 Will has revealed itself to mankind. Now
 on the World
 in the realm of action the Bahá'ís have the
 months be-
 supreme privilege of receiving guidance and
 order underwent
 inspiration from one central point, even as
 autumn of 1929.
 since the Announcement of the Báb the
 became apparent
 believers have had one central point in the
 received its first
 realm of the soul.
 could not longer
 I n its fulness of meaning, in its call for
 matters are
 positive action, the statement cannot be
 concern, since
 limited to any single period of time.
 adjust our-
 Rather may we perceive in it the beginning
 motion of progress
 of an era of greater maturity, larger re-
 Dispensation of
 sponsibility, as the followers of Bahá'u'lláh
 unite in resistance to the forces of the
 thrilling
 world.
 the commu-
 In preparation for this responsibility, the
 Annual

lished as our attitude toward
 toward life, are now
 test until it has been proved
 ally and collectively we are
 uphold the true and highest
 Divine Faith.
 Nor will it be overlooked,
 this larger perspective, that
 issued his first communication
 Order of Bahá'u'lláh about six
 fore the world's economic
 so fatal a collapse in the
 The germ of the new order
 to Bahá'ís before the world
 warning that the old order
 endure. These Providential
 surely our first and deepest
 only as we grasp them can we
 selves to that irresistible
 which is the sign of the
 Bahá'u'lláh.
 One word more on this most
 and vital of Bahá'í topics. In
 nication received just before the

Guardian has conducted us through two Convention of 1934, published as "The Dispensation of Bah'u'llih," preliminary phases of development since the Shoghi Effendi Ascension of 'Abdu'l-Bahí. The first phase brought together in one perfect unity all those aspects of the Revelation which we, in administrative order. The second phase was our human limitations, had been considering

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as separate realities: the Station of Maní- One may, nevertheless, without finality, festations, the mysterious Mission of the refer to certain events as representing Center of the Covenant, the full signifi- occurrences or trends meriting special cance of His Will and Testament, and the attention. nature of that Order which the Testament 1. As has been reported to the friends, bequeaths to the friends. In a communica- the Guardian has clarified the problem of tion so comprehensive, so organic, so unified how to present the Will and Testament to in its wholeness and so perfected in its parts, new believers. In accordance with his in- we may now realize that Shoghi Effendi's instructions, a new edition of the Testament marked definitely for us an ending of our has been prepared and published which, education in details of Bahí'í service, and a until further instructions are given, in- beginning of our responsibility in demon- cludes the text to be explained to and strating our faith and our unity to our accepted by those who apply for enrollment fellow men. as Baha'is. The supplementary excerpts Indeed, the successive steps which Shoghi which precede and follow the selections Effendi has taken to train, to instruct and from the Testament are in themselves the to discipline the Bahí'í community are all most perfect of explanations. The edition paralleled by a swift continuance of that consisting of the complete text is now process of disintegration in human society almost exhausted, but the National

Spiritual

which has become the more apparent as Assembly has recorded its responsibility in

efforts to attain peace and stability have continuing to supply at least one complete

successively failed. Fourteen years ago the text to each newly elected

Spiritual As-

Baha'i community was still as a child in assembly.

the household of civilization, apparently 2. The contract for the completion of

bearing no responsibility for the fate of the clerestory section of the Temple dome

that household, and therefore concerned unit, one of the outstanding issues men-

only with the joys and sorrows of the tioned by Shoghi Effendi, has throughout child's own growth, the dreams of its own this year proceeded as rapidly as weather

future. Today, with the household in dire straits. Despite the economic difficulty

confusion and distress, the youth born of which has prevailed, the believers have made

the new age is called upon to prove his notable sacrifices in order to meet the col-

birthright and demonstrate his capacity to lecture obligation, the fulfilment of which

achieve eternal peace, his elders having will mean that the Dome unit is at last

failed. entirely finished.

By comparison with that standard of In the case of future Temple construc-

action, every local or personal issue assumes tion, the Guardian has advised that con-

only a relative importance. Such issues can tract be entered into by the Trustees only

no longer entirely surround and engulf us when the necessary amount of cash is actu-

at the expense of the world vision which ally on hand. The Dome unit, however, the Guardian has given us this year. Larger was undertaken and has been carried on in

than the individual is the local community; a spirit of trust that the Guardian's wishes

larger than the local community is the and instructions would be voluntarily met.

national community; larger still than any In September and in December, the

national community is the World Order difference between income and obligation which now claims not merely our passive compelled the National Spiritual

Assembly

acceptance and belief but a devotion and to issue an appeal directed to every Ameri-

consecration which a collapsing society will can believer lest the work in its final stages

test with fire. be temporarily abandoned. All

along it has

been felt that the problem was not

Major Evenfs

economic but spiritual; not a matter of

Without the perspective of time it is im- dollars and cents but one of resolution and

possible to determine precisely which events of unified response. For, in its ultimate

of a Bahi'i year have major importance. significance, the building of the Temple

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is not a n md in itself. Tr is a vital qtep in inaogurlting a movrmpnt forward surely

the training of the Bahi'i community in destined to acquire greater emphasis in

the divine art of unity. As such a tremen- every successive year. The details of this

dous taslc is achieved, the power comes to great achievement will be reported by the

carry out other collective missions in serv- Teaching Committee, so that representatives

ice to the beloved Cause. National achieve- from all local communities may return

ment is nothing else than a stepping stone home inspired to work for renewed effort,

to international services. and instructed to convey useful plans

The important details of this subject will which have brought success in other cities.

be presented in the Treasurer's report. At Gratitude, however, must be expressed to

this time it is important t o emphasize the all those teachers who during the year have

fact that this obligation is not yet fully answered the call to service and traveled t o

discharged. so many cities upholding the banner of the

3. The passing of the venerable, the be- Faith. This circulation of thought and

loved and revered Dr. Susan I. Moody in devotion from city t o city,

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

groups prepared for election of a Spiritual Bahi's world over
 potentialities majestic
 Assembly for the first time, this present edifice heralding formative
 period Faith of
 period has been one of remarkable growth. Bahi'u'llih. Their unerring
 vision con-
 From Milwaukee came the news that more ceived its matchless design.
 'Abdu'l-Bahl's
 than sixty believers had been enrolled in own hands laid its cornerstone.
 Their
 one meeting; from Chicago, from New dynamic faith reared its
 structure. Their
 York and from many other communities sustained self-sacrifice
 crowned it with im-
 reports of new enrollments surpass the an- mortal glory. May flame their
 unconquer-
 nouncements made in previous years. Our able enthusiasm continue
 glowing in their
 teaching of the Cause, reinforced by the hearts till its naked frame is
 enveloped in
 mysterious power of the Mabriqu'l- its shining mantle."
 A&klr, made more effective by our Is not this message directed
 also to this
 knowledge of the nature of the Bahi'i Convention, since the task is
 yet unfinished?

community, has received a vast stimulus, In Bahd'i News of July,
 1934, were

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published excerpts from letters dated May 6 . Request for English
 translations of
 10, May 19, June 11, 1934, and cablegram Bahd'i News Letters issued by
 the National
 received on May 18. The following sub- Spiritual Assembly of
 Germany and Austria.

jects were treated: 7. Emphasis upon the
 necessity of main-

1 . As soon as the clerestory section of taining the flow of
 contributions to the
 the Temple is completed, no new contract Temple, and the importance
 of the National
 to be made for the next unit until the Fund as the indispensable
 medium for the
 entire sum required for the contract has growth and expansion of the
 Cause. Con-
 already been collected. tributions to this fund
 constitute a way by

2. The scope of local news letters. which each believer can test the measure

3. News of the successful negotiations and character of his faith. with the Palestine authorities concerning 8. The Guardian's inability to continue the exemption from taxation of the area for the present his own contribution to the Temple Fund, in view of the surrounding the Shrines, tantamount to a tions imposed upon the Cause severe restric- recognition of the sacredness of the Shrines the increase in the in frhn and and the significance of the international international expenses. center of the Faith. In connection with this subject it is neces- sary to point out that the

4. Appreciation of the American BahCis' Guardian has for years been contributing as cooperation in preventing that area from much to the Cause in America as all the falli~lginto the hands of non-BahCis. American

5 . The relation of local Assemblies to the believers, through the National Fund at least, are together National Spiritual Assembly. contributing to the de- velopment of the Bahh'i World

6. Affirmation of the supreme and un- divided authority of the N. S. A. and its Difficult though it still is, apparently, to maintain the nationdl moral responsibility if it allows any body budget, including Temple construction, must we or institution within its jurisdiction to not become, as the American Bahi'i abuse its privileges or to decline in the exer- community, more cise of its rights and privileges. deeply conscious of our collective responsi- bility to the Guardian's

7. Approval of instruction to disregard International Fund? Must we not begin to realize anonymous communications. that a monthly contribution worthy of our September Bahd'i News carried the combined re- sources should constitute Guardian's explanation of passages in "The the first and not Dispensation of Bahi'u'11611." the last obligation upon our national BahS'i

Excerpts from letters dated September 9, budget? Without the Guardian's capacity

16, 2! and 3 0, were published in November to function materially as well as spiritually,

on the following subjects: are we not fatally lim~tingthe development

1. The hope that through self-sacrifice of the Cause at its very Center? Just as no further steps will be taken to safepard the local community can flourish if the entire area surrounding the Shrines. National Fund be deprived of power to

2. Explanation of the general principle serve, so no national community in this that no administrative body under the unified Cause can flourish if the Inter-jurisdiction of the N. S. A. has authority t o national Fund at the disposal of the Guard- receive complaints against the Assembly, ian is deprived of power. The matter is but that matters which are unsatisfactory ~nentionedhere only for deep and prayerful are to be referred to the Guardian. consideration, that a new resolve may be

3. The list of "outstanding issues" al- born and develop impetus until this omis- sion shall for the future be ready mentioned in this Report. overcome.

4. Renewed instruction that photographs Expression of the Guardian's gratitude of the Guardian are not to be circulated. that continuance of Temple construction

1. Approval of statement concerning was assured. the Convention with correction of view The January, 193!, number of Bahd'i that its sessions are joint meetings with the News contained excerpts from the Guard- N. S. A. ian's letters on the following subjects:

84 THE BAHA

1. Explanation of further questions the subject of the relation of be- raised concerning the meaning of passages lievers to their local, national and inter- in "The Dispensation of Bahl'u'lllh." national Bahi'i institutions.

2. The use of Bahi'i ringstones and 8. The Guardian's abiding

appreciation

burial stones left to the discretion of the and gratitude for the manner in which the

believers pending the publication of the American believers rose to meet the emer-

Kitib-i-Aqdas. gency caused by lack of funds

for Temple

3 . The National Assemblies of Egypt, construction.

'Ir6q and frin are adopting the text of the 9 . His heart-felt

condolences and loving

American Declaration of Trust and By- sympathy for the loss sustained in the pass-

Laws, at the Guardian's request, the ing away of Dr. Moody.

N. S. A. of India and Burma having already 10. These significant words in a letter

taken this step. dated December 1: "Despite the

perils and

4. Approval of plan to unite the two uncertainties with which their

country is

magazines. now beset, and in the face of

the financial

5 . Explanation of a passage on page 88 reverses they have suffered and the unfor-

of "Bahl'i Administration" referring to the tunate controversies that have perplexed and

date when Oriental Bahi'is celebrated the agitated them, they have forged ahead and

Declaration of the Bib in 1921. are fast approaching the

termination of the

6. Explanation that when a Memorial is first stage in the ornamentation of their

constructed in the pine grove at West consecrated Edifice. Undaunted by the

Englewood to commemorate 'Abdu'l-Bahi's magnitude of this colossal enterprise, undis-

visit to America, the Memorial should take mayed by the smallness of their numbers,

the form of a monument and not of a the scantiness of their resources and the

building. This explanation reminds us of scorn of their enemies, they have carried

the Guardian's previous instruction, that on triumphantly the banner of Bah6'u'llih and

account of the importance of the Unity brought to a successful issue the first

Feast which the Master held on that spot, stage in the formative period of His

the sole Memorial commemorating His Faith." American visit is to be constructed there. Special attention is called to the fact that the Guardian, in this passage, The Guardian's views in this matter would considers the dome and clerestory sections one seem to answer a question raised locally unit-a matter of very great importance from time to time in various cities, namely, whether the local Spiritual Assembly should of the misunderstanding which has prevailed here and there that the dome not take steps to acquire permanently some alone was the "unit" which the Guardian wished house which had been blessed by the Master's Holy Presence. pleted and that consequently the clerestory At this point in the Report might be section was a task arbitrarily added by the inserted reference to the fact that during National Assembly. March, 1931, Roy C. Wilhelm executed an Observe also that Shoghi Effendi gives new and more striking emphasis Indenture of Trust under which the Ever- to the com- pletion of the clerestory-section green Cabin property, and the two lots in of the dome unit Ly stating that its the pine grove where the Unity Feast was successful issue celebrated in 1912, were transferred to the terminates the first stage in the formative era of the Faith. Cause through nine trustees in a manner similar to that under which the Temple and These subjects explained by the Guardian in a letter dated January 27 Green Acre properties are now administered. were reported in BahBi News of March, 193 1. The place so signally blessed by the Mas- 1. The figures of the Bib, ter thus comes perpetually under Baha'i and 'Abdu'l-Bah6 are not to Bahh'u'llih ownership and control by this generous appear as char- gift. actors in dramatic works written by be-

7. Approval of letter published in No- lievers.
vember Bahd'i News by the N. S. A. on 2. Explanation of the Bahh'i teaching on

marriage, especially in relation to inter- mischief-makers is to insist that they should obtain proper credentials from racial marriage. the Assem-

Other passages from the Guardian's let- bly of the locality in which they live. This

ters quoted in March were: measure, he feels, is absolutely essential and

1. An important reference to the teach- there can be no exception whatever to it."

ings on economic taken from a letter dated (Haifa, January 4, 1931.) December 20, 1931. 3. The cablegram received March 30,

2. The importance of Bahl'i Summer 1931, and reported to the friends in a gen-

Schools, from a letter to Central States eral letter sent to local Assemblies on April

Summer School Committee, dated Novem- 3: "Contract for purchase and transfer to

ber 6, 1934. Palestine Branch American Assembly (of

Since the April, 1935 issue of the News the) Dumit property situated (at the)

Letter was devoted to Annual Committee center (of) area dedicated to Shrines on Mt.

Reports, except for a few news items car- Carmel (has been) signed. Four year litigation involving Bahl'i world's petitions

ried over in type from the previous number (to) Palestine High in which space was lacking, a number of Commissioner abandoned. Owners require 4,000 pounds.

published, and these will be given in full Half (this) sum (is) available. Will

at this time: American believers unitedly contribute

1. In comment on the ruling that mem- 1,000 pounds before end of May and re-

bers of local Spiritual Assemblies must be maining 1,000 pounds within nine months.

able to attend meetings: "He believes that Am compelled appeal entire body American

your Assembly was well-advised in adopting community subordinate national interests

such a ruling. For it is only too obvious of Faith to its urgent paramount require-

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

ments at its World Center." At the time this Report is in preparation, no further information and no that appeal is available. I t Treasurer to convey the result cial Report. The impressive noted is the Providential at every stage in the development of Bahi-touch with local Bahi'i activities, and 'u'll6h's Faith, events are provided and tasks are allotted to the believers which prepare them for the new step. The building of the Temple was the divine plan for creating

2. In a letter written to the Spiritual a national Bahl'i community out of the Assembly of New York in acknowledgment local communities and factional groups existing years ago, and now we are given compelling needs at the World Center in order to create a world BahPi community out of the national communities which have recently been established. Our collective response to all snch successive emergency constitutes our training and discipline for service in a divine World Order. The Cause progresses by heroic endeavor and sacrifice and for the believers be wide awake, and be extremely cautious there can be

when dealing with Easterners, particularly with those who in the name of the Cause recent commnica-

desire to satisfy their own desires and amhi- reference t o it

tions. The first step which they should will be deferred to the conclusion of this

take in protecting themselves against such Report.

86 T H E B A H A ' f W O R L D

Secondary Administrative Develotmzents should request a declaration of their interest

in the Cause and their intention to become

time time problems and members when they reach the age of

tions are reported by local Spiritual Assem- and that

. - -people,

-

blies which call for some general ruling. not children of believers. can attend

~ i ~ ~ -

The rulings of this character made by the teen D~~ F~~~~~ and other meetings

- -

National Assembly during the past year will after reachine the aee of sixteen years by

now be reviewed. making a similar declaration to the local

Before doing so, however, it seems im- Assembly.

portant t o call attention to the fact that 4. The functions of the

Reviewing and

the National Spiritual Assembly after the Editorial Committee were defined, as re-

i934 Convention adopted a new and better ported in BahB'i N m r of July, 1934.

method of keeping all its members informed 5 . That exceryts from

letters written by

throughout the interval between the meet- the Guardian to individual believers will not

ings. hereafter be published.

Once a week each member receives a 6 . National Committees which have

summary of all communications which have occasion to use a printed letterhead were

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

item in the summary is numbered for ideu- in order to use the proper form.

tification. Up t o April 19, 1931 there had 7. That until further

notice the annual

been 1,124 items, but this figure does not meeting called on April 21 for the election represent the total amount of correspond- of the local Spiritual Assembly is to be con- ence because an effort is made to use the ducted by the officers of the outgoing same key number throughout all the corre- Assembly and not by officers elected by spondence pertaining to the same matter. those present at this meeting. Hitherto the members were only informed 8. In the elect~on of the National and of special matters, the general correspond- local Assemblies, when the result of the ence being itemized only once a month in ballot is that eight members are elected but the form of an agenda for each meeting, two or more believers are tied for the ninth This new method has been found t o be membership, the second ballot taken to exceedingly helpful. eliminate the tie vote must be limited to The general rulings adopted during the voting for one of the two or more names year are as follows: who received a tie vote for the ninth place.

1 . That each local Assembly, in dealing 7. The friends were reminded that the with the matter of members of the com- Guardian's original instructions concerning munity who have joined non-Bahh'i organ- letters written to him by local Assemblies izations which might be political or even and National Committees were that such radical in character, is in duty bound to letters were to be sent him through the point out to the community the Guardian's National Spiritual Assembly. instructions as published in Bakd'i News 10. Local Assemblies which have no per- of August, 1933. manent headquarters were requested to take

2 . Fresh emphasis was recorded for the a Post Office box which can be used as a principle under which a traveling teacher permanent address for Bah6'i correspond- is not only subject to the jurisdiction of the ence. local Assembly in each city, but is expected 11. Local Assemblies were advised to to be concerned only with teaching activi- engage expert legal assistance in adapting

ties and not intervene in local problems the local By-Laws to the Religious Statutes

unless specifically requested by the Assem- of their particular State; and meanwhile

bly to assist in some situation. that it is advisable and necessary for all

3 . That the children of believers can local Assemblies without exception to abide

attend the Nineteen Day Feasts and other by the set of By-Laws approved by the Bahh'i meetings, but when they reach the Guardian.

age of sixteen years the local Assembly 12. Recommended that all local Assem-

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blies if possible arrange to have a Bahi'i furnished by each local Assembly should be

address listed in the local telephone direc- accompanied by a separate list of all be-

tory. lievers transferred to and from the As-

13. General reports from local Assem- sembly.

blies are to be sent directly to the N. S. A. 19. That local

Assemblies are to instruct

but reports confined to teaching activities new believers in the meaning of the new

are to be sent to the Teaching Committee. compilation of excerpts from the Will and

Inter-Assembly Committees and confer- Testament of 'Abdu'l-Bahl and further-

ences have no executive capacity and there- more, that local Assemblies are to be re-

fore do not receive reports nor transact sponsible for providing new believers with

business. copies.

14. When a local Assembly wishes to The above rulings have been published in

secure the services of any teacher from Bahd'i News during the

year, but those following have not yet been

another city it is requested to c o ~ s u l t the published.

National Teaching Committee. That Com- 20. That local

Assemblies are requested to send to the N . S. A. a

mittee, in turn, is requested to recommend

copy of all impor- tant notices covering

only such teachers as conform to the fol-

policies, rules or regu- lations as well as

lowing qualifications: thorough knowledge

important announcements of the Teachings; complete loyalty to the and organiza- Administrative Order as outlined in the administration, which Guardian's general letters including the communities from World Order communications; rigorous obedience to the principle that teachers are in charge of not to intervene in any local problem, and programs are, after true sincerity and severance. ' programs and IS. That local news letters should be Assembly, distributed only to members of the local them in some community, but copies sent to the Guardian, the National Assembly and to other activities of National Assemblies for their information. name Bahi'i is

16. That local Assemblies, in transmitting to the N. S. A. reports and recommendations from the community, should be through their not merely a passive medium used by recognized principles of BahP'i believers to bring matters to the attention administration; and further of the N. S. A. but should make their own solicitation of funds under independent study of such recommendations irrespective of the worthiness and forward them with a statement of their own attitude and comment. the Cause.

17. Interpretations of the By-Law on special residential qualification of voting believers: or non-Bahi'i first, that when a member or officer of a do so as indi-

having to do with elections tion under BahB'i they may issue to their time to time. 21. That the Committees the three Summer School this season, to send their arrangements to the National which body will publish uniform style. 22. That the collective Bahh'is, with which the associated, ought not to be activities of non-Bahi'is controlled by the believers institutions and under the ciples of BahP'i that the public Bahi'i auspices, ness of the object, may impression of the nature of When believers wish to show a spect to any non-believer organization, they should

local Spiritual Assembly cannot function the name of the Cause. 23. In view of the for an indefinite period, and there is no Cause. 23. In view of the certainty of return to service, the Assembly should recognize the vacancy and arrange a certain teachers to designate themselves as "International" Bahi'i meeting of the community to elect a new it has been voted to teachers or lecturers, publish in Bahi'i News a brief statement of residence as one of the qualifications of use of the descriptive term discouraging the definite proof of capacity to associate with in connection with Bahi'i service, on ac- count of the fact that the the BahP'i comthunity. word "Inter- national" with reference to 18. That hereafter the annual voting list the Cause is 88 THE B A H A ' P WORLD properly confined to certain specific institu- have happened since the last Convention. tions such as the Guardianship and the Cause during The complete history of the Universal House of Justice, and to the the year can only be followed by consider- ing the detailed reports of activities carried on in and through these National Com- bodies. mittees, and in addition the records of the sixty local Assemblies and the unorganized General Statements groups. 1. Through generous action In addition to specific rulings required believers, an obligation of certain Green Acre Trustees from the for definite situations, the National Assem- Fellowship in the amount of bly endeavors also to throw somi light on able on a bond issue has been Green Acre cancelled by owners of bonds. A loan of more general trends and developments noted \$10,000 pay- \$2,000 to the from time to time in its correspondence and other contacts with the national com-

munity. National Assembly several years ago to as-

During the year, statements have been sist in financing the printing of The Dawn-

published on the following subjects: Breakers has likewise been cancelled by the

lender. The unpaid note of \$7,100 held by

1. Status of the National Bah6'i Fund.. the bank for loan made in March, 1934, to

2. Suggestions on the subject of teach- the N. S. A. for the Temple Trustees has

ing. been met by a special gift.

3. The institution of the Spiritual As- 2. The literature has been enriched by

sembly. several new works, including The Promise

4. The new attitudes and principles of of All Ages, Security for a Failing World,

action which the Guardian has established Mysticism and the Bahi'i Revelation, the

in the World Order communications. Economics Compilation, The Will and Tes-

I . The nature of the Nineteen Day tament, The Practise of the Presence of

Feast. God, B A H ~ NEWS)~ Index, and the leaflet,

6. Preparation of new believers for mem- World Religion. bership in the Bahi'i community. 3. A beautiful design was made by My-

7. Important events affecting the Faith ron Potter for the Memorial t o Keith at

in frin. Isfihln, and working drawings sent to the

8. Plans for new Bahl'i Magazine. Assembly in that city, but due to the ie-

9. The annual Baha'i Convention. strictions imposed upon Bahl'i activities in

10. Several reports on recommendations i r l n we do not know what the Isfihln

made by the last Convention. Assembly has been able to do.

4. The house at Malden, Mass., where the General Letters

Master visited, has been transferred by the

At the beginning of the year the Na- Guardian to Trustees for the benefit of the

tional Spiritual Assembly planned as far as N. S. A.

possible to its general letters in 1. Final details are

being worked out
 Bahi'i News so that they could be shared with John and Louise Bosch
 for the trans-
 by the entire community. In addition, let-fer of property at
 Geyserville used for the
 ters were sent to local Assemblies on the Summer School, to Bahi'i
 trustees.
 following dates: June 4, September 1, Sep-6 . The three Summer
 Schools have pro-
 tember 18 (two letters), October 9, No-gressed steadily, and by now
 are recognized
 vember 1, November 16, December 1, in their true light, as the
 beginning of the
 February 4, February 14, March 21 and divine Education given
 humanity by Ba-
 April 3-a total of twelve communications. hi'u'lllh.
 7. The Symbol of the Greatest Name has
 A Summary of Events been legally protected in the United
 States
 Without attempting to evaluate their rel- and steps are being taken to
 acquire sim-
 ilar protection in Canada.
 8. References to the
 Cause by non-Ba-
 CURRENT BAHAI ACTIVITIES 89
 hi'is in newspapers, books and magazines 16. The Bnhd'i Magazine has
 been issued
 have considerably increased. in a new form, the title and
 general char-
 9 . The Race Amity Committee, in its acter of which reflect the
 Guardian's own
 article on "The Divine Call to Race Amity" teaching method as developed in
 his general
 published in Bahi'i News for March, 1931, letter entitled "The Goal of a
 New World
 has made available to all the American be- Order."
 lievers a new and valuable source of infor- 17. The National Assembly
 is endeavor-
 mation and spiritual impetus for successful ing to work out a settlement
 with the
 service in that field. executor of the estate of Mrs.
 Agnes Par-
 10. The pubhc bulletin entitled "A New sons, who wrote her intention of
 donadng
 World Order" has been sent to a special property at Dublin, N. H., to
 the Cause,

list of people of capacity, at intervals of but did not provide for this intention in every other month, adding its weight to her will along the lines of her personal letter. It seems advisable for all other teaching efforts. ter. It seems advisable for believers who

11. Many, but not all of the annual wish to leave bequests to the Cause to make Committee Reports prepared last year have certain that the necessary legal steps have been published in successive issues of Bahd'i been taken. News, affording a background of informa- 18. A Memorial Meeting to commemorate the progress of activities along rate the passing of Dr. Moody was held in national lines. Foundation Hall, Bahl'i House of Worship,

12. Two new Spiritual Assemblies were on Sunday, November 21. established on April 21, 1934-Lima, Ohio, 19. A statement on the Cause is now in- and South Bend, Indiana, while a Spiritual cluded annually in the International Year Assembly was re-established at Geneva, Book published by Funk & Wagnalls, New York. York.

13. A list of Bahl'i young people between the ages of fifteen and twenty-one phlets is now under way, for general use is maintained at the National Office, and in presenting the Cause to the public. The text was prepared under the direction of the friends are requested to assist in keeping this list complete. the Free Literature Committee, and as each

14. The National Spiritual Assembly has article is approved by the Reviewing Committee it will be published in recorded its thanks and appreciation for the Wovld Order valuable services rendered by A. F. Mat- and then reprinted by the Publishing Committee from the magazine types, thisen in acting as accountant and preparing the monthly and annual Financial Reports. The first pamphlet, on Bahl'i Education, by Stan-

15. A special committee has been giving much time and thought to the preparation of a form of Bahl'i parliamentary procedure for use by local Assemblies in conducting their own meetings and also the very valuable Nineteen Day Feasts, for use by the individual teachers. The series will eventually include some titles, and will surely prove to local Assemblies and

21. The suffering of the N. S. A. itself. Action has not been taken on this matter at the date of the writing of this Report, but the matter is mentioned because the request for such procedures was one of the important recommendations at the 1934 Convention. I hoped that the final drafts can all be published, so that every believer can become familiar with the methods for the conduct of Bahi'i deliberation. out the full destructiveness of its intention.

90 THE BAHAI WORLD

The matter has been reported as fully as the friends a wonderful blessing in the form of new translations of excerpts the Assembly has been permitted to make from Tablets of Bah' n' Iih. Within the last few days three different manuscripts that this Convention, among other actions, have been received from Haifa, and with them a letter stating that these are to be our fellow Bah'is in that country.

published

22. Let us be grateful for the remark- with the title "Gleanings from the Writ-
able services being rendered by the Amer- ings of Bahi'u'llBh." I t would
be presump-
ican believers who travel in other lands- tuous to attempt to describe
their power,
Martha Root, Louise Gregoly, Mountfort their beauty, their vitalizing
spirit. Su5ce
Mills, Louise Drake Wright, Dr. Howard it to remark that Shoghi
Effendi, having
L. and Madiyyih Nabil Marzieh Carpenter, renewed the Cause by instructing
us in the
Loulie Mathews, Leonora Holsapple, Mar- principles of administrative
order, now calls
jorie Morten, Julia Goldman, Charles and us to a spiritual renewal in our
knowledge
Helen Bishop, Mr. and Mrs. Greeven, Mark of the creative Utterance of
BahS'u'llBh.
Tobey, Nellie S. French, Mr. and Mrs. Let us consider this one
passage included
Harry Romer, Amelia Collins, Sylvia Mat- in the Guardian's translations:
teson, Emogene Hoagg. On Sunday, April "The first duty prescribed by
God for
14, the press carried the news that Mr. His servants is the recognition
of Him Who
Romer had passed on at London- great is the Day-Spring of His
Revelation and the
loss to the Cause. fountain of His laws, Who
representeth the
Godhead in both the Kingdom of His
A New Annwal Conference Cause and the world of creation. Whoso
After careful consideration of some of achieveth this duty hath attained
unto all
the needs of the Cause, the National Spirit- good; and whoso is deprived
thereof, hath
ual Assembly has recently recorded its view gone astray, though he be the
author of
that hereafter each successive N. S. A. every righteous deed. I t
behoveth every
should arrange a three-day joint session for one who reacheth this most
sublime station,
the special purpose of conferences with rep- this summit of transcendent
glory, to ob-
representatives of all local Assemblies who can serve every ordinance of Him Who
is the
be present. Desire of the world. These twin

duties are

The purpose of this plan is to go more inseparable. Neither is acceptable without

deeply into the opportunities and problems the other. Thus hath it been decreed by

faced by all local Assemblies in this forma- Him Who is the Source of Divine inspira-

tive period, and at the same time enable tion."

the National Assembly to acquire a more Faithfully yours,
intimate picture of conditions than is pos- National Spiritual
Assembly of the

sible by correspondence. The thought is Bahl'is of the United
States and

that such a conference could be held during Canada.

the fall or early winter, at some central By HORACE

HOLLEY,

point like the Foundation Hall of the Tem-
Secretary.

ple, or Chicago, and each Assembly invited
December 31, 1934.

to send a representative or at least some
suggestions for the agenda. The meetings His Imperial Majesty

would doubtless be helpful to all, and grap- Reza S i h Pahlavi

ple with real problems and opportunities Teheran, Persia.

which arise on all sides. I t is confidently Your Majesty:

hoped that the plan when carried out will

have important results for the Cause. I n more than seventy cities
of the United

States and Canada there are associations of

Conclusion people who feel a special interest in and

In conclusion the important annonnce- a high and sincere regard for
your Maj-

ment is made that the Guardian has given esty's enlightened rCgime and
for the prog-

CURRENT B A H A 'f ACTIVITIES

ress of the Persian people. Tlrse A~nericans lished attitude is made clcar by
rccital of

do not feel that Persia is a distant country, the following facts:-

having at present few commercial relations First, Bahh'i books and even
letters sent

or public ties with these nations of the by the American believers t o their
fellow-

West, but on the contrary they feel that helievers in Persia are confiscated by
the

Persia is a second Fatherland, the source and Persian Postal Department.

origin of a Faith they hold dearer than life Second, BahCi books printed in

Persia
itself. By reason of that Faith they exalt are seized and destroyed by Postal,
Police
the destiny of Your Majesty's nation and or other officials.
are assured that Persia shall, in this new Third, the Tarbiat School for
girls in
age, become the object of a veneration and Teheran, and Baháí Schools in the
cities of
a love as the Holy Land whence first came Kashan, Qatvin and Sultanabad have
been
forth the divine Message of Universal Peace. closed by order of the Ministry of
Educa-
With this deep and sincere respect for tion.
Persia, Your Majesty is assured that no po- Fourth, in a number of leading
cities,
litical and no selfish commercial motives including Qazvin and Kirmanshah,
public
are combined. As the followers of Mu- orders have been issued
prohibiting Baháí
hammad all through the ages have made gatherings, closing Bahá'í meeting places
spiritual pilgrimage to Mecca, in Arabia, and suspending Bahá'í activities.
Likewise
and as the followers of Christ have in the in these cities the orders even deny
to
same manner thronged to Palestine, so the Bahá'í's the right of burial in Baháí
ceme-
followers of Bahá'u'llih look upon Persia as teries.
the Center toward which their gratitude Fifth, the Bahá'í's of Teheran
are com-
and their hopes must ever turn. Even pelled under penalty of imprisonment t o
though at present other nations possess a register as Moslems in their identity
papers.
larger measure of material wealth and polit- Sixth, the Moslem clergy,
elated by the
ical power, nevertheless the followers of opportunity t o arouse public
prejudice
Bahá'í's feel perfect assurance that Per- against the Bahá'í's, are inciting
the popu-
sia shall, in the not distant future, attain lation to injure and oppress the
innocent
a true pre-eminence in the hearts and minds followers of Bahá'u'llih.
of all civilized people, since the develop- Seventh, the Bahá'í's of Teheran
have
ment of peoples and nations is subject to made effort to present a petition to
Your
the will of God. Majesty, but their petition has
been unde-

It is in the name and on behalf of all lived and its pleas rejected.
 these American people who are so devoted Therefore we, Your Majesty,
 relying
 to the Persian nation that the National wholly upon Your Majesty's justice and
 Spiritual Assembly now addresses to Your upon the spiritual nature of the Faith
 we
 Majesty this respectful petition, appealing hold in common with the Bahi'is of
 Persia
 to Your Majesty's justice in a matter that and other lands, respectfully seek
 this op-
 deeply moves our hearts and affects our re- portunity to prove that Your
 Majesty's
 ligious Faith. Bahi'i subjects are loyal and
 innocent, and
 To state the matter in its most essential that they are made victims of a
 religious
 form, it consists of the sacred privilege of fanaticism which developed many
 years ago
 religious worship which has been denied by before the great blessing of
 religious free-
 certain government officials to the follow- dom was given to Persia in Your
 Majesty's
 ers of Bah'u'llih in Persia, although the noble constitutional reform.
 principle of religious freedom is granted in The proof we desire to submit
 is not
 the national Constitution and represents based upon mere words but upon deeds.
 what we are convinced is Your Majesty's Reference is accordingly made
 to the re-
 established policy and intention for the wel- markable services rendered to
 Persia by that
 fare and development of the entire realm. venerable and loved Dr. Susan Moody,
 who
 How far this denial and suppression have so recently died in the city of
 Teheran.
 proceeded beyond Your Majesty's own pub- From the year 1909 even to her last
 hour,
 THE BAH'U'LLI WORLD
 this American Bahi'i had no other thought centuries of dissension which
 have existed
 than that of the development of the Tar- between Christians and
 Moslems. The fol-
 lowing School for Girls in Your Majesty's cap- lowers of Bahi'u'llih are
 taught that both
 in this city. Through her love for Persia, Muhammad and Christ are
 Prophets and
 inspired by her devotion to Bah'u'llih, Dr. Messengers of God, and that

true faith in
 Moody was given the great historical privilege of establishing the first educational institution for girls in that land. Her achievement has become known and deeply admired throughout the civilized world, and her firm intention of dying and being buried in Persia, her chosen field of service, was acclaimed in articles published by newspapers of Teheran following her death. We cannot believe that Your Majesty wishes the heavy hand of prejudice, and the blind suspicion and venom of clerical hatred and jealousy, to destroy what so many years of pure intention and sacrifice created for the sake of Persian girls, whose education the Moslem clergy itself has never attempted nor even desired. It is surely the characteristic of true civilization to open schools and not to close them. Now as for the true attitude of the Persian Bahi'is toward Your Majesty's reign peoples! 2nd Your Majesty's government. The spiritual teachings of Bahb'u'llih,

one requires equal faith in
 accept and abide by the Bahl'i
 that declares an end must come
 age to all those false
 revealed by the Prophets but
 the leaders of church and
 justify in the name of God the
 separation and antagonism of
 sects and creeds. Thus, the
 Christian countries revere and
 extol Muhammad, and gladly endure
 scorn from orthodox Christians
 of the spiritual unity made
 teachings of Bah6'u'llih. Yet
 books published in America,
 exalt Muhammad among people
 that Muhammad is the enemy of
 Christ,
 are banned and forbidden entry
 in Persia
 by the leaders of Islim who
 are themselves
 unable to prove the Prophethood
 hammad to the Christian
 From the point of view of
 civilization, Your Majesty, it is
 desirable to

Your Majesty, specifically and positively	refer to one more important
teaching of	
inculcate in all Bahb'is the principle of	BahU'u'Ilih, namely, that
teaching which	
obedience to their civil ruler and govern-	forbids the Bahl'is of all
countries ever to	
ment, in whatever country Bahi'is reside,	allow the development of a
priesthood or	
and complete non-interference in political	professional clergy in this
worldwide Faith.	
affairs. No Bahl'i for any reason whatso-	No spiritual principle could
be more accept-	
ever is permitted by his Faith to take part	able to an enlightened Monarch
than this,	
in any political faction or have any associa-	since it has ever been from
the clergy, and	
tion with radical movements. We ask	not from the people, that
those false doc-	
Your Majesty to note this most essential	trines have arisen which serve
to instigate	
Bahl'i principle, because it can be found	hatred and enmity where the
Prophet him-	
in no previous religion. This Bahi'i teach-	self has taught only
friendship and peace.	
ing is no less than the greatest of blessings	Your Majesty is assured
that the Ameri-	
for the rulers and governments of this age,	can Bahl'is and the Bahl'is of
Persia pos-	
since no lesson is more clearly taught by	sess the same Faith, follow
the same teach-	
history than the evil results of the disorders	ings and carry on their
religious services in	
and rebellions originating in religious preju-	the same manner. The Faith of
Bahb'u'llih	
dice. No such results can ever, in any	is uniform and identical among
all the be-	
country, arise from the actions or even	lievers in the forty countries
where this	
thoughts and feelings of the Bahi'is.	Faith exists today. Therefore
if true and	
Moreover, the spiritual teachings of	complete reports cannot be
obtained in Per-	
Bah611'116h remove the very foundation of	sia, on account of the active
prejudice so	
that inter-religious strife which throughout	long fomented by Moslem
leaders, we appeal	
history it has been so difficult for civil	to Your Majesty and plead that

the true

governments to control, as for example the character of our religion be established by

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Your Majesty's representatives in America and hearts of the people, are in fact hoping

or other countries. For example, the American government recognizes the Bahi'i to restore their former condition of author-

ican government recognizes the Bahi'i ity and are thereby hostile to all public

Faith as a new religion, allows the American education and constitutional order. They

believers full freedom to maintain their violently assail the Baha'is, then accuse the

Bahi'i institutions and activities, and has Bahi'is of disturbing the peace of the

never found any evidence that the religion realm. Such has been the method of the

of Bahi'u'llih is a source or cause of diffi- cunning hypocrite in all ages, as Muham-

culty to the national regime or to the pub- mad and Jesus have lamented in their Holy

lic order and general welfare. When the Books.

truth is fairly ascertained, we have com- We therefore express the deepest hope and

plete confidence that Your Majesty's justice confidence, Your Majesty, that measures

and concern for the progress of civilization will be taken to relieve Your Majesty's loyal

will cause the Persian Bahi'is to be saved subjects, the Persian Bahi'is, who consti-

from religious persecution and to be given tute the largest religious minority in Your

liberty to maintain their spiritual institu- Majesty's realm, of the burdens which hare

tions without interference, including those been laid upon them of such grievous na-

Schools in which innocent children have re- ture as to carry the stigma and hardship

ceived instruction in the sciences and arts so imposed only upon vile criminals and those

necessary to the progress of society, and also who secretly plot their country's overthrow

in those religious principles of love and and destruction.

unity which are even more essential to a We likewise make appeal, Your Majesty,

humanity now everywhere in the world	that the Postal Department be
instructed to	
confronted by dangers of disastrous war	permit the entry of letters
and books sent	
and revolution.	by the American Bahi'is to
their fellow be-	
What we above all wish to testify, Your	lievers in Persia, and the
dispatch of corre-	
Majesty, is that the spiritual teachings of	spondence from the Persian
Bahi'is to us.	
Bahi'u'11611 emphatically deny the false	The noble sacrifice made for
Persia by the	
truths on which Communistic doctrines	late Dr. Moody is surely
evidence that our	
and practices are based, and declare that no	intercourse and association
with the Persian	
sound and enduring justice can be estab-	Bahi'is has sincere intention
and beneficial	
lished until the supreme evil of international	result. The death of Mrs.
Keith Ransom-	
war has been banished from the earth.	Kehler, also an American
Bahi'i, and her	
The BahCis are convinced that should an-	burial at Isfihan during 1933,
is one more	
other World War be precipitated, civiliza-	sacred bond uniting the hearts
of the fol-	
tion itself can be destroyed. Therefore, the	lowers of Persia's Prophet,
Bahi'u'llih, in	
BahCis in all lands serve the ideals of spir-	these two lands.
itual fellowship and unity which God has	We are, the well wishers of
Your Maj-	
instituted as the sole protection of mankind.	esty's nation and people,
The responsible and far-seeing statesman,	The National Spiritual
Assembly of the	
concerned with the larger issues of public	Bahi'is of the United
States and Canada.	
order and progress, can by investigation	
fully satisfy himself that the Bahi'is in all	ALLEN B.
MCDANIEL,	
countries uphold principles upon which	
Chairman.	
ruler and governments can establish a firm	
HORACEHOLLEY,	
basis for social development, while the reli-	
Secretary.	
gious enemies of the Bahgis, seeking special	119 Waverly Place
privilege and domination over the minds	New York City, U. S. A .

REPORT PREPARED BY THE NATIONAL
SPIRITUAL ASSEMBLY OF THE
BAHÁ'IS OF IRAN

EARLY in the Bahá'í year 91 (1931 act was to telegraph the Guardian: "National Spiritual Assembly A.D.), the former Central Assembly of elected im- plore confirmation." The irin, following the Guardian's instructions following was received in reply: "Greatest sent out a circular letter to all central Local aim and crown- ing act is purchase of land Assemblies of Bahá'í districts throughout for first national frin Temple. Delay would the country, containing instructions as to jeopardize this vital matter. (Signed) the election of the ninety-five Convention Shoghi." The new Assembly in its first session delegates. On the 6th of Ridván when the elected its executive officers (Chairman, first session of the Convention was held in Valiyu'Ugh L h i n Varq; Vice-Chairman, Tihri, eighty-one delegates were present, g i n A f r u e t i h ; Dr. Y h i s SeCretary, 'Ali-Akbar @in Furutan), and in the this number increasing by the second session course of this to eighty-four. The Convention continued with utter and later sessions appointed its committees spirituality for eight days, and the dele- as follows: Census; Teaching; Children's Training; Publicity; Unity of gates felt and showed great happiness, and East and West; Youth; f r l n praised the power of Bahá'u'llih, so mani- Madriqu'l-A&kir; Women's Progress; Committee fest among them. The gathering of these for Copying Tablets; Savings Bank. men from remote and mutually isolated communities, their harmony in spite of Work undertaken by the National Spir- itual Assembly in the year 91 differences of language and race, their com- included the following: establishment of a ing together with unequalled love and sin- special body to study and translate the cerity to consult over the affairs of the

By-Laws of the Cause, offered a striking symbol of Bahh'i of America; oneness and human brotherhood. The unity submitted of these sessions drew those present like a revision. Pursued magnet and its effect is still a living thing, first Mahriqul- During the first session the following telegram was sent to the Guardian: "Eighty-consists of a property one delegates present humbly solicit divine situated confirmation." The Guardian wired in re-hill-villages on the ply: "Implore assistance and favor for Mountains, about six chosen delegates. (Signed) Shoghi." Tihirin, and com-Following a study of the Guardian's city; at written instructions, reviewing of the reconstruction of a lated sections of the By-Laws of the time, it may be National Spiritual Assembly of America auto from and careful discussion, in the fifth session acquired at a cost (after chanting of the Visitation Tablet of of 1,257,000 Bah6'u'llih) with prayerfulness and humil-most parts of ity the following were elected by secret relatively level and fertile; ballot as members of frin's first National courses (Qanit) Spiritual Assembly: Valiyu'llih Khin land, and in Varqi; S_hu'Vu'llih L h i n 'Ali'i; Dr. Yhnis by law of 161 L h i n AfniGtih; Jin5.b-i-Fidil-i-Mizin-which is ample darini; Amin-Amin; A h a d &hin Yaz-and some of the

National Spiritual Assembly the translation made was then to the Guardian for final chase of the land for irin's A&kir in accordance with the instructions; this land known as Hadiqih (Paradise), among the s m r i n slopes of the Alhurz miles to the north-east of manding a beautiful view of the present, pending the direct road at some future reached in twenty minutes by the capital. The land, of 176,000 riyils, is a tract square meters, and unlike a i r n r i n it is two subterranean water come to the surface on this addition it has an allotment hours of purchased water, for irrigation of the garden

dini; 'Ali-Akbar Khin Funitan; 'Iniyatu- farm area. . . . Purchase of
a vineyard
'11ih Khin Ahmadphr; MahmGd Lhin adjoining the Hadiqih.
Dispatch of two
Badi'i. traveling teachers through
fr6n to supple-
The National Spiritual Assembly's first ment the work of local teachers.
Presenta-
Mount Awrang, Mhzindarin, where 'Ahdu'l-Bahi was
taken as a Child to view the Village of Thkur in the
Valley. He stood on the raised rock a t left-hand side,
near the summit.
Garden in Thkur, Mizinda-
rin, showing Pear-tree on
right, a Favorite Spot of
Bahi'u'lllh, where He often
sat.

Room in the House in Qazvin,
where Tlhirih met the Believers.

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tion of petitions to His Majesty the &ih transmit to the authorities
petitions of
and to the Government authorities regard- appeal from persecuted
Bahi'is. Through-
ing the following occurrences: out this year the National
Assembly further
The closing of all Bahi'i meetings in sent regular reports to the
Guardian, spread
some of the provinces, including &hurlsin; his instructions among the
friends, corre-
the confiscation by police authorities of the sponded with Assemblies at
home and
Bahi'i pocket calendars which had been abroad, encouraged Bahi'i
institutions and
printed and spread in Tihrln; seizure in the individuals to carry out the
Guardian's in-
publishing office of the hook "Mysterious structions and to remain firm
in spite of
Porces of Civilization" which had been adverse pressure; as directed
by the Guard-
printed and was being distributed through ian, the National Assembly
also distiu-
the efforts of one of the friends; dismissal guished between purely
administrative
of some Bahl'i employees from the Depart- matters and matters of faith
and con-

ment of Highways in Ahviz, Khhhzistin; friends to complete	science, summoning the
public denunciation of the Cause from the where admin-	obedience to the Government
pulpits in the mosques of Ahv6z by one of concerned, and full	istrative affairs were
the mullis, in the presence of civil and laws in matters	observance of their religious
military heads; seizure in the post offices endeavored to con-	of conscience; it further
of Spiritual Assembly correspondence; the their difficulties	sole and sustain them in
spread of articles and caricatures directed strength and har-	and to encourage their
against the Cause, some printed in frin and first shut	mony. When the schools were
others abroad; the refusal by registry offices imposed, the	down and the restrictions
to register Bahl'i marriage certificates in dispatched hrqly-i-	National Assembly also
spite of full observation by Bahi'is of all to receive his	f i i b i t to the Guardian
stipulated regulations; the refusal of some of communi-	instructions (no other means
departments of the Ministry of Finance to has likewise met	cation being available) ; it
employ Bahi'is as a result of the latter's authorities	frequently with Government
filling in the religions column of their appli- occurrences described.	with reference to the
cation blanks with the word "Bahl'i"; the extracts from Assem-	The following are
closing of the Tarbiyat Schools in Tihirin above-mentioned	bly reports regarding the
because of their having closed to com- reported that the	occurrences. Tihirin: it is
memorate the martyrdom of the Bib issued a cir-	National Police Department
(&l'bin 2 8) and the subsequent closing of departments in the	cular order to its local
the following Bahl'i schools throughout country to the	capital and throughout the
the country: Qazvin, Tavakkul School declaration of faith	effect that all public
(girls) ; K l b l n , Vahdat-i-Ba&ar Schools suppressed,	by Bahi'is should be strictly
(boys and girls) ; Arin-i-Kibin, Ma'rifat	that all their meetings and

organizations

Schools (boys and girls) ; Hamadin, Ta'yid everyone calling

High School (boys) ; Mawhibat School arrested and

(girls) ; Najafibid, Sa'idat Schools (boys orders pressure

and girls) ; Sangisar and aahmirzid, Boys' Bahl'is both in

and Girls' Schools and Kindergartens; Yazd, provinces; all

Tawfiq T a h a i b , Hlihang, Tarbiyat private homes

Schools (boys and girls) ; Bibul, Sa'idat-i- and even certain

Umhmiyyih School; Abidih, Tarhiyat character-training classes,

Schools (boys and girls). The suppression whose homes

of all Bahl'i gatherings throughout the held were re-

country; closing of the Bahi'i meeting the effect that

houses (Haziratu'l-Quds) in all localities; some of the

imprisonment of a number of BahPis and district police

even the subjection of some to physical in- desist in future

jury; refusal of telegraph offices both in the Bahl'is; regarding

capital and throughout the provinces to would severely

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reprimand the friends but seeing then, un- tacher and

moved by threats would let the matter District

drop. Certain minor officials made use of intervened

the situation to serve their own ends and expelled from

to introduce their personal views. For ex- ample, when a Bahi'i youth whose bicycle

Chief of

had been stolen referred to the district the Chief of

should be dissolved, that

himself a Bahl'i should be

prosecuted. Following these

began to be exerted on the

Tihrin and throughout the

Bahi'i meetings. whether in

or in the Haziratu'l-Quds,

of the children's

were banned; individuals in

meetings were customarily

quired to sign a pledge to

these would be discontinued;

friends were summoned to

departments and told to

from calling themselves

this point the authorities

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to the teacher's action, thc

superintendent and later the

Director of Public Instruction

and the Bahb'i student was

the schwl.

Ki&in: on A&ar 22ud the

Public Safety accompanied by

police, the officers in charge asked him to
 officers and depart-
 what religion he belonged; learning that he
 Bahi'i Vahdat-
 was a BahPi, the Chief roughly upbraided
 girls, closing
 him, saying, "So you're still declaring your-
 school equip-
 self a Bahi'! Haven't you heard that no
 and imprisoned
 one has the right to breathe that word any
 days at police
 more!" The yeung man answered simply,
 officials insult-
 "I am a Bahb'i, and how could I help saying
 Following
 so when yon asked my religion?" The
 Bahi'i meetings
 result was that the theft of the bicycle was
 ignored and the young man who had come
 representative of
 to recover his property was imprisoned.
 the Bahh'i
 Similar incidents have repeatedly occurred
 to close them
 in Tihirin. Certain Tihrbn newspapers and
 sign-board taken
 magazines have both outwardly and by
 directress
 implication attacked the Baha'is and the
 informing them
 Tarbiyat Schools in libelous articles; in par-
 schools was due
 ticular g~ari'at-i-Sangalaji, one of the re-
 institutions.
 ligious leaders who exerts an influence over
 tears, left
 Muslim ~ o u t h spoke
 , from the pulpit these for their homes, even the Government
 words which were later published verbatim officials being visibly
 affected by their
 in the magazine "Kinfan-i-su'ar6": "Last
 night I heard a report which so delighted
 all BahPi
 me that if I had the means I would strew
 members of the
 the floor of this mosque with sweets. I t

Police and a number of
 ment inspectors went to the
 i-Ba&ar Schools for boys and
 them both. They seized the
 ment, put out the custodian
 the school principal for three
 headquarters, certain of the
 ing and abusing the Bahh'is.
 closing of the schools all
 were banned.
 Najafbbbd: here the
 the Vice-Governor proceeded to
 schools, gave a verbal order
 and had the schools'
 down; at this the director and
 addressed the students,
 that the suspension of the
 solely to their being Baha'i
 The students, many of them in
 distress.
 Mashhad: after forbidding
 gatherings, arresting the
 Assembly and a number of

others and then
 was that His Imperial Majesty our powerful releasing them on bail, the
 Chief of Public
 s h h has ordered the closing of their girls' Safety summoned a
 representative of the
 and boys' schools. 0 People, this is indeed Assembly and said, "Your
 meetings are to
 a matter for thanksgiving! Think what be dissolved for all time, and
 even the
 would happen t o our Muslim children who building which is your
 Haziratu'l-Quds
 would attend those schools. May God must be sold so that no trace
 of this may
 Himself assist our mighty and exalted remain." I t is obvious that
 since these
 \$16h!" At the same time 'Abdu'l-Husayn orders were not issued by the
 Government
 Ayati (Avirih) in his magazine "Namak- but were actuated by personal
 views, none
 din" did not hesitate to publish the worst were made effective.
 sort of slander and libel. Yazd: during this difficult
 period the
 Qazvin: the delegate from the Qazvin officials in charge of the
 Government
 Assembly states that following the closing Census and Identification
 5ureau attempted
 of the Tavakkul School a Government- to oblige the Yazd BahPis to
 register them-
 school teacher in addressing his class turned selves as Muslims and the
 Bahh'is refused to
 the subject to the Bahl'i Cause and the do so. Among others
 'A<a'u'llbh Vujdini-
 Baha'is, and began to vilify the Cause, NiGbd was summoned to the
 police station
 finally shouting with the students, "May and ordered to fill in the
 religions column
 God curse the enemies of the Prophet!" of the identification form
 with the word
 after which the class repeated "So be it!" "Islbm" and sign it; upon his
 refusal to
 When one of the Bahh'i students objected comply, the officials agreed
 that he should
 'f WORLD
 leave the space for religions entirely blank all be destroyed." On the
 following day the
 or should draw a line through it and sign Chief summoned the entire
 Assembly and

the paper; he replied that he would not sign saying, "You must unless he could fill in the column with the all the word "Bah'i." The Chief of Police began leaving here you to argue with him urging him to do as recognized religions." directed, but seeing that his words had no answered, "Is effect on Vujdini, he struck him about the raisin and whip head several times and committed him to unable to prison. It is reported that Vujdini said to you think the Chief, "My father died for this faith were subse- rather than conceal it-do you expect me they were to recant because of your blows and im- Assembly. imprisonment?" Following this episode the other parts of friends here all registered as Bahl'is. sake of brevity, i i h i h h : with reference to declaring everywhere. their religion in the census blanks the Election of the National Spiritual Assem- bly in 92 was effected as Bahl'is of this city telegraphed the Gov- follows: according to Article 8 section VI of the error of Firs to say that even if all the National Assembly By-Laws ("If in any Bahl'is, young and old, should be put to year the N. S. A, shall consider that the sword they would never sign any other it is imprac- ticable or unwise to assemble name than "Bahl'i" in the religious column together the delegates to the National of the census forms; the Governor there- upon ordered local authorities to allow the N. S. A. shall provide ways and means by which the business of the Bahl'is to register as such. Rafsanjin (Kirmln) : here the restric-

addressed them roughly, give me a list of the names of Bahb'is in Maliyir and on must adopt one of the A member of the Assembly it possible for you to take a it into a green grape? We are obey your order; do whatever best." The Malayir believers quently so much oppressed that unable even to organize their . . . Correspondence from frin, omitted here for the reports similar episodes

tele-
tions imposed were of such severity that
Spiritual Assembly
even the meeting of two Bahi'is in a shop
restrictions
was objected to. Sirjan (Kirmln): here
finding it im-
the house-door of one of the believers was
delegates in
defiled during the night. Sabzavlr: the
Assemblies to
entire Spiritual Assembly of this town was
delegates in each sec-
imprisoned for several days and afterward
procedure of the
released on bail. All Bahl'i gatherings
delegates to
were forbidden. 'Iraq: here the police not
reliable means to the
only put a stop to all Bahi'i meetings and
9 2 the ont-
administrative activities, but also seized the
its ninety-
Assembly's books and archives, removed
ballots had
them to Headquarters and have never re-
and the follow-
turned them. They further confiscated
National Spiritual
and retained for a long period the furniture
'Ali-Akbar L h l n
of the Haziratu'l-Quds. Furhtan (68 votes) ;
Valiyu'lllh L h i n
Maliyir: the local Chief of Public Safety
Afnilhth
summoned a member of the Spiritual
'Ali'i (16) ;
Assembly and said that he had confidential
Yazdlni
news to the effect that all the Bahl'is in
Jinlb-i-Fidil-i-Mizindareni (41) ;
Tihirin were under arrest, that they were
(43) ;
being put in prison and tortured and perse-
. Following
cuted, and that the Government was deter-
outgoing Assem-

gram."), the National
in view of the above-mentioned
and threatening occurrences,
practicable to assemble the
Tihirin, informed the local
advise election of the
tion according LO the
previous year, and cause the
dispatch their votes by
capital. On the 4th of Jamil,
going National Assembly held
second session; seventy-eight
been received by this date,
ing were elected as the
Assembly for the year 92:
(6 1) ; S_hu'i'u'116h G i n
Amin-Amin (54) ; Ahmad Khin
(12) ;
'In&yatu'll5h Kh5n Ahmadp6r
Mahm6d g h l n Badi'i (3 7)
counting of the ballots the

mined to obliterate the name "Bahí'í" bly officially notified each new member of from the face of the earth; "Yon must," he his election, and relegated affairs to the new added, "urge your friends to adopt one of body. The incoming National Assembly the recognized religions, otherwise they will held its first meeting on the 27th of Jamll,

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electing its officers (Chairman, Varq6; made inquiries of two BahEis with refer- Vice-Chairman, AfrGkhtih; Secretary, ence to the Bahí'í calendar, subsequently Funitan; Treasurer, 'A16'i) and wiring to holding its publishers prisoner in the capital the Guardian: "National Spiritual Assembly for two days. R a h t : by order of the elected implores divine confirmation." Re- Tihrln authorities, two ranking Bahl'i ferring to this the Guardian later wrote, "I officials of the Post and Telegraph Depart- wired an answer to that telegram and there ment here who were members of the Spir- is no doubt that the authorities withheld itual Assembly were forbidden to attend its it." During this first session the incoming sessions. Zihidin: here the Vice-Governor Assembly further appointed a committee of ordered the Bahb'is to evacuate the I l a ~ i - five t o select the membership of the ratu'l-Quds, lease it to a non-Bahí'í and National Committees, the following com- discontinue all Bahb'i gatherings in private mittees being appointed: Teaching; Chil- homes. Following this order, three mem- dren's Training; f r i n Temple; Census; bers of the Spiritual Assembly were placed Shrines; Bahí'í Properties; Library; Unity under arrest, and later released. Kirmin: of the East and West; Reviewing; Youth; the local police showed great opposition to Publicity. the Baha'is, and the lowest elements of the Following are extracts fronr Assembly populace publicly abused them. Ad&r- reports regarding continued restrictions im- biyjin: after forbidding all

Assembly
posed on Bahh'is throughout the country: sessions and general meetings
in the Hasi-
Tihrin: as heretofore, no public meetings ratn'l-Quds, the police here
refused to
have been held in the eaziratu'l-Quds, ex- grant recommendation cards to
Bahi'is
cept that on the eve of the ascension of (The i r l n Government
grants such a card
Bahh'n'lllh, some four hundred Bahh'is to citizens in good standing
who require
with the approval of the Local Assembly the same) on the grounds that
being a
were admitted by written invitation to the Bahl'i in itself constitutes
misconduct.
Haziratu'l-Quds for dinner, and remained Hamadbn: a number of local
believers who
there to chant prayers and sacred verses did not possess a Muslim
marriage certifi-
until three o'clock in the morning. Bahi'i cate (such a civil certificate
being a recent
meetings continue to be held regularly in requirement) were prosecuted
when apply-
private homes without any opposition from ing for identification papers
for their
the police. Character training classes, new-born children. One
believer was
teaching meetings, national and local ad- further brought to trial for
refusal to in-
ministrative meetings are regularly held. clude the word "Muslim" in his
census
Bandar-i-&6h: here the police authorities papers. These individuals were
convicted
subjected the friends t o ill-treatment and in in the lower courts and their
cases were
one way or another persecuted several of appealed.
the well-known Bahi'is. 'Irlq: local be- As an instance of the
difficulties attend-
lievers have suffered more through the ant on registration of Bahh'i
marriage cer-
recent restrictions than those elsewhere. tificates, the following
letter from the
The Police and Census Departments have Local Assembly of
Bandar-'Abbis is cited:
pursued the friends with extraordinary ". . . on Qudrat 1, 92 (Abin
12, 1314)
fanaticism. As an example the police Khalil-i-Nidi'i and Mariyam

Khinum,
 summoned ~qiy-i-Zargarzldih, Secretary daughter of the late
 Qullm-Rid& Sami-
 of the Assembly, arrested him and placed 'zldih were married as
 directed by the
 him in such close confinement that he was Guardian according to Bahi'i
 law, and five
 not even permitted to see his child. days later in confortnity with
 Government
 Qazvin: the local police have strictly for- regulations the marriage
 certificate was
 bidden Bahh'i community and business taken to the Municipal Bureau
 for regis-
 meetings. They summoned and repri- tration, following which it
 was to be regis-
 manded one of the Bah6'is who had held a tered at the Census Department
 (there
 meeting at his house in commemoration of being no local official
 marriage registry).
 Bahh'u'lllh's ascension. The police further After several days of delay
 and promises by
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 the officials that they would register the after which it was to be filed
 with the
 certificate and give notice of the same, on Identification Bureau. Instead
 however of
 the 1st of A&ar one of the witnesses was registering the document they
 prosecuted
 summoned to the Municipal Bureau and us because of our being BahPis,
 making a
 asked about the subject-matter of the cer- case against us and referring
 it to the De-
 tificate and where and by whom the mar- partment of Justice. We are
 astonished
 riage was performed; he answered that that such a thing should happen
 in the era
 according to the Bahh'i Faith there is no of justice inaugurated by His
 Majesty
 special individual who performs the mar- Pahlavi when all faiths are
 treated with
 riage ceremony, it being necessary only that impartiality; we humbly request
 you to
 the ceremony be held in the presence of order the authorities to cease
 persecution of
 nine witnesses, and that this wedding took these innocent persons."
 place in the bride's home. On successive Many instances have been
 reported of

days the remainder of the witnesses were serving in the
 called in and likewise questioned. They follows:
 then declared that the marriage had not Varq6, son
 been performed according to the country's was a
 regulations; the friends replied that they conscripted officer, was
 committed to mili-
 had acted according to their religious re- tary prison by order of the
 General Staff,
 quirements, following which they had and this was charged to the
 fact that in
 complied with Government regulations by connection with the
 registration of his
 submitting the marriage certificate for marriage certificate he had
 addressed com-
 registration at the Municipal Bureau. The complaints to the authorities
 concerned, includ-
 authorities then summoned the bride and ing the Minister of Justice,
 who had
 questioned her; she answered fearlessly that forwarded his petition to the
 General Staff
 she and her husband were both born of as an alleged infringement of
 military rules
 Bahl'i parents, had acted according to their and an act of insubordination;
 the Chief of
 faith and had then submitted their marriage the General Staff had reported
 the incident
 document for registration, adding that the to His Majesty, whereupon
 orders were
 authorities could register or not as they saw issued for Varqb's arrest; his
 father then
 fit, since she and her husband had in any addressed the following
 petition to His
 case complied with the regulations. They Majesty: "I have the honor to
 submit that
 then asked, "What is a BahPi?" and she my eldest son 'Ali-Muhammad
 Varqi after
 replied with the Master's words, "A Bahh'i the completion of advanced
 studies entered
 is the embodiment of all human perfec- the Officers' Training College
 last year to
 tions." Their marriage certificate is still finish his term of military
 service; having
 shelved at the Municipal Bureau, and concluded his studies there he

served as a
Khalil-i-Nidl'i has appealed to the District 3rd lieutenant in the artillery
until on the
Attorney of Bandar-'Abbls and t o the 31st of Murdlld his term of
service was
National Census Authorities. As the local completed. O n the 4th of
Sahrivar he
authorities continued to agitate the case, was summoned to Headquarters
and
the young couple were obliged t o wire the although he was no longer in
the army and
following, signed by themselves and the was seeking work in order to
support his
nine witnesses, to the Ministries of Justice family, he was arrested and
imprisoned by
and of the Interior: "We respectfully sub- the military authorities. I t
appears that
mit that on 6 b l n 12, 1314, we were the cause of his arrest was his
marriage,
married in good will and accord in the which the Ministry of Justice
has declared
presence of the witnesses listed below. As illegal although it conformed
to all the
we are Bahi'is the marriage was performed regulations, as is proved by
his marriage
according t o our religious requirements and certificate which was
officially submitted to
since there is no official marriage bureau in the Registry Office. A BahPi
can never
Bandar-i-'Abbls, we submitted our certifi- act against the country's laws
and the
Fate to the Municipality for registration, Imperial will, and his
conscience forbids

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him falsely to represent himself as Muslim, the Assistant Chief of Police
summoned
Christian, Jew or Zoroastrian and t o regis- him and the following
conversation ensued:
ter his marriage on the certificates and at (Chief) "Did you write a
petition to His
the bureaus reserved for them. Such an act Majesty seeking your son's
release?"
would be disloyalty to the Government and (Varql) "Yes."
is forbidden by the BahPi Faith; a BahPi is (Chief) "His Majesty orders
me to
obliged to conform to the Bahi'i marriage advise you that you have

already repeatedly
 requirements and to seek the registration of been warned t o desist from
 declaring your
 Bahi'i certificates by the officials con- faith. You have also been
 informed that
 cerned; and since hundreds of such mar- His Majesty looks upon you all
 with favor
 riages have taken place all over frln, and and is sure of your loyalty,
 but he does not
 being in conformity with the law have led wish you to make avowals of
 your faith.

A Tablet of Bahi'u'116h addressed to 'Abdu'l-Bahi.
 (Translation of part of this Tablet appears in "The
 Dispensation of Bahl'u'llLh," page 43, paragraph
 beginning with " O Thou Who art the apple of
 Mine eye!")

to no incidents, my son likewise has pro- An evidence of His Majesty's
 favor is rhat
 ceeded according to the laws of his faith a large number of Bahi'is are
 employed in
 and also of his country. I t is certain that various Government
 departments; for ex-
 in view of imperial justice and favor, it will ample Aqly-i-'A16'i has a very
 important
 not be permitted that a young man of position in the army, and this
 is an ont-
 education, who has completed his military standing proof of the
 good-will
 service ander the law, has married and with toward you, but he cannot
 condone your
 a thousand hopes made ready to serve his public declaration of faith.
 He can never
 country; should at the outset of his career forgive any infringement of
 laws and regn-
 for no fault or disloyalty be subjected to lations, even on the part of
 his own son;
 such difficulties. I humbly beg His for instance a few days ago
 the man who
 Majesty's order for a thorough iuvestiga- next to His Majesty was the
 foremost per-
 tion of the legality of this marriage, and, if sonage in the country became
 the object
 it agrees with the desire of His Majesty, of His Majesty's displeasure
 and reprimand
 the order for his release." Three days later because he had made a slight
 departure

Ironi the regulations." The speaker continued angrily, "And now you people want Government to force the Government to give you official faith, that is recognition. The Government recognizes only four religions and cannot recognize has nothing you. See how much better off you are than For instance, you were thirty years ago. What more do Ha~iratu'l-Quds you want?" He repeated these things requirements several times adding that these were not has no His Majesty's words but his own, His overlook your Majesty having only outlined the message and it cannot to be delivered. give you an official status; present conditions are not favorable; perhaps (Varql) "My dear Colonel, I don't in future understand your motive in speaking as you have. The point at issue is neither the open of public declaration of faith nor the desire for avowals are for recognition. My son has been imprisoned the Baha'is are by His Majesty's order; I wrote His Eminence Shoghi Majesty and stated the circumstances, sub-letter to the committing that my son was imprisoned be- that 'both cause he is a Baha'i and has married concealment of according to the teachings of his religion. So you can be No Baha'i has acted or will act against the declare nor con- country's regulations and the Imperial will.

Inan is not a member of any What is he to do? If the wishes him to give up his impossible." (Chief) "The Government to do with people's religion. you hold meetings in the and worship according to the of your faith. The Government objection. But it cannot public declarations of faith it will be different." (Varq6) "Again you speak avowals of faith. Such children and the ignorant; a serious people. His Rabbani has stated in a National Spiritual Assembly public avowals of faith and faith are blameworthy.' sure that Baha'is neither ceal their religion. But

consider that both

There has apparently been a misunderstanding, for we have repeatedly submitted to His Majesty and the ministers in charge pieces forty years

that Bahá'ís are obliged by their faith to prison because conform fully to Government regulations belief; obviously in all administrative matters; that is, when the Government orders us to serve in the army, pay taxes, work in the Government member of the offices during stated hours or refrain from giving a daughter in marriage before the according to Bahá'í age of fifteen, a Bahá'í is obliged by the authorities dictates of his conscience and religion to obey. However, as regards spiritual matters degraded to the ranks, such as acts of worship and marriage he must obey the laws of his religion; in all pending payment that relates to spiritual conduct, such as sum spent prayer, fasting and the like, which matters education.

have indeed no concern with Government full of hope regulations, a Bahá'í will give up his life man quietly and rather than obey any outside authority.

The case of my son's marriage is an example; he is a Bahá'í of the fourth generation, born and reared in this faith; he has of the spirit."

happened,

of a rank

ample; he is a Bahá'í of the fourth generation, born and reared in this faith; he has of the spirit."

precious things in the world

which to me was of no value, I

saying, "Though I am deprived

cheerfully accepted what had

for his future, this young

Although newly married and

by him of 1,511 t6m6ns, the

by the Government for his

ordered to serve two years in

called to the capital,

when his certificate was not

doctrine and petitioning the

procedure in marrying

Naval Officers Division, was

Rfihu'llPh M a w z h , a

Bahá'í will likewise refuse to

they refused to conceal their

the grandfather and the

uncle of this boy-that

brother-were hacked to

ago in Nisiri'd-Din &ah's

they refused to conceal their

ously my son who is a fourth

Bahá'í will likewise refuse to

Rfihu'llPh M a w z h , a

Naval Officers Division, was

procedure in marrying

doctrine and petitioning the

when his certificate was not

called to the capital,

ordered to serve two years in

a private and imprisoned

by him of 1,511 t6m6ns, the

by the Government for his

Although newly married and

for his future, this young

cheerfully accepted what had

saying, "Though I am deprived

which to me was of no value, I

precious things in the world

married according to the laws of his religion	His father, Mihdi-Quli
MawzGn, stated in	
and has also made out a marriage certificate	a letter written to the
National Assembly,	
in conformity with the laws of his country;	"I request you to send
someone to R 3 u -	
to what bureau must he take this certificate	'116h to comfort him and to
tell him from	
to he registered? For you have only four	me that he must stand firm."
bureaus for four religions, and this young	Early in Masi'il, 92, the
General Staff	
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ACTIVITIES	103
summoned Dr. 'Abdu'l-Karim L h l n Ayidi,	their permitting him to leave
the religions	
an army physician, and advised him that by	column blank; his rank was
restored and	
His Majesty's order he must cross out the	he was reinstated into his
former position.	
word "Bah'i" written in the religions	It is thought that the
Doctor's medical skill	
column of his personnel papers, replace it	and excellent character
influenced the	
with the word "Muslim" and endorse the	authorities in his favor.
change; that failure to comply would result	At this time a circular
order was issued	
in the loss of his rank and in imprisonment	by the General Staff relative
to Bahh'i	
until he should reimburse the Government	officers, as follows: "Because
inspection of	
for his education-this notwithstanding the	the ten-year identification
forms recently	
notice on the form in question that all	turned in discloses that
certain officers have	
answers should be in strict conformity with	described their religion as
Bah'i, you are	
truth and that anyone writing in a false	informed by His Majesty's order
that the	
statement would he severely penalized.	religion with which the Bahh'i
community	
Dr. Ayidi declared that he could leave the	identifies itself has no
official status, that	
space blank but that it was impossible for	the word 'Bahh'i' should on no
account be	
him to fill it in with the word "Muslim."	permitted to appear in the
identification	
They warned him that refusal would mean	forms, that no avowal of their

faith should

Loss of rank, a heavy fine and imprisonment, be allowed and that the slightest expression

and urged him in his own interest to conceal his faith and give up insisting on this immediately be

point; he answered, "If I do as you say, I shall have lied, and the Government would as Bahh'is

then have no reason ever to trust me. deprived of Furthermore, you require army men to term of service

swear on their conscience and religion to to the regular army they must after being

serve the Government with loyalty and deprived of their rank be imprisoned

never conceal the truth; how can you until they attempt to do away with my religion and their education. His Majesty has

as a result with my honor, and oblige me especially decreed

to conceal the truth and also to lie?" They column blank in

repeated that he must cross out the word avowal of faith

"Bahli" and write "Muslim" in its place. accepted.

Dr. Ayidi answered, "I shall never do that, blank with the

even if you put me to death." At this the recognized

officials stripped off his insignia and imprisoned him. Dr. Ayidi was a prisoner

about fifteen days, during which time he officers in

smilingly and firmly withstood all adverse called to

pressure. His mother, Munirih Khanum, imprisoned

expressed no sorrow at her son's imprisonment, and prepared herself with entire faith

Typical cases were as follows:

account, some of these being

and others discharged from the

army.

and serenity for whatever might come to
pass, saying, "My father, the late H l j i Aq6y-i-Avirig6n was ordered
to the
~ l f i 6 n d (The 'Ali-Qabl-i-Akbar of Bah6- capital from his post in
Kurdistan, and re-
'u'llih's tablets), was time and again plied that his mission had not
yet been
chained and imprisoned in the path of the completed; he was then advised
by a tele-
Cause, and my husband the late Ibn-i- gram in cipher to inform the
authorities
Abhar likewise suffered imprisonment and whether he was willing to
change his listing
chains. What harm is there in my son's of himself as a BahPi in his
identification
sharing chis bounty and following his father papers. AvIrigin wired in
reply, "Since
and grandfather in the path of his Lord?" my conscience and duty as a
soldier forbid
At last Dr. Ayldi's firmness resulted in departure from truth I cannot
change the
record." O n his arrival in the capital he character, but two days
following this they
was ordered to cross out the word "Bahi'i" were again ordered t o wear a
private's
and endorse the paper. He answered that uniform.
he could only agree to leave the space blank. Mihdi L h i n Varqi, who
had recently re-
As a result he was put under arrest but they ceived employment as a
military dentist in
finally accepted his suggestion, and released the conscript army, upon
joining the regi-
him. ment and reporting to his
commander, had
S i y i v a b Safidvab, one of the earliest with the latter the following
conversation:
Zoroastrian Bahi'is, reports that his son (Commander) "Are you a
Muslim?"
Kayl&usraw who is a conscripted officer (Varqi) "No, I am a BahUi."
was summoned and told that it was officially (Commander) "His Imperial
Majesty has
forbidden to write the word "Bahi'i" in the ordered that all officers must
he Muslims,
religions column of the identification form, and that non-Muslims must
change to the
and was ordered t o erase it and substitute religion of Islim in order to
become

one of the recognized religions. They further asked for his answer in writing, to become an whereupon he wrote the following: "In my religion." compliance with the regulations heading people were the ten-year identification form I truth-concealed their fully stated my religion therein, and I pray is still in God to keep me firm in it to my last trouble for breath; 'whatsoever He wills is best.' " As a result he was arrested and deprived of his your inten-rank, but eventually this was restored; he don't give me any was released and permitted to leave the have no effect on religions column blank. me. If you wish to prosecute or imprison 'if L h i n Lhidim, also a conscripted me, I am ready for it, and if I must serve officer, was treated in the same way and as a common soldier, I am also ready." (Commander) "Then I must for the same reason, but after several days refer your of imprisonment he was freed, his rank was case to the General Staff for instructions." At this juncture the restored and he was allowed to leave the Commander's sec-religions column blank. retary began to offer his advice to the young man. Mihdi L h i n asked, "Would Arsenal Department examinations held to you who are a Muslim be willing to declare select students for study in Europe; since, yourself a Jew?" however, he had registered as a Bahb'i and (Secretary) "Yes, because His Holiness the Prophet has enjoined had refused the authorities' order to change faith in time of need." concealment of (Varqi) "In our faith, on the record, he not only lost the opportunity of being sent to Europe but was arrested the contrary, such concealment is and is still in prison.

forbidden."

Aqiy6n Ahmadi and Jalili, conscripted (Commander) "Do as you wish, but I

officers, were likewise ordered by their must refer your case to the General Staff."

superiors to cross out the word "Bah'i'i" Again, 1st Lieutenant

Malik-K&sruvi

from their registration papers and replace it who had served in the army thirteen years,

with "Muslim," this in spite of the fact five of these in action, had been for some

that only twenty-three days remained of time an ii~structor in the Military College

their term of military service; unmoved by and once had among others the Crown

threats, they refused to comply, agreeing Prince as a pupil, although relatively a new

only to leave the religions column blank. believer and except for his sister the only

They were then degraded to the ranks, member of his family to be a Bahh'i, regis-

which they accepted gladly; some three tered as a BahQi and when informed at the

days later their rank was restored and they College that be must cross this word out

were much praised for their strength of and substitute "Muslim" replied as in the

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other cases described that he could only is s principle of my faith. Purthennol-e,

leave the religions column blank. He was the identification form imposes the condi-

told that this was forbidden, and that he tion that unless the questions are answered

must register as a member of one of the truthfully the signatory will be court-

four recognized religions. He answered, martialled; it is likewise definitely stated in

"Since you oblige me to state my religion, the army regulations that a soldier must tell

write 'Bahl'i.' " In spite of their insistence, the truth and the whole truth."

he stood firm. When his papers were wb- (Chief) "It is better for you not to de-

mitted to the Chief of the General Staff the clare your faith."

latter summoned him and strongly advised (Lhusruvi) "I shall leave

the column

him to change his decision, adding, "I am interested in you and do not wish you to expelled."

get into trouble." At last the Chief declared that he would take the matter to the deprive you of your

&6h. I t is reported that on hearing the case the &hh said quietly, "I never interfere with anyone's religion, but since this Inan imprisoned or

has not obeyed my commands, the pro- where the climate

visions of the circular order apply to him; however, do not imprison him unless he difference."

refuses to reimburse the Government for don't want to

his education." As a result he was expelled from the army and required to serve so long

reimburse the Government for the cost of otherwise, wherever

his education. Malik-&uaruvi is thus the Government."

first person in whose case the provisions of you from the

the circular order were f ~ ~ l applied.

ly The army, the other Government departments

following is a report of his conversation with the Chief of the General Staff:

matter. I can

(Chief) "I am interested in you and do not wish you to suffer misfortune. Give allowable in your

up this idea and don't declare your faith."

(Lhusruvi) "I have repeatedly submitted discountenanced."

that I am making no declaration of faith trying to die

and that I am ready to leave the religions column blank, but they do not accept this suicide; it is a

and compel me to state my religion." faith."

(Chief) "According to Aq6y-i-'A11'i, your

blank."

(Chief) "You will he

(Lhusruvi) "So be it."

(Chief) "They will

rank."

(Lhusruvi) "Let them."

(Chief) "You may be

transferred to the ports

is bad."

(K_husruvi) "It makes no

(Chief) "I see that you

serve in the army."

(Khusruvi) "I am ready to

as the army wants me;

I am I shall serve the

(Chief) "If they expel

will refuse you admission."

(ghusruvi) "It doesn't

work for business houses."

(Chief) "Is suicide

religion?"

(K_husruvi) "No, it is

(Chief) "Why then are you

by your own hand?"

(K_husruvi) "This is not

matter of conscience and

(Chief) "Go and consult with

the Bahá'ís are much attached to frln." elders."
(Lhusruvi) "Bahá'ís all over the world (Lhusruvi) "This has to do
with a re-
have the same regard for fr6n that Muslims religious command; it requires
no consul-
have for Mecca, and they consider frin tation."
their point of adoration. I do not think a (Chief) "Go and think it
ovcr."
Babi'i could be a traitor to his country. (K_husruvi) "I did not
come here with-
I am happy to be expelled on account of out ha.iing thought it over."
my religion instead of on the pretext of (Chief) "Is it not true
that every day in
embezzlement or some such crime." one way or another you tell
some falsehood?
(Chief) "Well then, since you are so Consider this as one of those
falsehoods.
much attached to fr6n it is well for you to For example, if your child
begs you to buy
obey the %Ah's command and register as a him an automobile don't you
agree to,
Muslim." although you never will?"
(a u s r u v i) "I cannot; my Master (Lhusruvi) "No sir, I never
give a false
teaches me to speak the truth; truthfulness promise to my child; for in
our faith lying,
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and especially to children, is atric~ly for- Training School in Milu-
1308 with the
bidden." rank of 2nd Lieutenant and
has in the past
(Chief) "What do you tell him then?" seven years of service given
full proof of
(K_husruvi) "I occupy his mind with his trustworthiness, as the
Personnel De-
something else." partment will testify. Since
the recently-
(Chief) "This affair will lead t o your distributed ten-year
identification forms
misfortune." stated that answers must be
in full con-
(Q u s r u v i) "Not misfortune-happi- formity with truth I obeyed
instructions
ness." and, being an adherent of
the Bahh'i re-
The following incidents have been re- ligion, recorded this in the

religions column.

ported from the provinces: The Spiritual
o dissimulate; I

Assembly of Ahv6z advises that Dr. Amin
other religion."

Ahmadzidih, Mul?ammad Naji', Sirr-i-Din
another of those

'Ali'i and Majid-i-Samadi having registered
religions column

as Bahi'is were informed that they must at
it was later dis-

all costs declare themselves Muslims; they
filled in the

refused, and were given some days time t o
"Muslim." H e made

alter their decision. I n S i r b z , officers
about t o pursue

Himmat and Dr. Salmhnp6r registered as
not deemed

Bah6'is in spite of warnings and threats
reported that on

from their superiors, and stood firm. I n
Bahi'i officers

Zahidin likewise, Bahb'i officers were sub-
column blank, army

jected t o threats and prosecuted for the
written in the

same reason. I n Tabriz, the following
recognized re-

letter was received by a Bahi'i officer, 2nd
Lieutenant Muhammad B6hiri: "According
the National

to order No. -, officers in filling out iden-
committees dur-

tification forms are obliged to name one of
sending out of two

the officially recognized faiths in the re-
throughout f r l n ; the

ligions column, and since the religion of
Bahh'i centers in

Bahb has according t o this order no official
various Spiritual

status, you must, therefore, correct your
of petitions t o

identificatio~
the restrictions

inform us of your decision and t o appear

I t is not possible for me t

am a Bahi'i and have no

Aminu'llih Sami'i was

who omitted t o fill in the

in the identification forms;

covered that a secretary had

space with the word

a verbal protest and was

the matter but as this was

advisable, desisted. I t is

numerous occasions when

have left the religions

corps secretaries have later

name of one of the four

ligions.

Among the activities of

Spiritual Assembly and its

ing the year 92 were the

traveling teachers

supplying of teachers to

accord with the request of

Assemblies; the presentation

the authorities relative t o

imposed on Bahh'is, and

personal interviews
at Headquarters to see the order in question. with leading officials in
the same connec-
(Signed) Acting Commander." Officer tion; the distribution of
Bahi'i news to the
Blhiri wrote in reply: "It is respectfully believers; the dispatch of
comprehensive
submitted relative to order No. - that instructions to all Local
Assen~hliest o the
since mention of the Bahl'i religion is for- effect that as directed by
the Guardian
bidden in the officers' identification form, Bahi'i marriages should be
performed in
I request that a second form be sent me to full conformity with Bahi'i
doctrine and
fill in and I shall leave the religions column the marriage certificates
presented for regis-
blank. It is obvious that since I am a tration at the
registry-offices for non-
Bahi'i, declaring myself an adherent of Muslims, following which
they should be
another religion would be untrue and I submitted to the Government
authorities
would consider such a declaration as dis- for registration, and that
if refused regis-
loyal to the army and my country." In tration the Assemblies
should address peti-
Bandar-'Abbis the text of the circular tion to the authorities
concerned. . . .
order from the General Staff was officially The translation of the Local
Assembly By-
forwarded to 1st Lieutenant Ja161 Asbsi and Laws and their careful
comparison with the
he replied as follows: "With reference to English original. The
formation by the
order No. - it is respectfully submitted National Committee for Child
Training of
that the undersigned completed the Officers' two classes for men and
women teachers of

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character training; the holding of lectures warded messages of condolence to
their
on the Cause for Bahl'i students; corre- fellow-believers in America
through the
spondence with Bahl'i centers outside irln, American National Assembly. In a
letter

and contact through the Unity of the East Spiritual Assembly
and West Committee with orientalists and Amatu'l-
travelers; the collection of funds from all occur-
frin Bahl'is for purchases of places sacred the friends
to Bahi'is; the preparation by the Census saddened by
Committee of temporary identification severance and
papers for Bah6'is under twenty-one; con- In faith and
stant written and verbal encouragement of about her, and
the friends not to conceal their faith and far famed.
to study carefully the Guardian's in- founded shall re-
structions. main a peerless standard. In
times to come
In the month of Abin, Dlwud Effendi Bahl'i men and women from America
and
Tuwiq, Chairman of the National Spir- o ~ h e rlands following in the
footsteps of
itual Assembly of 'Iriq, reached the capital that glory of wo~nanhood will
hasten to
on a visit to the Baha'is of frln, attended the sacred country of frln, will
with great
numerous meetings organized by the Serv- energy, spirituality and joy
perpetuate her
ice and Feast Committees and greatly resplendent services, and will
speak in praise
inspired the friends with a number of im- and commendation of her
illustrious, un-
portant lectures. He then traveled to . .
ceasing work. . The value of these
Gilin, Mlzindarin, Firs and AGirbiyyin, blessed, holy souls is not
recognized today,
returning to B a d d i d by way of Hamadin. but as time goes on the effect
of their
During his journey he was attended by a worthy efforts and pure spirit
will be made
group of Bahl'is from the capital, and the known. At this moment her
triumphant
friends everywhere report that they were soul is dwelling in the

all-highest paradise,
 much rejoiced by his visit. communing with the denizens of
 the King-
 First among the Bahá'ís who ascended to dom about the Allíh
 Throne;
 y she is
 the Kingdom during the years 91 and 92 looking on her dear ones who
 were for
 was the beloved Amatu'l-Kli, Dr. Susan I. many years her companions in
 that land,
 Moody. Upon her departure on October and she is chanting the words,
 'Would that
 23, 1934, the Tihri Assembly wired the my people could know!' Let the
 friends be
 Guardian and received the following tele- comforted in this bereavement,
 and praise
 gram in reply: "Hearts in East and West her high and noble qualities in
 all private
 are saddened by the passing of Amatu'l- and public gatherings, and 'let
 them who
 A'li; she who was chosen by our peerless act, act in this wise."
 Master is numbered among the denizens of Jí116b-i-Fí\$il-i-S_hirizi,
 one of the fore-
 paradise in the Abhá Kingdom. Her most of the early Bahí'í
 teachers and
 illustrious and constant services forged and travelers, a scholar of the
 first rank and
 fortified the bonds of spiritual union be- one who served the Cause by
 night and day,
 tween East and West. All Bahá'í centers ascended to the Abhá Kingdom in
 'Izzat,
 should hold fitting memorial services; 92. His body was with due
 ceremonies
 Amin-Amin shall expend \$500 t-Jmins on interred in the new
 Gulastin-i-Jivid, and
 my behalf to build for her a tomb of unique two memorial meetings attended
 by men
 beauty. (Signed) Shoghi." The National and women respectively were held
 at the
 Spiritual Assembly of America was likewise Há'íratu'l-Qnds. On the day of
 his pass-
 cabled of Dr. Moody's passing; her body ing. the Assembly wired the
 Guardian,
 was interred with fitting ceremonies in the "Fidil-i-Á'irizi ascended" and
 the Guard-
 GulastBn-i-Jlvid (The Bahá'í cemetery of ían telegraphed in reply,
 "Deeply grieved at

Tihrin) and numerous memorial services the departure of the renowned beloved were held in the capital and throughout the teacher; his services shall never be over-

country, while the frin Bahl'is also for- come by death. Assure his family of my

THE BAHA'i WORLD

attachment and loving prayers. (Signed) I n preparation for the elections of the

Shoghi." year 93, the present National

Spiritual

Mirzi Taghi Lhbn ahi in-Ayin, one of Assembly has sent out a circular letter to

the early and much-afflicted teachers and all Bahi'i centers, requesting the friends

known as Qljir, ascended in the month of to elect their delegates and arrange for their

A&ar (1 9 3 1) and was interred with fit- journey to the capital, where the Conven-

ting ceremonies in the Bah6'i cemetery of tion for the year 93 will meet on the 6th

Tihran. of Ridvin.

UNITED STATES A N D C A N A D A

BY NELLIE

S. FRENCH

"Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity, with

holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God-"

L O O K I N G back over the vista of the Soviet Russia inflict any injury upon BahPi

past two years one is impressed with the lives and institutions, the extension of any

different notes and varying cadences which support that may be required to safeguard

are constantly being introduced in the the interests of the Cause at its most vital

great universal symphony of the "Unfold- and international center to ward off the

ment of the Divine Civilization" of Bahl- malicious attacks of enemies from both

'u'116h. These years, so rich in experience, within and without-these are the out-

so poignant in the history of the life of standing issues which demand the sustained

mankind are at once a definite link in the every be-
 working out of the divine plan and separate and unexplored spiritual efforts! which Shoghi
 They cannot be visioned as a whole-each instruct and
 variation of the glorious melody must be to discipline the Bahi'i
 Community are all paralleled by a swift
 given its own share, its varying nuances process of disintegration of
 continuance of that human society
 emphasized, its overtones duly recognized, which has become the more
 its growing harmony of theme and purpose apparent as
 properly evaluated. efforts to attain peace and
 stability have
 In his annual report read by the secretary of the National Spiritual Assembly Bahi'i Community was still as a
 child in
 before the delegates assembled for the the household of civilization,
 apparently
 Twenty-Seventh Annual Convention of the bearing no responsibility for
 the fate of that
 Bahi'is held in Foundation Hall of the household, and therefore
 concerned only
 Ma'rriqu'l-A&kh'r in April, 1935, he says: with the joys and sorrows of the
 child's
 "The spiritual character and controlling own growth, the dreams of its own
 future.
 principle of the Bahi'i year now brought to Today, with the household in
 dire confusion
 a close were established for us by Shoghi and distress, the youth born of
 the new age
 Effendi in these words dated September 16, is called upon to prove his
 birthright and
 1934- demonstrate his capacity to
 achieve eternal
 ""The situation in frin which is grow-
 peace, his elders having failed. . ." .
 ing from bad t o worse, the necessary meas- Thus it is that the
 outstanding major
 ures which should be taken t o insure the events of the year mark a
 diversity of
 uninterrupted completion of the clerestory achievement and growth never
 before

section of the Temple, the adoption of such chronicled in Bahi'i history,
 nor will new
 measures as will stimulate the teaching paths fail successively to
 unroll themselves
 campaign in America, the exercise of the before the wayfarer in this New
 Age of
 utmost vigilance lest the authorities of unfolding mysteries, for the
 standardizing
 CURRENT B A H A ' ~ACTIVITIES 109

of those articles of the Faith contained in of their resources 2nd thr
 scorn of their
 the unique document of the Will and enemies, they have carried
 triumphantly
 Testament of 'Abdu'l-Bahi, and their in- the Banner of BahUu'116h and
 brought to a
 troduction to new believers, bind together successful issue the first
 stage in the forma-
 the fabric of Bahl'i Community life in the tive period of His Faith."
 indissoluble bonds of the Covenant of God. Among the major events of
 the year
 And accompanying the development of the also must be noted the passing
 of the ven-
 spiritual structure of the Faith the progress erable, the beloved and revered
 Dr. Susan
 of the ornamentation of the dome of the I. Moody in the field of her
 life work in
 Ma&riqu21-A&klr, despite the serious Tihrin. Dr. Moody was one of
 the early
 adversities of the financial world, moved on believers to embrace the
 opportunity of
 toward completion; a miracle in stone, a strengthening the bond between
 the East
 miracle in faith, a miracle in devotion and and the West by taking up her
 residence
 an evidence of abiding love of the faithful in frln and giving her life to
 the service
 followers of Bahi'u'llih. Though at this of humanity. The national
 secretary in
 time the dome was not completed the mentioning the passing of Dr.
 Moody says:
 friends were heartened and refreshed by the "Her life furnishes the Bahi'i
 world one
 following cablegram which served as in- more example of heroism and
 consecration
 spiration for the year of work ahead. This a later generation of believers
 may well

cablegram received after the close of the life was!
 Convention of 1934 was immediately com-
 municated to the friends. It read:-
 the lives
 "American believers' inspired leadership
 enemies of the
 steadily unfolding to Bahi's world over
 admiration
 potentialities majestic edifice heralding
 sincerity! Even
 formative period Faith of Bah'u'llah.
 destructive meas-
 Their unerring vision conceived its match-
 presence had
 less design. 'Abdu'l-Bahi's own hands laid
 its cornerstone. Their dynamic faith reared
 its structure. Their sustained self-sacrifice
 crowned it with immortal glory. May flame
 which there is
 their unconquerable enthusiasm continue
 enrollments of
 glowing in their hearts till its naked frame
 year. Both
 is enveloped in its shining mantle."
 added to
 What greater inspiration than this?-
 number of
 Then followed the instruction that as soon
 a Spiritual
 as the clerestory of the Temple was com-
 this period was
 pleted no further contracts were to be made
 Milwaukee,
 for the next unit until the full amount of
 the other
 the sum required was in hand.
 enrollments which
 In a letter dated December first, 1934,
 teaching
 these significant words appear: "Despite
 mysterious
 the perils and uncertainties with which
 made more
 their country is now beset, and in the face
 the nature

take to heart. How fruitful her
 What noble institutions she
 what a monument she reared in
 of youth of I'rin! Even the
 Cause could not withhold their
 and their recognition of her
 officialdom refrained from
 ures until her stalwart Bahi'i
 been removed from the scene!"
 Teaching Activities
 In no previous year of
 record were there so many
 new believers as in this Bahi'i
 in the number of new members
 existing communities, and in
 groups prepared for election of
 Assembly for the first time,
 one of remarkable growth.
 Chicago, New York and many of
 communities reported
 surpassed all previous years. The
 of the Cause, reinforced by the
 power of the Mas_hriqu'l-A&klr
 effective by the knowledge of

of the financial reverses they have suffered of the Bahi'i community,
received a vast stimulus, inaugurating a
and the unfortunate controversies that have movement for-
perplexed and agitated them they have ward surely destined to acquire
greater emphasis with every successive
forged ahead and are fast approaching the year.
termination of the first stage in the orna- The annual report of the
National Teach- ing Committee comments with
mentation of their consecrated Edifice. gratification
Undaunted by the magnitude of this on the extension of the Faith,
and points out with appreciation the fact
colossal enterprise, undismayed by the that the
smallness of their numbers, the scantiness financial sacrifices made
necessary by the

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devotion to the project of completing the efficiency in its ideal form.
Much teaching has been carried on by
clerestory section of the Temple imposed correspondence and
serious limitations in the teaching field over four thousand letters
written by the various members of the
workers, who met the situation with truly committee must
sacrificial devotion. The Teaching Com- surely some time hear fruit.
mittee report mentions the names of the Perhaps the most important
phase of the work of the teachers, whether
following friends who have participated in of the
the work of teaching under the direction National Committee or in the
Local Assem- blies, is the preparation of
of the National Committee: new believers for
new believers for membership in the Bahb'i
Mrs. Dorothy Baker, Mrs. Ruth Brandt, Community.
Mrs. Louise Caswell, Mr. Dale Cole, Mr. Prekarntion of N n u Believers
Roland Estall, Mrs. Ida Finch, Mrs. Eliza- ship in the BnhL'i
for Member- ship in the BnhL'i
beth Greenleaf, Mr. Louis Gregory, Dr. Community
Walter B. Guy, Mr. Leroy Ioas, Mirzi 'Ali To prepare applicants for
the right use oi their membership in the
Kuli K_hin, Miss Alma Knoblock, Miss

Bahb'i Com-

Fanny Knoblock, Mrs. Laura Luther, Mrs.
by the

Gertrude Matteson, M r s . May Maxwell,
clarify the

Mrs. Loulie Matthews, Mrs. Florence Mor-
according to

ton, Mrs. Ruth Moffett, Dr. Lenore Morris,
the Guardian

Mme. Gita Orlova, Mr. Charles Mason
from time to

Remey, Mrs. Orcella Rexford, Mrs. Lorol
which are a valu-

Schopflocher, Mrs. A. Y. Seto, Mr. Mark
important

Tobey, Mr. N. Forsyth Ward, Mrs. Shahnaz
constructive sugges-

Waite, and Mrs. Georgie Wiles.
March,

Under these able exponents of the Teach-
ings fifteen public teaching campaigns were
have shown,

conducted, while 39 public meetings were
formal stand-

held regularly for teaching purposes; 34
is not

study classes were inaugurated for new in-
will, in addition,

quirers and 37 classes organized for deepen-
abide by the

ing the knowledge of the Faith among the
as maintained

friends themselves. A careful analysis of
Cause. A true

the work of the year has proven the most
seek to coil-

productive method of teaching to be in the
entire com-

fireside groups in the homes, and great
development in

stress is laid upon this system, while the
not attempt

National Teaching Committee strongly
around his

urges that more of the friends assume this
revolve around

responsibility and open their homes for the

munity it was found necessary

National Spiritual Assembly to

qualifications for membership

the instructions received from

and statements have appeared

time in the Bahd'i N e w s

able guide in determining this

step. The following

tions appeared in the News for

1935:

1. "As years of experience

intellectual acceptance of the

ards of the Bahi'i Faith alone

sufficient. A true heliever

endeavor whole-heartedly to

results of BahVi consultation

by the institutions of the

heliever, furthermore, will

tribute to the unity of the

munity, and find his own

the growth of the Cause, and

to make the community revolve

own perconality, nor himself

the human personality of any

one heliever.

reading and study of the Word. The association is not

annual report also presents for consideration an additional qualification for membership

that very few of the Assemblies have em-believers' pro-braced the opportunity to sponsor nearby teachers re-

towns and cities and to become responsible applicants for

for introducing the Faith into new centers emphasize this

where no believers are registered. important and vital point, for the aim of

The work of the National Teaching Bahh'u'llih's Revelation is to establish one-

Committee over this period, and indeed ness of spirit and unity of action through-

over the succeeding year, of which an account will be made later, has been so out the world.

enrolled as 2. "An applicant who is

wonderfully systematized and the entire voting member of a local Bahb'i com-

country so splendidly catalogued that one munity is thereby given

association not

sees here a true demonstration of Bahi'i merely in that community alone, hut by

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his enrollment becomes a Bahi'i world the wise and impersonal functioning of the

citizen-a member of the Bahi'i Common-institution, and profit also by contact with

wealth maintained by the central institu-other teachers. Later on,

when local com-

tions of the Guardianship and the Universal munities are larger and their collective

House of Justice. If he travels, the en-undertakings more proficient,

perhaps all

rolled believer is given credentials which applicants, before

enrollment, will be able

will be recognized and honored by National to receive this final,

supervised instruction.

and local Spiritual Assemblies without dis-At present, conditions vary

so much among

inction, whether in the East or the West. the communities that this

suggestion must

How important, therefore, in the preparation of applicants for membership, that

with local circumstances. It would be well, however,

they be made conscious of this supreme privilege, this most vital responsibility

assumed by all who voluntarily seek the teaching activities,

shade of the Divine Tree, who would contribute as frequently

tribute to the World Order of Bahi'n'llAh!

direct knowledge. This consideration is likewise a reminder to

Assembly re-

all of the present believers, especially those it would then

who are members of local Assemblies, how to assist each

essential it is to avoid merely local and personal issues and situations which might

subjects so as to

conceal from an applicant the true universal class held by

versality of the Faith of God. depends upon

3. "The same consideration likewise gives the willing

due emphasis to the fact that no local old and young,

Spiritual Assembly is to be regarded as an Bahi'i community

independent, self-sufficient Bahi'i institution, but rather as one important link in

by discerning the series of institutions which constitute

aspect of Bahi'i the World Order of Bahl'u'llBh.

Local

Assemblies are dependent upon the National undeveloped. As local

Spiritual Assembly, as the National institutions and more er-

tions are dependent upon the Guardian and

be developed in accordance

cumstances. It would be

for individual members of

sembly to feel a more

in following all local

visiting each class or group

as possible, in order to have

edge of this vital aspect of

sponsibility. By consultation

be possible for the Assembly

group or class conducted by

teachers in planning their

lead up to the central study

the Assembly itself. Success

the unity of the Assembly and

cooperation of all teachers,

in striving to enlarge the

year by year.

I . "It has been realized

Bahl'is that one essential

community life, the social

remained practically

communities become larger

perienced, their Assemblies

will he able to
the Universal House of Justice. I t is be- arrange social meetings and
gatherings to
cause of this organic dependence that the satisfy the innate human need
of friendly
national By-Laws make enrollment condi- association, thus
supplementing the Nine-
tional upon final approval by the National teen Day Feasts and the
Anniversaries
Spiritual Assembly. which at present are the only
recognized
4. "In order to assure the entrance of Bahl'i gatherings. The larger
local Assem-
each new believer into the BahCi com- blies might even now arrange
occasional
mmity upon the soundest basis possible, it feasts, in addition to those
in the Bahi'i
is recommended that local Assemblies, calendar, to provide
occasions for informal
wherever conditions permit, provide a final association of believers and
also to enable
step for the preparation of applicants already applicants to become
acquainted with the
interested by home study classes or some local community. So far, such
informal
teacher's individual instruction. This final gatherings have been arranged
mostly by
step consists in the holding of a special individual believers in their
own homes,
study class under the Assembly's own direct which tends to make the
social aspect of
supervision and control, where the appli- the community too onesided
and personal,
cants can be trained in the Administrative in distinction to the
universality of the
principles and their knowledge of the formal Bahi'i meetings. The
National
basic teachings carefully reviewed. By this Assembly regrets deeply that
Bahl'is are
method, the new believers will experience still compelled to develop a
social life either

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outside or on a basis of restricted intin~acy 3s well as a collection of
stories from Bahl'i
within the Cause. But through social literature.
gatherings arranged by the local Spiritual An interesting development

of the work

Assembly, the social life of Bahi'is will re- with children has been the exchange of

inforce and strengthen their spiritual and letters between various groups for through

ethical lives, and moreover such gatherings this means is born a greater consciousness

will not only bring the applicants and the of unity and oneness in the Faith and a

older believers together but also demon- greater encouragement toward study and strate the vital fact that Bahi'u'llah's Faith, research.

in the Guardian's own words, inculcates a

Bahd'i Yoath

standard which 'incline it to neither East

nor West, neither Jew nor Gentile, neither This, the second year of the work of the

rich nor poor, neither white nor colored.' committee for Bahh'i Youth, marked cer-

6 . "Last but by no means least in i n - tain definite accomplishments and deter-

portance is the fact that when new appli- mined certain definite aims and purposes in

cants are enrolled, not merely are they to the pursuit of its ideals. Since the incep-

be adjusted to the Bahi'i community, but tion of the Youth work in 1933 communi-

the older believers are also to adjust to the cation has been established with nineteen

new friends. This consideration, in fact, international groups represelling fifteen

must receive increasing attention as indica- nations, and with fifty-three local groups.

tions multiply that the era of more rapid These do not, however, represent adequately

growth has begun. Courtesy, true Bahh'i the Youth Groups of the world.

love and the spirit of cooperation are due During the year also the committee

every new Bahi'i, without the slightest issued their first Bulletin designed to reach

tincture of aloofness, separateness or, on and interest young people between the ages

the other hand, undue favoritism, from of fifteen and twenty-one years. By the those who have longer shared the privilege time the third Bulletin was ready for circu-

of adherence to the Faith.

lation the subscription list

amounted to

"The National Spiritual Assembly offers three hundred names, showing a marked

these remarks as suggestions deserving of increase in interest and a growing spirit of thoughtful attention. In no sense are they cooperation among the various Assemblies. put forth as rulings or commands, because These Bulletins contained valuable sugges- formal legislation cannot be carried ill to the tions and lists of publication* designed to realm of the heart and the conscience. In increase the knowledge of the Faith and essence this statement is an appeal, an provide information invaluable in the for- urgent call for new and higher spiritual mztion of Youth Groups everywhere. Open attitudes on the part of all the members letters addressed to young Bahi'is were of the American Bahi'i Community." published in the BahBi News and the com- munications from the Committee became a Teaching and Training of Children valuable part of the regular issues of the In the hands of a most able and devoted News. committee study outlines i'or the teaching With the decision rendered by the and training of children have been made National Spiritual Assembly that youth of available and are widely used throughout sixteen to twenty-one years might declare the Bahi'i World; however, these outlines their interest in the Faith and attend the are susceptible of great expansion and Nineteen Day Feasts, it became a matter should be more generally used as their value of paramount importance to educate the is inestimable. Among the material in youth and prepare them for the time when preparation is a collection of poems for the age of maturity being reached, they groups of various ages on themes in keep- might declare their desire to become fully ing with the Bahi'i Faith, a sclcction of qualified members of the voting com- stories from the "Dawn Breakers," Bible munity. stories which BahCi children should know International correspondence was increas-

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ing, and with the Guardian's instruction to The following programs advanced for the "create an international body of active season of 1935 will show the

trend of the

young Bahl'i men and women" the committee arose to accept the challenge and have bent every effort in that direction.

Work for peace is always one of the main Study Couvses

issues, and cooperation with the "Herald of the South" established a link between Conduct of Bahl'i

the two continents which will become more announced later.

and more intimate as time goes on. Great Peace.

I t is with a sense of the greatest gratiiti- cation that those believers who form the Bahi'i

older generation and even the pioneers in Waite.

the Faith in America are now witnessing Practice of

the preparation of the hosts which are to Dorothy Baker.

follow in their footsteps and meet the chal- Teachings 011

lenge of a dying civilization with the truth Shook.

and power and love of the Faith of Bahi- Similarities and

'u'llih and His program for the New World Evidence and the

Order.

Genevieve Coy.

7. August 19-23. The Origins, Powers

Bnhri'i Sz~mmer Schools

Their Intkortance

8. August 26-30. Review of "The

"He (the Guardian, Shoghi Effendi)

"Security for a

hopes that through the earnest and sus- suggestions as to their

tained efforts of your committee these Stanwood Cobb.

annual gatherings will acquire increasing importance in the eyes of the public, and

will constitute an effective medium for the dissemination of the Teachings. He feels

that in your next summer meetings con-

work in hand:

1. Green Acre

1. July 8-12. The

Affairs. Leader to be

2. July 15-19, The Most

Leader, Horace Holley.

3. July 22-26. Fundamental

Teachings. Leader, Sahnaz

4. July 29-August 2. The

the Bahi'i Life. Leader,

I. August 5-9. Bahi'i

Mysticism. Leader, Glenn

6 . August 12-16. Racial

Differences: The Scientific

Bahi'i Teachings. Leader,

7. August 19-23. The Origins, Powers

Bnhri'i Sz~mmer Schools

Their Intkortance

and Conditions of Man. Leader to be an-

nounced later.

8. August 26-30. Review of "The

"He (the Guardian, Shoghi Effendi)

"Security for a

hopes that through the earnest and sus- suggestions as to their

tained efforts of your committee these Stanwood Cobb.

annual gatherings will acquire increasing importance in the eyes of the public, and

will constitute an effective medium for the dissemination of the Teachings. He feels

that in your next summer meetings con-

"Promise of All Ages" and

Failing World" with

use in teaching. Leader,

Conferences

July '-' Teaching Conference'

July 20, 21. Youth Conference'

tinued emphasis should be laid upon the teaching of the Administration, especially in its relation t o the outside world, so as to impress the non-Bahi'i attendants at the school with the nature, character and world
July 14-27

significance of the World Order of Bahi-'u'116h." (Frotn a letter from the Guardian daily.

through his secretary to the Central States 12:30 P. M.

Summer School, dated November 6, 1934.) No medium for teaching lies so near to P. M.

the heart of the Guardian as these Summer Schools. He watches with infinite hope and Study Classes 9:30

trust the preparation of their work, the Recreation, 2:30

contents of their programs, the number of attendants, the and effect of their Fellowship Dinner

efforts. The National Assembly urges the P. M., Thurs-

believers t o realize the importance of these Santa Rosa, three Summer Schools, for these institutions Odd Fellows'

are to evolve into educational centers which July 24.

eventually will have profound public in-Reunion of Bah6'is

fluence.

July 14.

C U R R E N T B A H A ' ~ A C T I V I T I E S

Courses of Study:

History of the Bahi'i Faith.

During this period the Archives Com-

Underlying Principles of Bahb'i Ad-mittee was busy collecting, authenticating ministration.

and translating the Tablets of 'Abdu'l-Bahi

The Administrative Order of the

hitherto kept by their recipients, who cher-

August 17, Race

2. Pacific Coast
(Geyserville)

Devotions: 9:00 A. M.

Classes: 9:30 A. M. to

daily.

Round Table Discussions: 2:30

each Tuesday and Friday.

Children's Activities:

A. M. daily. Supervised

P. M. daily.

Public Meetings:

with Geyserville Grange, 6:30

day, July 18. Griffith Grove,

2:30 P. M., Sunday, July 21.

Hall, 8:00 P. M., Wednesday,

Unity Feast: Annual

and guests, 12 noon, Sunday,

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Rohd'i Avchi~ips

Bahb'i Faith.

ished them so dearly that they had not
Individual and Collective Relation-
become conscious of the vital importance
ships to the Bah6'i Faith.

of preserving them in the National
The Teaching and Influence of Isl6m.
Archives, and who parted with them only
Teaching Conference: 2 : 3 0 P. M.,
after much earnest solicitation. Through
Saturday, July 20.

the preservation of these Tablets, those
bearing the signature of 'Abdu'l-Bahd only,

3 . Central States

the authentic words of the Center of the
(Louhelen Ranch) Covenant of Bahi'u'llih will be made
Young People's Conference. available to all posterity and
with the

Monday, June 24 through Thursday, utmost vigilance the committee
strove to

June 27. Registration, Sunday, secure, to list and to file them.

Among the

June 23. Tablets received was a group of
twenty-

five originals, with translations, from

Study Courses 'Abdu'l-Bahi to Miss Sarah Farmer. Other

1 , The Bahb'i Life. Leader, Dorothy materials received included a
small collec-

Baker. tion of sacred relics which
had belonged to

2. Bah6'i Approach to World Problems. Dr. Moody, and a collection of
notes,

Leader, Bishop Brown. correspondence, newspaper
clippings and

3 . The Guardian's Letters. (A forum to photographs which had belonged to
Mrs.

be conducted by the Young People's Keith Ransom-Kehler which form
an excel-

Council.) lent record of her work in
various lands.

4. What is the Bahi'i Movement? (In-
troductory course to be given by young Editing of Tablets of
Xbdu'l-Bahd

people selected by the Council.) Collaborating with the
Archives Com-

First General Summer Session. mittee those responsible for the
editing of

Saturday, June 29 through Sunday, the unpublished Tablets of 'Abdu'l-Bah

July 7. Registration, Friday, June 28. were working diligently on the preparation

of the contents for Vol. IV of the Tablets

Study Courses -sorting, classifying, separating and mak-

1. Conduct of Bah'i Affairs. Leader, ing three copies of each Tablet of which

Horace Holley. there were up to that time three hundred

2 . Security in a Failing World. Leader, and ninety-seven. These will constitute

Stanwood Cobb. Vol. IV and will be printed as soon as it is

3. Divine Art of Living. Leader, Loulie possible to bring them out in suitable form.

A. Mathews. In the meantime they have been filed alpha-hetically and returned to the Archives.

Public Meetings

Afternoon talks. Subject and speaker to Other Committees be announced later. During this period the

Committee for

Second General Summer Session. the preparation of material for the "Bah'i

Monday, August 19 through Saturday, World," Vol. VI, were working steadily t o

August 24. bring this volume more nearly to the high

standard which the Guardian constantly

Study Courses upholds.

Two courses will be presented. An- The Committee for the Transcription of

nouncement later. Braille for the Blind made the obiective of

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thpir year's work the production of the grounds, the irinian section and the new?

"Book of iqh" and the hand-tooling of of the progress of the Faith in other lands,

various of the shorter Bahl'i writings for through these-and the subsequent change

that remarkable Swedish publisher, Mr. of title to the "Bahl'i Magazine"-this

Harald Thilander, through whose instru- intimate organ of the friends was about to

mentality it is hoped, some breeze from the merge itself into a vehicle to
 be known as
 Divine Rosegarden may reach the blind "The World Order Magazine"
 which should
 readers of many cities in Europe. appeal to the intelligentsia,
 to the world at
 The "Book of iqln" as well as "Bahl- large, to the minds and hearts of
 those true
 'u'116h and the New Era" and certain pam- seekers of unity for whom the
 "BahB'i
 phlets are now in the circulating libraries Magazine" as such, might fail
 to have an
 for the blind which are connected with the appeal. Never again will there
 be so
 public libraries in many of the large cities precious, so glorious, so
 intimate a record of
 of this country. the beginnings of a Mighty
 Age! May its
 The Contacts Committee, carried on pri- pages be preserved in imperishable
 glory!
 marily to arouse interest in the Bahb'i
 Faith, have done yeoman service in tact- Histovy of the
 Cause
 fully and consistently seeking to contact
 nationally known figures in the educational, A National History
 Committee delegated
 sociological and literary fields, and the to collect and preserve for
 posterity the
 response with which they have been met is early history of the Faith in
 America, to-
 highly interesting. In their report the gether with all the
 circumstances relating
 committee says: ". . . The responses have to the visit of 'Abdu'l-Bahl,
 has been
 earnestly endeavoring to make an authentic
 shown how general is the search for the
 solution of the difficulties confronting record which only future
 generations will
 humanity today. When it is pointed out be able fully to appreciate,
 when with the
 that men such as Horace Bridges, Graham growth of human perceptions
 mankind will
 Taylor, Howard Vincent O'Brien and have begun to understand its
 significance,
 others of the same stamp have eagerly re- will know this is a "Day
 wherein the River
 sponded, it is clearly apparent that 'the of Life streamed forth from

the finger of
world is waiting." I t is recorded that His Generosity and the
Fountain of Revela-
some six hundred and more persons have tion and Unity became manifest
through
been individually approached. His Manifestation, to all who
are in His
earth and heaven!"

"The BahBi Magazine" Indexing and Cataloguing the BahBi
"The Bah6'i Magazine," so dear to the Literature
hearts of all who had watched its growth The difficulties
encountered by this com-
from year to year and had found it a means mittee were due to the fact
that the work
of inspiration, a faithful record of the early was new and the members
entirely untu-
history of the Faith, and fund of informa- tored in its technique. I t is
indeed the work
tion and a veritable mine of the jewels of of experts to undertake so
important a com-
the wisdom of 'Abdu'l-Bahh, was approach- mission hut a survey of the
believers in
ing the culmination of a long and useful many centers revealed the fact
that there
career. Evolving through the "Bahl'i were those who could
undertalre it and in-
News" which made its first appearance in deed some work had already
been done, so
1909, through the "Star of the West" con- that a good beginning has been
made and
taining the record of that wonderful visit many valuable suggestions
~resented.

of 'Abdu'l-Bahl to this country, of His
public addresses, His Tablets and instruc- Legal Matters
tions, His prayers and exhortations, the
early photographs as He appeared on vari- The Legal Committee
concerned itself
ous occasions, the dedication of the Temple with the Indenture conveying
the valuable
West Englewood property, upon which the Distribution of Bahd'd
Literature to
National Bahl'i headquarters are situated, as Public Libraries
well as the parcel of land in the grove where Every possible avenue of
approach to the
'Abdu'l-Bahb held His memorable Unity public has been employed, but
through the
Feast in 1912, from Mr. Wilhelm to the means of the public libraries

it is hoped to

Trustees for the National Spiritual Assemblies with the literature.

The Indenture also conveying to the end Local

Trustees for the National Spiritual Assemblies the "Bahá'í

the former home of the late Maria P. public in this

Wilson in Malden, Mass., which 'Abdu'l-consecutive

Bahá'í blessed by living there for some time in progress.

1912, and which had originally been be-requested to

queathed to the Guardian, was transferred "Security for a

by him to the trusteeship of the National Promise of All

Assembly.

and univer-

The Indenture of the Bosch property in and the

Geyersville, California, was at this time in catalogue of the

its final stages and has since passed into the

Bahá'í books now on the shelves of the

hands of the Trustees also.

the country is in

Legal questions connected with the incor-

poration of several of the Local Spiritual

Assemblies were under consideration, as well

Publicity

as certain By-Law changes and interpretations.

efficient methods of

A new form of bequests was in preparation and famil-

tion so that any legacy might appear in the with the Teach-

proper legal form in the will of anyone Bahá'ís have

desiring to bequeath property to the Cause. the most im-

According to the Bahá'í Law it is incumbent upon every Bahá'í to make a will and

acquaint interested readers

ture of the Faith and to this

Assemblies were urged to place

World," Vol. IV, before the

way so that they might have a

record of Bahá'í international

Local Assemblies were also

place copies of Dr. Cobb's

Failing World" and "The

Ages" of Christophers in public

sity libraries, the Y. M. C. A.

Y. W. C. A. A complete

public libraries throughout

the hands of this committee.

Well organized and

publicizing the news of the Faith

iarizing the general public

ings and activities of the

opened the doors of many of

portant newspapers and

country, the Mahriqul-Ad_hkbr

ever prov-
 during this period bequests were left to the ing a most fertile and
 acceptable subject in
 Cause by Mrs. Agnes S. Parsons, Mrs. Mary every case. A complete file of
 all publicity
 Harriman Rudd, Mme. Frida Stjerna and is kept and a record of each
 teacher is
 Dr. Susan I. Moody. available far any city where
 the travelling
 The symbol of the Greatest Name has teachers may be visiting for the
 purpose of
 been protected by law under trade mark teaching the Faith.
 registration made by the National Spiritual
 Assembly through the U. S. Patent Office, Publishing
 action having been taken to secure similar The brilliant work of the
 Publishing
 protection in Canada. The National Spir-
 Committee is evidenced by the continual
 itual Assembly has now limited the use of
 supply of new publications and the many
 the symbol of the Greatest Name to books
 valuable reprints which demand has made
 and pamphlets containing the Words of
 necessary. The books are now handled
 Bahh'u'116h. The word "Bahi'i" was legally
 through an eastern and a western agency as
 protected some years ago. . . . well as through the librarian
 at the Temple.
 Deeds transferring several parcels of land
 This year witnessed as new publications-
 in Haifa to the Palestine Branch of the Na-
 tional Spiritual Assembly had been received "The Bahi'i World, Vol. V
 from the Guardian, while several American "Index for Bahb'i News"
 prepared
 believers have taken steps to transfer their under supervision of
 the N. S. A.
 holdings of Mt. Carmel land to the Pal- "Bah6'i Teachings on
 Economics"
 estine Branch of the National Spiritual As- "Mysticism and the Bah6'i
 Revelation"
 sembly. by RGhi Afnb
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 "World Religion"-pamphlet by Sho- a most valuable study course of
 twenty
 ghi Effendi lessons on Bahi'i Administration which
 sim-

"Will and Testament of 'Abdu'l Bahi" plifies and epitomizes many questions in (pamphlet form) Administration thus minimizing the labor "Bah'i Teachings on Universal Peace" of the sincere student. Catalogue in small convenient size Race Amity Reprints:- "The complexity of the racial situation "Bah'i Prayers" in America," says Mr. Louis Gregory in his "Bah'i Faith" (Publicity leaflet) report to the National Spiritual Assembly "Golden Age of the Cause of Bah- at the Convention of 1931, "makes the 'u'1S6h (pamphlet) work of building race amity one of delicacy "America and the Most Great Peace" and difficulty that challenges constant effort (pamphlet). and the best resources of minds and hearts. Translations:- The status of the colored race the country "World Economy of Bahb'u'lilih" into over, with marked varieties of degree, is that German and French of an under-privileged and minority group, Other translations not as yet listed. whose attainments of rights, which theoret- ically belong to all Americans, and whose Titles added to the catalog this year but progress economically, socially, morally and not published by the committee:- spiritually is very largely dependent upon "Do'a: Call to Prayer" by Ruth J. the attitude of their neighbors of the ma- Moffett jority group." "Security for a Failing World" by "That the general awakening of the Stanwood Cobh world has favorably affected this problem, "The Promise of All Ages" by Chris- that spiritual powers have play, that sub- tophil. stantial progress has been made, nothing short of morbid pessimism can deny. The Review afzd Editorial resources of government, education, philan- The functions of this committee as de- thropy, business and religion have unfolded fined by the National Spiritual Assembly plans in the effort to hind the

breaches
 were: among peoples. Yet with rare
 exceptions,
 To determine whether the manuscript even the most active and sincere,
 unless
 conformed to Bahi'i teaching. aided by the Divine Revelation of
 Today,
 To determine whether the manuscript are veiled by the shadows of past
 and pres-
 conformed to adequate standards of literature. And even among the favored few
 tests
 literary style and taste. are many and severe, making a
 constant de-
 To determine whether the manuscript demand for faith, fidelity,
 intelligence, broad-
 met a real need in the Cause. mindedness, courage, love, patience,
 prayer-
 fulness and Guidance."
 A further and most important step, in The committee and the cause of
 Amity
 view of the possibility of a vast quantity of met with a great loss in the
 passing of that
 literature not fully conforming with the ardent advocate of this ideal,
 Mr. Hooper
 requirements which may appear in the future Harris, whose profound
 knowledge of the
 future was, that the National Assembly in- Teachings, especially in their
 relation to the
 instructed the committee that the notation Bible, made his services
 invaluable in this
 that the work is approved by the Bahi'i and every other field.
 Reviewing Committee is to be limited to Amity meetings were held in
 many of the
 such works as have not only been approved, centers, and especially
 noteworthy was the
 and confirmed by the National Assembly, Conference in Green Acre, while
 the pub-
 but which are also published under Bahi'i licity accorded the work of the
 committee
 auspices. by articles which appeared in
 the "Chicago
 The Study Outline Committee compiled Defender," the "Pittsburgh
 Courier" and
 CURRENT BAHAI ACTIVITIES
 the "Amsterdam News," three great weekly the use of the Foundation Hall
 for meetings

journals of the colored race, were of immense importance, The report comments on the interest in with appreciation on the devotion and service of the Southern Bahh'is in particular. which were attended largely by new people. Every speaker is at his best when standing in this The dominant note, the great undertaking of this year was the continuation of the work of ornamentation on the dome of the hemisphere-- Temple and every pulse quickened as progress reports appeared from time to time and name all the photographs of the details of the work were made to vi- generously distributed among the friends. Grandeur hath That this beautiful dome should have been which had been able to grow and take form under existing financial conditions which have swept the might. He, country is one of the miracles of this age. His name, To enumerate the various phases of the work would only be to recall some of the anxieties which beset those whose responsibility it was to bring the matter to a successful issue. I t is more timely then to quote from the letter of the secretary of the Guardian which appeared at the end of the report of the chairman, Mr. Allen Feasts and all and a committee in charge of worked diligently to sustain the public meetings which each Sunday at 3.30 P.M., and holy place to proclaim the Day of God, for the Temple is the Faith on the western ". . . Sanctified be the kind, at the mention of Whose atoms of the earth have been brate, and the Tongue of been moved to disclose that wrapt in His knowledge and lay within the treasury of His verily, through the potency of the Mighty, the All-Powerful, High, is the ruler of all that heavens and all that is on ings of Balti'u'llhh, p. 16.) Special meetings are as was the case during the Gita Orlova whose brilliant tracted many people. The

McDaniel. The letter read: "In closing	Baha'i Holy Days are
celebrated in the	
may I convey to you and to the American	Temple, the Assemblies of
Wilmette, Evan-	
Community of the believers as well, the	ston and Winnetka and Chicago
alternating	
Guardian's abiding appreciation and grati-	in collaboration with the
Temple program	
tude for the striking manner in which the	committee. Besides this,
hundreds of peo-	
American friends, under the leadership of	ple visit the Temple and are
informed of its	
your Assembly, have each and all arisen to	significance and of the Great
Advent. Dur-	
meet the emergency which the lack of suffi-	ing the year of 1934
approximately 12,000	
cient funds had created in connection with	visitors were conducted
through the build-	
the work of the Temple. This constitutes	ing; of these some 1,130
represented the	
indeed an added victory in the series of tri-	membership of many
organizations such as	
umphs which the American believers have,	clubs, etc.
ever since the ascension of the Master, been	"Tear asunder in My Name,
the veils that	
winning in the fields of service to the Faith.	have grievously blinded your
vision, and,	
Their collective, united and sustained labors	through the power born of your
belief in	
in this connection are surely hound t o	the unity of God, scatter the
idols of vain	
hasten the realization of the Master's prom-	imitation. Enter then, the
Holy Paradise	
ises concerning the ultimate triumph of the	of the good pleasure of the
All-Merciful.	
Cause throughout the American continent.	Sanctify your souls from
whatsoever is not	
May this sublime vision disclosed by 'Ah-	of God, and taste ye the
sweetness of rest	
du'l-Bahi intensify their zeal and stimulate	within the pale of His vast
and mighty	
their ardour in bringing their sacred and	Revelation, and beneath the
shadow of His	
mighty task to a speedy consummation."	supreme and infallible
authority. Suffer not	
yourselves to be wrapt in the dense veils of	
Services in the Temple	

your selfish desires, inasmuch as I have per-

The work of the exterior ornamentation fected in every one of you My
creation, so

of the Temple in no way interfered with that the excellence of My
handiwork may

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be fully revealed unto men. I t follows A P R I L 21, 1935-A P R I L
21, 1936.

therefore, that every man bath been, and l-he keynote of [his epoch
best be

will continue to be, able of himself t o ap- by reverting to a
letter from the

preciate the Beauty of God, the Glorified. ~ ~ under date

~ of J~~~~~

~ d10, 1936,

i ~ ~

Had he not been endowed with such a „L;L -, „A",
""-""L*w"

capacity, how could he be called to account

for his failure? If in the day when all the "Dearlv beloved co-worlrers:

peoples of the earth will be gathered to-

"This new stage in the gradual unfold-

gether, any man should, whilst standing in

ment of the Formative Period of our Faith

the presence of God, be asked: 'Wherefore

into which we have just entered-the phase

hast thou disbelieved in My Beauty and

of concentrated teaching activity, syn-

turned away from My Self?' and if such a

chronizes with a period of deepening gloom,

man should reply and say: 'Inasmuch as all

of universal impotence, of ever-increasing

men have erred and none hath been found

destitution and wide-spread disillusionment

willing to turn his face t o the Truth, I too,

in the fortunes of a declining age. This is

following their example, have grievously

truly providential and its significance and

failed t o recognize the Beauty of the

the opportunities it offers us should be fully

Eternal,' such a plea will, assuredly, be re-

apprehended and utilized. Now that the

jected. For the faith of no man can be

Administrative organs of a firmly estah-

conditioned by any one except himself. . . . lished Faith are vigorously

and harmoni-

"The signs of God shine as manifest and
ously functioning, and now that the Symbol
resplendent as the sun amidst the works of
(i.e. the House of Worship) of its invinci-
His creatures. Whatsoever proceedeth from
ble might is lending unprecedented impetus
Him is apart and will always remain distin-
to its spread, an effort unexampled in its
guished, from the inventions of men. From
is urgently re- scope and sustained vitality

the Source of His knowledge countless quired so that the moving
spirit of its

Luminaries of learning and wisdom have
Founder may permeate and transform the
arisen, and out of the Paradise of His Pen
lives of the countless multitudes that hun-
the breath of the All-Merciful hath con-
ger for its teachings. That the beloved
tinually been wafted to the hearts and souls
friends in America, who have carried tri-
of men. Happy are they that have recog- umphantly the banner of His
Cause through

nized this truth." (Gleanings of Bahl'u- the initial stages of its
development, will

'Ilih, p. 143 et seq.) in a still greater measure
prove themselves

capable of meeting the challenge of the
Conclusion present hour, I, for one, can never doubt.

Of the evidences of their inexhaustible

"In conclusion the important announce-
vitality I am sufficiently and continually
ment is made that the Guardian has given
conscious. My fervent plea will not, I feel
the friends a wonderful blessing in the form
certain, remain unanswered. For them I
of new translations of excerpts from Tab-
shall continue to pray from all my heart.
lets of Bahi'u'llih. Within the last few
"(Signed) SHOGHI"

days three different manuscripts have been
received from Haifa, and with them a letter "The year that has come to
to a close, while

stating that these are to be published with marked by vigorous and varied
activity, has

the title "Gleanings from the Writings of been a period of spiritual
incubation, of a

Bahi'u'lUh." It would be presumptuous turning inward to the life of

the soul, such
 to attempt to describe their power, their as has not occurred, perhaps,
 since the
 beauty, their vitalizing spirit. Suffice it to American Bahi'is entered the
 valley of
 remark that Shoghi Effendi, having renewed desolation at the loss of our
 Master, our
 the Cause by instructing us in the principles inspiration, our guide,
 'Abdu'l-Bahh.
 of administrative order, now calls us to a "Two conditions may be
 noted as chiefly
 spiritual renewal in our knowledge of the responsible for this
 concentration of effort
 creative Utterance of Bah6'u'116h." upon the establishment of a
 more conscious

CURRENT EAHli'i ACTIVITIES 121

and vital inner life-the Guardian's gift of Manifestation of God upon
 which all capac-
 'Gleanings from the Writings of Bahh'. ity and all effort depends.
 u'llhh,' that inexhaustible draft of the Di- "Therefore, as we summarize
 the history
 vine Elixir, and the increased perturbations of this Bah6'i year terminated
 by the
 of a world whose 'foundations tremble and Twenty-Eighth Annual
 Convention, let us
 whose wise men are confounded.' In reality not fail to bear in mind the
 fact that not
 we should regard these not as two condi- by outward progress and
 achievement alone,
 tions but as the two facets of the same but also by the establishment
 of purer
 providential destiny which both destroys motives, deeper humility and
 new powers of
 and creates. understanding, does the BahP'i
 community
 "As long ago as November 24, 1924, fulfil its privilege as the
 'nucleus and pat-
 Shoghi Effendi wrote: 'We have but to turn tern' of the world order of
 Bahi'n'llhh."
 our eyes to the world without to realize the "O ye discerning ones of the
 people:
 fierceness and the magnitude of the forces "Verily, the Words of God
 which have
 of darkness that are struggling with the descended from the heaven of
 the Will of
 dawning light of the Abh6 Revelation. God are the source of unity

and harmony
 Nations, though exhausted and disillusioned, for the world. Close your
 eyes to racial
 have seemingly begun to cherish anew the differences and welcome all
 with the light
 spirit of revenge, of domination, and strife. of oneness. Be the cause of
 the comfort
 Peoples, convulsed by economic upheavals, and the advancement of
 humanity. This
 are slowly drifting into two great opposing handful of dust, the world, is
 one home, let
 camps with all their menace of social chaos, it be in unity."
 class hatreds, and world-wide ruin. Races, Steadily and earnestly the
 work of unify-
 alienated more than ever before, are filled ing the divergent races into
 the all-embrac-
 with mistrust, humiliation and fear, and ing consciousness of the Faith
 of Bahl'u'llih
 seem to prepare themselves for a fresh and has been moving forward. The
 varying na-
 fateful encounter. Creeds and religions, tionalities, so long victims
 of the error of
 caught in this whirlpool of conflict and pas- separateness, won by the
 sincerity of the
 sion, appear to gaze with impotence and followers of Bahh'u'116h, have
 come at last,
 despair at this spectacle of unceasing tur- or perhaps better, are coming
 at last to
 moil.' recognize that no ulterior
 motive, no un-
 "What the Guardian, with clear and un- worthy ambition lies at the root
 of the
 impeded view, could then so deeply discern, devotion to this Cause of
 those whose lives
 the nations themselves, for all the veils of are dedicated to these holy
 ideals. Public
 spiritual darkness, interfering with and dis- meetings throughout the
 country, well
 torting their vision, now begin to appreci- planned conferences, seasoned
 by the love
 ate. It is the note of conscious desperation of justice and understanding,
 are winning
 sounding in society which this year has sur- this hard contested
 territory. No longer is
 rounded us with an altered environment, the emphasis placed on race
 amity, but on
 one far more responsive to the ministration amity alone, the

consciousness of racial dif-

of the Divine Physician, yet one which like-
in the "light
wise makes supreme challenge to the com-
munity of Bahl'is.

"What wonder then that Shoghi Effendi
has made teaching the very essence of our
in the history
individual and collective Bah6'i life; what
for nation-

wonder that he has made the translation of
effort in the

Bah6'u'llhh's Tablets so important a part of
thereby these forces

his myriad services; what wonder that the
channels as shall

believers themselves, without relaxing their
Faith and the

etforts in the performance of definite tasks,
have felt intensely the need for renewing
Shoghi Effendi

and confirming their relationship t o the
teaching field, the

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

Guardian set in motion a new wave of con-
operating under

certed action by the American Baha'i Com-
Teaching

munity. How miraculously the Will of
still in the

God functions through the sincere servants
this survey the

may be realized by surveying the develop-
Assemblies has

ment of community activities within the
seventy-two with

Faith, with the trends of conduct and the
stage of de-

increasing problems of humanity without
the Faith.

individuals for an

"After the Ascension of 'Abdu'l-Bahi,
grounding

when the Faith was filled with great en-
articles of Faith as

thusiasm, but with the form under which

ferences having broken down
of oneness."

The Teaching Field

"The new hour has struck

of our beloved Cause, calling

wide systematic, sustained

teaching field enabling

t o be directed into such

redound to the glory of our

honor of its institmions."

"With this clarion call of

to higher services in the

though the staff of teachers

the direction of the National

Committee is all too limited,

two year period covered by

number of Local Spiritual

increased from sixty to

several more in a preparatory

velopment.

The preparation of

Assembly, besides the thorough

in the simple but explicit

expressed by the Guardian-the

recognition
its dynamic principles were to function un- of the Rib as the Herald,
Bahá'u'llih as the
developed, the Guardian stressed the neces- Divine Messenger, 'Abdu'l-Bahí
as the Cen-
sity of perfecting the Administrative Order, ter of the Covenant, the
Guardianship im-
the Form through which the Holy Spirit posed by His Will and
Testament on Shoghi
might descend unsullied and unstained dur- Effendi, and the
Administrative Order-
ing the Dispensation of Bahí'u'llih. . . . there are certain ordinances
which a believer
"The next call to community activity must understand and which are not
only to
was the call to unified action in completing be accepted as obligatory, but
which are to
the superstructure of the Temple and the he followed in conformity with
the Laws
ornamentation of the dome-that 'flaming contained in the "Most Holy
Booli," the
beacon of hope to a distracted world.' "Kitáb-i-Aqdas," under which
the Com-
Now with the Form of the Faith firmly munity of the Most Great Name
will func-
established, with the symbol of its glory tion in the near future. The
Ordinance of
standing unique as a beacon to wandering Fasting is one of these, and
its explana-
humanity, we are called to arise as a unit in tion as set forth by the
Guardian is as
carrying to the human race the healing and follows:
quickenings power of the Holy Spirit de- "As regards fasting, it
constitutes, to-
scending into the world through the Faith gether with the obligatory
prayers, the two
of Bahá'u'llih alone." pillars that sustain the
revealed Law of
Throughout America it has become evi- God. They act as stimulants to
the soul,
dent that each and every follower of Bahí- strengthen, revive and purify
it, and thus
'u2116h is beginning to sense his individual insure its steady development.
responsibility and as this consciousness "The ordinance of fasting
is, as is the
deepens the cry for teachers will be more case with these three
prayers,'> a spiritual

adequately met and the spread of the new and vital obligation enjoined
 by Bahi'u'llih
 consciousness will gain more and more impe- upon every believer who has
 attained the age
 tus. The Guardian stresses the need of the of fifteen. In the Aqdas He
 thus writes:
 pioneer spirit such as actuated the disciples 'Me have commanded you to pray
 and fast
 of Jesus and of those who, in the early his- from the beginning of
 maturity; this is
 tory of the Faith, forsook all worldly entan- ordained by God, your Lord and
 the Lord
 glements and followed in His footsteps. A of your forefathers. He has
 exempted from
 canvass of the present situation reveals the this those who are weak from
 illness or age,
 fact that there are ten states in the United as a bounty from His Presence,
 and H e is
 States and three provinces in Canada where the Forgiving, the Generous.'
 And in an-
 no believers exist. In several of the states other passage H e says: 'We
 have enjoined
 and provinces the Cause is represented by upon you fasting during a
 brief period, and
 either isolated believers, or by small groups at its close have designated
 for you Naw-
 who have not reached the required propor- R ~ as z a feast. . . . The
 traveler, the ail-
 tions to become a duly qualified Assembly. ing, those who are with child
 or giving
 These conditions are being met with all the
)The three obligatory daily praycrr, any one of
 ardor and all the power possible and al- which the believer is free t o
 choose.

C U R R E N T BAHAI: ACTIVITIES 123
 suck, are not bound by the fast. .. . Ab- The Annual Souvenir of
 'Abdu'l-BahB

stain from food and drink, from sunrise t o
 Among the beloved and authentic tra-
 sundown, and beware lest desire deprive
 ditions which will ever be treasured and
 you of this grace that is appointed in the
 Book.'

Community of celebrated by the Bahi'i

"Also in the 'Questions and Answers' Teaneck, New Jersey, assisted by
 all the
 that form an appendix to the Aqdas, Bah6- adjacent Communities, is

the Souvenir Feast

'n'lilih reveals the following: 'Verily, I say of 'Abdu'l-Bahi inaugurated by Him on the
that God has appointed a great station for twenty-ninth of June, 1912.
It is as if
fasting and prayer. But during good health He had said: "This do ye in remembrance
its benefit is evident, and when one is ill, it of Me," for in a Tablet to Mr. Roy Wilhelm
is not permissible to fulfill them.' Con- 'Abdu'l-Bahh says: "Thy letter dated July
cerning the age of maturity, He reveals in 13, 1913, was received. Its contents indi-
the appendix of that same hook: 'The age of cated the firmness and steadfastness of the
maturity is in the fifteenth year; women believers of God and told of holding a
and men are alike in this respect.' divine meeting in your radiant, charming
"Regarding the vital character and im- country place. Praise be to God that the
portance of the Divine ordinances and laws, day was spent in the utmost joy and hap-
and the necessity of complete obedience to piness. That Annual Memorial Meeting
them by the believers, we thus read in the will be the Souvenir of 'Abdu'l-Bahi espe-
Gleanings, p. 175: 'Know verily that the cially when it is passed with infinite delight
essence of justice and the source thereof are and gladness." And so from year to year
both embodied in the ordinance prescribed this Feast marks one of the cherished events
by Him Who is the Manifestation of the in which several hundred people participate.
Self of God amongst men, if ye be of them A beautifully arranged program with music
that recognize this truth. He doth verily and discourses by various friends proves
incarnate the highest, the infallible standard indeed the source of joy and delight and
of justice unto all creation. Were His law proves also a successful method of advauc-
to be such as to strike terror into the hearts ing the teachings.
of all that are in heaven and on earth, that During this year a notable increase is
law is naught but manifest justice. The apparent in the number of

attendants at
 fears and agitation which the revelation of the Mahriqu'l-
 this law provoke in men's hearts should in-
 various centers where
 deed be likened to the cries of the suckling
 places particu-
 babe weaned from his mother's milk, if ye
 attracting new
 be of them that perceive . . . ' people. During the notable
 visit of R6hi
 "The fasting period, which lasts nineteen Effendi Afnin, that radiant
 expounder of
 days starting as a rule from the second of the Faith, great numbers of
 people attended
 March every year and ending on the twen- the meetings and many
 expressed the wish
 tieth of the same month, involves complete to become members of the
 study classes
 abstention from food and drink from sun- which are assiduously being
 carried on in
 rise till sunset. It is essentially a period of every locality.
 meditation and prayer, of spiritual recuper- To meet the demand for
 infor-mation
 ation, during which the believer must strive about the Faith a quantity
 of literature has
 to make the necessary readjustments in his been prepared and is
 distributed to all in-
 inner life, and to refresh and reinvigorate quirers. Among these
 pamphlets are those
 the spiritual forces latent in his soul. Its of Dr. Stanwood Cobb on
 "Homoculture,"
 significance and purpose are, therefore, fun- Miss Marion Holley's "Most
 Great Peace,"
 damentally spiritual in character. Fasting the "Oneness of Mankind" by
 Hussein Ef-
 fendi Rabbini and the "Path
 is symbolic, and a reminder of abstinence to God" by
 from selfish and carnal desires."-SHOGHI Mrs. Dorothy Baker. A
 beautifully illus-
 EFFENDI, through his secretary, Haifa, Janu- trated pamphlet on the
 "Bahi'i House of
 ary 10, 1936. Worship" with text by Dr.
 Genevieve Coy

tion and is one of which the friends may be the thoughts and actions concentrated upon

justly proud. Temple construction, can we

rise to the full

height of spiritual development and service

"Termination of First Stage of Formative vouchsafed to us in this era of teaching.

Period of Our Faith" The body of the Cause in America has been

created. It is for us now to pray and strive

"Examining the year as a whole, the following events and trends seem to possess true faith.

most decisive importance. "The character of the present era was In

"First, the publication of 'Gleanings fact disclosed clearly to us in the cablegram

From the Writings of Bah'u3116h'; second, sent to the National Spiritual Assembly for

the completion of the external decoration of the conference at the Temple in October:

the clerestory section of the dome unit; 'The forces which progressive revelation of

third, the formation of ten new Spiritual this mighty symbol of our Faith is fast re-

Assemblies, which took place near the end leasing in (the) heart of a sorely tried con-

of last year but could not be recognized and tinent no one of this generation can cor-

reported to the friends until after the 1935 rectly appraise. The new hour has struck

Convention; fourth, the intensification of in (the) history of our beloved Cause, call-

teaching activities and the increased clarity ing for nation-wide, systematic, sustained

and power with which the believers have effort in teaching field, enabling thereby

promulgated the Message; fifth, the visit these forces to be directed into such chan-

paid us by R6hi Effendi A f n i n ; and sixth, nels as shall redound to the glory of our

the National Meeting at the Bahi'i I-Iouse Faith and (the) honor of its institutions.'

of Wnrchip on October 26 and 27 which "Such words are as the turning of a fresh

commemorated the completion of another page. May we inscribe upon it the record

stage in Temple construction and inaugurated the beginning of general conferences and therefore	of inner and outer achievement into the realm of possibility
between the National Spiritual Assembly and the representatives of local Assemblies.	responsibility by the
"On August 3, in response to a cable-believers	march of God's Cause!
gram announcing the completion of the Assemblies,	"The ten new communities of
clerestory section, the Guardian used these	who have established Spiritual
development of	adding their force to the
significant words: 'Gratefully rejoice closurely received	the new world order, have
ing glorious chapter marking termination the friends	the prayers and good wishes of
first stage (of) Formative Period of our the Cause and	as they assume their place in
Faith. Appeal entire community henceforth which rest upon	take up the responsibilities
concentrate its attention (and) resources sacrifice and	all who enter the realm of
(upon) activities (in the) teaching field, greeting sent them	unity. In the letter of
ensuring thereby (the) means essential for Assembly last	by the National Spiritual
completion remaining units. Praying continue these words	May, they were reminded of
tinually success.'	written by Shoghi Effendi in
1923: 'Though	
"Thus were we made conscious of the limited, yet	your number . . . be small and
operation of the mysterious law of cycles, Power bequeathed	by virtue of that Celestial
under which each successive period is given departed Master,	to every one of you by our
its lesson to learn, its task to perform, create your small	you are assured that ere long
ating thereby, like the succession of classes wield such power	company shall expand and
in a school, an enlargement of capacity for power can ever	and influence as no earthly
the harder tasks and the more important doubt that	hope for or attain. Who can
lessons to come. The opportunity offered Station on	He is ever watching from His

does not return; only to the degree that we high over His scattered fold
 and is guiding
 have been faithful in acquiring the qualities and strengthening His
 faithful lovers who
 characteristic of the prior period, when the toil and labor for the
 fulfilment of His
 word and the realization of His purpose for attitudes and methods. While
 that visit,
 mankind? unhappily, could not extend
 west of Chi-
 "The root of all spiritual teaching lies cago, nevertheless for many
 communities it
 hidden in the soil of the quickened soul, brought inspiration and active,
 fruitful as-
 nourished by study and devotion volun- sistance. His knowledge, his
 passionate de-
 tarily attained by the individual himself, sire to promote the teachings,
 his heroic
 and thus the success of any general teaching endurance in carrying out the
 continuous
 plan depends entirely upon the extent to schedule of meetings-all this
 contributed
 which we ourselves, as individual believers, greatly to the advancement made
 by the
 have made intense prior effort to become Cause in America this year.
 firmly rooted in the spiritual Kingdom. Ba- "The conference held in
 Temple Founda-
 hi'i teaching is the fruit of faith and the tion Hall last October, which
 gave to so
 measure of unity. The Cause is perfect and many believers an opportunity
 to consult
 the world of humanity is starved for lack on the important subjects
 provided by the
 of the bread of understanding and the wine agenda, will, it is hoped, be
 followed in the
 of love. Therefore may we not for one future by similar general
 Bahb'i conferences
 moment regard our existence in the Cause held not only in Foundation
 Hall but also
 as a kind of static membership which, once in other parts of the country.
 The recom-
 attained, we hold passively for life, but mendation has been recorded in
 the Minutes
 rather as a dynamic opportunity that must of the National Assembly for
 the considera-
 he fulfilled by continuous advance from tion of the incoming Assembly,
 that it pre-

stage to stage without limit and without
throughout
end.
the year in advance, which
schedule is to
"As we were told in 'The Golden Age of
conferences
the Cause of Bahl'u'llih': 'That the Cause
Coast, on the
associated with the name of Bahi'u'llih
also for those in
feeds itself upon those hidden springs of
recommenda-
celestial strength which no force of human
regional con-
personality, whatever its glamor, can re-
more large
place; that its reliance is solely upon that
Bahá'í Congress
mystic Source with which no worldly ad-
so that
vantage, be it wealth, fame, or learning, can
and the col-
compare; that it propagates itself by ways
teaching may be
mysterious and utterly at variance with the
the Na-
standards accepted by the generality of
mankind, will . . . become increasingly ap-
that this general
parent as it forges ahead towards fresh
policy put for-
conquests in its struggle for the spiritual
years ago,
regeneration of mankind.' On the other
public
hand, this truth does not exclude unified
each Assembly
effort nor well-conceived general plans; it
pressure of
does not confine teaching to the realm of
forego
personal mysticism; rather does it reveal the
that the
necessity of imbuing our plans, whatever
idea can be
they are from year to year, with spiritual

pare a schedule of its meetings
provide if possible for similar
with the friends on the Pacific
Atlantic Coast, and perhaps
the South. Included in the
tion is the thought that these
ferences should contain one or
public meetings, like the
held at each Annual Convention,
the consultation of the friends
lective responsibility for
more closely linked together by
tional Spiritual Assembly.

"It is interesting to note
plan revives and extends a
ward by the Assembly some ten
when effort was made to hold a
meeting at the conclusion of
meeting-an effort which the
work compelled the Assembly to
after a few months. We trust
time has now come when the
developed with added energy and

made a reality and not relying upon formal and activity." distinct aspect of Bahá'í collective measures alone.

"It was most fortunate and opportune Year The Decisive Events of the that the American visit of Ríhí Effendi Afnín came at the time when we were beginning to realize that the Guardian's words importance of matters affecting the Cause, but the following specific on teaching involved our rise to a higher happenings all level and not merely a duplication of former have more than merely temporary value.

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"The publication of 'Gleanings from the and the notable services they have been Writings of Bahá'u'lláh.' privileged to render. Early in the Bahá'í year, Mrs. True and Mrs. Hoagg returned land surrounding the Shrines on Mount Carmel. from Europe and Mr. E. R. Mathews and Mrs. Louie Mathews from their journey

"The completion of the entire dome unit through South America. The American of the House of Worship. believers now teaching abroad are: Miss

"The transfer to Trustees under an Instrument of the house at Malden, Mass., given Martha L. Root, Miss Lenora Holsapple, Miss Agnes Alexander, Miss Marion Jack, Mrs. Louise Gregory, Mrs. Clara Sharp, Miss Adelaide Sharp, Miss Julia Goldman, Mr. at which the Master rested for some time Charles Bishop and Mrs. Helen Bishop, Mrs. during His American visit. Anna Kunz, Miss Bertha Matthiesen, Miss

"The donation to the Cause by Mr. and Orcella Rexford, Mrs. Ruhangis Bolles, Miss Mrs. John Bosch of the property at Geyser- Jeanne Bolles and Mr. Randolph Bolles, Jr.,

ville, Calif., for use as a Bahb'i Summer Maxwell,	Mrs. May Maxwell, Miss Mary
School. As this property is also held under Haggerty,	Mrs. Inez Greeven, Mrs. India
an Indenture of Trust, it makes five sepa-Spendlove,	Mr. Mark Tohey, Mr. George
rate legal bodies to be administered in Mr. Dudley	Mrs. Isabelle Stebbins Dodge,
addition t o the function of the National Blakeley, Mrs.	Blakeley, Mrs. Elsa Russell
Spiritual Assembly itself: Temple Trustees, Orlova.	Lorol Schopflochier, Mme. Gita
Green Acre Trustees, Wilhelm Trustees, community,	Thus the American Bahi'i
Trustees for the Wilson property at Malden, adherents, continues	through such devoted
and Trustees under the Indenture effected the Bahi'i	to perform its high mission in
by Mr. and Mrs. Bosch.	world.
"The second visit made to America by was the priv-	"Early in the Bah6'i year, it
Rhhi Effendi Afnin.	ilege of the N. S. A. to meet
the boat on	
"The symbol of the Greatest Name has Carpenter	which Mr. and Mrs. Howard
been legally protected for the Cause by frin.	returned from their visit to
trade mark registration both in the United comprehensive	"The more vigorous and
States and Canada. The word 'Babi'i' was youth, under	plans carried out by Bahi'i
similarly protected in the United States America and in	which groups throughout
some years ago, and Canadian protection of first of a	many other cnuntries held the
i t has likewise been obtained.	series of regional confhences,
extended their	
"The Encyclopaedia Britannica has re-teaching,	services into the field of public
moved the article on 'Babiism' which for Committee,	and, by the National Youth
years has conveyed a limited and in many Youth	inaugurated a new and improved
ways inaccurate impression of the Cause and replaced it with a new article approved by	bulletin.
BnhBi World,	"The publication of The
the Reviewing Committee, and furthermore	Vol. V, an immense

undertaking, both with respect to the gathering of its contents and the cost involved in its printing, with com- mensurate value as an appear in the next printing of the present impressive evidence of the international scope of the BahCi community. the next edition the subject of the Bahi'i Faith will be more adequately treated than "The deepening in our collective realiza- tion of the importance of the was possible in the restricted space available tion of the importance of the three Sum- mer Schools as instruments in the existing edition. To Miss Edna True mer Schools as instruments destined to exalt the standards of our public we are indebted for the interest shown by the standards of our public teaching in all local communities, and the Editor in arranging for the two new local communities, and concentrate both facilities and experience for articles. the establish- "The increased number of American be- ment of future Bahi'i Universities. lievers serving the Cause in foreign lands, "The publication of the first three new CURRENT BAHli'i ACTIVITIES 127 teaching pamphlets in the series planned by "The possibility that Spiritual Assemblies will be established this year the Free Literature Committee, which when of Dayton, Ohio, Springfield, in the new cities Mass., and Rockford, Ill. completed will provide brief but interesting "Bahd'i News, it should be statements on essential aspects of the Faith, has been the vehicle for so at a price so low that eventually hundreds statements and reports that there remarked, has not been space for publishing a of thousands of copies may be distributed. number of in- teresting news items this "The completion of the important task year. The thought unpublished Tablets of 'Abdu'L-Bah6 in the might be advanced that possibly in future

National Archives for use in another volume of Tablets. Spiritual Assemblies, and material directed to all Bahb'is. The material intended for the Assemblies could be issued in the form of a monthly mimeographed bulletin, while the more general information could have priority in Bahd'i News. Such a method would tend to develop Bahd'i News along the lines indicated in the letter written by the Guardian on April 10, 1921."

in more recent years. This general idea, it may be remarked, was approved by the Guardian in 1934, but the plan has been deferred until the supply of the books on hand was exhausted. The next edition of 'Bah'i Administration' will contain several time since the last Convention. early letters reported this year by the Archives Committee. The 'World Order' volume will contain the two 'World Order' individual letters, 'The Goal of a New World Order,' believer, emphasizing values in the Bah'i life which only voluntary effort can create. For example, his appeal for concentrated effort on teaching goes to the very heart of individual faith and devotion, new letter already mentioned, on 'The Un-

and cannot
foldment of World Civilization.' This lat- be fulfilled by administrative
effort alone.

ter book, as all believers recognize, traces His call for an abandonment of
membership
not merely for the present Bah'í com- in non-Bahh'í religious bodies
is another ap-
munity but also for humanity itself the peal to the individual
loyalty. In his defi-
golden thread of Divine destiny woven nition of the National Fund as
'bedrock on
through the fabric of human life in this which all other institutions
must necessarily
crucial period. rest and be established,'
Shoghi Effendi

"The inclusion of an illustrated article clearly enlarges the sphere of the
individual
on the Temple and the Teachings in the believer's responsibility. His
letter on
'American Guide' series of volumes under prayer and fasting, above all,
strikes the
preparation by writers in a Federal Depart- note of personal spirituality
which must
ment, which will be duplicated in the vol- distinguish our own heart's
relationship to
umes covering the State of Illinois. the Divine.
"The first effort t o compile information "Without this personal
responsibility and
concerning each individual believer in the continuous individual effort t
o advance in
United Statcs and Canada by means of the spiritual realms,
administrative action
'Historical Record' cards distributed a few would be fruitless and
unavailing, a mere
months after the last Convention. exercise of defined authority
and power
without result. Only in a common con counter in the Cause represents
nothing el-e
secration to Bah'í'u'llbh can the inner as than opportunity for further
growth in the
well as outer ties between communities and Kingdom. T o withdraw from a
situation
Assemblies become fulfilled in the unity for because it challenges our ego
is a turning
which the Manifestation suffered all the away from the healing waters
that well
days of His life on earth. from the Source of life and

love."

"Regarding the National Fund, we have the Guardian's expressed view that the de-CLvrlization"

mands upon it can be fully met by enlarg-quotations from

ing constantly the number of confirmed addressed to all

Bahh'is. H e does not advocate a retreat Unfoldment of

into smaller efforts and diminishing powers, suggests its marvelous

but raises the golden banner heralding a death of the old

determined and unflagging advance along new.

the entire line. H e has declared that none the accumu-

can estimate the reinforcement which the consolidation

Bahl'i community, and every active be-the Administra-

liever, will receive from on high when God, and the

devotion becomes motion of the spirit t o which batter at the

share a God-given truth.

society, is as clear as

"Now we must continually seek to en-without

large our conception and purify our view of and tokens

the universal meaning of Bahh'i consulta-manner, are herald-

tion, the principle underlying all our Order, the

activities and sustaining our collective life. signalize the

Consultation has been ordained not to en-God, are grow-

able any individual or group t o bring day. . . .

pressure to bear upon others for the sake of whose promise

attaining some predetermined aim. Consul-Revelation of Bah6-

tation surely means that personal and group

"The Unfoldnsent of World

"In conclusion, a few

the Guard~an's latest letter,

the friends. Its title, 'The

World Civilization,'

scope as an analysis of the

order and the birth of the

" 'The contrast between

lating evidences of steady

that accompany the rise of

tive Order of the Faith of

forces of disintegration

fabric of a travailing

it is arresting. Both within and

the Bah'i world the signs

which, in a mysreriorous

ing the birth of that World

establishment of which must

Golden Age of the Cause of

ing and multiplying day by

" 'This New World Order,

is enshrined in the

'u'llbh, whose fundamental

principles have	
suggestions are advanced for the sake of	been enunciated in the
writings of the	
contributing to the general community or	Center of His Covenant,
involves no less	
Assembly discussion, and in a spirit severed	than the complete
unification of the entire	
from grief or dissatisfaction whatever the	human race. . . . No
machinery falling	
final decision may be. Furthermore, the	short of the standard
inculcated by the	
law of consultation means that no matter	Bahí'í Revelation, and at
variance with the	
how difficult the problem or tangled the	sublime pattern ordained in
His teachings,	
situation which arises, all the believers con-	which the collective efforts
of mankind may	
cerned with it will continue their mutual	yet devise can ever hope to
achieve any-	
contact and maintain effort to solve it until	thing above or beyond that
"Lesser Peace"	
the problem has actually been removed.	to which the Author of our
Faith has Him-	
Those who remain absent from Nineteen	self alluded in His writings.
. . . The	
Day meetings and other general Bahí'í	Most Great Peace on the other
hand, as	
gatherings lose the flow of life through the	conceived by Bahí'u'll
in a peace that	
Bahí'í body, and after a time must neces-	must inevitably follow as the
practical con-	
sarily become unduly individualistic or	sequence of the
spiritualization of the world	
reflect the influence of the non-Bahí'í en-	and the fusion of all its
vironments, creeds, classes	
environment. The creation of unity brings	and nations-can rest on
no other basis,	
sacrifice and suffering to every believer	and can be preserved through
no other	
without exception. We can pay this price	agency, except the divinely
appointed ordi-	
with gratitude and cheerfulness rather than	institutions that are implicit in
the World Order	
reluctance if we realize that every experi-	that stands associated with
His holy name.'	
ence of unhappiness or confusion we en-	"The Revelation of
Bahí'u'lláh, whose	

Recent Views of the Castle of Mbh-K6 where the Bib was confined.

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

supremc mission is none other but the suffering would scem t o
bc indispensable.

achievement of this organic and spiritual Resplendent as has been
the Age that has

unity of the whole body of nations, should, witnessed the inception
of the Mission with

if we be faithful t o its implications, be which Bahi'u'llih has
been entrusted, the

regarded as signalizing through its advent interval which must
elapse ere that Age

t h e coming of age of t h e entiye h u m a n race. yields its choicest fruit
must, it is be-

I t should be viewed not merely as yet comingly increasingly
apparent, be over-

another spiritual revival in the ever-chang- shadowed by such moral
and social gloom

ing fortunes of mankind, not only as a as can alone prepare an
unrepentant

further stage in a chain of progressive humanity for the prize
she is destined to

Revelations, nor even as the culmination of inherit. . . . Deep as is
the gloom that

one of a series of recurrent prophetic cycles, already encircles the
world, the afflictive

but rather as marking the last and highest ordeals which that world
is t o suffer are

stage in the stupendous evolution of man's still in preparation, nor
can their black-

collective life on this planet. The emerg- ness be as yet imagined.

We stand

ence of a world community, the conscious- on the threshold of an
age whose con-

ness of world citizenship, the founding of vulsions proclaim alike
the death-pangs of

a world civilization and culture-all of the old order and the
birth-pangs of the

which must synchronize with the initial new.'

stages in the unfoldment of the Golden "Such is the

tremendous vista revealed

Age of the Baha'i era-should, by their to us by the Guardian's
power to open the

very nature, be regarded, as far as this door upon the movements
of destiny!

planetary life is concerned, as the further- Nothing that is merely

human nature can
 most limits in the organization of human society, though man, as an individual, will, false temple are thrown
 nay must indeed as a result of such a con- an Almighty
 summation, continue indefinitely to progress and develop.' moves forward by
 " 'For the revelation of so great a favor believers and their whole-
 a period of intense turmoil and widespread Faith."

possibly sustain the
 as the pillars of the
 from their foundations by
 power. Only the Cause of
 d u r e t h e Cause that
 the sincerity of its
 souled unity in a Divine

GENEVA SCANS T H E EUROPEAN COMMUNITY

m BY HELENBISHOP

HE International Bahh'i Bureau in Not in any way is the
 Bureau staff to
 Geneva is a secretariat constituted to serve be confused with elected
 administrative
 the eight hundred centers of the Bahi'i bodies. Its function is
 essentially an inter-
 World Community, and to be a bureau of mediary one to such
 elected bodies, as well
 information on the Cause. as to other centers and
 even individuals.
 The Bureau exercises no authority what- Our Guardian, Shoghi
 Effendi, has sum-
 soever; neither is it subject to the jurisdic- marized:
 tion of any local or National Assembly. "Geneva is auxiliary
 to the Center in
 Although our local teaching activity aims Haifa. I t does not
 assume the place of
 at the eventual formation of a Local Spir- Haifa, but is auxiliary.
 I t exercises no
 itual Assembly, the Bureau's sphere is inter- international authority;
 it does not try to
 national and its function cannot be im- impose, but helps and
 acts as intermediary
 paired. between Haifa and other
 Baha'i centers.
 The prerogative of the Bureau and its I t is international because
 it links the differ-
 obligation to Assemblies is that same Law ent countries; it is like
 a distributing

of Consultation, which Baha'u'llih has d , Vol. IV, p. 261.)	center." (Bahd'i W o r l
legislated t o harmonize affairs, and to solve Bah6'i institution is	A life-sketch of this
the human problems arising through the o r l d , Vol. IV.	available in the Bahd'i W
interaction of the individual and the group. include the arrival	More recent happenings
CURRENT BAHAI	ACTIVITIES
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of Mr. and Mrs. Charles Bishop in April p c n d e n t l ~but	own use are translaced i n d ~
;	
of 1934. They came t o work under the are made in	translations for publication
direction of Mrs. Emogene Hoagg, there to more par-	collaboration with Assemblies,
reinforce the efforts of Miss Lentz and Mrs. National Spiritual	ticularly of late with the
Lynch, two members of staff who had car- Germany and	Assembly of the Bahi'is of
ried the Bureau routine for years. The former is German by birth, the latter	Austria.
news Bulletin,	(e) The publication of a
Russian; both are versed in languages. French, German,	heretofore occasional, in
I n July of 1934, Mrs. Hoagg, under five hundred	and English, to the number of
medical orders and with the permission of Shoghi Effendi, withdrew from the Bureau	copies.
correspondence in various	(f) A world
on extended leave of absence. This rest supplying	languages including Esperanto,
she has strenuously earned by years of matters per-	information or dealing with
pioneer work for the Cause in Italy and This is more	taining t o the Bahi'i Faith.
Geneva.	intimately directed to
isolated Bahi'is and	
Foremost among the Bureau's champions are press-	Assemblies of the continent, who
is Miss Julia Culver, now in California. Principles	ing for a firmer grasp of the
These many years Miss Culver has assumed Order of	supporting the Administrative
the quiet task of financing a diminutive institution in Geneva, reputedly one of the	Bahi'i Faith.
	(g) The distribution of

free literature
high-priced capitals of the world. The letters of re-
only other regular subscriber is Shoghi Effendi, who sends nine pounds sterling
The main- every month to keep us on the credit side
lending of the ledger.
morning and
Inasmuch as the Bahi'i traveler invariably greets us, "After all, what goes on in the Bureau?", decorum allows that we make
enlargement of the Bureau?", decorum allows that we make
continuous reply and state what the Bureau's mechanism of service entails.
Orient and
(a) A modest charity, sometimes material, but habitually the patient interview
visiting and encouragement of that inevitable drift
acquaintances, who bring
of wanderers and maladjusted personalities, weekly tea and
who are drawn into any religious strong-music, is the
hold that keeps an open door on a public pleasures,-
Street.
prolific field of
(b) Attendance at the public sessions of association is the
the League of Nations, and cooperation the source of
with international societies which are not (Bahi'u'llih)
committed to party politics. The Bureau weekly evening
is absolutely non-partisan, and free from wherein the Teach-
political entanglements actual or conver- accordance with a
sational.
program, published and issued

to callers, or in response to
quest; besides, the sale and
all Bahi'i books when ordered.
tenance of a free reading and
Library, opened daily for
afternoon hours, is a prime
Bureau. Incidentally, the
our Library depends upon the
donations made by the Bureau's
and the Assemblies of the
Occident.
(h) The entertainment of
Bah6'is nr their
cards of introduction. The
social hour, sometimes with
most conspicuous of Bureau
and, more seriously, the
Bahi'is-to-be: ". . . for
cause of unity; and unity is
order in the world."
(i) The conduct of a
meeting for the public,
ings are presented in

to indi-

(c) The persistent effort to contact individuals and societies. This direct Bah6'i

ternational workers, and all lesser person- method is varied by an occasional guest

alities, who can be led from the universal speaker on some universal perspective of

social Principles revealed by Bahi'u'llh t o today's work.

the recognition of His divine Manifestation. Since the Ridvin Season 1934, which is

(d) Translations of the Teachings and the time limit fixed for the commencement

other required materials into Esperanto, of this survey, visiturs and guest speakers,

Spanish, Italian, Russian, French, German, who have contributed t o the meetings, in-

ind English. Materials for the Bureau's clude: Professor Pitman Potter, instructor

in in~ernational law and mcmber of a made excellent contacts during two seasons

Juridical Commission under the League of of the northern cruise. I n Copenhagen,

Nations; Miss Emily Balch, International Miss Johanna Sorenson keeps alive the in-

Secretary of the Women's International terest stimulated by these traveling teachers.

League for Peace and Freedom; Madame His Majesty, King Haakon, granted Miss

Dreyfus-Barney, member of the Intellectual Root an audience at the Royal Palace in

Cooperation Commission of the League of Oslo on May 9th, 1931. Previously, His

Nations; Dr. Kenneth Saunders of Colum- Majesty, the King of Denmark, had ac-

bia University, author of The Ideals of cepted Bah6'i literature presented hy Mrs.

E~lstand West; Swami Yatiswarananda of Louise Erickson. She was granted an

the Ramakrishna-Vivekananda Order; Mrs. audience by Crown Prince Adolph of

Lorne Matteson; Dr. and Madame Fozdar Sweden. Among celebrities, Dr. Sven

of Bombay; the late Mr. Chatterjee, head Hedin, noted for explorations and Chinese

of the Information Office of the League of archaeology, encountered another Bahh'i

Nations; Mr. Mountfort Mills; several and accepted literature. A

Swedish com-
 leaders in the Esperanto Movement; Bahl'is poser, Count Wachmeister, is
 an ardent
 from fr6n. friend t o the Cause and
 attends meetings
 However, Miss Julia Goldman has been in Paris. That Bahb'i soul,
 brave "Man of
 the traveling Bahi'i teacher most fre- the Trees," Richard St. Barbe
 Baker, did
 quently associated with Mrs. Bishop in the good work in Scandinavia in
 January, 1931.
 conduct of this teaching work. I n April Activity is always
 propitious, but the
 of 1934, later in September through March arrival of Mrs. Louise
 Erickson in Scandi-
 of 193 1, in September of 193 1, Miss Gold- navia in February, 1931, is
 particularly so.
 inan was in Geneva cultivating the field of The Master designated her to
 lift the spade
 contacts. The orhit of Miss Goldinan's of broken earth in the name
 of Scandinavia,
 activity extends t o Florence, Paris, Brussels, when H e dedicated the
 Universal House of
 in collaboration with the Princess Anssenac- Worship at Wilmette,
 Illinois, in 1912.
 de-Broglie; England, Copenhagen, Stocb- She and Miss Root are now
 teaching in
 holm, and some of the Bahl'i centers in Finland, where indications
 are promising
 Germany, in collaboratiou with Mrs. Jeanne because observers agree that
 its folk are
 Bolles. characterized by a high
 seriousness and an
 The archetype of traveling teachers is Oriental strain of religious
 insight.
 Miss Martha L. Root. After the publica- During the summer montbs
 of 1931,
 tion of the modern Greek version of Miss Root was acclaimed in
 Iceland. She
 Bahi'u'lldh and the New Era [Athens, wrote that a friend at
 Reykjavik, won by
 May 19341, she passed through the Balkan Mrs. Thomas Collins with a
 booklet, he-
 cities t o Vienna, where the Assembly came the open door through
 which all
 arranged meetings for her. She and Miss subsequent reception was
 offered: inter-

Lydia Zamenhof presented the Bahi'i Faith views, lectures, radio
broadcasting, published at the International Esperanto Congress
lively and gratifying. Thereby is a tale
held in Stockholm, August 4th to the 11th, ing, recent data towards the
precept that
1934. In Oslo, Norway, Miss Root
. a Bahi'i may not neglect to make
assisted Miss Johanna Schubarth in the wide mention of Me on My earth";
for only the
distribution of the latter's translation of "Essayer of Entities" can
determine afore-
Bahd'u'llah and the New Era, published in time the seeker's perception
or the indi-
April, 1931. Now she is translating the vidual's share in this
universal Cause.
Kitdb-i-fqdu into Norwegian. Holland is waiting for
Miss Root's visit.
Throughout this period publicity was There she will be equipped with
the Dutch
activated in Denmark, Sweden and Norway translations of Bahd'u'llah
and the New Era
some leading newspapers, which re- and the Hidden Words. The latter
is the
showed the aims and Principles of chi excellent work of Captain
Leyden, his first
Cause. Among the fine interviews were translation of a Text from
Bah'i'n'lihi.
those accorded to Mrs. Stuart French, who Both publications are gifts
made during this

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period by Mr. and Mrs. Max Greeven of and able translators, former
Theosophists,
Bremen, supplemented by a donation from and an Esperanto leader, are working
to-
Shoghi Egendi. gether with less talented
folk. Interesting
To proceed with this enumeration of meetings are arranged to draw from a
outposts: in Brussels, Belgium, a first-rate sympathetic circle double the size
of the
teacher, Mrs. May Maxwell, is active with Community. Now, the Spiritual
Assembly
Miss Mary Maxwell. No doubt, they will of Sofia is reaching out to further
the teach-
rally a group and hold regular meetings, for ing work in Varna, Dubnitsa,

Plovdiv, and
 such is their record elsewhere. Starazagora.
 Esthonia has its family of Bahá'ís, first Miss Jack describes the
 Bulgarians as
 led to the Cause by the Nova Tago. In open-minded and of religious
 temperament.
 Praha, Czechoslovakia, a Bahá'í cooperates Poised mid-way between Occident and
 with Esperantists, and brings peace move- Orient, they are singularly free from
 in-
 ments some cognizance of the Bahá'í Faith. sular, cultural prejudices. This
 acceptance
 In Budapest, there are those who cherish of the Prophetic Message recalls the
 genuine
 the remembrance of 'Ahdu'l-Bahí's pres- religious passion with which they
 received
 ence there. Nor is Bahá'u'llah left without Cyril and Methodius, the Christian
 Apostles
 a witness in Albania, for Mr. Refo Chapary sent out from Constantinople. In the
 ninth
 translates and teaches in Gjinokaster. century, by the conversion of the
 sovereign,
 Meanwhile, the Delegate from Albania to Khin Boris, the people embraced Ortho-
 the League of Nations, M. Kurti, stands for doxy; and Bulgaria became an
 independent
 the ennobling spiritual and humanitarian Church. frinian religion has been
 known
 Principles represented by the Bahá'í Move- there before, hut it was a
 sophisticate and
 ment. decadent form of it with
 which Bulgaria
 Other centers in the Balkans require only grappled from the tenth through the
 the presence of a moving Bahá'í spirit to twelfth centuries (i.e. Manichaeism,
 "The
 guide interest to the height of consecration. Bogomil Heresy"). Martyrdoms,
 too. The
 Mrs. Louise Gregory has been working in poetic temperament ever seeks the
 romance
 Belgrade courageously; and, at this writing, of religion. Conflicts are the
 index of alive-
 her return is immediate. Before her de- ness.
 parture at the end of April in 1931, new If, through the informing
 Principles of
 Bahá'ís were declared; and a study class of the Baha'i Administrative Order,
 and the
 six Russian students was formed. discipline of membership in
 World Com-
 Madame Draga Ilif became a Bahá'í munity, a profound, religious subjectivity

when she translated Bahi'u'llah and the be converted into Unity-then

Bulgaria

Nezu Era into Serbian. A manuscript trans- may find a sublime destiny in the Common-

latiol; of Sonzo Answered Questions into wealth of the Nations.

Croatian was made at the Bureau in Geneva, In Italy, Bahi'is are to be found in Rome

and sent to Belgrade for circulation. The and Florence. In Rapallo, at New Year outlook is more than hopeful: Mrs. Gregory 1931, the BahB'i Faith was introduced by

finds the Yugoslavs to be ". . . the most two talks given at the villa of an American

responsive I have found in any of the coun- singer, Mrs. Ephra Townley.

Brigadier

tries of Europe."

General MacGeorge, who was in

command

At a still more concrete stage is the status of troops in firin during the World War,

quo in Bulgaria. Miss Marion Jack, know- was glad to hear of a Cause which fostered

ing only French and English, hut en- understanding and unity between East and dowed by the Master with a winning spirit West.

and a patience that subdues oppositions, has Mr. Ezra Pound admires

'Ahdu'l-Bah6,-

succeeded in the formation of a Spiritual and met Him in London. A compelling Assembly, the first in the Balkans, elected poet, Mr. Pound has abandoned poetry to

in Sofia in July, 1934 by a Community of cry out for "Social Credit," and applaud

thirty or more.

Movements to spiritualize

man's material

In that Community men of professions life.

THE BAHAI' WORLD

At the International Esperanto Congress. cooperation with London. To that end, a

which traveled through the Italian cities northern representative was selected from

during the week of August 3, 1935, Miss Manchester, one of the oldest and strongest

Lidja Zamenhof presented the Bahi'i centers, much visited by the late Dr. Essle-

Teachings.

mont, the Americans and the

Persians. Its

In Genoa, there is published in Italian earliest Bahb'i, Mr. E. T.

Hall, completes

a brilliant monthly review, which gives a this year his first

quarter-century in teach-
world perspective on cultural, social, and
spiritual achievements. Exchange of litera-
Mrs. Basil Hall's

ture from the Bureau, and a somewhat
the challenging

detailed correspondence with its Editor,
been published.

Professor Lorenzo Caboara, becomes an
the meetings

index of the depths of pure consciousness
two-year period;

resident in Italy, and directed towards the
from other coun-

emergence of a New World Order based
upon j u s t i c e a n d for humanity.

has been prop-

I n France, the Spiritual Assembly of
meetings of

Paris holds the largest regular meetings, and
numbers twenty-

these according t o high standard. Brilliant
irinian students

intellectual feats are performed by the
students from frin, who select one of the

new Center in

youth group t o prepare and read a paper
more artistic and

at their own monthly meeting, sometimes
for meetings. In

attended by as many as fifty guests. This
Committee sent forth

Union of Bahb'i Students in Europe holds
and their friends,

a yearly conference in Paris. A t the Con-
the understand-

ference at Christmas time, 1934, the pro-
Administrative Order.

gram developed a correlation between the
auspicious and marks

Bahh'i Cause and essential world-trends.
increase the followers

The activities of an Armenian Bahi'i in
Isles.

Marseilles have yielded a group which meets
other hand, teaching

regularly. I n Lyon, a study group of seven

ing the Cause.

Meanwhile, in London,

Drama oJ Ihe Kingdom and

Promise of All Ages have

The variety and charm of

have increased during this

and the flow of visitors

tries has been constant.

A t last the Youth Group

erly organized for regular

study or sociability. I t

five and counts some fine

among its members.

In October of 193 5, the

London was opened. I t is

offers spacious quarters

that same month the

a teacher to all the groups

more particularly to deepen

ing of the evolving

All in all, the hour is

the time in which to

of Bahi'u'116h in the British

I n Germany, on the

on a grand scale is not

feasible now. In has been brought together by the combined efforts of Madame Borel, Miss Lidja Zamenhof, and M. Ezzatollah Lhdn Zabih of these gatherings Isfihin. From Toulouse and Nancy, where invitational to Bahi'is and Bahi'is from foreign are residents, we anticipate further reports of teaching activity. meetings.

A tract entitled Le Bahi'isme-son his- as follows: foire-sa jortde mondiale, and the new edition of L'essai sur le Babd'isme, revised and 1934, consisting of poetry, music, and addresses up-to-date equipment for the teaching offered to an audience of several hundred; work in France, and throughout Europe as the public session of the Convention at French is still the secondary language. Ridvin, 1931; the conference held in Berlin at Whitsuntide, 1935, for the northern centers.

The National Spiritual Assembly of the representatives of Bahh'is of the British Isles appointed a National Teaching Committee in the spring By far the most spectacular teaching project is the yearly of 1931, under the chairmanship of Mr. Summer Week at Esslingen, near Stuttgart.

F. St. George Spendlove. By assisting resident teachers, and extending the orbit of orientation courses, and Bah6'i Teachings, the Administration has been traveling teachers, this Committee plans to draw the groups of the provinces into closer ing the seasons of 1934 and 1931. The

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School draws visitors from foreign, America besides well refined prejudices of history, and Europe; and it is, indeed, among the tradition, and culture.

rememberable adventures of a Bahh'i on the Addresses to the public
notwithstanding,
continent. teaching in Europe at this
eleventh hour
Today, the program of activity in Ger- resolves ultimately into the
penetration of
many is four-fold: 1) translations and being in quest of souls
inwardly taught and
publications; 2) the subjective deepen- prepared by God for His
Manifestation:
ing in the Faith and the Unity; 3) the cen- ". . . I saw another angel
ascending
tralization of authority in the National from the East, having the seal
of the living
Spiritual Assemblies and the direction of its God: and he cried with a loud
voice . . .
strength to the Assemblies and groups; 4) .
'Hurt not the earth . . until we have
declaring the Manifestation to those who sealed the servants of our God
in their
will hear. foreheads.' " (Revelation VII)
This last is, in the deepest sense, the The followers of the Most Great
Name
imperative throughout the countries under are ". . . fighting the lawful
and great
review here. To us it seems that Europe's fight for the prize of a high
calling," but
spiritual oppression is too far advanced to the Victory does not depend
upon them.
admit of conversion in the mass: if souls Great world events, predestined
by God, are
escape the dismal atmosphere of religious happening. Others will follow
in rapid
orthodoxy, they are too frequently trapped succession to alter life and
manners at the
in the sterility of a bitter unfaith. Preju- roots; and, through that
radical transfor-
mations abound, subtle and amazingly complex mation, there will finally
emerge the World
-prejudices of religion, class, nation, race, Order of Bahi'u'llih.

EXCERPTS FROM BAHAI SACRED WRITINGS

From "Gleanings from the Writings of Bahk'z'l'llih"

M A N is the supreme Talisman. Lack The generations that have
gone before
of a proper education hath, however, de- you-whither are they fled?

And those	
prived him of that which he doth inher-	round whom in life circled the
fairest and	
ently possess. Through a word proceeding	the loveliest of the land,
where now are	
out of the mouth of God he was called	they? Profit by their example,
0 people,	
into being; by one word more he was	and be not of them that are
gone astray.	
guided to recognize the Source of his educa-	Others ere long will lay
hands on what	
tion; by yet another word his station and	ye possess, and enter into
your habitations.	
destiny were safeguarded. The Great Being	Incline your ears to My words,
and be not	
saith: Regard man as a mine rich in gems	numbered among the foolish.
of inestimable value. Education can, alone,	For every one of yon his
paramount	
cause it to reveal its treasures and enable	duty is to choose for himself
that on which	
mankind to benefit therefrom. If any man	no other may infringe and none
usurp from	
were to meditate on that which the Scrip-	him. Such a thing-and
to this the	
tures, sent down from the heaven of God's	Almighty is My witness-is
the love of	
holy Will, have revealed, he will readily	God, could ye but perceive it.
recognize that their purpose is that all men	Build ye for yourselves such
houses as	
shall be regarded as one soul, so that the	the rain and floods can never
destroy, which	
seal bearing the words "The Kingdom shall	shall protect you from the
changes and	
be God's" may be stamped on every heart,	chances of this Life. This is
the instruction	
and the light of Divine bounty, of grace,	of Him Whom the world hath
wronged	
and mercy may envelop all mankind. The	and forsaken.
one true God, exalted be His glory, hath	
wished nothing for Himself. The allegiance	Consider the pettiness of
men's minds.	
of mankind profiteth Him not, neither doth	They ask for that which
injureth them, and	
its perversity harm Him. The Bird of the	cast away the thing that
profiteth them.	
Realm of Utterance voiceth continually	They are, indeed, of those
that are far	

this call: "All things have I willed for thee, and thee, too, for thine own sake." therein. Such men If the learned and worldly-wise men of this age were to allow mankind to inhale the lead to sedition, fragrance of fellowship and love every understanding heart would apprehend the Reckoner, the meaning of true liberty, and discover the embodi- secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it as will protect could then be truly said of it: "Thou shalt see in it no hollows or rising hills."

EXCERPTS FROM BAHA'f SACRED WRITINGS
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astray. We find some men and priding themselves are in the depths of Liberty must, in the end, whose flames none can quench. warneth you He Who is the All-Knowing. Know ye that the ment of liberty and its symbol \$nimal. That which beseemeth mission unto such restraints him from his own ignorance, him against the harm of the

maker. Liberty causerh man to overstep crating impulse and the primary purpose underlying the whole of creation the bounds of propriety, and t o infringe on the dignity of his station. I t debaseth him Upon the inmost reality of each and every to the level of extreme depravity and wick- created thing He hat11 shed the light of edness. one of His names, and made it a recipient

Regard men as a flock of sheep that need of the glory of one of His attributes. a shepherd for their protection. This, Upon the reality of man, however, He verily, is the truth, the certain truth. We hath focused the radiance of all His names approve of liberty in certain circumstances, and attributes, and made i t a mirror of His and refuse to sanction it in others. We, own Self. Alone of all created things man

verily, are the All-Knowing. hath been singled out for so
 great a favor,
 Say: True liberty consisteth in man's so enduring a bounty.
 submission unto My commandments, little These energies with which the
 Day-Star
 as ye know it. Were men t o observe that of Divine bounty and Source of
 heavenly
 which We have sent down unto them from guidance hath endowed the reality
 of man
 the Heaven of Revelation, they would, of lie, however, latent within him,
 even as the
 a certainty, attain unto perfect liberty. flame is hidden within the candle
 and the
 Happy is the man that hath apprehended rays of light are potentially
 present in the
 the Purpose of God in whatever He hath lamp. The radiance of these
 energies may
 revealed from the Heaven of His Will, that be obscured by worldly desires
 even as the
 pervadeth all created things. Say: The light of the sun can be concealed
 beneath
 liberty that profiteth you is to be found the dust and dross which cover
 the mirror.
 nowhere except in complete servitude unto Neither the candle nor the lamp
 can be
 God, the Eterilal Truth. Whoso bath lighted through their own unaided
 efforts,
 tasted of its sweetness will refuse t o barternor can it ever be possible for
 the mirror
 it for a11 the dominion of earth and heaven. to free itself from its dross. It
 is clear and
 evident that until a fire is kindled the lamp
 All-praise to the unity of God, and all- will never be ignited, and unless the
 dross
 honor t o Him, the sovereign Lord, the in- is blotted out from the face of the
 mirror
 comparable and all-glorious Ruler of the it can never represent the image of
 the sun
 universe, Who, out of utter nothingness, nor reflect its light and
 hath created the reality of all things, Who, And since there can be 110 tie
 of direct
 from naught, hat11 brought into being the intercourse to bind rhe one truc God
 with
 most refined and subtle elements of His His creation, and no resemblance
 whatever
 creatiot~,and Who, rescuing His creatures can exist between the transient and
 the

from the abasements of remoteness and the Eternal, the contingent and the Absolute,
 perils of ultimate extinction, hath received H e hath ordained that in every age and
 them into the Kingdom of incorrupt~ble dispensation a pure and stainless Soul be
 glory. Nothing short of His all-encom- made manifest in the lringdoms of earth
 passing grace, His all-pervading mercy, nnd heaven. Unto this subtle, this mys-
 could have possibly achieved it. How terious and ethereal Being H e hath assigned
 could it, otherwise, have been possible for a twofold nature; the physical, pertaining
 sheer nothingness t o have lcquired by itself to thc world of matter, and the spiritual,
 the worthiness and capacity to emerge from which is born of the substance of God
 its state of non-existence into the realm of Himself. H e hath, moreover, conferred
 being? upon Him a double station. The first
 Having created the world and all that station, which is related to His in~lrmst
 liveth and moveth therein, He, through the reality, representeth H i m as One Whose
 direct operation of His unconstrained and voice is the voice of God Himself. To this
 sovereign Will, chose to confer upon man testifieth the tradition: "Manifold and
 rhe unique distinction and capacity to mysterious is My relationship with God" know Him and to love Him-a capacity .
 . . The second station is the human that must needs be regarded as the gen- station, exemplified by the following verses:

138 T H E B A H A ' I W O R L D

"I am but a man likc you." "Say, praise the portals of Divine mercy
 have been flung
 be t o my Lord! Am I more than a man, open to the face of all
 created things, and
 an apostle?" These Essences of Detach- the clouds of Truth will
 continue to the
 ment, these resplendent Realities are the end that hath no end to rain
 on the soil of
 channels of God's all-pervasive grace. Led human capacity, reality and
 personality
 by the light of unfailing guidance, and their favors and bounties.
 Such hath been

invested with supreme sovereignty, they are everlasting	God's method continued from
commissioned to use the inspiration of their words, the effusions of their infallible grace	t o everlasting.
God, exalted	The Purpose of the one true
and the sanctifying breeze of their revelation unto	be His glory, in revealing
tion for the cleansing of every longing that lie hidden	men is to lay bare those gems
heart and receptive spirit from the dross and inmost	within the mine of their true
and dust of earthly cares and limitations. communions of	selves. That the divers
Then, and only then, will the Truth of systems of re-	the earth, and the manifold
God, latent in the reality of man, emerge as be allowed to	ligious belief, should never
resplendent as the rising Orb of Divine animosity among men	foster the feelings of
Revelation from behind the veil of conceal-essence of the Faith	is, in this Day, of the
ment, and implant the ensign of its revealed glory upon the summit of men's hearts.	of God and His Religion.
From the foregoing passages and allusions both	Consider the past. How many,
it hath been made indubitably clear that in times, yearningly	high and low, have, at all
the kingdoms of earth and heaven there Manifestations of	awaited the advent of the
must needs be manifested a Being, an of His chosen	God in the sanctified persons
Essence Who shall act as a Manifestation expected His	Ones. How often have they
and Vehicle for the transmission of the they prayed	coming, how frequently have
grace of the Divinity Itself, the Sovereign might	that the breeze of Divine mercy
Lord of all. Through the Teachings of this step forth	blow, and the promised Beauty
Day-Star of Truth every man will advance concealment, and	from behind the veil of
and develop until he attaineth the station world. And	he made manifest to all the
at which he can manifest all the potential did open,	whensoever the portals of grace
forces with which his inmost true self hath did rain	and the clouds of divine bounty

been endowed. I t is for this very purpose upon mankind, and the light of
 the Unseen
 that in every age and dispensation the did shine above the horizon of
 celestial
 Prophets of God and His chosen Ones have might, they all denied Him, and
 turned
 appeared amongst men, and have evinced away from His face-the
 face of God
 such power as is born of God and such Himself. ..
 might as only the eternal can reveal. Reflect, what could have
 been the motive
 Can one of sane mind ever seriously for such deeds? What could have
 prompted
 imagine that, in view of certain words the such behavior towards the
 Revelers of the
 meaning of which he cannot comprehend, beauty of the All-Glorious?
 Whatever in
 the portal of God's infinite guidance can days gone by hath been the
 cause of the
 ever be closed in the face of men? Can he denial and opposition of those
 people hath
 ever conceive for these Divinc Luminaries, now led to the perversity of
 the people of
 these resplendent Lights either a beginning this age. T o maintain that the
 testimony
 or an end? What outpouring flood can of Providence was incomplete,
 that it hath
 compare with the stream of His all-embrac- therefore been the cause of
 the denial of
 lng grace, and what blessing can excel the the people, is but open
 blasphemy. H o w
 evidences of so great and pervasive a mercy? far from the grace of the
 All-Bountiful and
 There can be no doubt whatever that if for from His loving providence and
 tender
 one moment the tide of His mercy and mercies it is t o single out a
 soul from
 grace were to be withheld from the world, amongat all men for the
 guidance of His
 it would completely perish. For this reason, creatures, and, on one hand, t
 o withhold
 from the beginning that hath no beginning from Him the full measure of
 His divine

EXCERPTS FROM BAHAI' SACRED WRITINGS

testimony, and, on the othcr, inflict severe of char sacred Tree,

oblivious of the truth

retribution on His people for having turned that no earthly water can
quench the flames

away from His chosen One! Nay, the of Divine wisdom, nor mortal
blasts ex-

manifold bounties of the Lord of all beings tinguish the lamp of
everlasting dominion.

have, at all times, through the Manifesta- Nay, rather, such water cannot
but in-

tions of His Divine Essence, encompassed tensify the burning of the
flame, and such

the earth and all that dwell therein. No t blasts can but ensure the
preservation

for a moment hath His grace been with- of the lamp, were ye to observe
with the eye

held, nor have the showers of His loving- of discernment, and walk in the
way of

kindness ceased to rain upon mankind. God's holy will and pleasure. .

..

Consequently, such behavior can be at-tributed to naught save the petty-minded- And when the days of Moses
were ended,

ness of such souls as tread the valley of and the light of Jesus, shining
forth from

arrogance and pride, are lost in the wilds of the Day-Spring of the Spirit,
encompassed

remoteness, walk in the ways of their idle the world, all the people of
Israel arose in

fancy, and follow the dictates of the protest against Him. They
clamored that

leaders of their faith. Their chief concern I-Je Whose advent the Bible had
foretold

is mere opposition; their sole desire is to must needs promulgate and
fulfil the law

ignore the truth. Unto every discerning of Moscs whereas this youthful
Nazarene,

observer it is evident and manifest that had who laid claim to the station
of the divine

these people in the days of each of the Messiah, had annulled the law
of divorce

Manifestations of the Sun of Truth sancti- and of the sabbath day-the most
weighty

fied their eyes, their ears, and their hearts of all the laws of Moses.

Moreover, what

from whatever they had seen, heard, and of the signs of the
Manifestation perceived to

felt, they surely would not have been de-come? These people of Israel

are even
 privied of beholding the beauty of God, unto the present day still
 expecting that
 nor strayed far from the habitations of Manifestation which the Bible
 hath fore-
 glory. But having weighed the testimony told! How many Manifestations
 of Holi-
 of God by the standard of their own ness, how many Revealers of the
 light
 knowledge, gleaned from the teachings of everlasting, have appeared
 since the time
 the leaders of their faith, and found i t at of Moses, and yet Israel, wrapt
 in the
 variance with their limited understanding, densest veils of satanic fancy
 and false
 they arose to perpetrate such unseemly imdginings, is still expectant
 that the idol
 .
 acts. . . of her own handiwork will
 appear with
 such signs as she herself hath conceived!
 Consider Moses! Armed with the rod of Thus hath God laid hold of them
 for their
 celestial dominion, adorned with the white sins, hath extinguished in them
 the spirit
 hand of Divine knowledge, and proceeding of faith, and tormented chem
 with the
 from the Pir6n of the love of God, and flames of the nethermost fire.
 And this for
 wielding the serpent of power and everlast- no other reason except that
 Israel refused
 ing majesty, He shone forth from the to apprehend the meaning of
 such words
 Sinai of light upon the world. H e sum- as have been revealed in the
 Bible concern-
 moned all the peoples and kindreds of the ing che signs of the coming
 Revelation.
 earth to the kingdom of eternity, and in- As she never grasped their true
 significance,
 vited them t o partake of the fruit of the and, to outward seeming, such
 events never
 tree of faithfulness. Surely you are aware came t o pass, she, therefore,
 remained de-
 of the fierce opposition of Pharaoh and his privied of recognizing the
 beauty of Jesus
 people, and of the stones of idle fancy and of beholding the Face of
 God. And

which the hands of infidels cast upon that they still await His coming!
 From time
 blessed Tree. So much so that Pharaoh immemorial even unto this day,
 all the
 and his people finally arose and exerted kindreds and peoples of the
 earth have clung
 their utmost endeavor to extinguish with to such fanciful and unseemly
 thoughts,
 the waters of falsehood and denial the tire and thus have deprived
 themselves of the
 clear waters streaming from the springs of "I gu 2nd another will comc, Who
 will tell
 purity and holiness. . . you all that I have not told you,
 and will
 To them that are endowed with under- fulfil all that I have said." Both
 these say-
 standing, it is clear and manifest that, ings have but one meaning, were
 ye to
 when the fire of the love of Jesns consumed ponder upon the Manifestations of
 the
 the veils of Jewish limitations, and His Unity of God with Divine insight.

House occupied by Bahi'u'llih, Qasr Mazra'ih,
 'Akkh, Palestine.

authority was made apparent and partially Every discerl~ingobserver will
 recognize
 enforced, He, the Revealer of the unseen that in the Dispensation of the
 Qur'hn both
 Beauty, addressing one day His disciples, the Book and the Cause of Jesus
 were con-
 referred unto His passing, and, kindling firmed. As to the matter of
 names,
 in their hearts the fire of bereavement, Muhammad, Himself, declared: "I
 am
 said unto them: "I go away and come again Jesus." He recognized the truth
 of the
 unto you." And in another place He said: signs, prophecies, and words of
 Jesus, and

EXCERPTS FROM BAHA'i SACRED WRITINGS
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testified that they were all of God. I n hindered from acknowledging
 His truth.
 this sense, neither the person of Jesus nor Such things are as "clouds"
 that veil the
 His writings hath differed from that of eyes of those whose inner
 being hath not

Muhammad and of	holy Book, inas-	tasted the Salsabil of
detachment, nor		
much as both have championed the Cause		drunk from the Kawaar of the
knowledge		
of God, uttered His praise, and revealed		of God. Such men, when
acquainted with		
His commandments. Thus it is that Jesus,		those circumstances, become so
veiled that,		
Himself, declared: "I go away and come		without the least question,
they pronounce		
again unto you." Consider the sun. Were		the Manifestation of God as
infidel, and		
it to say now, "I am the sun of yesterday,"		sentence Him to death, You
must have		
it would speak the truth. And should it,		heard of such things taking
place all down		
bearing the sequence of time in mind, claim		the ages, and are now
observing them in		
to be other than that sun, it still would		these days.
speak the truth. In lilre manner, if it be		I t behooveth us,
therefore, to make the		
said that all the days are but one and the		utmost endeavor, that, by
God's invisible		
same, it is correct and true. And if it be		assistance, these dark veils,
these clouds of		
said, with respect to their particular names		Heaven-sent trials, may not
hinder us from		
and designations, that they differ, that again		beholding the beauty of His
shining Coun-		
is true. For though they are the same, yet		tenance, and that we may
recognize Him		
one doth recognize in each a separate desig-		only by His own Self.
nation, a specific attribute, a particular		
character. Conceive accordingly the dis-		The beginning of all things
is the knowl-		
inction, variation, and unity characteristic		edge of God, and the end of
all things is		
of the various Manifestations of holiness,		strict observance of
whatsoever hath been		
that thou mayest comprehend the allusions		sent down from the empyrean of
the Divine		
made by the Creator of all names and		Will that pervadeth all that
is in the		
attributes to the mysteries of distinction		heavens and all that is on the
earth.		
and unity, and discover the answer to thy		
question as to why that everlasting Beauty		Divine Springtime is

come, O Most
 should have, at sundry times, called Himself Exalted Pen, for the Festival
 of the All-
 .
 by different names and titles. . . Merciful is fast approaching.
 Bestir thy-
 self, and magnify, before the entire crea-
 I t is evident that changes brought about tion, the name of God, and
 celebratr His
 in every Dispensation constitute the dark praise, in such wise that all
 created things
 clouds that intervene between the eye of may be regenerated and made
 new. Speak,
 man's understanding and the Divine Lumi- and hold not thy peace. The
 day-star of
 nary which shineth forth from the day- blissfnlness shineth above the
 horizon .of
 spring of the Divine Essence. Consider Our name, the Blissful,
 inasmuch as the
 how men for generations have been blindly kingdom of the name of God
 hath been
 imitating their fathers, and have been adorned with the ornament of
 the name of
 trained according to such ways and man- thy Lord, the Creator of the
 heavens. Arise
 ners as have been laid down by the dictates before the nations of the
 earth, and arm
 of their Faith. Were these men, therefore, thyself with the power of this
 Most Great
 to discover suddenly that a Man, Who hath Name, and be not of those who
 tarry.
 been living in their midst, Who, with re- Methinks that thou hast
 halted and
 spect to every human limitation, hath been movest not upon My Tablet.
 Could the
 their equal, had risen to abolish every brightness of the Divine
 Countenance have
 established principle imposed by their Faith bewildered thee, or the idle
 talk of the
 -principles by which for centuries they froward filled thee with grief
 and paralyzed
 have been disciplined, and every opposer thy movement? Take heed lest
 anything
 and denier of which they have come to deter thee from extolling the
 greatness of
 regard as infidel, profligate and wicked,- this Day-the Day whereon
 the Finger of

they would of a certainly be veiled and the seal of 'f W O R L D	majesty and power hath opened
the Wine of Reunion, and called all who All-Bountiful,	unto men. I am, verily, the
are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath	the Ancient of Days.
Unity of God, already breathed over thee, or art thou of	Beware, O believers in the
distinction	lest ye be tempted to make any
them that are shut out as by a veil from Manifestations of His	between any of the
Him?	Cause, or to discriminate
against the signs	
No veil whatever have I allowed, O Lord	that have accompanied and
proclaimed	
of all names and Creator of the heavens,	their Revelation. This indeed
is the true	
to shut me from the recognition of the	meaning of Divine Unity, if ye
be of then?	
glories of Thy Day-the Day which is the	that apprehend and believe this
truth. Be	
lamp of guidance unto the whole world,	ye assured, moreover, that the
works and	
and the sign of the Ancient of Days unto	acts of each and every one of
these Mani-	
all them that dwell therein. My silence	festations of God, nay whatever
pertaineth	
is by reason of the veils that have blinded	unto them, and whatsoever they
may mani-	
Thy creatures' eyes to Thee, and my mute-	fest in the future, are all
ordained by God,	
nesp is because of the impediments that have	and are a reflection of His
Will and Pur-	
hindered Thy people from recognizing Thy	pose. Whoso maketh the
slightest possible	
truth. Thou knowest what is in me, but I	difference between their
persons, their	
know not what is in Thee. Thou art the	words, their messages, their
acts and man-	
All-Knowing, the All-Informed. By Thy	ners, hath indeed disbelieved
in God, hath	
name that excelleth all other names! If	repudiated His signs, and
betrayed the	
Thy overruling and all-compelling behest	Cause of His Messengers.
should ever reach me, it would empower	

me to revive the souls of all men, through of God ex-	Look not upon the creatures
Thy most exalted Word, which I have and of	cept with the eye of blindness
heard uttered by Thy Tongue of power in providence hath	mercy, for Our loving
Thy Kingdom of glory. It would enable and Our grace	pervaded all created things,
me to announce the revelation of Thy efful- heavens.	encompassed the earth and the
gent countenance wherethrough that which servants	This is the Day whereon the true
lay hidden from the eyes of men hath been life-giving waters of	of God partake of the
manifested in Thy name, the Perspicuous, that are	reunion, the Day whereon those
the sovercyp Protector, the Self-subsist- of the	nigh unto Him are able to drink
ing.	soft-flowing river of
immortality, and they	
Canst thou discover any one but Me, O of His	who believe in His unity the wine
Pen, in this Day? What hath become of recognition of Him	Presence, through their
the creation and the manifestations thereof? of all, in	Who is the Highest and Last End
What of the names and their kingdom? Glory	Whom the Tongue of Majesty and
Whither are gone all created things, is Mine.	voiceth the call: "The Kingdom
whether seen or unseen? What of the right, its	I, Myself, am, of Mine own
hidden secrets of the universe and its revelations? Lo, the entire creation hath through the	Ruler."
passed away! Nothing remaineth except Beloved. Say:	Attract the hearts of men,
My Face, the Ever-Abiding, the Resplen- do but	call of Him the one alone
dent, the All-Glorious.	This is the Voice of God, if ye
of the	hearken. This is the Day-Spring
This is the Day whereon naught can be it.	Revelation of God, did ye but know
seen except the splendors of the Light that Cause of	This is the Dawning-Place of the
shineth from the face of Thy Lord, the This is the	God, were ye to recognize it.

Gracious, the Most Bountiful. Verily, We Source of the commandment of
 God, did
 have caused every soul to expire by virtue ye but judge it fairly. This is
 the manifest
 of Our irresistible and all-subduing sover- and hidden Secret; would that ye
 might
 eighty. We have, then, called into being perceive it. O peoples of the
 world! Cast
 a new creation, as a token of Our grace away, in My name that
 transcendeth all
 EXCERPTS FROM BAHA'I: SACRED WRITINGS
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other names, the things ye posscss, and h a v e uttered such words as
 must of neces-
 immerse yourselves in this Ocean in whose sity imply the existence of any
 direct
 depths lay hidden the pearls of wisdom and relationship between the Pen of
 Thy
 of utterance, an ocean that surgeth in My Revelation and the essence of
 all created
 name, the All-Mercif d. things. Far, far are They Who
 are related
 to Thee above the conception of such rela-
 Lauded and glorified art Thou, O Lord, tionship! All comparisons and
 likenesses
 my God! How can I make mention of fail t o do justice ro the Tree
 of Thy Reve-
 Thee, assured as I am that no tongue, how- lation, and every way is barred
 to the
 ever deep its wisdom, can befittingly mag- comprehension of the
 Manifestation of Thy
 nify Thy name, nor can the bird of the Self and the Day-Spring of Thy
 Beauty.
 human heart, however great its longing, Far, far from Thy glory be
 what mortal
 ever hope to ascend inco the heaven of Thy man can affirm of Thee, or
 attribute unto
 majesty and knowledge. Thee, or the praise with which
 he can
 If I describe Thee, O n ~ y God, as Him glorify Thee! Whatever duty Thou
 hast
 Who is the All-Perceiving, I find myself prescribed unto Thy servants of
 extolling
 compelled to admit that they Who are the to the utmnst Thy majesty and
 glory is but
 highest Embodiments of perception have a token of Tlry grace unto them,

that they
 been created by virtue of Thy behest. And may be enabled to ascend unto
 the station
 if I extol Thee as Him Who is the All-Wise, conferred upon their own inmost
 being, the
 I, likewise, am forced to recognize that the station of the knowledge of
 their own
 Well-Springs of wisdom have themselves selves.
 been generated through the operation of No one else besides Thee
 hath, at any
 Thy Will. And if I Thee as the time, been able to fathom Thy
 mystery, or
 Incomparable One, I soon discover that befittingly to extol Thy
 greatness. Un-
 They Who are the inmost essence of one- searchable and high above the
 praise of men
 ness have been sent down by Thee and are wilt Thou remain for ever.
 There is none
 but the evidences of Thine handiwork. other God but Thee, the
 Inaccessible, the
 And if I acclaim Thee as the Knower of Omnipotent, the Omniscient, the
 Holy of
 all things, I must confess that They Who Holies.
 are the Quintessence of knowledge are but
 the creation and instruments of Thy All-praise and glory be to God
 Who,
 Purpose. through the power of His might,
 hath de-
 Exalted, immeasurably exalted, art Thou livered His creation from the
 nakedness of
 above the strivings of morcal man to un- non-existence, and clothed it
 with the
 ravel Thy mystery, to describe Thy glory, mantle of life. From among all
 created
 or even to hint at the nature of Thine things He hath singled out for
 His special
 Essence. For whatever such strivings may favor the pure, the gem-like
 reality of man,
 accomplish, they never can hope to tran- and invested it with a unique
 capacity of
 scend the limitations imposed upon Thy knowing Him and of reflecting
 the great-
 creatures, inasmuch as these efforts are ness of His glory. This twofold
 distinc-
 actuated by Thy decree, and are begotten tion conferred upon him hath
 cleansed away
 of Thine invention. The loftiest senti- from his heart the rust of every

vain

ments which the holiest of saints can ex- desire, and made him worthy of
the vesture

press in praise of Thee, and the deepest with which his Creator hath
designed to

wisdom which the most learned of men can clothe him. I t hath served t o
rescue his

utter in their attempts to comprehend Thy soul from the wretchedness of
ignorance.

nature, all revolve around that Center This robe with which the body
and soul

Which is wholly subjected to Thy sov- of man hath been adorned is the
very foun-

ereignty, Which adoretb Thy Beauty, and dation of his well-being and
development.

is propelled through thc illovement of Thy 0 , how blessed the day when,
aided by the

Pen. grace and might of the one true

God, man

Nay, forbid it, 0 my God, that I should will have freed himself from the
bondage

THE B A H A 'f WORLD

and corruption of the world and all rhat is Be light and untrammelled as the
breeze,

therein and will have attained unto true that ye may obtain admittance
into the pre-

and abiding rest beneath the shadow of the cincts of My court, My
inviolable Sanctu-

Tree of Knowledge! ary.

Know thou that, according to what thy 0 My servanrs! Let not your
vain hopes

Lord the Lord of all men, hath decreed in and idle fancies sap the
foundations of your

His Book, the favors vouchsafed by Him belief in the All-Glorious God,
inasmuch as

unto mankind have been, and will ever re- such imagining5 have been wholly
unprof-

main, limitless in their range. First and itable unto men, and failed to
direct their

foremost among these favors, which the steps unto the straight Path.

Think ye, 0

Almighty hath conferred upon man, is the My servants, that the Hand of My
all-en-

gift of understanding. His purpose in con- compassing, My overshadowing,
and tran-

ferring such a gift is none other except to scendent sovereignty is chained

up, that the
 enable His creature to know and recognize flow of Mine ancient, My
 ceaseless, and all-
 the one true God-exalted be His glory. pervasive mercy is checked, or
 that the
 This gift +eth man the power to discern clouds of My sublime and
 unsurpassed fa-
 the truth in all things, leadeth him to that vors have ceased to rain their
 gifts upon
 which is right, and helpeth him to discover men? Can ye imagine that the
 wondrous
 the secrets of creation. Next in rank, is works that have proclaimed My
 divine and
 the power of vision, the chief instrument resistless power are withdrawn,
 or that the
 whereby his understanding can f~inction. potency of My will and purpose
 hath been
 The sense of hearing, of the heart, and the deterred from directing the
 destinies of
 like, are similarly to be reckoned among mankind? If it not be so,
 wherefore, then,
 the @its with which the human body is have ye striven to prevent the
 deathless
 endowed. Immeasurably exalted is the Al- Beauty of My sacred and gracious
 Coun-
 mighty Who hath created these powers, and tenance from being unveiled to
 men's eyes?
 revealed them in the body of man. Why have ye struggled to h'ulder
 the Man-
 ifestation of the Almighty and All-Glorious
 Thine eye is My trust, suffer not the Being from shedding the radiance
 of His
 dust of vain desires to becloud its luster. Revelation upon the earth? Were
 ye to be
 Thine ear is a sign of My bounty, let not fair in your judgment, ye would
 readily
 the tumult of unsecmly motives turn it recognize how the realities of
 all created
 away from My Word that encompasseth all things are inebriated with the
 joy of this
 creation. Thine heart is My treasury, al- new and wondrous Revelation, how
 all the
 low not the treacherous hand of self to rob atoms of the earth have been
 illuminated
 thee of the pearls which I have treasured through the brightness of its
 glory. Vain
 therein. Thine hand is a symbol of My and wretched is that which ye

have imag-

lovingkindness, hinder it not from holding
fast unto My guarded and hidden Tablets.
servants, and

. . . Unasked, I have showered upon thee
is the

My grace. Unpetitioned, I have fulfilled
yourselves

thy wish. In spite of thy undeserving, I
affections, and

have singled thee out for My richest, My
the undying

incalculable favors. . . . O My servants!
of this mys-

Be as resigned and submissive as the earth,
Revelation. Cor-

that from the soil of your being there may
all-embracing, and

blossom the fragrant, the holy and multi-
not to pro-

colored hyacinths of My knowledge. Be
its exalted

ablaze as the fire, that ye may burn away
Though the

the veils of heedlessness and set aglow,
encompassed all

through the quickening energies of the love
invisible,

of God, the chilled and wayward heart.
My grace

EXCERPTS FROM BAHAI SACRED WRITINGS
14f

and bounty have permeated every atom of
your~rlvrsof at-

the universe, yet the rod with which I
things, and would

can chastise the wicked is grievous, and the
own selves

fierceness of Mine anger against them ter-
same as the

rible. With ears that are sanctified from
Being. Ye

vain-glory and worldly desires hearken unto
independent of all

the counsels which I, in My merciful kind-
perceive, with your

ined and still imagine!

Retrace your steps, O My

incline your hearts to Him Who

Source of your creation. Deliver

from your evil and corrupt

hasten to embrace the light of

Fire that gloweth on the Sinai

terious and transcendent

rupt not the holy, the

primal Word of God, and seek

fane its sanctity or to debase

character. O heedless ones!

wonders of My mercy have

created things, both visible and

and though the revelations of

yc would, of a truth, rid

tachment to all created

gain a true knowledge of your

-a knowledge which is the

comprehension of Mine own

would find yourselves

else but Me, and would

ness, have revealed unto you, and with your inner and outer eye, and as manifest as the inner and outer eyes contemplate the revelation of My effulgent name, the sea-dances of My marvelous Revelations. . . . of My loving kindness and bounty moving within you. Suffer not your idle fancies, O My servants! Deprive not yourselves your evil passions, your insincerity and of the unfading and resplendent Light- that blindness of heart to dim the luster, or shineth within the Lamp of Divine glory. stain the sanctity, of so lofty a station. Let the flame of the love of God burn Ye are even as the bird which soareth, with brightly within your radiant hearts. Feed the full force of its mighty wings and with it with the oil of Divine providence, and procure complete and joyous confidence, through tect it within the shelter of your constancy. the immensity of the heavens, until, im- Guard it within the globe of trust and depelled to satisfy its hunger, it turneth long- tachment from all else but God, so that the cling to the water and clay of the earth evil whisperings of the ungodly may not below it, and, having been entrapped in the extinguish its light. O My servants! My mesh of its desire, findeth itself impotent holy, My divinely ordained Revelation may to resume its flight to the realms whence it be likened unto an ocean in whose depths came. Powerless to shake off the burden are concealed innumerable pearls of great weight on its sullied wings, that bird, price, of surpassing luster. It is the duty hitherto an inmate of the heavens, is now of every seeker to bestir himself and strive to seek a dwelling-place upon the to attain the shores of this ocean, so that he dust. Wherefore, O My servants, defile not may, in proportion to the eagerness of his wings with the clay of waywardness search and the efforts he hath exerted, pursue vain desires, and suffer them not to be take of such benefits as have been pre- stained with the dust of envy and hate, that ordained in God's irrevocable and hidden ye may not be hindered from soaring in

the

Tablets. If no one be willing to direct his heavens of My divine knowledge.
steps towards its shores, if every one should O My servants! Through the
might of

fail t o arise and find Him, can such a fail- God and His power, and out of the
treasury

ure be said t o have robbed this ocean of its of His knowledge and wisdom, I
have

power or t o have lessened, to any degree, brought forth and revealed unto yon
the

its treasures? How vain, how contempt- pearls that lay concealed in
the depths of

ible, are the imaginations which your hearts His everlasting ocean. I have
summoned

have devised, and are still devising! the Maids of Heaven t o emerge
from be-

O My

servants! The one true God is My w~tness! hind the veil of concealment, and
have

This most great, this fathomless and surg- clothed them with these words of
Mine-

ing Ocean is near, astonishingly near, unto words of consumlnatc power and
wisdom.

you. Behold it is closer to you than your I have, moreover, with the hand of
divine

life-vein! Swift as the twinkling of an eye power, unsealed the choice wine of
My Rev-

ye can, if ye but wish it, reach and par- elation, and have wafted its holy,
its hid-

take of this imperishable favor, this God- den, and musk-laden fragrance upon
all

given grace, this incorruptible gift, this created things. Who else but
yourselves is

most potent and unspeakably glorious to be blamed if ye choose to remain unen-
bounty. dowed with so great an

outpouring of God's

O My servants! Could ye apprehend with transcendent and all-encompassing grace,
what wonders of My munificence and with so bright a revelation of His resplend-
bounty I have willed to entrust your souls, ent mercy? ...

T H E B A H A 'f WORLD

O My servants! Thrrc d l i n e ~ hnothing hend this truth, and should
consequently

else in Mine heart except the unfading light indulge in vain and unseemly
language, no

of the Morn of Divine guidance, and out of one whose sight is keen and
whose under-

My mouth proceedeth naught but the es-	standing is enlightened would
ever allow	
sence of truth, which the Lord your God	such idle talk to cause him to
waver in his	
hath revealed. Follow not, therefore, your	belief.
earthly desires, and violate not the Cove-	The measure of the
revelation of the	
nant of God, nor break your pledge to Him.	Prophets of God in this world,
however,	
With firm determination, with the whole	must differ. Each and every one
of them	
affection of your heart, and with the full	hath been the Bearer of a
distinct Message,	
force of your words, turn ye unto Him,	and hath been commissioned t o
reveal Him-	
and walk not in the ways of the foolish.	self through specific acts. It
is for this	
The world is but a show, vain and empty,	reason that they appear t o
vary in their	
a mere nothing, bearing the semblance of	greatness. Their Revelation may
be likened	
reality. Set not your affections upon it.	unto the light of the moon that
sheddeth its	
Break not the bond that uniteth you with	radiance upon the earth. Though
every	
your Creator, and be not of those that have	time it appeareth, it revealeth
a fresh meas-	
ured and strayed from His ways. Verily I	ure of its brightness, yet its
inherent splen-	
say, the world is like the vapor in a desert,	dor can never diminish, nor can
its light	
which the thirsty dreameth to be water and	suffer extinction.
striveth after it with all his might, unril	I t is clear and evident,
therefore, that any	
when he cometh unto it, he findeth it to be	apparent variation in the
intensity of their	
mere illusion. I t may, moreover, be lik-	light is not inherent in the
light itself, b u t	
ened unto the lifeless image of the beloved	should rather be attributed t o
the varying	
whom the lover hath sought and found, in	receptivity of an ever-changing
world.	
the end, after long search and to his utmost	Every Prophet Whom the Almighty
and	
regret, to be such as cannot "fatten nor	Peerless Creator hath purposed
t o send to	
appease his hunger."	the peoples of the earth hath

been entrusted

O My servants! Sorrow not if, in these with a Message, and charged to act in a

days and on this earthly plane, things contrary to your wishes have been ordained and the require-

ments of the age in which He appeared.

manifested by God, for days of blissful joy, God's Purpose in sending His Prophets unto

of heavenly delight, are assuredly in store men is twofold. The first is to liberate

for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You the children of men from the darkness of

ignorance, and guide them to the light of

are destined by Him, in this world and true understanding. The second is to en-

hereafter, to partake of their benefits, to ensure the peace and tranquillity of mankind,

share in their joys, and to obtain a portion and provide all the means by which they

of their sustaining grace. can be established. . . .

Little wonder,

then, if the treatment prescribed by the

Know thou assuredly that the essence of physician in this day should not be found

all the Prophets of God is one and the same. to be identical with that which he pre-

Their unity is absolute. God, the Creator scribed before. How could it be otherwise

saith: There is no distinction whatsoever when the ills affecting the sufferer necessi-

among the Bearers of My Message. They tate at every stage of his sickness a special

all have but one purpose; their secret is the remedy? In like manner, every time the

same secret. To prefer one in honor to another Prophets of God have illumined

the world with the resplendent radiance

of the Day- is in no wise to be permitted. Every true Star of Divine knowledge, they have in-

Prophet hath regarded His Message as invariably summoned its people to embrace

fundamentally the same as the Revelation of the light of God through such means as

every other Prophet gone before Him. If best befitted the exigencies

of the age in

any man, therefore, should fail to comprehend thus able

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BAHA'i

which they appeared. They were

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to scatter the darkness of ignorance, and to deliver it from its

shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the

Do not eye of every man of discernment must be

concerns; let directed, inasmuch as their one and only

that which purpose hath always been to guide the err-

of mankind ing, and give peace to the afflicted. These

souls of men. are not days of prosperity and triumph.

through pure and The whole of mankind is in the grip of

life and a manifold ills. Strive, therefore, to save its

will ensure life through the wholesome medicine which

a saintly the almighty hand of the unerring Physi-

power. Cleave cian hath prepared.

Bah! This,

verily, is the commandment which this

Justice is, in this day, bewailing its

and the plight, and Equity groaneth beneath the

unrestrained Will for yoke of oppression. The thick clouds of

tyranny have darkened the face of the to refresh

earth, and enveloped its peoples. Through the gracious

the movement of Our Pen of glory We this soul-stir-

have, at the bidding of the omnipotent Or-showered upon

sistance to mankind, and

state of grievous abasement.

In one of the Tablets these

been revealed: O people of God!

busy yourselves in your own

your thoughts be fixed upon

will rehabilitate the fortunes

and sanctify the hearts and

This can best be achieved

holy deeds, through a virtuous

goodly behavior. Valiant acts

the triumph of this Cause, and

character will reinforce its

unto righteousness, O people of

wronged One hath given unto you,

first choice of His

every one of you.

O friends! It behoveth you

and revive your souls through

favours which in this Divine,

ring Springtime are being

dainer, breathed a new life into every hu- you. The Day-Star of His great
glory hath shed its radiance upon you, and
man frame, and instilled into every word
the clouds of His limitless grace have
a fresh potency. All created things pro-
overshadowed you. How high the reward of him
claim the evidences of this world-wide re-
that hath not deprived himself of so
generation. This is the most great, the
great a bounty, nor failed to recognize
most joyful tidings imparted by the pen of
the beauty of his Best-Beloved in this,
this wronged One to mankind. Wherefore,
His new attire. Watch over yourselves, for the
fear ye, O My well-beloved ones! Who is
Evil One is lying in wait, ready to entrap
it that can dismay you? A touch of mois-
you. Gird yourselves against his wicked
ture sufficeth to dissolve the hardened clay
devices, and, led by the light of the name of
out of which this perverse generation is
the All- Seeing God, make your escape
molded. The mere act of your gathering
from the darkness that surroundeth you.
together is enough to scatter the forces of
Let your
. vision be world-embracing,
these vain and worthless people. . . rather than
rather than confined to your own self. The
Every man of insight will, in this day, The
Evil One is he that hindereth the rise
readily admit that the counsels which the
and obstruct- eth the spiritual progress of
Pen of this wronged One hath revealed con-
the children of men.
stitute the supreme animating power for
the advancement of the world and the ex- I t is incumbent upon every
man, in this
altation of its peoples. Arise, O people, Day, to hold fast unto
whatsoever will pro-
and, by the power of God's might, resolve mote the interests, and exalt
the station, of
to gain the victory over your own selves, all nations and just
governments. Through
that haply the whole earth may be freed each and every one of the
verses which the
and sanctified from its servitude to the gods Pen of the Most High hath

revealed the
 of its idle fancies-gods that have inflicted doors of love and unity have
 been unlocked
 such loss upon, and are responsible for the and flung open to the face of
 men. We
 misery of, their wretched worshipers. These have erewhile declared-and
 Our Word is
 idols form the obstacle that impeded man the truth:- "Consort with
 the followers
 in his efforts to advance in the path of per- of all religions in a spirit of
 friendliness and
 fection. We cherish the hope that the fellowship." Whatsoever hath
 led the chil-
 Hand of Divine power may lend its as- dren of men to shun one
 another, and hath
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 caused dissensions and divisions amongst tue of Our inscrutable decree,
 We have
 them, hath, ~hrough the revelation of these preferred to conceal.
 words, been nullified and abolished. From Beseech ye the one true God
 to grant
 the heaven of God's Will, and for the pur- that all men may be graciously
 assisted to
 pose of ennobling the world of being and fulfil that which is acceptable
 in Our sight.
 of elevating the minds and souls of men, Soon will the present-day order
 be rolled
 hath been sent down that which is the most up, and a new one spread out in
 its stead.
 effective instrument for the education of Verily, thy Lord speaketh the
 truth, and is
 the whole human race. The highest essence the Knower of things unseen.
 and most perfect expression of whatsoever
 the peoples of old have either said or writ- O ye the beloved of the one
 true God!
 ten hath, through this most potent Revela- Pass beyond the narrow retreats
 of your evil
 tion, been sent down from the heaven of and corrupt desires, and
 advance into the
 the Will of the All-Possessing, the Ever- vast immensity of the realm of
 Gad, and
 Abiding God. Of old it hath been re- abide ye in the meads of
 sanctity and of
 vealed: "Love of one's country is an ele- detachment, that the fragrance
 of your
 ment of the Faith of God." The Tongue deeds may lead the whole of

mankind to the
 of Grandeur hath, however, in the day of ocean of God's unfading glory.
 Forbear
 His manifestation proclaimed: "It is not ye from concerning yourselves
 with the af-
 his to boast who loveth his country, hut it fairs of this world and all that
 pertain-
 is his who loveth the world." Through eth unto it, or from meddling
 with the
 the power released by these exalted words activities of those who are its
 outward
 He hath lent a fresh impulse, and set a new leaders.
 direction, to the birds of men's hearts, and The one true God, exalted he
 His glory,
 hath obliterated every trace of restriction hath bestowed the government of
 the earth
 and limitation from God's holy Book. upon the kings. To none is given
 the right
 O people of Justice! Be as brilliant as to act in any manner that would run
 coun-
 the light, and as splendid as the fire that ter to the considered views of
 them who
 blazed in the Burning Bush. The bright- are in authority. That which He
 hath re-
 ness of the fire of your love will no doubt served for Himself are the
 cities of men's
 fuse and unify the contending peoples and hearts; and of these the loved
 ones of Him
 kindreds of the earth, whilst the fierceness Who is the Sovereign Truth are,
 in this
 of the flame of enmity and hatred cannot Day, as the keys. Please God
 they may,
 but result in strife and ruin. We beseech one and all, be enabled to
 unlock, through
 God that H e may shield His creatures from the power of the Most Great
 Name, the
 the evil designs of His enemies. He verily gates of these cities. This is
 what is meant
 hath power over all things. . . . by aiding the one true God-a
 theme to
 which the Pen of Him Who causeth the
 This is the Day in which God's most ex- dawn to break hath referred in all
 His
 cellent favors have been poured out upon Books and Tablets.
 men, the Day in which His most mighty
 grace hath been infused into all created As to those that have tasted
 of the fruit

things. It is incumbent upon all the people of the world to reconcile their differences, and, with perfect unity and peace, is such as We abide beneath the shadow of the Tree of knowledge His care and lovingkindness. It behoveth Lord of all them to cleave to whatsoever will in this Day be conducive to the exaltation of their stations, and to the promotion of their best Ocean of interests. Happy are those whom the all-glorious Pen was moved to remember, and Day-Star of His blessed are those men whose names, by vir-radiance upon

of man's earthly existence, recognition of the one true God, His glory, their life hereafter are unable to describe. The thereof is with God, alone, the worlds. This is the Day whereon the God's mercy hath been manifested men, the Day in which the lovingkindness hath shed its

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them, the Day in which the clouds of His should seek what bountiful favor have overshadowed the God. whole of mankind. Now is the time to cheer and refresh the down-cast through The allusions the invigorating breeze of love and fellowship, and the living waters of friendliness greatness. The and charity. soul of every Prophet of God, of every Divine They who are the beloved of God, in this wondrous whatever place they gather and whomsoever kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the attitude towards God, and in the manner His Revelation manifested Day-Star of itself in the such humility and submissiveness that every heaven of God's Will, than all,

except
 atom of the dust beneath their feet may those whom the Almighty was
 pleased to
 attest the depth of their devotion. The guide, were found dumbfounded
 and heed-
 conversation carried by these holy souls less.
 should be informed with such power that O thou that hast remembered
 Me! The
 these same atoms of dust will be thrilled by most grievous veil hath shut
 out the peo-
 its influence. They should conduct them- ples of the earth from His
 glory, and hin-
 selves in such manner that the earth upon dered them from hearkening t o
 His Call.
 which they tread may never be allowed to God grant that the light of
 unity may en-
 address them such words as these: "I am velop the whole earth, and that
 the seal,
 to be preferred above you. For witness, "the Kingdom is God's," may be
 stamped
 how patient I am in bearing the burden upon the brow of all its
 peoples.
 which the husbandman layeth upon me. I Arise, O wayfarer in the
 path of the
 am the instrument that continually impart- Love of God, and aid thou His
 Cause. Say:
 eth unto all beings the blessings with which Barter not away this Youth, O
 people, for
 He Who is the Source of all grace hath en- the vanities of this world or
 the delights
 trusted me. Notwithstanding the honor of heaven. By the righteousness
 of the one
 conferred upon me, and the unnumbered true God! One hair of Him
 excelleth all
 evidences of my wealth* wealth that sup- that is in the heavens and all
 that is on the
 plieth the needs of all creation-behold the earth. Beware, O men, lest ye
 he tempted
 measure of my humility, witness with what to part with Him in exchange
 for the gold
 absolute submissiveness I allow myself to be and silver ye possess. Let His
 love be a
 trodden beneath the feet of men . . ". store-house of treasure for
 your souls, on
 Show forbearance and benevolence and the Day when naught else but Him
 shall
 love to one another. Should any one among profit yon, the Day when every

pillar shall
you be incapable of grasping a certain tremble, when the very skins of
men shall
truth, or be striving to comprehend it, creep, when all eyes shall
stare up with ter-
show forth, when conversing with him, a ror. Say: O people! Fear ye
God, and
spirit of extreme kindness and good-will. turn not away disdainfully from
His Rev-
Help him to see and recognize the truth, elation. Fall prostrate on your
faces before
without esteeming yourself to be, in the God, and celebrate His praise
in the day-
least, superior to him, or to be possessed of time and in the night-season.
greater endowments. Let thy soul glow with the
flame of this
The whole duty of man in this Day is undying Fire that burneth in the
midmost
to attain that share of the flood of grace heart of the world, in such
wise that the
which God poureth forth for him. Let waters of the universe shall be
powerless to
none, therefore, consider the largeness or cool down its ardor. Make,
then, mention
smallness of the receptacle. The portion of of thy Lord, that haply the
heedless among
some might lie in the palm of a man's hand, Our servants may be admonished
through
the portion of others might fill a cup, and thy words, and the hearts of
the righteous
of others even a gallon-measure. be gladdened.
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Say: O men! This is a matchless Day. with the ornament of existence, and
a
Matchless must, likewise, be the tongue that breath wafted from His peerless
Paradise
celebrateth the praise of the Desire of all hath invested all beings with
the robe of
nations, and matchless the deed that aspir- His sanctity and glory. A
sprinkling from
eth to be acceptable in His sight. The the unfathomed deep of His
sovereign and
whole human race hath longed for this Day, all-pervasive Will hath, out of
utter noth-
that perchance it may fulfil that which well ingness, called into being a
creation which

beseemeth its station, and is worthy of its is i n h i t e in its range and
 deathless in its
 destiny. Blessed is the man whom the af- duration. The wonders of His
 bounty can
 fairs of the world have failed to deter from never cease, and the stream of
 His merciful
 recognizing Him Who is the Lord of all grace can never be arrested. The
 process
 things. of His creation hath had no
 beginning, and
 So blind hath become the human heart can have no end.
 that neither the disruption of the city, nor In every age and cycle He
 hath, through
 the reduction of the mountain in dust, nor the splendorous light, shed by
 the Manifes-
 even the cleaving of the earth, can shake tations of His wondrous Essence,
 recreated
 off its torpor. The allusions made in the all things, so that whatsoever
 reflecteth in
 Scriptures have been unfolded, and the signs the heavens and on the earth the
 signs of
 recorded therein have been revealed, and the His glory may not be deprived of
 the out-
 prophetic cry is continually being raised. pourings of His mercy, nor
 despair of the
 And yet all, except such as God was pleased showers of His favors. How
 all-encom-
 to guide, are bewildered in the drunkenness passing are the wonders of His
 boundless
 of their heedlessness! grace! Behold how they have
 pervaded the
 O Salmin! The door of the knowledge whole of creation. Such is their
 virtue that
 of the Ancient Being hath ever been, and not a single atom in the entire
 universe can
 will continue for ever to be, closed in the he found which dot11 not declare
 the evi-
 face of men. No man's understanding shall dences of His might, which doth
 not glor-
 ever gain access unto His holy court. As ify His holy Name, or is not
 expressive of
 a token of His mercy, however, and as a the effulgent light of His
 unity. So per-
 proof of His lovingkind~ess, He hath man- fect and comprehensive is His
 creation that
 ifested unto men the Day-Stars of His di- no mind nor heart, however keen
 or pure,

vine guidance, the Symbols of His divine	can ever grasp the nature of the
most insig-	
unity, and hath ordained the knowledge of	nificant of His creatures; much
less fathom	
these sanctified Beings to be identical with	the mystery of Him Who is the
Day-Star	
the knowledge of His own Self. Whoso	of Truth, Who is the invisible
and unknow-	
recognizeth them hath recognized God.	able Essence. The conceptions of
the de-	
Whoso hearkeneth to their call, hath heark-	voutest of mystics, the
attainments of the	
ened to the Voice of God, and whoso testi-	most accomplished amongst men,
the high-	
fieth to the truth of their Revelation, hath	est praise which human tongue or
pen can	
testified to the truth of God Himself.	render are all the product of
man's finite	
Whoso turneth away from them, hath	mind and are conditioned by its
limitations.	
turned away from God, and whoso disbe-	
lieveth in them, hath disbelieved in God.	Shake off, O heedless ones,
the slumber	
Every one of them is the Way of God that	of negligence, that ye may
behold the radi-	
connecteth this world with the realms	ance which His glory hath spread
through	
above, and the Standard of His Truth unto	the world. How foolish are those
who	
every one in the kingdoms of earth and	murmur against the premature
birth of His	
heaven. They are the Manifestations of	light. O ye who are inly blind!
Whether	
God amidst men, the evidences of His	too soon or too late, the
evidences of His	
Truth, and the signs of His glory.	effulgent glory are now actually
manifest.	
Tt behoveth you to ascertain whether or	
A drop of the billowing ocean of His	not such a light hath appeared. I
t is neither	
endless mercy hath adorned all creation	within your power nor mine to
set the time	

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at which it should be made manifest. God's dreds of the carth. Say; O

fliends! Drink

inscrutable Wisdom Lath fixed its hour be- your fill from this crystal
 stream that flow-
 forehead. Be content, O people, with that eth through the heavenly grace
 of Him
 which God hath desired for you and pre- who is the Lord of Names. Let
 others par-
 destined unto you. . . . O my ill-wishers! take of its waters in My name,
 that the
 The Day-Star of eternal Guidance beareth leaders of men in every land
 may fully rec-
 me witness: Had it been in my power, I ognize the purpose for which
 the Eternal
 would have, under no circumstances, con- Truth hath been revealed, and
 the reason
 sented to distinguish myself amongst men, for which they themselves have
 been cre-
 for the Name I bear utterly disdaineth to ated.
 associate itself with this generation whose
 tongues are sullied and whose hearts are The vitality of men's belief
 in God is
 false. And whenever I chose to hold my dying out in every land;
 nothing short of
 peace and be still, lo, the voice of the Holy His wholesome medicine can ever
 restore it.
 Ghost, standing on my right hand, aroused The coorrosion of ungodliness
 is eating into
 me, and the Supreme Spirit appeared before the vitals of human society;
 what else hut
 my face, and Gabriel overshadowed me, and the Elixir of His potent
 Revelation can
 the Spirit of Glory stirred within my cleanse and revive it? Is it
 within human
 bosom, bidding me arise and break my si- power, O Hakim, to effect in
 the constitu-
 lence. If your hearing he purged and your ent elements of any of the
 minute and iu-
 ears be attentive, ye will assuredly perceive divisible particles of matter
 so complete a
 that every linlb of my body, nay all the transformation as to transmute
 it into pur-
 atoms of my being, and bear wit- est gold? Perplexing and
 difficult as this
 ness to this call: "God, besides Whom is may appear, the still greater
 task of con-
 none other God, and He, Whose beauty is verting satanic strength into
 heavenly
 now manifest, is the reflection of His glory power is one that We have been

empow-		
unto all that arc in heaven and on		ered to accomplish. The Force
capable of		
earth."	such a transformation	
transcendeth the po-		
tency of the Elixir itself. The Word of		
0 Kamhl! The heights which through	God, alone, can claim the	
distinction of he-		
the most gracious favor of God, mortal	ing endowed with the capacity	
required for		
man can attain in this Day are as yet un-	so great and far-reaching a	
change.		
revealed to his sight. The world of being		
hath never had, nor doth it yet possess the	The Great Being saith: 0 ye	
children of		
capacity for, such a revelation. The day,	men! The fundamental purpose	
animating		
however, is fast approaching when the po-	the Faith of God and His	
Religion is to		
tentialities of so great a favor will, by	safeguard the interests and	
promote the		
virtue of His behest, be manifested unto	unity of the human race, and to	
foster the		
men. Though the forces of the nations be	spirit of love and fellowship	
amongst men.		
arrayed against Him, though the kings of	Suffer it not to become a	
source of dissen-		
the earth be leagued to undermine His	sion and discord, of hate and	
enmity. This		
Cause, the power of His might shall stand	is the straight path, the fixed	
and immov-		
unshaken. He, verily, speaketh the truth,	able foundation. Whatsocvr is	
raised on		
and summoneth all mankind to the way of	this foundat~on,the changes and	
chances of		
Him who is the Incomparable, the All-	the world can never impair its	
strength, nor		
Knowing.	will the revolution of	
countless centnries		
All men have been created to carry for-	undermine its structure. Our hope	
is that		
ward an ever-advancing civilization. The	the world's religious leaders	
and the rulers		
Almighty beareth Me witness: T o act like	thereof will undoubtedly arise	
for the re-		
the beasts of the field is unworthy of man.	formation of this age and the	
rehabilitation		

Those virtues that befit his dignity are for- of its fortunes. Let them,
 after meditating
 bearance, mercy, compassion and loving- on its needs, take counsel
 together and,
 kindness towards all the peoples and kin- through anxious and full
 deliberation, ad-
 THE B A H A 'f WORLD
 minister to a diseased and surely-afflicted der which they abide should be
 attributed
 world the remedy it requires. . . . I t is in- t o the varying requisites and
 exigencies of
 cumbent upon them who are in authority the age in which they were
 revealed. All
 to exercise moderation in all things. What- of them, except a few which
 are the out-
 soever passeth upon the limits of modera- come of human perversity, were
 ordained
 tion will cease to exert a beneficial influ- of God, and are a reflection
 of His Will
 ence. Consider for instance such things as and Purpose. Arise and, armed
 with the
 liberty, civilization and the like. However power of faith, shatter to
 pieces the gods
 much men of understanding may favorably of your vain imaginings, the
 sowers of dis-
 regard them, they will, if carried to excess, sension amongst you. Cleave
 unto that
 exercise a pernicious influence upon men. which draweth you together and
 uniteth
 . . . Please God, the peoples of the world you. This, verily, is the most
 exalted Word
 may be led, as the result of the high en- which the Mother Book hath
 sent down and
 deavors exerted by their rulers and the wise revealed unto you. To this
 beareth witness
 and learned amongst men, to recognize their the Tongue of Grandeur from
 His habita-
 best interests. How long will humanity tion of glory.
 persist in its waywardness? How long will
 injustice continue? How long is chaos and Behold the disturbances
 which, for many
 confusion to reign amongst men? How a long year, have afflicted the
 earth, and
 long will discord agitate the face of society? the perturbation that hath
 seized its peo-
 The winds of despair are, alas, blowing ples. I t hath either been

ravaged by war, from every direction, and the strife that unforeseen divideth and afflicteth the human race is is encom- daily increasing. The signs of impending distress, yet no man convulsions and chaos can now be dis- the cause or cerned, inasmuch as the prevailing order Whenever the True appeareth to be lamentably defective. I admonish- beseech God, exalted be His glory, that He Him as a may graciously awaken the peoples of the His claim. earth, may grant that the end of their con- is such duct may be profitable unto them, and aid found who them to accomplish that which beseemeth and inwardly their station. discord and mal- ice are apparent everywhere, though all 0 contending peoples and kindreds of the The earth! Set your faces towards unity, and well-beloved ones! let the radiance of its light shine upon you. been raised; Gather ye together and, for the sake of strangers. Ye God, resolve to root out whatever is the and the leaves of source of contention amongst you. Then hope that the will the effulgence of the world's great upon the world Luminary envelop the whole earth, and its If the rul- inhabitants become the citizens of one city, the symbols of and the occupants of one and the same His glory, throne. This wronged One hath, ever since	or tormented by sudden and calamities. Though the world passed with misery and hath paused to reflect what source of that may be. Counsellor uttered a word in ment, lo, they all denounced mover of mischief and rejected How bewildering, how confusing behavior! No two men can be may be said to be outwardly united. The evidences of were made for harmony and union. Great Being saith: 0 The tabernacle of unity hath regard ye not one another as are the fruits of one tree, one branch. We cherish the light of justice may shine and sanctify it from tyranny. crs and kings of the earth, the power of God, exalted be arise and resolve to dedicate

themselves to

the early days of His life, cherished none
highest interests

other desire but this, and will continue to
reign of jus-

entertain no wish except this wish. There
established amongst

can be no doubt whatever that the peoples
effulgence of

of the world, of whatever race or religion,
whole earth. The

derive their inspiration from one heavenly
structure of world

source, and are the subjects of one God.
reared upon,

The difference between the ordinances un-
sustained by, the

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twin pillars of reward and punishment. In
Kevelation so

another passage He hath written: Take
as this. And

heed, 0 concourse of the rulers of the
striven to

world! There is no force on earth that can
motive hath been

equal in its conquering power the force of
confessedly so or not;

justice and wisdom. . . . Blessed is the
motive hath

king who marcheth with the ensign of wis-
cure.

dom unfurled before him, and the battal-
ordained as

ions of justice massed in his rear. He verily
mightiest instru-

is the ornament that adorneth the brow of
the world is the

peace and the countenance of security.
one universal

There can be no doubt whatever that if
can in no

the day-star of justice, which the clouds
through the power

of tyranny have obscured, were to shed its

whatever will promote the

of the whole of humanity, the

tice will assuredly be

the children of men, and the

its light will envelop the

Great Being saith: The

stability and order hath been

and will continue to be

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tage, much less recognize a

bewildering and challenging

whenever any one of them hath

improve its condition, his

his own gain, whether

and the unworthiness of this

limited his power to heal or

That which the Lord hath

the sovereign remedy and

ment for the healing of all

union of all its peoples in

Cause, one common Faith. This

wise be achieved except

of a skilled, an all-powerful

and inspired

light upon men, the face of the earth would Physician. This, verily, is
the truth, and
be completely transformed. all else naught but error.

O ye the elected representatives of the The purpose underlying the
revelation of
people in every land! Take ye counsel to- every heavenly Book, nay of
every divinely
gether, and let your concern be only for revealed verse, is to endue
all men with
that which profiteth mankind, and better- righteousness and
understanding, so that
eth the condition thereof, if ye be of them peace and tranquillity may be
firmly estab-
lished amongst them.
lished amongst them.
Whatsoever instilleth
the human body which, though at its crea- assurance into the hearts of
men, whatso-
tion whole and perfect, hath been afflicted, ever exalteth their station
or prornotrth
through various causes, with grave disorders their contentment, is
acceptable in the sight
and maladies. Not for one day did it gain of God. How lofty is the
station which
ease, nay its sickness waxed more severe, as man, if he but chooseth to
fulfil his high
it fell under the treatment of ignorant phy- destiny, can attain! To what
depths of
sicians who gave full rein to their personal degradation he can sink,
depths which the
desires, and have erred grievously. And if, meanest of creatures have
never reached!
at one time, through the care of an able Seize, O friends, the chance
which this Day
physician, a member of that body was offereth you, and deprive not
yourselves of
healed, the rest remained afflicted as before. the liberal effusion of His
grace. I beseech
Thus informeth you the All-Knowing, the God that He may graciously
enable every
All-Wise. one of you to adorn himself,
in this blessed
We behold it, in this day, at the mercy Day, with the ornament of pure
and holy
of rulers so drunk with pride that they can- deeds. He, verily, doeth
whatsoever He

not discern clearly their own best advantage.

UNDERSTANDING

G O D ' S greatest gift to man is that of intellect, or understanding. The understanding is the power by which man acquires his knowledge of the several kingdoms of creation, and of various stages of existence, as well as of much which is invisible. Possessing this gift, he is, in himself, the sum of earlier creations—he is able to get into touch with those kingdoms; and by this gift, he can frequently, through his scientific knowledge, reach out with prophetic vision. Intellect is, in truth, the most precious gift bestowed upon man by the divine bounty. Man alone, among created beings, has this wonderful power. All creation, preceding man, is bound by

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the stern law of nature. The great sun, the multitudes of stars, the oceans and seas, the mountains, the rivers, the trees, and all animals, great or small—none are able to evade obedience to nature's law. Man alone has freedom, and, by his understanding or intellect, has been able to gain control of and adapt some of those natural laws to his own needs. By the power of his intellect he has discovered means by which he not only traverses great continents in express trains and crosses vast oceans in ships, but, like the fish, he travels under water in submarines, and, imitating the commandments of war, for breaking the commandment of God "Thou shalt not kill," and for defying Christ's injunction to "Love one another." God gave this power to man that it might be used for the civilization, for the good of humanity, to increase love and concord and peace. But man prefers to use this gift to destroy instead of to build, for injustice and oppression, for hatred and discord and devastation, for the destruction of his fellow-creatures, whom Christ has commanded that he should love as

himself!

the birds, he flies through the air in air- I hope that you will use
your understand-

ships. ing t o promote the unity and
tranquillity of

Man has succeeded in using electricity in mankind, to give enlightenment
and civil-

several ways--for light, for motive power, ization to the people, to
produce love in all

for sending messages from one end of the around you, and to bring
about the Uni-

earth t o the other-and by electricity he versal Peace.

can even hear a voice many miles away. Study the sciences,
acquire more and

By this gift of understanding or intellect more knowledge. Assuredly one
may learn

he has also been able t o use the rays of the to the end of one's life!

Use your knowl-

sun t o picture people and things, and even edge always for the benefit
of others; so

t o capture the form of distant heavenly may war cease from off the
face of this

bodies. beautilul earth, and a

glorious edifice of

We perceive in what numerous ways man peace and concord be raised.

Strive that

has been able t o bend the powers of nature your high ideals may be
realized in the

to his will. Kingdom of God on earth, as

they will he

How grievous it is to see how Inan has in heaven.

used his God-given gift to frame instru- Wisdom of
'Abdu'l-BahB.

-

EVOLUTION O F THE SOUL

G O D , In

. HIS. bounty, has given us a

foretaste here, has given us certain proofs

The progress and development of the soul,

the joy and sorrow of the soul, are inde-

of the difference that exists between body, pendent of the physical
body.

soul and spirit.

If we are caused joy or

pain by a friend,

We see that cold, heat, suffering, etc., if a love prove true or false,
it is the soul

only concern the body, they do not touch that is affected. If our
dear ones are far
the spirit. from us-it is the soul that
grieves, and the
H o w often do we see a man poor, sick, grief or trouble of the soul
may react on
miserably clad, and with no means of sup- the body.
port, yet spiritually strong. Whatever his Thus, when the spirit is
fed with holy
body has to suffer, his spirit is free and well. virtues, then is the body
joyous; if the soul
Again, how often do we see a rich man, falls into sin, the body is
in torment.
physically strong and healthy, but with a When we find truth,
constancy, fidelity
soul sick unto death. and love, we are happy; but
if we meet
I t is quite apparent to the seeing mind with lying, faithlessness and
deceit, we are
that a man's spirit is something very dif- miserable.
ferent t o his physical body. These are all things
pertaining to the
The spirit is changeless, indestructible. soul, and are not bodily ills.
Thus, it is

EXCERPTS FROM BAHAI SACRED WRITINGS
!!f

apparent that the soul, even as the body, t o he dead, yet she, roo,
lives and has a life
has its own individuality. But if the body of her own. I n this world
things live and
undergoes a change, the spirit need not be die, and live again in other
forms of life,
touched. When you break a glass on which but in the world of the
spirit it is quite
the sun shines, the glass is broken, but the otherwise.
sun still shines. If a cage containing a bird The soul does not evolve
from degree t o
is destroyed, the bird is unharmed. If a degree as a law-it only
evolves nearer to
lamp is broken, the flame can still burn God, by the mercy and bounty
of God.
bright. T r y with all your hearts
t o be willing
The same thing applies to the spirit of channels for God's bounty. For I
say unto
man. Though death destroy his body, it you that H e has chosen you

to be His messengers of love throughout
 has no power over his spirit-this is eternal, the world, to be
 everlasting, both birthless and deathless. His bearers of spiritual
 gifts to man, to be
 As to the soul of man after death, it remains the means of spreading unity and
 concord on the earth. Thank God with
 all your
 has evolved during life in the physical body, hearts that such a privilege
 has been given
 and after it is freed from the body it remains unto you. For a life devoted
 to praise is
 plunged in the ocean of God's mercy. not too long in which to
 thank God for
 From the moment the soul leaves the such a favor.
 body and arrives in the heavenly world, its Lift up your hearts above
 the present and
 evolution is spiritual, and that evolution is: look with eyes of faith into
 the future!
 The approaching unto God. Today the seed is sown, the
 grain falls upon
 In the physical creation, evolution is from the earth, but behold the day
 will come
 one degree of perfection to another. The when it shall rise a glorious
 tree and the
 mineral passes with its mineral perfections branches thereof shall be
 laden with fruit.
 to the vegetable; the vegetable, with its perfection, passes to the animal world, and so
 day has dawned, try to realize its
 power, for it is
 on to that of humanity. This world is full indeed wonderful! God has
 crowned you
 of seeming contradictions; in each of these with honor and in your hearts
 has He set a
 kingdoms (mineral, vegetable and animal) radiant star; verily the
 light thereof shall
 life exists in its degree; though, when compared to the life in a man, the earth appears
 brighten the whole world.
 'Abdu'l-Bahi. Wdsdonz of

IMMORTALITY

ACCORDING to divine philosophy, creation in its endless forms
 and infinite
 there are two important and universal con- variety of expression.
 Certain elements have

ditions in the world of material' phenomena; formed the composite creature
 man. This
 one which concerns life, the other concern- composite association of the
 elements in the
 ing death; one relative to existence, the form of a human body is
 therefore subject
 other non-existence; one manifest in com- to disintegration which we
 call death, but
 position, the other in decon~position. Some after disintegration the
 elements themselves
 define existence as the expression of reality persist unchanged. Therefore
 total anni-
 or being, and non-existence as non-being, hilation is an impossibility,
 and existence
 imagining that death is annihilation. This is can never become
 non-existence. This
 a mistaken idea, for total annihilation is an would be equivalent to saying
 that light can
 impossibility. At most, composition is ever become darkness, which is
 manifestly un-
 subject to decon~position or disintegration; true and impossible. As
 existence can never
 that is to say, existence implies the group- become non-existence, there
 is no death for
 ing of material elements in a form or body, man; nay, rather, man is
 everlasting and
 and non-existence is simply the de-compos- everliving. 'The rational
 proof of this is
 ing of these groupings. This is the law of that the atoms of the
 material elements are

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transferable from one form of existence to upward change. In each kingdom
 we find
 another, from one degree and kingdom to the same virtues manifesting
 themselves
 another, lower or higher. For example, an more fully, proving that the
 reality has been
 atom of the soil or dust of earth may tra- transferred from a lower to a
 higher form
 verse the kingdoms from mineral to man by and kingdom of being.
 Therefore non-
 successive incorporations into the bodies of existence is only relative and
 absolute non-
 the organisms of those kingdoms. At one existence inconceivable. This
 rose in my
 time it enters into the formation of the hand will become disintegrated
 and its sym-

mineral or rock; it is then absorbed by the elements of its vegetable kingdom and becomes a constituent of the body and fibre of a tree; again it integrity. They cannot be appropriated by the animal, and at a still later period is found in the body of man. Throughout these degrees of its traversing fears death; the kingdoms from one form of phenomenal being to another, it retains its atomic existence and is never annihilated nor relegated to non-existence. Non-existence therefore is an expression applied to change of form, but this transformation can never be rightly considered existence is ever annihilation, for the elements of composition are ever present and existent as we have gradation; a degree be- seen in the journey of the atom through successive kingdoms, unimpaired; hence our feet, as there is no death; life is everlasting. So to speak, when the atom entered into the composition of the tree, it died to the mineral kingdom, and when consumed by the animal, it died to the vegetable kingdom, and so on until its transference or transmutation into the kingdom of man; but throughout proved that ab-

metry destroyed, but the composition remain changeless; affects their elemental not become non-existent; they transferred from one state to another. Through his ignorance, man but the death he shrinks from and absolutely unreal; it is imagination. The bestowal and grace of God have quickened the realm of existence and being. For existence there change nor transformation; existence; it can never be non-existence. It is low a higher degree is existence. This dust beneath compared with our being, is When the human body crumbles we can say it has become therefore its dust in relation of human being is as own sphere it is existent, it being. Therefore it is well

its traversing it was subject to transformation and not annihilation. Death therefore is applicable to a change or transference the everlasting from one degree or condition to another. In man is never the mineral realm there was a spirit of existence; inasmuch as He has existence; in the world of plant life and organic beings it reappeared as the vegetative world to become spirit; thence it attained the animal spirit genesis of God; and finally aspired to the human spirit. origination; it is a These are degrees and changes but not ob- subjective world, and literation; and this is a rational proof that is continuous- man is everlasting, ever living. Therefore man the death is only a relative term implying phenomenal world is change. For example, we will say that this bounty be- light before me, having reappeared in another without cessation- other incandescent lamp, has died in the of the sun are one and lives in the other. This is not death continuous, the heat of the sun emanates from it without cessation; no in reality. The perfections of the mineral discontinu- are translated into the vegetable and from ance of it is conceivable. Even so the bestowal of God is descending thence into the animal, the virtue always upon the world of humanity, never attaining a plus or superlative degree in the ceasing, continuous, forever. If we say that the be- are always stowal of existence ceases or falters it is manifest. The promises of

heaven are ever
 equivalent to saying that the sun can exist present. The favors of God are
 all-sur-
 with cessation of its effulgence. Is this pos- rounding but should the
 conscious eye of
 sible? Therefore the effulgences of exist- the soul of man remain veiled
 and darkened
 ence are ever-present and continuous. he will be led to deny these
 universal signs
 The conception of annihilation is a factor and remain deprived of these
 manifestations
 in human degradation, a cause of human of divine bounty. Therefore we
 must en-
 debasement and lowliness, a source of deavor with heart and soul in
 order that
 human fear and abjection. It has been con- the veil covering the eye of
 inner vision may
 ducive t o the dispersion and weakening of be removed, that we may behold
 the mani-
 human thought whereas the realization of festations of the signs of
 God, discern His
 existence and continuity has upraised man mysterious graces, and realize
 that material
 to sublimity of ideals, established the foun- blessings as compared with
 spiritual boun-
 dations of human progress and stimulated ties are as nothing. The
 spiritual blessings
 the development of heavenly virtues; there- of God are greatest. When we
 were in the
 fore it behooves man to abandon thoughts mineral kingdom, although
 endowed with
 of non-existence and death which are abso- certain gifts and powers, they
 were not to
 lutely imaginary and see himself ever living, be compared with the blessings
 of the
 everlasting in the divine purpose of his human kingdom. In the matrix
 of the
 creation. He must turn away from ideas mother we were the recipients
 of endow-
 which degrade the human soul, so that day ments and blessings of God,
 yet these were
 by day and hour by hour he may advance as nothing compared to the
 powers and
 upward and higher to spiritual perception graces bestowed upon us after
 birth into
 of the continuity of the human reality. If this human world. Likewise if
 we are born

he dwells upon the thought of non-exist-	from the matrix of this
physical and	
ence he will become utterly incompetent;	phenomenal environment into
the freedom	
with weakened will-power his ambition for	and loftiness of the life and
vision spirit-	
progress will be lessened and the acquisition	ual, we shall consider this
mortal existence	
of human virtues will cease.	and its blessings as worthless
by compari-	
Therefore you must thank God that He	son.
has bestowed upon you the blessing of life	I n the spiritual world,
the divine be-	
and existence in the human kingdom.	stowals are infinite, for in
that realm there	
Strive diligently to acquire virtues befitting	is neither separation nor
disintegration	
your degree and station. Be as lights of the	which characterize the world
of material	
world which cannot be hid and which have	existence. Spiritual existence
is absolute	
no setting in horizons of darkness. Ascend	immortality, completeness and
unchange-	
to the zenith of an existence which is never	able being. Therefore we must
thank God	
beclouded by the fears and forebodings of	that He has created for us
both material	
non-existence. When man is not endowed	blessings and spiritual
bestowals. He has	
with inner perception he is not informed	given us material gifts and
spiritual graces,	
of these important mysteries. The retina of	outer sight to view the lights
of the sun	
outer vision though sensitive and delicate	and inner vision by which we
may perceive	
may nevertheless be a hindrance to the	the glory of God. He has
designed the	
inner eye which alone can perceive. The	outer ear to enjoy the
melodies of sound	
bestowals of God which are manifest in all	and the inner hearing
wherewith we may	
phenomenal life are sometimes hidden by	hear the voice of our Creator.
We must	
intervening veils of mental and mortal	strive with energies of heart,
soul and mind	
vision which render man spiritually blind	to develop and manifest the
perfections and	

and incapable but when those scales are re- virtues latent within the
realities of the phenomenal world, for the
moved and the veils rent asunder, then the
human reality
great signs of God will become visible and may be compared to a seed. If
we sow the
he will witness the eternal light filling the seed, a mighty tree appears
from it. The

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virtues of the seed are r ~ v ~ d rind the tree; within human reahties
certain virtues latent
it puts forth branches, leaves, blossoms, and and potential. Through
education and cul-
produces fruits. All these virtues were ture, these virtues
deposited by the loving
hidden and potential in the seed. Through God will become apparent in
the human
the blessing and bounty of cultivation these reality even as the
unfoldment of the tree
virtues became apparent. Similarly the from within the germinating
seed.
merciful God our Creator has deposited Promulgation of
Universal Peace.

T H E D I V I N E S P I R I T

T H E greatest power in the realm and have their operation upon
its own plane of
range of human existence is spirit-the existence and it cannot go
beyond that
divine breath which animates and pervades boundary.
all things. I t is manifested tloughout There is however another
spirit which
creation in different degrees or kingdoms. may be termed the divine, to
which Jesus
In the vegetable kingdom it is the spirit Christ refers when he
declares that man
augmentative or power of growth, the must be born of its
quickenning and bap-
animus of life and development in plants, tized with its living fire.
Souls deprived of
trees and organisms of the floral world. In that spirit are accounted as
dead, though
this degree of its manifestation, spirit is un- they are possessed of the
human spirit. His
conscious of the powers which quahfy the Holiness Jesus Christ has
pronounced them

kingdom of the animal. The distinctive	dead inasmuch as they have
no portion of	
virtue or plus of the animal is sense percep-	the divine spirit. He says
"Let the dead	
tion; it sees, hears, smells, tastes and feels	bury their dead." In another
instance he	
but is incapable in turn, of conscious idea-	declares, "That which is
born of the flesh	
tion or reflection which characterize and	is flesh; and that which is
born of the spirit	
differentiate the human kingdom. The ani-	is spirit." By this he means
that souls	
mal neither exercises nor apprehends this	though alive in the human
kingdom are	
distinctive human power and gift. From	nevertheless dead if devoid
of this particular	
the visible it cannot draw conclusions re-	spirit of divine quickening.
They have not	
garding the invisible whereas the human	partaken of the divine life
of the higher	
mind from visible and known premises	kingdom; for the soul which
partakes of the	
attains knowledge of the unknown and in-	power of the divine spirit
is verily living.	
visible. For instance, Christopher Colum-	This quickening spirit
bus spontaneous	
bus from information based upon known	emanation from the Sun of
Truth, from the	
and provable facts drew conclusions which	reality of divinity and is
not a revelation	
led him unerringly across the vast ocean to	or a manifestation. I t is
like the rays of	
the unknown continent of America. Such	the sun. The rays are
emanations from the	
power of accomplishment is beyond the	sun. This does not mean that
the sun has	
range of animal intelligence. Therefore	become divisible; that a
part of the sun has	
this power is a distinctive attribute of the	come out into space. This
plant beside me	
human spirit and kingdom. The animal	has risen from the seed;
therefore it is a	
spirit cannot penetrate and discover the	manifestation and unfoldment
of the seed.	
mysteries of things. I t is a captive of the	The seed, as you can see,
has unfolded in	
senses. No amount of teaching, for in-	manifestation and the result

is this plant.

stance, would enable it to grasp the fact
part of the seed.

that the sun is stationary and the earth
is indivisible and

moves around it. Likewise the human
kind cannot be a

spirit has its limitations. It cannot com-
claimed. Nay, rather,

prehend the phenomena of the kingdom
mankind when

transcending the human station, for it is a
emanations from the

captive of powers and life forces which
the flame, heat

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and light of the sun are the effulgence of
perfected. At

the sun and not a part of the sun itself.
man, his natn-

Therefore a spirit has emanated from the
may become

reality of divinity, and its effulgences have
he will remain

become visible in human entities or realities.
divine bestowal.

This ray and this heat are permanent.
without a spirit, a

There is no cessation in the effulgence. As
eye without the

long as the sun exists the heat and light will
hears no sound,

exist, and inasmuch as eternalcy is a prop-
perceiving, an intellect

crty of divinity, this emanation is everlast-
ing. There is no cessation in its outpouring.
his develop-

The more the world of humanity develops,
is connected

the more the effulgences or emanations of
by it he is

divinity will become revealed, just as the
advancement. The

stone when it becomes polished and pure as
through its

Every leaf of the plant is a

But the reality of divinity

each individual of human

part of it as is often

the individual realities of

spiritually born are

reality of divinity, just as

SACRED WRITINGS

material lines Inon is noc

most, the physical aspect of

ral or material conditions

stabilized and improved but

deprived of the spiritual or

He is then like a body

lamp without the light, an

power of vision, an ear that

a mind incapable of

minus the power of reason.

Man has two powers, and

ment two aspects. One power

with the material world and

capable of material

other power is spiritual and

a mirror will reflect in fuller degree the potential nature is glory and splendor of the sun. like two	development his inner, awakened. These powers are
The mission of the prophets, the revelation for flight of the Holy Books, the manifestation	wings. Both must be developed, is impossible with one wing.
Praise be to of the heavenly teachers and the purpose of been evidenced in the world but there	God! material advancement has
divine philosophy all center in the training is need of	spiritual advancement in
of the human realities so that they may be like proportion.	We must strive unceasingly
come clear and pure as mirrors and reflect and without	rest to accomplish the
the light and love of the Sun of Reality. development of the	spiritual nature in man, and
Therefore I hope that whether you be in the endeavor with	tireless energy to advance
east or the west you will strive with heart humanity toward	the nobility of its true and
and soul in order that day by day the world intended station.	For the body of man is
of humanity may become glorified, more accidental; it is of	no importance. The time of
spiritual, more sanctified; and that the its disintegration	will inevitably come.
splendor of the Sun of Reality may be revealed. But the spirit	of man is essential and
vealed fully in human hearts as in a mirror. therefore eternal. It	is a divine bounty. It is the
This is worthy of the world of mankind. effulgence of	the Sun of Reality and
This is the true evolution and progress of therefore of greater	importance than the physical
humanity. This is the supreme bestowal. body.	Promulgation of
Otherwise, by simple development along Universal Peace.	

NATURE AND THE WORD

NATURE is the material world. When and weeds;	may grow instead of thorns
we look upon it we see that it is dark and illumine the dark	that is to say, we must
imperfect. For instance, if we allow a piece	world of nature. In their

primal natural	
of land to remain in its natural condition,	state, the forests are dim,
gloomy, im-	
we will find it covered with thorns and	penetrable. Man opens them to
the light,	
thistles; useless weeds and wild vegetation	clears away the tangled
underbrush and	
will flourish upon it and it will become like	plants fruitful trees. Soon
the wild wood-	
a jungle. The trees will be fruitless, lack-	lands and jungle are changed
into produc-	
ing beauty and symmetry; wild animals,	tive orchards and beautiful
gardens; order	
noxious insects and reptiles will abound in	has replaced chaos; the dark
realm of nature	
its dark recesses. This is the incompleteness	has become illumined and
brightened by	
and imperfection of the world of nature.	cultivation.
To change these conditions, we must clear	If man himself is left in
his natural state,	
the ground and cultivate it so that flowers	he will become lower than the
animal and	
THE BAHÁ'Í WORLD	
continue to grow more ignorant 2nd im-	cation in schools and colleges
until his mind	
perfect. The savage tribes of Central	has awakened and unfolded to
higher realms	
Africa are evidences of this. Left in their	of thought and perception;
otherwise both	
natural condition, they have sunk to the	are human and natural.
lowest depths and degrees of barbarism,	God has sent forth the
prophets for the	
dimly groping in a world of mental and	purpose of quickening the soul
of man into	
moral obscurity. If we wish to illumine	higher and divine
recognitions. He has	
this dark plane of human existence we must	revealed the heavenly books
for this great	
bring man forth from the hopeless captivity	purpose. For this the breaths
of the Holy	
of nature, educate him and show him the	Spirit have been wafted
through the gar-	
pathway of light and knowledge, until, up-	dens of human hearts, the
doors of the	
lifted from his condition of ignorance, he	divine kingdom opened to
mankind and the	
becomes wise and knowing; no longer	invisible inspirations sent

forth from on
savage and revengeful, he becomes civilized high. This divine and ideal
power has been
and kind; once evil and sinister, he is en- bestowed upon man in order that
he may
dowed with the attributes of heaven. But purify himself from the
imperfections of
left in his natal condition without educa- nature and uplift his soul to
the realm of
tion and training, it is certain that he will might and power. God has
purposed that
become more depraved and vicious than the the darkness of the world of
nature shall
animal, even to the extreme degree wit- be dispelled and the imperfect
attributes of
nessed among African tribes who practice the natal self be effaced in
the effulgent
cannibalism. It is evident therefore that reflection of the Sun of
Truth. The mis-
the world of nature is incomplete, imper- sion of the prophets of God
has been to
fect until awakened and illumined by the train the souls of humanity
and free them
light and stimulus of education. from the thralldom of natural
instincts and
In these days there are new schools of physical tendencies. They are like
unto
philosophy blindly claiming that the world prdeners, and the world of
humanity is the
of nature is perfect. If this is true, why field of their cultivation,
the wilderness and
are children trained and educated in schools, untrained jungle growth
wherein they pro-
and what is the need of extended courses in ceed to labor. They cause the
crooked
sciences, arts and letters in colleges and branches to become
straightened, the fruit-
universities? What would be the result if less trees to become fruitful,
and gradually
humanity was left in its natal condition transform this great wild
uncultivated field
without education of training? All scien- into a beautiful orchard
producing won-
derful discoveries and attainments are the derful abundance and outcome.
outcomes of knowledge and education. If the world of nature was
perfect and
The telegraph, phonograph, telephone were complete in itself, there

would be no need
latent and potential in the world of nature of such training and
cultivation in the
but would never have come forth into the human world; no "red of
teachers, schools
realm of visibility unless man through and universities, arts and
crafts. The reve-
education had penetrated and discovered the lations of the prophets of God
would not
laws which control them. All the mar- have been necessary and the
heavenly books
velous developments and miracles of what would have been superfluous.
If the world
we call civilization would have remained of nature was perfect and
snfficient for
hidden, unknown and so to speak, non- mankind we would have no need
of God
existent, if man had remained in his natural and our belief in Him.
Therefore the be-
conditon, deprived of the bounties, bless- stowal of all these great
helps and acces-
ings and benefits of education and mental sories to the attainment of
divine life is
culture. The intrinsic difference between because the world of nature is
incomplete
the ignorant man and the astute philosopher and imperfect. Consider this
Canadian
is that the former has not been lifted out country during the early
history of Mon-
of his natural condition, while the latter treal when the land was in its
wild, uncul-
has undergone systematic training and edu- tivated and natural condition.
The soil was

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unproductive, rocky and almost unin- and nature's laws. All thc
animals are
habitable, vast forests stretching in every materialists. They are
deniers of God and
direction. What invisible power caused without realization of a
transcendent power
this great metropolis to spring up amid such in the universe. They have no
knowledge
savage and forbidding conditions? I t was of the diviue prophets and
holy books; mere
the human mind. Therefore nature and the captives of nature and the

sense world. In	
effect of nature's laws were imperfect.	reality they are like the
great philosophers	
The mind of man remedied and removed	of this day who are not in
touch with God	
this imperfect condition, until now we be-	and the Holy Spirit; deniers
of the prophets,	
hold a great city instead of a savage	ignorant of spiritual
susceptibilities, de-	
unbroken wilderness. Before the coming of	prived of the heavenly
bounties and with-	
Columbus, America itself was a wild, un-	out belief in the power
supernatural. The	
cultivated expanse of primeval forest,	animal lives this kind of
life blissfully and	
mountains and r i v e r s a very world of	untroubled whereas the
material philoso-	
nature. Now it has become the world of	phers labor and study for ten
or twenty	
man. I t was darlc, forbidding and savage;	years in schools and
colleges, denying God,	
now it has become illumined with a great	the Holy Spirit and divine
inspirations.	
civilization and prosperity. Instead of	The animal is even a greater
philosopher,	
forests, we behold productive farms, beau-	for it attains the ability t
o do this without	
tiful gardens and prolific orchards. Instead	labor and study. For
instance, the cow	
of thorns and useless vegetation, we find	denies God and the Holy
Spirit, lcnows	
flowers, domestic animals and fields await-	nothing of divine
inspirations, heavenly	
ing harvest. If the world of nature was	bounties or spiritual
emotions and is a	
perfect, the condition of this great country	stranger to the world of
hearts. Like the	
would have been left unchanged.	philosophers, the cow is a
captive of nature	
If a child is left in its natural state and	and knows nothing beyond the
range of the	
deprived of education, there is no doubt	senses. The philosophers
however glory in	
that it will grow up in ignorance and illit-	this, saying, "We are not
captives of super-	
eracy, its mental faculties dulled and	stitutions; we have implicit
faith in the	

dimmed; in fact it will become like an animal. This is evident among the savages of Central Africa who are scarcely higher than the beast in mental development. The conclusion is irresistible that the splendors of the Sun of Truth, the Word of God have been the source and cause of human upbuilding and civilization. The world of nature is the kingdom of the animal. In its natural condition and plane of limitation the animal is perfect. The attainment to transcendence of ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without God. This is education or training; they have no power of abstract reasoning and intellectual ideals; souls who they have no touch with the spiritual world strata of ignorance and are without conception of God or the mysteries of God Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of knowledge of man, and makes no distinction between these people man and itself for the reason that its susceptibilities are limited to the plane of the senses. It lives under the bondage of nature

impressions of the senses and beyond the realm of nature and covers everything." But out study or proficiency in modestly and quietly views life from the same standpoint, living in nature's laws in the utmost nobility. This is not the glory of of man is in the knowledge of itual susceptibilities, scendent powers and the Holy Spirit. The glory of man informed of the teachings of the glory of humanity. glory but darkness. Can these are steeped in the lower become informed of the and the realities of ness Jesus Christ be without them? Is the intellect of grcater than the intrllect of Holiness Christ was heavenly, belonged to the world of the

He was the embodiment of spiritual knowledge, suffering vicissitudes because he was endowed with spiritual edge. His intellect was superior to these susceptibilities and the philosophers, his comprehension deeper, his power of the Holy Spirit. He beheld the splendors of the divine perception keener, his knowledge more perfect. How is it that he overlooked and the bounties of God and possessed deal denied himself everything in this world? powers. He was illumined with love and He attached little importance to this material life, denying himself rest and repose, accepting trials and voluntarily of God. Promulgation of Universal Peace.

THE M

THE divine Reality is unthinkable, limitless, eternal, immortal and invisible. The Holy Spirit is the light from the Sun of Truth bringing, by its infinite power, life and illumination to The world of creation is bound by natural law, finite and mortal. flooding all souls with divine radiance, conveying the blessings of God's mercy to the whole world. The earth, without ascend or descend. It is beyond the understanding of man, and cannot be described in terms which apply to the phenomenal sphere of the created world. medium of the warmth and light of the rays of the sun, could receive no benefits from the sun. Man, then, is in extreme need of the only power by which he is able to receive help of the life of man; without the Holy Spirit from the divine reality, that power alone he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence of all life. over the rest

An intermediary is needed to bring two of creation is gained. The illumination of extremes into relation with each other. the Holy Spirit gives to man the power of Riches and poverty, plenty and need: with- thought, and enables him to make dis- coveries by which he bends the out an intermediary power there could be laws of nature to his will. So we can say that there must be a The Holy Spirit it is which, through the mediation of the prophets of Mediator between God and man, and this is God, teaches spiritual virtues to man and none other than the Holy Spirit, which enables him to attain eternal life. brings the created earth into relation with the "Unthinkable One," the divine Reality. All these blessings are brought to man by the Holy Spirit; therefore we The divine Reality may be likened to the can under- stand that the Holy Spirit is sun and the Holy Spirit to the rays of the the Inter- mediary between the creator and sun. As the rays of the sun bring the light the cre- ated. The light and heat of the and warmth of the sun to the earth, giving sun cause life to all created beings, so do the "Mani- the earth to be fruitful, and create life in all things that grow; and the festations" bring the power of the Holy Holy Spirit quickens the souls of men. Spirit from the divine Sun of Reality to give light and life to the souls of men. The two great Apostles, St. Peter and Behold, there is an intermediary necessary St. John the Evangelist, were once simple, humble workmen, toiling for between the sun and the earth; the sun does their daily bread. By the power of the Holy Spirit not descend to the earth, neither does the earth ascend to the sun. This contact is their souls were illumined, and they received the eternal blessings of made by the rays of the sun which bring Christ. light and warmth and heat.

Wisdonz of

'Abdu'l-Bahn'.

EXCERPTS FROM BAHA'I SACRED WRITINGS

THE MYSTERY OF SACRIFICE

THIS evening I wish to speak to you concerning the mystery of sacrifice. There are two kinds of sacrifice, the physical and the spiritual. The explanation made by the churches concerning this subject is in reality superstition. For instance it is recorded in the gospel that Christ said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." He also said, "This wine is my blood which is shed for the remission of sins." These verses have been interpreted by the churches in such a superstitious way that it is impossible for human reason to understand or accept the explanation. They say that Adam disobeyed the command of God and partook of the fruit of the forbidden tree thereby committing a sin which was transmitted as a heritage to his posterity. They teach that because of Adam's sin all his descendants are condemned to a realm of punishment because Christ said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." He also made by their mutual and remotest ancestor said, "This wine is my blood which is shed for the remission of sins." These verses made that when Christ came have been interpreted by the churches in and sacrificed himself, all the line of holy men such a superstitious way that it is impossible for human reason to understand or from sin and punishment. Even a child accept the explanation. could not justly make such an assertion. They say that His Holiness Adam disobeyed the command of God and partook of to a misunderstanding of the meanings of the fruit of the forbidden tree thereby committing a sin which was transmitted as a In order to understand the reality of sacrifice let us consider the crucifixion and because of Adam's sin all his descendants death of His Holiness Jesus Christ. It is have likewise committed transgression and true that he sacrificed himself for our sake. have become responsible through inheritance; consequently all mankind deserves punishment and must make retribution; must himself in

opposition to all
 and that God sent forth His son as a sacrifice to the nations and peoples of the
 earth. He
 knew that man might be forgiven knew that mankind would arise against
 him
 and the human race delivered from the and inflicted upon him all manner of
 tribula-
 consequences of Adam's transgression. tions. There is no doubt that one
 who put
 We wish to consider these statements forth such a claim as Christ announced,
 from the standpoint of reason. Could we would arouse the hostility of the world
 and
 conceive of His Highness the Divinity who be subjected to personal abuse. He
 realized
 is justice itself, inflicting punishment upon that his blood would be shed and
 his body
 the posterity of Adam for Adam's own sin rent by violence. Notwithstanding his
 and disobedience? Even if we should see knowledge of what would befall him, he
 a governor, an earthly ruler punishing a arose to proclaim his message,
 suffered all
 son for the wrong-doing of his father, we tribulation and hardships from the
 people
 would look upon that ruler as an unjust and finally offered his life as a
 sacrifice in
 man. Granted the father committed a order to illumine humanity; gave his blood
 wrong, what was the wrong committred by in order to guide the world of mankind.
 the son? There is no connection between He accepted every calamity and
 suffering in
 the two. Adam's sin was not the sin of order to guide men to the truth.
 Had he
 his posterity especially as Adam is a thou- desired to save his own life and
 were he
 sand generations back of the man today, without wish to offer himself in
 sacrifice he
 If the father of a thousand generations would not have been able to guide a
 single
 committed a sin, is it just to demand that soul. There was no doubt that his
 blessed
 the present generation should suffer the blood would be shed and his body
 broken.
 consequences thereof? Nevertheless that holy soul
 accepted calam-
 There are other questions and evidences of his death in his love for mankind.
 This
 to be considered. His Holiness Abraham is one of the meanings of sacrifice.

As to the second meal, he said, "I am	and perfections of Christ
became manifest	
the bread which came down from heaven."	in the Christian community
which Christ	
It was not the body of Christ which came	founded through sacrificing
himself. When	
from heaven. His body came from the	you look at the tree you
will realize that	
womb of Mary but the Christ perfections	the perfections, blessings,
properties and	
descended from heaven; the reality of	beauty of the seed have
become manifest in	
Christ came down from heaven. The spirit	the branches, twigs,
blossoms and fruit;	
of Christ and not the body descended from	consequently the seed has
sacrificed itself to	
heaven. The body of Christ was but	the tree. Had it not done
so, the tree	
human. There could be no question that	would not have come into
existence. His	
the physical body was born from the womb	Holiness Christ like unto
the seed sacri-	
of Mary. But the reality of Christ, the	ficed himself for the tree
of Christianity.	
spirit of Christ, the perfections of Christ all	Therefore his perfections,
bounties, favors,	
came from heaven. Consequently by say-	lights and graces became
manifest in the	
ing he was the bread which came from	Christian community, for
the coming of	
heaven he meant that the perfections which	which he sacrificed
himself.	
he showed forth were divine perfections,	As to the fourth
significance of sacrifice,	
that the blessings within him were heavenly	it is the principle that a
reality sacrifices its	
gifts and bestowals, that his light was the	own characteristics. Man
must sever him-	
self from reality. He said, "If any man eat	self from the influences of
the world of	
of this bread, he shall live forever." That	matter, from the world of
nature and its	
is to say whosoever assimilates these divine	laws; for the material
world is the world of	
perfections which are within me will never	corruption and death. It
is the world of	
die; whosoever has a share and partakes of	evil and darkness, of

animalism and ferocity, bloodthirstiness,
 these heavenly bounties I embody will find
 ambition and avarice,
 eternal life; he who takes uilto himself of self-worship, egotism
 and passion; it is
 these divine lights shall find life everlasting. the world of nature. Man
 must strip him-
 How manifest the meaning is! How evi- self of all these
 imperfections, must sacrifice
 dent! For the soul which acquires divine these tendencies which are
 peculiar t o the
 perfections and seeks heavenly illumination outer and material world
 of existence.
 froin the teachings of Christ will undoubt- O n the other hand man
 must acquire
 edly live eternally. This is also one of the heavenly rqualities and
 attain divine attri-
 mysteries of sacrifice. butes. He nl~rst become
 the image and
 I n reality His Holiness Abraham sacri- likeness of God. H e must seek
 the bounty
 ficed himself, for he brought heavenly of the eternal, become the
 manifester of
 teachings to the world and conferred the love of God, the light
 of guidance, the
 heavenly food upon mankind. tree of life and the
 depository of the
 As to the third meaning of sacrifice, i t is bounties of God. That is t o say
 man must
 this:-If you plant a seed in the ground a sacrifice the qualities and
 attributes of the
 tree will become manifest from that seed. world of nature for the
 qualities and
 The seed sacrifices itself t o the tree that attributes of the world of
 God. Eor in-
 will come from it. The seed is outwardly stance consider the
 substance we call iron.
 lost, destroyed but the samc seed which is Observe its qualities; it
 is solid, black, cold.
 sacrificed will be absorbed and embodied These are the
 characteristics of iron. When
 in the tree, its blossoms, fruit and branches. the same iron absorbs heat
 from the fire, i t
 If the identity of that seed had not been sacrifices its attribute of
 solidity for the
 sacrificed to the tree which became mani- attribute of fluidity. It
 sacrifices its attri-

fest from it, no branches, blossoms or fruits	bute of darkness for the
attribute of light	
would have been forthcoming. His Holi-	which is a quality of the
fire. I t sacrifices	
ness Christ outwardly disappeared. His	its attribute of coldness
to the quality of	
personal identity became hidden from the	heat which the fire
possesses; so that in the	
eyes even as the identity of the seed disap-	iron there remains no
solidity, darkness or	
peared, but the bounties, divine qualities	cold. I t becomes illumined
and trans-	

EXCERPTS FROM B A H A ' ~ S A C R E D WRITINGS
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formed, hnvng sacrificed its qualities to the	perfections. Consequently
every perfect	
qualities and attributes of the fire.	person, every illumined,
heavenly individual	
Likewise man when separated and severed	stands in the station of
sacrifice. I t is my	
from the attributes of the world of nature	hope that through the
assistance and provi-	
sacrifices the qualities and exigencies of that	dence of God and through the
bounties of	
mortal realm and manifests the perfections	the kingdom of Ahh6 you may
be entirely	
of the Kingdom, just as che qualities of the	severed from the
imperfections of the	
iron disappeared and the qualities of the fire	world of nature, purified
from selfish,	
appeared in their place.	human desires, receiving life
from the king-	
Every man trained through the teachings	dom of Ahh6 and attaining
heavenly graces.	
of God and illumined by the light of His	May the divine light become
manifest upon	
guidance, who becomes a believer in God	your faces, the fragrances of
holiness refresh	
and His signs and is enkmlded with the	your nostrils and the breath
of the Holy	
fire of the love of God sacrifices the imper-	Spirit quicken yon with
eternal life.	
fections of nature for the sake of divine	Promzblgation of
Univcvsal Peace.	

SPIRITUAL TRUTH IS REVEALED

IT is a self-evident fact that phenomenal existence can never grasp nor comprehend prehension whatever of us. No matter how near perfection this rose may advance in its the ancient and essential reality. Utter own sphere it can never possess hearing and weakness cannot understand absolute sight. Inasmuch as in the creation²¹ world strength. When we view the world of which is phenomenal, difference of degree creation we discover differences in degree is an obstacle or hindrance to comprehen- sion, how can the human which make it impossible for the lower to being, which is a created exigency, comprehend the higher. For example, the the ancient divine reality which is mineral kingdom, no matter how much it essential? This is impossible because the reality may advance can never comprehend the of divinity is sanctified beyond the phenomena of the vegetable kingdom. comprehension of the created being man. Whatever development the vegetable may attain, it can have no message from nor Furthermore, that which man can grasp is finite to man, and man to come in touch with the kingdom of the it is as infinite. Is it possible then for the animal. However perfect may be the reality of divinity to be finite and the human growth of a tree it cannot realize the sensa- creature in- finite? On the contrary the tion of sight, hearing, smell, taste and reverse is true; the human is finite while the touch; these are beyond its limitation. essence of divinity is infinite. Although it is the possessor of existence in Whatever comes within the world of creation, a tree nevertheless the sphere of human comprehension must be limited and finite. As the has no knowledge of the superior degree of essence of divinity transcends the the animal kingdom. Likewise no matter comprehension of man, therefore God brings how great the advancement of the animal forth certain Manifestations of the divine it can have no idea of the human plane; reality upon

no knowledge of intellect and spirit. whom He bestows heavenly
 effulgences in
 Difference in degree is an obstacle to this order that they may be
 intermediaries be-
 comprehension, A lower degree cannot tween humanity and Himself.
 These holy
 comprehend a higher although all are in the Manifestations or prophets of
 God are as
 same world of creation, whether mineral, mirrors which have acquired
 illumination
 vegetable or animal. Degree is the barrier from the Sun of Truth, but
 the Sun does
 and limitation. In the human plane of not descend from its high
 zenith and does
 existence we can say we have knowledge not effect entrance within
 the mirror. In
 of a vegetable, its qualities and product, truth this mirror has
 attained complete
 but the vegetable has no knowledge or com- polish and purity until the
 utmost capacity
 .f WORLD
 of reflection has been developed in it, there- adoration of the mirror of
 Moscs did not
 fore the Sun of Reality with its fuliest perceive the lights and
 effulgences of the
 effulgence and splendor is revealed therein. Sun of Reality resplendent in
 Jesus, there-
 These mirrors are earthly whereas the fore they were deprived of its
 bestowals.
 reality of divinity is in its highest apogee. Yet the Sun of Reality, the
 Word of God
 Although its lights are shining and its heat shone from the Messianic
 mirror through
 is manifest in them, although these mirrors the wonderful channel of Jesus
 Christ more
 are telling their story of its effulgence, the fully and more wonderfully.
 Its efful-
 Sun nevertheless remains in its own lofty gences were manifestly radiant
 hut even
 station; it does not descend, it does not to this day the Jews are
 holding to the
 effect entrance, because it is holy and Mosaic mirror. Therefore they
 are bereft
 sanctified. of witnessing the lights of
 eternity in
 The Sun of Divinity and of Reality has Jesus.
 revealed itself in various mirrors. Though I n brief; the sun is one

sun, the light is
 these mirrors are many, yet the Sun is one. one light which shines upon
 all phenomenal
 The bestowals of God are one; the reality being. Every creature has a
 portion
 of the divine religion is one. Consider how thereof, but the pure mirror
 can reveal the
 the one and same light has reflected itself story of its bounty more fully
 and com-
 in the different mirrors or manifestations pletely. Therefore we must
 adore the light
 of it. There are certain souls who are of the Sun no matter through
 what mirror
 lovers of the Sun; they perceive the efful- it may be revealed. We must
 not entertain
 gence of the Sun from every mirror. They prejudice, for prejudice is an
 obstacle to
 are not fettered or attached to the mirrors; realization. Inasmuch as the
 effulgence is
 they are attached to the Sun itself and one effulgence, the human
 realities must all
 adore it no matter from what point it may become recipients of the same
 light, recog-
 shine. But those who adore the mirror and nizing in it the compellig
 force that unites
 are attached to it, become deprived of them in its illumination.
 witnessing the light of the Sun when it As this is the radiant
 century, it is my
 shines forth from another mirror. For in- hope that the Sun of Truth may
 illumine
 stance, the Sun of Reality revealed itself all humanity. May the eyes be
 opened and
 from the Mosaic mirror. The people who the ears become attentive; may
 souls be-
 were sincere accepted and believed in it. come resuscitated and consort
 together in
 When the same Sun shone from the Mes- the utmost harmony as
 recipients of the
 sianic mirror, the Jews who were not lovers same light.
 of the Sun and who were fettered by their Prontulgatdon of
 Universal Peace.

THE NEED OF AN EDUCATOR

WHEN we consider existence, we see barren trees become fruitful,
 and through
 that the mineral, vegetable, animal, and cultivation, fertilization, and
 engrafting,

human worlds are all in need of an edu- the trees which had bitter fruits yield
sweet
cator. fruits. These are rational
proofs; in this
If the earth is not cultivated it becomes age the peoples of the world need the
argu-
a jungle where useless weeds grow; but if a ments of reason.
cultivator comes and tills the ground, it The same is true with
respect to animals:
poderces crops which nourish living crea- notice that when the animal is trained
it
tures. I t is evident, therefore, that the soil becomes domestic, and also that
man, if he
needs the cultivation of the farmer. Con- is left without training, becomes
bestial,
sider the trees: if they remain without a and, moreover, if left under the rule
of
cultivator they will be fruitless, and w i ~ h - nature, b e c o ~ ~ ~lower
es than an animal;
out fruit they are useless; but if they whereas if he is educated he becomes an
receive the care of a gardener, these same angel. For the greater number of
animals

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do not devour their own kind, but men, Then it is plain and
evident that Inan
among the negroes of Central Africa, kill needs an educator, and this
educator must
and eat each other. be unquestionably and
indubitably perfect
Now reflect that it is education that in all respects, and
distinguished above all
brings the East and the West under the men. For otherwise he cannot
be their
authority of man; it is education that pro- educator. More particularly
because he
duces wonderful industries; it is education must be at the same time
their material and
that spreads glorious sciences and arts; it is human as well as their
spiritual educator;
education that makes manifest new dis- that is to say, he will teach
men to organise
coveries and laws. If there were no and carry out physical
matters, and to
educator, there would be no such things as regulate the form of society
with regard to

comforts, civilization, facilities, or human- the establishing of help and
 assistance in
 ity. If a man be left alone in a wilderness life, so that material
 affairs may be organ-
 ized and replated for any
 where he sees none of his own kind, he will
 circumstances
 undoubtedly become a mere brute; it is then that may occur. In the same
 way he will
 clear that an educator is needed. establish human education;
 that is to say,
 But education is of three kinds: material, he must educate intelligence and
 thought in
 human, and spiritual. Material education such a way that they may
 attain complete
 development, so that
 is concerned with the progress and develop- development, so that
 knowledge and science
 may increase, and the reality
 ment of the body, through gaining its sus- may increase, and the reality
 of things, the
 tenance, its material comfort and ease. mysteries of beings, and the
 properties of
 This education is common to animals and existence may be discovered;
 that day by
 man. day instructions, inventions,
 and laws may
 Human education signifies civilization be improved; and from things
 perceptible
 and progress: that is to say, government, to the senses conclusions as
 to intellectual
 things may be deduced.
 administration, charitable works, trades, He must also impart
 arts and handicrafts, sciences, great inven-
 spiritual education;
 tions and discoveries of physical laws, which so that intelligence and
 comprehension may
 penetrate the metaphysical
 are the activities essential to man as dis- penetrate the metaphysical
 world, and may
 receive benefit from the
 distinguished from the animal. receive benefit from the
 sanctifying breeze
 Divine education is that of the Kingdom of the Holy Spirit, and may
 enter into re-
 lationship with the Supreme
 of God: it consists in acquiring divine per- lationship with the Supreme
 Concourse.
 He must so educate the human
 fections, and this is true education; for in reality that
 this estate man becomes the center of divine it may become the center of
 the divine
 appearance, the manifestation of the words, appearance, to such a degree
 that the attri-

"Let us make man in our image and after
shall be
our likeness." This is the supreme goal of
the reality of
the world of humanity.
will make
Now we need an educator who will be at
shall be-
the same time a material, human, and
spiritual educator, and whose authority will
power is not able
be effective in all conditions. So if any one
and that the
should say, "I possess perfect comprehen-
undertake the re-
sion and intelligence, and I have no need
mission. How can
of such an educator," he would be denying
help and with-
that which is clear and evident, as though a
foundations of such a
child should say, "I have no need of educa-
depend on
tion; I will act according to my reason and
divine power
intelligence, and so I shall attain the perfec-
mission. One
tions of existence"; or as though the blind
world of
should say, "I am in no need of sight,
of the ter-
because many other blind people exist with-
intelligence to progress,
out difficulty."
foundation of a new
THE BAH6'f WORLD

butes and the names of God
resplendent in the mirror of
man, and the holy verse, "We
man in Our image and likeness,"
come true.
I t is clear that human
to fill such a great office,
reason alone could not
sponsibility of so great a
one solitary person without
out support lay the
noble construction? He must
the help of the spiritual and
to be able to undertake this
Holy Soul gives life to the
humanity, changes the aspect
restrial globe, causes
vivifies souls, lays the
Europe. Christ removed there
and became the cause of love
communities. Although after
empires destroyed this union,
Christ was accomplished.
Therefore the universal

educator must be	
acquired perfections. Certainly nothing	at the same time not only a
material, but	
short of a divine power could accomplish	also a human and spiritual
educator; and he	
so great a work. We ought to consider	must possess a supernatural
power, so that	
this with justice, for this is the office of	he may hold the position of a
divine teacher.	
justice.	If he does not show forth
such a holy	
A Cause which all the governments and	power, he will not be able to
educate, for	
peoples of the world, with all their powers	if he be imperfect, how can
he give a per-	
fect education? if he be	
and armies, cannot promulgate and spread,	imperfect education? if he be
ignorant, how can	
one Holy Soul can promote without help	he make others wise? If he be
unjust, how	
can he make others just? If	
he be earthly,	
power? No, in the name of God! For	how can he make others
heavenly?	
example, Christ, alone and solitary, up-	Now we must consider
justly: did these	
raised the standard of spiritual peace and	Divine Manifestations I who
have appeared	
righteousness, a work which all the vic-	possess all these
qualifications or not? If	
torious governments with all their hosts	they had not these
qualifications and	
were unable to accomplish. Consider what	these perfections, they were
not real edu-	
cators.	
was the fate of so many and diverse em-	Therefore it must be our
pires and peoples: the Roman Empire,	
task to prove	
France, Germany, Russia, England, etc.;	to the thoughtful by
reasonable arguments	
all were gathered together under the same	the prophethood of Moses, of
Christ, and	
tent; that is to say, the appearance of	of the other Divine
Manifestations. And	
Christ brought about a union among these	the proofs and evidences
which we give	
diverse nations; some of whom, under the	must not be based on
traditional but on	
influence of Christianity, became so united	rational arguments.

that they sacrificed their lives and property
rational argu-
for one another. After the time of Con-
existence is in the
stantine, who was the protagonist of Chris-
and that its
tianity, divisions broke out among them.
a divine
The point I wish to make is that Christ sus-
this holy
tained a cause that all the kings of the earth
and that the
could not establish! He united the various
this power
religions and modified ancient customs.
Consider what great divergences existed be-

Questions.
tween Romans, Greeks, Syrians, Egyptians,
'Divine Manifestations sre the founders of re-
Phaenicians, Israelites, and other peoples of

THE FIVE ASPECTS O F SPIRIT

K N O W that, speaking generally, there
from each other,
are five divisions of the spirit. First the
ceases to exist;
vegetable spirit: this is a power which
electricity results
results from the combination of elements
elements, and
and the mingling of substances by the
separated, the elec-
decree of the Supreme God, and from the
lost. Such is the
influence, the effect, and connection of
other existences. When these substances
spirit, which also

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results from the lningliig and colnbination
embraces all
of elements; but this combination is more
complete, and through the decree of the
two aspects:
Almighty Lord a perfect lningling 1s ob-
is to say, it is

I t has now been proved by
ments that the world of
utmost need of an educator,
education must be effected by
power. There is no doubt that
power is due to inspiration,
world must he educated through
which is above human power.
Some Answered

lipions.

and elements are separated
the power of growth also
so, to use another figure,
from the combination of
when these elements are
tric force is dispersed and
vegetable spirit.

After this is the animal

SACRED WRITINGS

rapidity. Briefly, this power
things.
But the spirit of man has
one divine, one satanic; that

tained, and the animal spirit, in other words	capable of the utmost
perfection, or it is	
the power of the senses, is produced. Ir	capable of the utmost
imperfection. If it	
will perceive the reality of things from	acquires virtues it is the most
noble of	
that which is seen and visible, audible,	the existing beings, and if it
acquires	
edible, tangible, and that which can be	vices it beconles the most
degraded exist-	
smelt. After the dissociation and decompo-	ence.
sition of the combined elements, this spirit	The fourth degree of spirit
is the	
also will naturally disappear. I t is hke	heavenly spirit; it is the
spirit of faith and	
this lamp which you see: when the oil and	the bounty of God; it comes
from the	
wick and fire are brought together, light is	breath of the Holy Spirit, and
by the divine	
the result; but when the oil is finished 2nd	power it becomes the cause of
eternal life.	
the wick consumed, the light will also	I t is the power which makes
the earthly	
vanish and be lost.	man heavenly, and the imperfect
man per-	
The human spirilt may be likened to the	fect. It makes the impure t o be
pure, the	
bounty of the sun shining on crystal. The	silent eloquent; it purifies
and sanctifies	
body of man, which is composed froin the	those made captive by carnal
desires; it	
elements, is combined and mingled in thc	makes the ignorant wise.
most perfect form; it is the most solid con-	The fifth spirit is the Holy
Spirit. This	
struction, the noblest combination, che	Holy Spirit is the mediator
between God	
most perfect existence. I t grows and de-	and His creatures. I t is like
a mirror	
velops through the anilnal spirit. This	facing the sun. As the pure
mirror re-	
perfected body can be coinpared to a	ceives light from the sun and
transmits	
crystal, and the human spirit t o the sun.	this bounty to others, so the
Holy Spirit	
Nevertheless, if the crystal breaks, the	is the mediator of the Holy
Light froin the	
bounty of the sun continues; and if the	Sun of Reality, which it gives

to the sancti-
 crystal is destroyed or ceases to exist, no
 with all the
 harm will happen to the bounty of the sun
 it appears
 which is everlasting. This spirit has the
 new cycle is
 power of discovery; it encompasses all
 of
 things. All these wonderful signs, these
 I t can
 scientific discoveries, great enterprises and
 whenever it
 important historical events which you
 one condition
 know, are due t o it. From the realm of
 advent of the
 the invisible and hidden, through spiritual
 earth and the
 power, it brought them u, the plane of
 become verdant
 the visible. So, man is upon the earth, yet
 flowers and
 he makes discoveries in the heavens. Froin
 the trees will
 known realities, that is to say from the
 will appear,
 things which are known and visible, he dis-
 The appear-
 covers unknown things. For example, man
 like this. When-
 is in this hemisphere, but, like Columbus,
 world of
 through the power of his reason he dis-
 spirit t o the
 covers another hemisphere, that is America,
 world of
 which was until then unknown. His body
 garment, dis-
 is heavy, but through the help of an in-
 ignorance, and causes
 strument which he invents, he is able to
 perfections.
 soar aloft. H e is slow of movement, but
 renewed this
 by an instrument which he invents he
 with the utmost

fied realities. I t is adorned
 divine perfections. Every time
 the world is renewed, and a
 founded. The body of the world
 humanity puts on a new garment.
 be compared t o the spring;
 comes, the world passes from
 t o another. Through the
 season of spring the black
 fields and wildernesses will
 and blooming, and all sorts of
 sweet-scented herbs will grow;
 have new life, and new fruits
 and a new cycle is founded.
 ance of the Holy Spirit is
 ever it appears, it renews the
 humanity and gives a new
 human realities: it arrays the
 existence in a praiseworthy
 pels the darkness of
 the radiation of the light of
 Christ with this power has
 cycle; the heavenly spring

travels to the East and West with extreme freshness and sweetness spread
its tent in
the world of humanity, and the life-giving of everlasting life, and with
heavenly
breeze perfumed the nostrils of the en- power. I t established the
Throne of the
lightened ones. Divine Kingdom in the center of
the world,
In the same way, the appearance of and by the power of the Holy
Spirit re-
BahA'u'llh was like a new springtime which vived souls and established a
new cycle.
appeared with holy breezes, with the hosts Some Answered
Qestions.

THE DIVINITY C A N O N L Y BE COMPREHENDED THROUGH T H E DIVINE MANIFESTATIONS

Question.-What connection has the is higher. So the stone, the
earth, the tree,
Reality of Divinity with the Lordly Rising- however much they may evolve,
cannot
places and the Divine Dawning-points? comprehend the reality of man,
and can-
Answer.-Know that the Reality of not imagine the powers of sight,
of hearing,
Divinity or the substance of the Essence of and of the other senses,
although they are
Oneness is pure sanctity and absolute holi- all alike created. Therefore
how can man,
ness: that is to say, i t is sanctified and the created, understand the
reality of the
exempt from all praise. The whole of the pure Essence of the Creator?
This plane is
supreme attributes of the degrees of exist- unapproachable by the
understanding, no
ence, in reference t o this plane, are only explanation is sufficient for
its comprehen-
imagination. I t is invisible, incompre- sion, and there is no power t o
indicate it.
hensible, inaccessible, a pure essence which What has an atom of dust to do
with the
cannot be described; for the Divine Essence pure world, and what relation
is there be-
surrounds all things. Verily that which tween the limited mind and the
infinite
surrounds is greater than the surrounded, world? Minds are powerless t o
comprehend

and the surrounded cannot contain that by God, and the souls become
 bewildered in explaining Him. "The eyes see
 which it is surrounded, nor comprehend its but H e seeth the eyes. He is
 Him not, scient, the ICnower." '
 reality. However far mind may progress, Consequently, with reference
 the Omni- plane of existence, every
 though it may reach to the final degree of elucida-
 comprehension, the limit of understanding, tion is defective, all
 to this description are unworthy, every
 it beholds the divine signs and attributes in plane of existence, every
 statement and elucida-
 the world of creation, and not in the world tion is defective, all
 praise and all description are unworthy, every
 of God. For the essence and the attributes is vain, and every meditation
 conception is futile. But
 of the Lord of Unity are in the heights of for this Essence of the
 is futile. But of truths, this Mystery of
 sanctity, and for the minds and under- are reflections, auroras,
 essences, this Truth
 standings there is no way to approach that
 mysteries, there
 position. "The way is closed and seeking is
 appearances and re- splendencies, in the world of
 forbidden." existence. The
 dawn-
 existence. The dawning-place of these splendors, the place
 IT is evident that the human understand-
 ing is a quality of the existence of man,
 of these reflections, and the appearance of
 these manifestations, are the Holy Dawn-
 and that man is a sign of God, how can the ing-places, the Universal
 Realities and the
 quality of the sign surround the creator Divine Beings, who are the true
 mirrors of the sanctified Essence of God.
 of the sign? that is t o say, how can the
 All the
 understanding which is a quality of the perfections, the bounties, the
 splendors
 existence of man, comprehend God? There- which come from God, are
 visible and evi-
 fore the Reality of the Divinity is hidden dent in the Reality of the Holy
 Manifesta-
 from all comprehension, and concealed from tions, like the sun which is
 resplendent in
 the minds of all men. I t is absolutely im- a clear polished mirror with
 all its perfec-
 poasible t o ascend to that plane. We see tions and bounties. If it be

said that the
 that everything which is lower is power- mirrors are the manifestations
 of the sun
 less to comprehend the reality of that which

-
 Qur'in, Sdrih 6.

EXCERPTS FROM BAHAI SACRED WRITINGS
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and the dawning places of the rising atal, comprehend~ng	i o ~we have no means of
this does not mean that the sun has de- inaccessible.	that which is invisible and
scended from the height of its sanctity and that you have	This is why it is said: "All
become incorporated in the mirror, nor that illusion of your	distinguished through the
the Unlimited Reality is limited to this mental images,	imagination in your subtle
place of appearance. God forbid! This is yourself, and	is but a creation like unto
the belief of the adherents of anthropomor- clear that if we	returns to you." I t is
phism. No; all the praises, the descriptions Divinity,	wish to imagine the Reality of
and exaltations refer to the Holy Manifes- surrounded, and we	this imagination is the
tations. That is to say, all the descriptions, it is sure that	are the surrounding one; and
the qualities, the names and the attributes greater than the	the one who surrounds is
which we mention, return to the Divine certain and	surrounded. From this i t is
Manifestations; but ns no one has attained Divine Reality	evident that if we imagine s
to the reality of the Essence of Divinity, Manifestations, it is	outside of the Holy
so no one is able to describe, explain, praise is no way t o	pure imagination; for there
or glorify it. Therefore all that the human Divinity which is	approach the Reality of
reality knows, discovers, and understands of that we imagine	not cut off to us, and all
the names, the attributes, and the perfec- tions of God, refer t o these Holy Manifesta-	is mere supposition.
different peoples of	Therefore reflect that
tions. There is no access to anything else:	the world are revolving

around imagina-

"the way is closed, and seeing is forbidden. The idols of the idols of den."

are not

Nevertheless we speak of the names and their imagina-

attributes of the Divine Reality, and we which is withdrawn

praise Him by attributing to Him sight, purified from

hearing, power, life, and knowledge. We ourselves as

affirm these names and attributes, not to others as wor-

ship the perfections of God, but to deny at least have a

that He is capable of imperfections. When idols of

we look at the existing world, we see that of man are

ignorance is imperfection and knowledge is even mineral

perfection, therefore we say that the sanctified possessors of

fied Essence of God is wisdom. Weakness is imperfection and power is perfection;

of perfection,

consequently we say that the sanctified Es-bounties, and

sence of God is the acme of power. It is are visible and evi-

not that we can comprehend His knowledge, Manifestations; but

His sight, His power and life, for it is beyond Christ, and the

yond our comprehension; for the essential are manifesta-

names and attributes of God are identical beyond im-

with His Essence, and His Essence is above all the perfections

all comprehension. If the attributes are and more than

not identical with the Essence, there must be perfections which

also be a multiplicity of pre-existences, and

tions, and are worshippers of

thoughts and conjectures. They

aware of this; they consider

tions to be the Reality

from all comprehension, and

all descriptions. They regard

the people of Unity, and the

shippers of idols; but idols

mineral existence, while the

thoughts and the imaginations

but fancies; they have not

existence. "Talre warning, O

perception!"

Know that the attributes

the splendor of the divine

the lights of inspiration,

dent in all the Holy

the glorious Word of God,

Greatest Name, Bahá'u'lláh,

tions and evidences which are

agination; for they possess

of the former Manifestations,

that, they possess some

make the other

Manifestations dependent
 differences between the attributes and the upon them. So all the
 Prophets of Israel
 Essence must also exist: and as Pre-existence were centers of inspiration;
 Christ also was
 is necessary, therefore the sequence of pre- a receiver of inspiration;
 but what a dif-
 ferences would become infinite. This is ference between the
 inspiration of the Word
 an evident error. of God and the revelations of
 Isaiah, Jere-
 Accordingly all these attributes, names, miah, and Elijah!
 praises, and eulogies apply to the Places of Reflect that light is the
 expression of the
 Manifestation; and all that we imagine and
 suppose beside them is mere imagination,

- vibrations of the etheric matter: the nerves

From H a d i e .

a

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of the eye are affected by these vibrations, leaves, and is the place where
 the vegetable
 and sight is produced. The light of the spirit appears; in the
 condition of fruit it
 lamp exists through the vibration of the manifests the same spirit,
 that is to say, the
 etheric matter, so also does that of the sun; power of growth appears in the
 utmost
 but what a difference between the light perfection: but what a
 difference between
 of the sun and that of the stars or the the condition of the leaves
 and that of the
 lamp! fruit! For from the fruit a
 hundred thou-
 The spirit of man appears and is manifest and leaves appear, though they
 all grow
 in the embryonic condition, and also in and develop through the same
 vegetable
 that of childhood and of maturity, and it spirit. Notice the difference
 between the
 is resplendent and evident in the condition virtues and perfections of
 Christ, the
 of perfection. The spirit is one, but in the splendors and brilliance of
 Bahi'u'llah, and
 embryonic condition the power of sight the virtues of the Prophets of
 Israel, such as

and of hearing is lacking. In the state of the manifestation of maturity and perfection it appears in the utmost splendor and brilliance. In the same way the seed in the beginning becomes

Ezekiel or Samuel. All were tions of inspiration, but is an infinite difference. Sowre

Answered Questions.

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THE THREE STATIONS OF THE DIVINE MANIFESTATIONS

KNOW that the Holy Manifestations, souls are phenomenal, they are nevertheless though they have the degrees of endless immortal, everlasting, and perpetual; for perfections, yet, speaking generally, have the world of things is the world of imperfection in comparison with that of man, physical; the second station is the human, and the world of man is the world of perfection which is that of the rational soul; the third perfection in comparison with that of things. When imperfections reach the station of heavenly splendor. perfection, they become eternal.' This is an example of which you must comprehend the physical station is phenomenal; it is composed of elements, and necessarily the meaning. everything that is composed is subject to decomposition: it is not possible that a appearance and heavenly splendor: it is composition should not be disintegrated. the Word of God, the Eternal Bounty, the Holy Spirit. It has neither beginning nor end, for these things are related to the world of contingencies, and is phenomenal, and the Holy Manifestations not to the divine world. For God, the end share it with all mankind. is the same

Know that, although the human soul has reckoning existed on the earth for prolonged times of days, weeks, months, and years, of yes-

and ages, yet it is phenomenal. As it is a terday and today, is connected with the terrestrial globe; but in the divine sign, when once it has come into existence it is eternal. The spirit of man no such thing-there is neither yesterday, today, nor tomorrow, neither has a beginning, but it has no end; it continues eternally. In the same way the years all are equal. In the same way the Word of God is purified from all these conditions and is exempt from the phenomenal, for it is established that there was a time when these species did not exist on the surface of the earth. Moreover, the earth contingency. Therefore the reality of prophethood, which is the Word of God and the perfect state of existence has always been: for the universe manifestation, did not have any beginning. The "i.e." of man, where alone meaning of this is, that although human spirit manifests immortality,

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not have any beginning, and will not have Huly Reality, of which Christ says "The Father is in the Son," has any end; its rising is different from all others, and is like that of the sun. For example, its dawning in the sign of Christ signifies the state of manifesting; and symbolically, the condition of was with the utmost splendor and radiance, silence is compared to sleep. For and this is eternal and everlasting. See how ing-when he begins to speak example, a man is sleeping-but it is always the same many conquering kings there have been, he is awake but it is always the same how many statesmen and princes, powerful individual, whether he be asleep or awake; no organizers, all of whom have disappeared, difference has occurred in his station, his whereas the breezes of Christ are still blowing

elevation, his glory,
ing, his light, is still shining, his melody is his reality, or his nature.
The state of
still resounding, his standard is still waving, silence is compared to
sleep, and that of
his armies are still fighting, his heavenly manifestation to
walefulness. A man
voice is still sweetly melodious, his clouds sleeping or waking is the
same man; sleep
are still showering gems, his lightning is is one state, and
wakefulness is another.
still flashing, his reflection is still clear and The time of silence is
compared to sleep,
brilliant, his splendor is still radiating and and manifestation and
guidance are com-
luminous; and it is the same with those pared to wakefulness.
souls who are under his protection and are In the Gospel it is
said, "In the begin-
shining with his light. ning was the Word, and the
Word was
Then it is evident that the Manifestations with God." Then it is evident
and clear
possess three conditions: the physical con- that Christ did not reach
to the station of
dition, the condition of the rational soul, Messiahahip and its
perfections at the time
and the condition of the divine appearance of baptism, when the Holy
Spirit descended
and heavenly splendor. The physical condi- upon Him in the likeness of
a dove. Nay,
tion will certainly become decomposed, but the Word of God from all
eternity has al-
the condition of the rational soul, though ways been, and will be, in
the exaltation of
it has a beginning, has no end: nay, it is sanctification.
endowed with everlasting life. But the Some
Answered Questions.

THE HUMAN CONDITION AND THE SPIRITUAL CONDITION OF THE DIVINE MANIFESTATIONS

We said that the Manifestations have like the sun, which by its
essential nature
three planes. First, the physical reality, produces light, and cannot
be compared
which depends upon the body; secondly, to the moon, just as the
particles that com-
the individual reality, that is to say, the pose the globe of the sun

cannot be compared with those which
 rational soul; thirdly, the divine appearance, composed the moon.
 which is the divine perfections, the cause of The particles and
 organization of the former produce rays, but the
 the life of existence, of the education of particles of which
 souls, of the guidance of people, and of the the moon is composed do not
 produce rays,
 enlightenment of the contingent world. but need to borrow light.
 So other human
 The physical state is the human state realities are those souls who,
 like the moon,
 which perishes, because it is composed of take light from the sun;
 but that holy reality is luminous in
 elements, and all that is composed of himself.
 elements will necessarily be decomposed and The third plane of that
 Being¹ is the
 dispersed. Divine Bounty, the splendor
 of the Pre-
 But the individual reality of the Manifestation existent Beauty, and the
 radiance of the light of the Almighty. The
 manifestations of God is a holy reality, and for
 individual realities of the Divine
 that reason it is sanctified, and in that
 Manifestations have no
 which concerns its nature and quality, is separation from the Bounty
 of God and
 -
 distinguished from all other things. It is ' The Manifestation.
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 the Lordly Splendor. In the same way the plane of the rational soul-the
 spirit and
 orb of the sun has no separation from the mind. So the saying "I was
 asleep and the
 light. Therefore it may be said that the divine breezes passed over me
 and I awoke,"
 ascension of the Holy Manifestation is is like Christ's saying: "The
 body is sad
 simply the leaving of this elemental form. and the spirit is happy," or
 again: "I am
 For example, if a lamp illumines this niche, afflicted, or I am at ease, or
 I am troubled"
 and if its light ceases to illuminate it he- -these refer to the physical
 condition, and
 cause the niche is destroyed, the bounty of have no reference to the

individual reality
the lamp is not cut off. Briefly, in the nor to the manifestation of
the Divine Re-
Holy Manifestations the Pre-existent Bounty ality. Thus consider what
thousands of
is like the light, the individuality is repre- vicissitudes can happen to the
body of man,
sented by the glass globe, and the human but the spirit is not affected
by them; it
hody is like the niche: if the niche is de- may even be that some members
of the
stroyed, the lamp continues to burn. The body are entirely crippled,
but the essence
Divine Manifestations are so many different of the mind remains and is
everlasting. A
mirrors, because they have a special indi- thousand accidents may happen
to a gar-
viduality, but that which is reflected in the ment, bnt for the wearer of it
there is no
mirrors is one sun. I t is clear that the danger. These words which
Bah6'u'llih
reality of Christ is different from that of said: "I was asleep, and the
breeze passed
Moses. over me and awakened me,"
refer to the
Verily from the beginning that Holy hody.
Reality is conscious of the secret of ex- In the world of God there
is no past, no
istence, and from the age of childhood signs future, and no present; all
are one. So
of greatness appear and are visible in him. when Christ said: "In the
beginning was
Therefore how can it be that with all these the Word"--that means it was,
is, and shall
bounties and perfections he should have be; for in the world of God
there is no time.
no consciousness? Time has sway over creatures,
but not over
We have mentioned that the Holy Mani- God. For example, in the prayer
he says:
festations have three planes. The physical "Thy name is hallowed"; the
meaning is
condition, the individual reality, and the that Thy name was, is, and
shall be hal-
center of the appearance of perfection: it lowed. Morning, noon, and
evening are
is like the sun, its heat and its light. Other related to this earth, but in

the sun there

individuals have the physical plane, the is neither morning, noon, nor evening.

1 The Manifestation. Some Answered Questions.

THE KNOWLEDGE OF THE DIVINE MANIFESTATIONS

Question.--One of the powers possessed the heart. The circle of this knowledge is

by the Divine Manifestations is knowledge: very limited, because it depends upon effort

to what extent is it limited? and attainment.

Answer.-Knowledge is of two kinds: But the second sort of knowledge, which

one is subjective, and the other objective is the knowledge of being, is intuitive, it

knowledge; that is to say, an intuitive is like the cognizance and consciousness that

knowledge and a knowledge derived from man has of himself.

perception. For example, the mind and

the spirit of

man are cognizant of the conditions and

THE knowledge of things which men states of the members and component parts

universally have, is gained by reflection or of the body, and are aware of all the physi-

by evidence: that is to say, either by the cal sensations; in the same way they are

power of the mind the conception of an aware of their power, of their feelings, and

object is formed, or from beholding an oh- of their spiritual conditions.

This is the

ject the form is produced in the mirror of knowledge of being which man realizes and

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perceives; for the spirit surrounds the body, which proceed- from the realities of things,

and is aware of its sensations and powers. and he will certainly not be able to establish

This knowledge is not the outcome of effort a religion conformable to the facts and

and study; it is an existing thing, it is an suited to the conditions. The

Prophets of

absolute gift. God, the universal

Manifestations, are like

Since the Sanctified Realities, the universal Manifestations of God, surround the divine laws essence and qualities of the creatures, transcend and contain existing realities and are aware of, and understand all things, therefore their knowledge is divine knowledge, and not acquired: that is to say, it is a holy bounty, it is a divine revelation.

skilled physicians, and the is like the body of man: the are the remedy and treatment. quently the doctor must be know, all the members and as the constitution and state of the patient, so that he can prescribe a medicine which will be beneficial against the violent

We will mention an example, expressly the doctor deduces from the disease itself the treatment which is suited to the patient, for he is man. He embraces the animal, vegetable, afterwards pre-diagnoses the malady, and and mineral kingdoms: that is to say, these scribes the remedy for the illness. Until the malady be discovered, how conditions are contained in him to such an extent that he is the possessor of these can the remedy and treatment be prescribed? The doctor then must have a thorough knowledge of the constitution, members, organs, and state of the patient, and This is simply an example, and not an analogy. Briefly, the universal Manifestations of God are aware of the reality of the medicine. with all diseases and all to prescribe a fitting Religion, then, is the necessary connection which emanates from the laws which are suitable and adapted to the state of the world of man; for religion is things; and as the universal Manifestations of God are aware of the the essential connection which proceeds

mysteries of be-
 from the realities of things. The Mani- ings, therefore they
 understand this essen-
 festation, that is, the Holy Lawgiver, unless tial connection, and by this
 knowledge
 he is aware of the realities of beings, will estabish the Law of God.
 not comprehend the essential connection Some Answered
 Questions.

THE UNIVERSAL CYCLES

Question.-What is the real explanation rences. When a cycle is ended, a new
 cycle
 of the cycles which occur in the world of begins, and the old one, on
 account of the
 existence? great events which take place, is
 completely

Answer.-Each one of the lun~inous forgotten, and not a trace or record of
 it
 bodies in this limitless firmament has a will remain. As you see, we have no
 records
 cycle of revolution which is of a different of twenty thousand years ago,
 although we
 duration, and every one revolves in its own have before proved by argument that
 life
 orbit, and again begins a new cycle. So the on this earth is very ancient. I t
 is not one
 earth, every three hundred and sixty-five hundred thousand, or two hundred
 thou-
 days, five hours, forty-eight minutes and a sand, or one million or two million
 years
 fraction, completes a revolution; and then old; it is very ancient, and the
 ancient rec-
 it begins a new cycle, that is to say, the ords and traces are entirely
 obliterated.

first cycle is again renewed. In the same
 way, for the whole universe, whether for E A C H of the Divine Manifestations
 has
 the heavens or for men, there are cycles of likewise a cycle, and during the
 cycle his
 great events, of important facts and occur- laws and commandments prevail and
 are

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performed. When his cycle is complctcd Manifestations appear with
 splendor in the
 by the appearance of a new Manifestation, realm of the visible, until a

great and uni-
a new cycle begins. In this way cycles versal Manifestation makes the
world the
begin, end, and are renewed, until a uni- center of his radiance. His
appearance
versal cycle is completed in the world, when causes the world to attain to
maturity, and
important events and great occurrences will the extension of his cycle is
very great.
take place which entirely efface every trace Afterwards other Manifestations
will arise
and every record of the past; then a new under his shadow, who according
to the
universal cycle begins in the world, for this needs of the time will renew
certain com-
universe has no beginning. We have be- mandments relating to material
questions
fore stated proofs and evidences concerning and affairs, while remaining
under his
this subject; there is no need of repetition. shadow.
Briefly, we say a universal cycle in the We are in the cycle which began
with
world of existence signifies a long duration Adam, and its universal
Manifestation is
of time, and innumerable and incalculable BahA'u'llih.
periods and epochs. In such a cycle the Sonre Answered
Questions.

PART TWO

THE WORLD ORDER OF

BAHA'U'LLAH

PRESENT-DAY ADMINISTRATION OF THE

BAHA'I FAITH

INTRODUCTORY STATEMENT

By Horace Holley

IT HAS been the general characteristic of and sympathetic, offering a
foundation upon
religion that organization marks the inter- which reconciliation can be
firmly based.
ruption of the true spiritual influence and Amid the complex
interrelations of govern-
serves to prevent the original impulse from ments, the religion stands
absolutely neu-
being carried into the world. The organi- tral as to political purposes
and entirely
zation has invariably become a substitute for obedient to all recognized
authority. It

religion rather than a method or an instrument used to give the religion effect. The religious teacher separation of peoples into different traditions governments and unbridged by any peaceful or constructive command. intercourse has made this inevitable. Up to the several features of the present time, in fact, no Founder of a revealed religion has explicitly laid down the place in the hands principles that should guide the administrative machinery of the Faith He has established instructions than to clarify this aspect of the teachings to the non-Bahá'í. Until one has made contact with the spirit of the world administration were expressed by Bahá'í teachings and desires to cooperate wholeheartedly with their purpose, the in the writings of 'Abdu'l-Bahí, more especially in His Will and Testament. the Faith can have little real meaning or appeal. The purpose of this organization is to make possible a true and lasting unity among At the time of the passing of 'Abdu'l-Bahá, the organization was peoples of different races, classes, interests, but not yet established among fully defined characters, and inherited creeds. A close ers. The responsibility for His follow- and sympathetic study of this aspect of the carrying out the instructions was placed Bahí'í Cause will show that the purpose by 'Abdu'l-Bahá upon His grandson, and method of Bahá'í administration is so Shoghi Effendi, to whom was assigned the perfectly adapted to the fundamental spirit function of "Guardian of the Cause." Obedience of the Revelation that it bears to it the to the au-

same relationship as body to soul. In character, the principles of Bahá'í administration represent the science of cooperation; with it nothing of in application, they provide for a new and character, being higher type of morality worldwide in scope. method by the In the clash and confusion of sectarian prejudice, the Bahá'í religion is impartial efforts to bring

thority of the Guardian was joined upon all Bahá'ís by but this authority carries an arbitrary or personal limited as to purpose and writings of Bahá'u'lláh and 'The Guardian unifies the

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into complete application those principles and agreement as to the methods by which of world administration already clearly defined. A Bahá'í community differs from other To assist the Guardian in his manifold responsibilities and duties and particularly in the promotion of the teaching work, 'Abdu'l-Bahá provided for the appointment of exclusive, in effect if a group of co-workers to be known as "The Hands of the Cause of God." The appointment of this body is a function of the fellowship to no sin-Guardian, and these from their own number there is latent ber are to elect nine persons who will be selection. In closely associated with the Guardian in the limited by the discharge of his duties. It is the function of the Guardian also to appoint his own economics this successor, this appointment to be ratified mutual power;

and agreement as to the methods these aims can be advanced. A Bahá'í community differs voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere other associations are not in intention, and from from ideal, Bahá'í association shutting the gates of cere soul. In every gathering or developed some basis of religion this basis is a creed historical nature of its this is party or platform; in is a mutual misfortune or

by the nine Hands of the Cause. in the arts and sciences this basis consists of

It is the genius of the Bahá'í Faith that special training or activity or interest. In

the principle underlying the administration all these matters, the more exclusive the

of its affairs aims to improve the life and basis of selection, the stronger the move-

upbuild the character of the individual be- ment-a condition diametrically opposed to

liever in his own local community, where- that existing in the Bahá'í Cause. Hence

ever it may be, and not to enhance the the Cause, for all its spirit of growth and

prestige of those relatively few who, by progress, develops slowly as regards the num-

election or appointment, hold positions of bers of its active adherents. For people

higher authority. Bahá'í authority is meas- are accustomed to exclusiveness and divi-

ured by self-sacrifice and not by arbitrary sion in all affairs. The important sanctions

power. This fundamental aim can be seen have ever been warrants and justifications

clearly on studying the significant emphasis of division. To enter the Bahá'í religion

which 'Abdu'l-Bahá placed upon the local is to leave these sanctions behind-an ex-

Bahá'í community. The local group, in- perience which at first invariably exposes

volving as it does men and women in all one to new trials and sufferings, as the hu-

the normal activities and relations of life, man ego revolts against the supreme sanc-

is the foundation upon which rests the en- tion of universal love. The scientific must

tire evolution of the Cause. The local Ba- associate with the simple and unlearned,

h9'í community is given official recognition the rich with the poor, the white with the

only after its number of adult declared be- colored, the mystic with the literalist, the

lievers has become nine or more. Up t o Christian with the Jew, the Muslim with

this point, the community exists as a vol- the Parsee: and on terms removing the ad-

untary group of worlrrers and students of vantage of long established

presumptions

the Cause. and privileges.

In this connection, the word "commu- But for this difficult

experience there are

nity" is not used in the sense of any local- glorious compensations. Let us

remember

ity, exclusively Bahi'i in membership, nor that art grows sterile as it

turns away from

of any manner of living differing outwardly the common humanity, that

philosophy like-

from the general environment, such as has wise loses its vision when

developed in soli-

been attempted by religionists and also tude, and that politics and

religion never

members of philosophic and economic move- succeed apart from the general

needs of

ments in the past. A BahCi community is mankind. Human nature is not

yet known,

a unity of minds and hearts, an association for we have all lived in a

state of mental,

of people entirely voluntary in character, moral, emotional or social

defense, and the

established upon a common experience of psychology of defense is the

psychology of

devotion to the universal aims of BahPu'llih inhibition. But the love of God

removes

THE WORLD ORDE

fear; the removal of fear establishes the safed to them. In this day,

Assemblies of

latent powers, and association with others consultation are of the

greatest importance

in spiritual love brings these powers into and a vital necessity.

Obedience unto them

vital, positive expression. A Bah6'i com- is essential and obligatory.

The members

munity is a gathering where this process thereof must take counsel

together in such

can take place in this age, slowly at first, wise that no occasion for

ill-feeling or dis-

as the new impetus gathers force, more cord may arise. This can be

attained when

rapidly as the members become conscious every member expresses with

absolute free-

of the powers unfolding the flower of unity dom his own opinion and

setteth forth his

among men. argument. Should anyone

oppose, he must

Where the community is small and insignificant, in comparison with the population of the city or town, the first condition of growth is understanding of the Manifestation of Bahh'u'llih, and the next condition is that of true humility. If these two conditions exist, the weakest soul becomes endowed with effective power in service to the Cause. The result of unity, in fact, is to share the powers and faculties of all with absolute love and

on no account feel hurt, for not until matters are fully discussed can the right way

be revealed. The shining spark of truth

cometh forth only after the clash of different

ing opinions. If after discussion a decision

be carried unanimously, well and good; but

if, the Lord forbid, differences of opinion

should arise, a majority of voices must pre-

vail.

"The first condition is absolute love and

each. harmony amongst the members of

the As-

The responsibility for and supervision of assembly. They must be wholly free from

estrangement and must manifest in them-

selves the Unity of God, for they are the

waves of one sea, the drops of one river, the

stars of one heaven, the rays annually on April 21st, the first day of one sun, the

trees of one orchard, the flowers of one gar-

den. Should harmony of thought and abso-

lute unity be non-existent, declared believers of the community, the

that gathering shall be dispersed and that voting list being drawn up by the outgoing

Assembly be brought to naught.

"The second condition: They Spiritual Assembly. Concerning the character and functions of this body, 'Abdu'l-

must when coming together turn their

Bahá has written as follows:

faces to the Kingdom on high and ask aid from "It is incumbent upon everyone (every the

believer) not to take any step (of Bahh'i realm of Glory. . . .
Discussions must all be
activity) without consulting the Spiritual c o n h e d to spiritual
matters that pertain to
Assembly, and they must assuredly obey the training of souls, the
instruction of
with heart and soul its bidding and be sub- children, the relief of the
poor, the help
missive unto it, that things may be properly of the feeble throughout all
classes in the
ordered and well arranged. Otherwise every world, kindness to all
peoples, the diffusion
person will act independently and, after his of the fragrances of God and
the exaltation
own judgment, will follow his own desire, of His Holy Word. Should they
endeavor
and do harm to the Cause. to fulfil these conditions the
grace of the
"The prime requisites for them that take Holy Spirit shall be vouchsafed
unto them
counsel together are purity of motive, radi- and that Assembly shall become
the center
ance of spirit, detachment from all else of the divine blessings, and
hosts of divine
save God, attraction to His divine fra- confirmation shall come to
their aid, and
grance, humility and lowliness amongst His they shall day by day receive
a new effu-
loved ones, patience and long-suffering in sion of spirit."
difficulties and servitude to His exalted The letters of Shoghi
Effendi quote the
Threshold. Should they be graciously aided fundamental instructions
contained in the
to acquire these attributes, victory from the writings of Bah6'u'llhh and
'Abdu'l-Bah6 on
unseen Kingdom of Bah6 shall be vouch- the character of Bahi'i
administration, and

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give then1 definite application: "A careful will have to be referred
to a special Corn-
study of Bahh'u'llih's and 'Abdu'l-Bahi's mittee, responsible to
that Assembly, elected
Tablets will reveal that other duties (besides by it from among the
friends in that local-
teaching the Cause), no less vital to the in- ity, and upon whose work
the Assembly
terests of the Cause, devolve upon the will have to exercise

constant and general
elected representatives of the friends in every supervision.
locality. "In every locality, be
it city or hamlet,
"They must endeavor to promote amity where the number of adult
declared be-
and concord amongst the friends and secure lievers exceed nine, a
local Spiritual Assem-
an active and wholehearted cooperation for bly nlust be forthwith
established.
the service of the Cause. "As the progress and
extension of spirit-
"They must do their utmost to extend at ual activities is dependent
and conditioned
all times the helping hand t o the poor, the upon material means, it is
of absolute neces-
sick, the disabled, the orphan, the widow, sity that immediately
after the establish-
irrespective of color, caste and creed. ment of local as well as
national Spiritual
"They must promote by every means in Assemblies, a Bahi'i Fund be
established, to
their power the material as well as spiritual be placed under the
exclusive control of
enlightenment of youth, the means for the the Spiritual Assembly.
All donations and
education of children; institute, whenever contributions should be
offered to the
possible, Bahi'i educational institutions; or- Treasurer of the Assembly,
for the express
ganize and supervise their work, and pro- purpose of promoting the
interests of the
vide the best means for their progress and Cause throughout that
locality or country.
development. . . . I t is the sacred
obligation of every con-
"They must bend every effort to promote scientious and faithful
servant of Bahi'u-
the interests of the Ma&riqu'l-A&k&r (that 'Ilih, who desires to see
His Cause advance,
is, House of Worsbip)l and hasten the day t o contribute freely and
generously for the
when the work of this glorious Edifice"il1 increase of that Fund. The
members of
have been consummated. the Spiritual Assembly
will at their own
"They must encourage and stimulate by discretion expand it to

promote the teaching campaign, to help the
 every meals at their command, through
 needy, to establish educational Bahi'i
 subscriptions, reports and articles, the de-
 institutions, to ex-lish educational Bahi'i
 velopment of the various Bahh'i magazines. tend in every way their
 sphere of service. "Nothing whatever should
 "They must undertake the arrangement be given to
 of the regular meetings of the friends, the the public by any
 individual among the friends, unless fully
 feasts and anniversaries, as well as the spe-
 considered and ap-proved by the Spiritual
 cial gatherings designed to serve and pro-
 Assembly in his locality; and, if this (as
 mote the social, intellectual and spiritual case) is a matter that
 is undoubtedly the interests of the Cause in
 interests of their fellowmen. that land, then it
 pertains to the general is incumbent upon the
 "They must supervise in these days when the cause is still in its infancy all Bahi'i
 Spiritual Assembly
 publications and translations, and provide in to submit it to the
 consideration and ap-proval of the National
 general for a dignified and accurate presen-
 Body representing all the various local
 tation of all Bah6'i literature and its distri-
 Assemblies. Not only with regard to
 bution to the general public. publication, but all matters
 "These rank among the most outstanding without any exception
 whatsoever, regard- ing the interests of the
 obligations of the members of every Spirit-
 Cause in that lo-cality, individually or
 ual Assembly. I n whatever locality the
 collectively, should be referred exclusively to
 Cause has sufficiently expanded, and in
 the Spiritual As-sembly in that locality,
 order to insure efficiency and avoid con-
 ssembly in that locality,
 fusion, each of these manifold functions upon it, unless it be a
 matter of national
 - interest, in which case
 it shall be referred
 1 Referring to the National (Bah6'i)
 Body. With this

America.

2 On the shore of Lake Michigan.

National Body also will rest the decision

whether a given question is of local or that the nine elected members shall exem-

national interest. (By national affairs is plify diverse interests and types of charac-

not meant matters that are political in ter, with the result that unity of heart

their character, for the friends of God the and conscience with the other eight mem-

world over are strictly forbidden to meddle bers is a direct training to enter into spirit-

with political affairs in any way whatever, ual unity with the larger body of mankind.

but rather things that affect the spiritual No such schools of discipline and inspira-

activities of the body of the friends in that tion exist on earth today, for one must

land.) bear in mind that a Bahh'i

community can

"Full harmony, however, as well as co- never be an exclusive group nor a cloard

operation among the various local Assem- circle of interests but, on the contrary, its

blies and the members themselves, and par- fundamental purpose is to unify and co-

ticularly between each Assembly and the operate with every possible element in the

National Body is of the utmost importance, surrounding population.

for upon it depends the unity of the Cause The local Spiritual

Assembly after elec-

of God, the solidarity of the friends, the tion organizes by electing from its own

full, speedy and efficient working of the number a chairman,

corresponding secre-

spiritual activities of His loved ones. tary, recording secretary and treasurer. I t

"The various Assemblies, local and na- should appoint from its own members or

tional, constitute today the bedrock upon from the local Bahh'i community working

the strength of which the Universal House committees responsible for the various per-

(of Justice) is in future to be firmly estab- manent activities of the Cause.

lished and raised. Not until these function Since a Spiritual Assembly

is established

vigorously and harmoniously can the hope upon a new and higher ideal,
the character,
for the thrmination of this period of tran- knowledge and purity of its
members is es-

.

sition he realized. . . Bear in mind that the sential to success. Wherever
personal ambi-
keynote of the Cause of God is not dic- tion, narrowness or impurity
enters a Spir-
tatorial authority, but humble fellowship; itual Assembly, the results
are invariably to
not arbitrary power, but the spirit of frank check the growth of the Cause
and, if these
and loving consultation. Nothing short of conditions are prolonged, to
destroy the
the spirit of a true Bahh'i can hope to foundation already laid. The
careful stu-
reconcile the principles of mercy and jus- dent of the teachings will
accept this result
tice, of freedom and submission, of the as one more vindication of
the all-surround-
sanctity of the right of the individual and ing spirit protecting this
Faith. The
of self -surrender, of vigilance, discretion elimination of an unworthy
group from the
and prudence on the one hand, and fellow- Bahh'i Cause would be a
hitter disappoint-
ship, candor, and courage on the other." ment but not an evidence that
the Cause
Experience in the life of a Bahh'i com- had failed. On the contrary, the
Cause
munity and participation in the details of could only be declared a
failure if personal
its several activities impresses one with the ambition, pride, narrowness
and impurity
fact that Bahh'i unity has in it new ele- should so prevail as to build
a world-wide
ments which work powerfully to expand organization able to pervert
the original
one's area of sympathy, deepen one's insight, purpose.
develop one's character and bring order and The local Spiritual
Assemblies of a coun-
stability into all of one's affairs. There try are linked together and
co-ordinated
can be no higher privilege than the experi- through another elected body
of nine mem-
ence of attempting t o serve faithfully upon bers, the National Spiritual

Assembly. This

a Spiritual Assembly, conscious as its mem-
bers are of the unique standard upheld by

means of an an-
delegates

'Abdu'l-Bah⁶ and bringing as it does the
communities.

opportunity of dealing with ;, large range
all the adult

and diversity of human problems from an
community in which

impersonal point of view. I t is inevitable
The National

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Convention in which the delegates are
Cause i n that

gathered together is composed of an elec-
tive body based upon the principle of pro-

purpose, no less

portional representation. The total num-
in the course of

ber of delegates is fixed by Shoghi Effendi
National House

for each country, and this number is ful-
'Abdu'l-Bahi's

filled by assigning to each local community
of Justice')

the number of delegates called for by its
explicit text of the

relative numerical strength. These National
conjunction with

Coll~entions are preferably held during
throughout

the period of Ridvln, the twelve days be-
directly the mem-

ginning April 21, which commemorate the
Universal House

Declaration made by Bahb'u'lllh in the
Council that will

Garden of RidvIn near Baddid. The
affairs of the

recognition of delegates is vested in the
outgoing National Spiritual Assembly.

Assembly which,

A National Convention is an occasion for
Universal

deepening one's understanding of Bah⁶'i ac-

body comes into being by

nual election held by elected

representing the local Bahh'i

The delegates are elected by

declared believers of a

a Spiritual Assembly exists.

in general the affairs of the

country.

"It serves also another

essential than the first, as

time it shall evolve into the

of Justice (referred to in

Will as the 'Secondary House

which according to the

Testonzent will have, in

the other National Assemblies

the Bahh'i world, to elect

bers of the International or

of Justice, that Supreme

guide, organize and unify the

Movement throughout the world.

"This National Spiritual

pending the establishment of the

House of Justice, will have to

be re-elected
 tivities and of sharing reports of national once a year, obviously assumes
 grave re-
 and local activities for the period of the sponsibilities for it has to
 exercise full au-
 elapsed year. I t has been the custom to thority over all the local
 Assemblies in its
 hold a public Bah6'i Congress in connection province, and will have to
 direct the ac-
 with the Convention. The function of a tivities of the friends, guard
 vigilantly the
 Bahl'i delegate is limited to the duration of Cause of God, and control and
 supervise
 the National Convention and participation the affairs of the Movement in
 general.
 in the election of the new National Spirit- "Vital issues, affecting
 the interests of
 ual Assembly. While gathered together, the the Cause in that country,
 such as the mat-
 delegates are a consultative and advisory ter of translation and
 publication, the
 body whose recommendations are to be Mahriqu'l-AdJkir, the teaching
 work, and
 carefully considered by the members of the other similar matters that
 stand distinct
 elected National Spiritual Assembly. from strictly local affairs,
 must be under
 Delegates unable to attend the Conven- the full jurisdiction of the
 National As-
 tion in person are permitted to vote for the sembly.
 new National Spiritual Assembly by mail. "It will have to refer
 each of these ques-
 The relation of the National Spiritual As- tions, even as the local
 Assemblies, to a
 sembly to the local Spiritual Assemblies and special committee, to be
 elected by the
 to the body of the believers in the country members of the National
 Spiritual Assembly
 is thus defined in the letters of the Guard- from among all the friends in
 that country,
 ian of the Cause: which will bear to it the
 same relations as
 "Regarding the establishment of National the local committees bear to
 their respective
 Assemblies, it is of vital importance that in local Assemblies.
 every country, where the conditions are fa- "With it, too, rests the
 decision whether

vorable and the number of the friends has a certain point at issue is
 strictly local in
 grown and reached a considerable size-- its nature, and should be
 reserved for the
 that a National Spiritual Assembly be im- consideration and decision of
 the local As-
 mediately established, representative of the sembly, or whether it should
 fall under its
 friends throughout that country. own province and be a matter
 which ought
 "Its immediate purpose is to stimulate, to receive its special attention.
 unify and co-ordinate, by frequent personal "It is the bounden duty,
 in the interest of
 consultations, the manifold activities of the the Cause we all love and
 serve, of the mem- bers of the incoming National
 friends as well as the local Assemblies; and
 Assembly,
 by keeping in close and constant touch with once elected by the delegates
 at Convention
 the Holy Land, initiate measures, and direct time, to seek and have the
 utmost regard,
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individually as well as collectively, for the sufficient thoroughness,
 efficiency and dis-
 advice, the considered opinion and the true patch. It would also appear
 to me unob-
 sentiments of the assembled delegates. Ban- jectionable to enable and
 even to require
 ishing every vestige of secrecy, of undue in the last resort such
 delegates as cannot
 reticence, of dictatorial aloofness from their possibly undertake the
 journey to the seat
 midst, they should radiantly and abundantly of the Bahá'í Convention to
 send their
 unfold to the eyes of the delegates by whom votes, for the election of
 the National Spir-
 they were elected, their plans, their hopes itual Assembly only, by mail
 to the Na-
 and their cares. They should familiarize the tional Secretary."
 delegates with the various matters that will Concerning the matter of
 drawing up the
 have to be considered in the current year, voting list to be used at the
 annual local
 and calmly and conscientiously study and Bahá'í elections, the
 responsibility for this

weigh the opinions and judgments of the Spiritual Assembly,	is placed upon each local
delegates. The newly elected National As-	and as a guidance in the
matter the Guard-	
sembly, during the few days when the Con-	ian has written the
following:	
vention is in session, and after the dispersion	"To state very briefly
and as adequately	
of the delegates, should seek ways and means	as present circumstances
permit, the prin-	
to cultivate understanding, facilitate and	cial factors that must be
taken into con-	
maintain the exchange of views, deepen	sideration before deciding
whether a person	
confidence, and vindicate by every tangible	may be regarded a true
believer or not: Full	
evidence their one desire to serve and ad-	recognition of the station of
the Forerunner,	
vance the common weal.	the Author and the True
Exemplar of the	
"The National Spiritual Assembly, how-	Bahh'i Cause, as set forth in
'Abdu'l-Bahd's	
ever, in view of the unavoidable limitations	Will and Testament;
unreserved acceptance	
imposed upon the convening of frequent	of and submission to
whatsoever has been	
and long-standing sessions of the Conven-	revealed by their Pen; loyal
and steadfast	
tion, will have to retain in its hands the	adherence to every clause of
our Beloved's	
final decision on all matters that affect the	sacred Will; and close
association with the	
interests of the Cause-such as the right	spirit as well as the form of
the present-day	
to decide whether any local Assembly is	Bahb'i administration-these I
conceive to	
functioning in accordance with the prin-	be the fundamental and
primary considera-	
ciples laid down for the conduct and the	tions that must be fairly,
discreetly and	
advancement of the Cause.	thoughtfully ascertained
before reaching	
"The seating of delegates to the Conven-	such a vital decision."
tion (that is, the right to decide upon the	'Abdu'l-Bah'i's
instructions provide for	
validity of the credentials of the delegates	the further development of
Bah'i organi-	

at a given Convention), is vested in the International Spiritual
 outgoing National Assembly, and the right the members of
 to decide who has the voting privilege is the National Spiritual
 Assemblies. This international body has not
 also ultimately placed in the hands of the yet come into
 National Spiritual Assembly, either when a existence, but its special
 character has been clearly defined:
 local Spiritual Assembly is for the first time "And now, concerning the
 being formed in a given locality, or when Assembly
 differences arise between a new applicant (Baytu'l-'Ad'l: that is,
 House of Justice) which God hath ordained as
 and an already established local Assembly. the source of
 "Were the National Spiritual Assembly all good and freed from all
 error, it must be elected by universal
 to decide, after mature deliberation, to omit suffrage, that is, by
 the holding of the Bahh'i Convention and the believers. Its members
 ,must be mani- festations of the fear of
 Congress in a given year, then they could, God, and day-
 only in such a case, devise ways and means springs of knowledge and
 understanding, must be steadfast in God's
 to insure that the annual election of the Faith, and the
 National Spiritual Assembly should be held well-wishers of all mankind.
 By this As- sembly is meant the
 by mail, provided it can be conducted with
 Universal Assembly:

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that is, in each country a secondary Assem- ception of religion i,s one
 which combines
 bly must be instituted, and these secondary mysticism, which is a sacred
 personal experi-
 Assemblies must elect the members of the ence, with practical morality,
 which is a
 Universal one. useful contact between the
 individual and
 "Unto this body all things must be re- his fellow man. In the nature of
 things,
 ferred. I t enacteth all ordinances and regu- some souls are more advanced
 than others,

lations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved, and The Bahl'i the Guardian of the Cause is its sacred head authority over the and the distinguished member, for life, of individual con- that body. Should he not attend in person to the deci- its deliberations, he must appoint one to Spiritual Assembly, represent him. ... This assembly enacteth entirely different in the laws and the executive enforceth them. relationship The legislative body must reinforce the ex- or priest. ecutive, the executive must aid and assist the absence of the legislative body, so that, through the bane of all or- close union and harmony of these two sign of the forces, the foundation of fairness and jus- The pre- tice may become firm and strong, that all distinguishes the regions of the world may become even relation to the world, as Paradise itself. making its followers strive for reconcilia- "Unto the Most Holy Book everyone victory, creates must turn, and all that is not expressly re- that which ex- corded therein must be referred to the Uni- partisan versal Assembly. That which this body, form, as their either unanimously or by a majority, doth movements carry, that is verily the truth and the within; the purpose of God Himself. Whoso doth

and the function of spiritual given special importance in Bahl'u'llih and 'Abdu'l-Bahb. teacher, however, has no individual conscience. The science must be subordinated sions of a duly elected but this relationship is character and results from the of an individual with minister The third characteristic is internal factionalism, that ganized effort, and the sure presence of spiritual disease. dominant spirit of unity which the Bahi'i Cause in its

tion rather than partisan an internal condition, unlike ists in movements which accept victory, in one or another very reason for being. Such can but disintegrate from Bahl'i Order can but grow.

deviate therefrom is verily of them that
fourth characteris-
love discord, hath shown forth malice and
Cause has
turned away from the Lord of the Cove-
necessity operating
nant."
administra-
Even at the present time, the Bahi'i's in
truly fitted for
all parts of the world maintain an intimate
lesser vision
and cordial association by means of regular
larger vision,
correspondence and individual visits. This
larger vision in
contact of members of different races, na-
inevitable im-
tionalities and religious traditions is con-
placed at the
crete proof that the burden of prejudice
the highest at-
and the historical factors of division can be
enrolled. In
entirely overcome through the spirit of one-
actually witness-
ness established by Bahá'u'lláh.
strange and, cyp-
The general student of religion will not
inherit the
fail to note four essential characteristics of
Bahí'í administration. The first is its com-
machinery is not
pletely successful reconciliation of the usu-
the means to
ally opposed claims of democratic freedom
faith and
and unanswerable authority. The second is
expressed by the
the entire absence from the Bahí'í Cause of
letters, and this
anything approaching the institution of a
with one of
salaried professional clergy. The Bahí'í con-
THE WORLD ORDER OF BAHÁ'U'LLÁH

Significant also is the
tic, namely, that the Bahí'í
within it an inherent
slowly but surely to bring its
tidn into the hands of those
the nature of the work. The
gives way invariably for the
itself replaced by the still
due time. The result is an
provement in the qualities
service of the Cause, until
tributes of humanity will be
the Bahí'í Cause we are
ing the fulfilment of that
tic saying, "The meek shall
earth."
That the administrative
an end in itself but merely
spread everywhere the light of
brotherhood, is frequently
Guardian in his general
brief survey may well close
those passages:

"Not by the force of numbers, not by	of the Abhi Revelation. One thing
and	
the mere exposition of a set of new and	only one thing will
unfailingly and alone	
noble principles, not by an organized com-	secure the undoubted triumph
of this sacred	
paign of teaching-no matter how world-	Cause, namely the extent to
which our own	
wide and elaborate in its character-not	inner life and private
character mirror forth	
even by the staunchness of our faith or the	in their manifold aspects the
splendor of	
exaltation of our enthusiasm, can we ulti-	those eternal principles
proclaimed by	
mately hope to vindicate in the eyes of a	Bahá's'llih."
critical and skeptical age the supreme claim	

A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Bahi'is of the
United States and Canada

wise every person will act independently
and after his own judgment, will follow his
"A perusal of some of the words of own desire, and do harm to the
Cause.
Bah6'u'llAh and 'Abdu'l-Bahi on the duties "The prime requisites for
them that take
and functions of the Spiritual Assemblies counsel together are purity of
motive, radi-
in every land (later to be designated as ance of spirit, detachment from all
else save
the local Houses of Justice), emphatically God, attraction to His Divine
Fragrance,
reveals the sacredness of their nature, the humility and lowliness amongst His
loved
wide scope of their activity, and the grave ones, patience and long-suffering
in difficul-
responsibility which rests upon them."- ties and servitude to His
exalted Threshold.
SHOGHIEFFENDI, March 7, 1922. Should they be graciously aided
to acquire
these attributes, victory from the unseen
"The Lord hath ordained that in every Kingdom of Bah6 shall be vouchsafed to
city a House of Justice be established them. In this day, Assemblies of
consulta-
wherein shall gather counsellors to the num- tion are of the greatest

importance and a

.

ber of Bahl. . . I t bebooveth them to be vital necessity. Obedience unto them

is es-

the trusted ones of the Merciful among men sential and obligatory. The members

there-

and to regard themselves as the guardians of must take counsel together in such

wise

appointed of God for all that dwell on that no occasio~~ for

ill-feeling or discord

earth. I t is iucumbmt upon them to take may arise. This can be attained when

every

counsel together and to have regard for member expresseth with absolute freedom

the interests of the servants of God, for his own opinion and setteth forth his

argu-

His sake, even as they regard their own ment. Should any one oppose, he must on

interests, and to choose that which is meet no account feel hurt for not until

matters

and seemly. Thus hath the Lord your God are fully discussed can the right way

be

commanded you. Beware lest ye put away revealed. The shining spark of truth

cometh

that which is clearly revealed in His Tablet. forth only after the clash of

differing opin-

Fear God, O ye that perceive."- BAHX- ions. If, after discussion, a

decision be car-

U'LL~H.

ried unanimously, well and

good; but if, the

"It is incumbent upon every one not to Lord forbid, differences of opinion

should

take any step without consulting the Spir- arise a majority of voices must

prevail. . .

.

itual Assembly, and they must assuredly "The first condition is

absolute love and

obey with heart and soul its bidding and be harmony amongst the members of the

As-

submissive unto it, that things may be sembly. They must be wholly free from

properly ordered and well arranged. Other- estrangement and must manifest in

them-

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T H E B A H A ' f W O R L D

selves the Unity of God, for they are the rhey shall day by day receive a new

effusion

waves of one sea, the drops of one river, the of S P ~ ~ ~ . " - ' A B D ~ '

L - B A H ~ .

stars of one heaven, the rays of one sun,

"The importance, nay the

absolute neces-
the trees of one orchard, the flowers of one sity of these local Assemblies is
manifest
garden. Should harmony of thought and when we realize that in the days to come
absolute unity be non-existent, that gather- they will evolve into the local
House of
ing shall be dispersed and that Assembly be Justice, and at present provide the
firm
brought to naught. The second condition:- foundation on which the
structure of the
They must when coming together turn their Master's Will is to be reared in
future.
faces to the Kingdom on High and ash aid "In order to avoid
division and disrupt-
from the Realm of Glory. They must then tion, that the Cause may not fall a
prey to
proceed with the utmost devotion, courtesy, conflicting interpretations, and
lose thereby
dignity, care and moderation to express its purity and pristine vigor, that its
affairs
their views. They must in every matter may be conducted with efficiency and
search out the truth and not insist upon promptness, it is necessary that every
one
their own opinion, for stubbornness and per- (that is, every member of
the Bahi'i com-
sistence in one's views will lead ultimately munity) should
conscientiously take an
to discord and wrangling and the t n ~ t h will active part in the election of
these Assem-
remain hidden. The honored members must blies, abide by their decision, enforce
their
with all freedom express their own thoughts, decree, and cooperate with them
whole-
and it is in no wise permissible for one to heartedly in their task of
stimulating the
belittle the thought of another, nay, he growth of the Movement throughout all
must with moderation set forth the truth, regions. The members of these
Assemblies.
and should differences of opinion arise a on their part, must disregard utterly
their
majority of voices must prevail, and all own likes and dislikes, their personal
inter-
must obey and submit to the majority. I t ests and inclinations, and
concentrate their
is again not permitted that any one of the minds upon those measures that will
con-
honored members object to or censure, duce to the welfare and happiness of the

whether in or out of the meeting, any Bahi'i community and promote the com-
decision arrived at previously, though that mon weal."-SHOGHI EFFENDI, March 12,
decision be not right, for such criticism 1923.

would prevent any decision from being en- "Let us recall His
explicit and often-

forced. In short, whatsoever thing is ar- repeated assurance that every
Assembly

ranged in harmony and with love and ~ u r i t y elected in that rarified
atmosphere of self-

of motive, its result is light, and should the lessness and detachment is, in
truth, ap-

least trace of estrangement prevail the re- pointed of God, that its verdict is
truly

sult shall be darkness upon darkness. . . . inspired, that one and all
should submit t o

If this be so regarded, that Assembly shall its decision unreservedly and with
cheerful-

be of God, but otherwise it shall lead to ness."-SHo~~I EFFENDI, February 23,
coolness and alienation that proceed from 1924.

the Evil One. Discussions must all be con- -
fined to spiritual matters that ~ e r t a i n t o the

training of souls, the instruction of chil-
dren, the relief of the poor, the help of the

feeble throughout all classes in the world,
kindness to all peoples, the diffusion of the

the local Spir- The various functions of

fragrances of God and the exaltation of His itual Assembly, and its nature as a
constitu-

Holy Word. Should they endeavor to fulfil tional body, are duly set forth in
Article

these conditions the Grace of the Holy VII of the By-Laws of the National Spir-
Spirit shall be vouchsafed unto them, and itual Assembly, and are more
definitely de-

that Assembly shall become the center of fined in the By-Laws of a local
Spiritual

the Divine blessings, the hosts of Divine Assembly approved by the National
Spir-

confirmation shall come to their aid and itual Assembly and recommended by the
THE WORLD ORDER OF BAHU'LLAH 191

Guardian. Each local Spiritual Assembly, applicants for enrollment a7
members

and ail members of the local Bah6'i com- of the community.

munity, shall be guided and controlled by Closing Prayer.

the provisions of those By-Laws.

C o n d u c t of Business

-

A Spiritual Assembly, in maintaining its

11. MEETINGS OF THE LOCAL SPIRITUAL ASSEMBLIES ~ ~ threefold

~ I. Function

~ of a body given (within

ASSEMBLY the limits of its jurisdiction) an executive,

a legislative and a judicial capacity, is

In addition to its observance of the gen-

charged with responsibility for initiating

eral functions vested in the institution of a

Spiritual Assembly, each Spiritual Assembly action and making decisions. Its meetings,

has need of a procedure for the conduct of therefore, revolve around various definite

matters which require deliberation and col-

lective decision, and it is incumbent upon

the outline of the parliamentary rules of

the members, one and all, to address them-

procedure which the National Spiritual As-

selves to the subject under discussion and

sembly has adopted and recommends to each

not engage in general speeches of an irrele-

and every local Spiritual Assembly through-

vant character.

out the United States and Canada.

Every subject

, or orohlein before an As-

Calling of Meetings ssembly is most efficiently handled when the

A meeting of the Spiritual Assembly is following process is observed: first,

ascer-

valid only when it has been duly called, that statement and agreement upon the

facts;

is, when each and every member has been second, agreement upon the spiritual or

informed of the time and place. The gen- administrative Teachings which the

ques-

eral practice is for the Assembly to decide tion involves; third, full and

frank discus-

upon some regular time and place for its sion of the matter, leading up to the

offering

meetings throughout the Bahi'i year, and of a resolution; and fourth, voting

upon the

this decision when recorded in the Minutes resolution.

is sufficient notice to the members. When A resolution, or motion, is

not subject

the regular schedule cannot be followed, or to discussion or vote until duty

made and

the need arises for a special meeting, the seconded. It is preferable to have

each reso-

secretary, on request by the chairman or any lution clear and complete in
itself, but when
three members of the Spiritual Assembly, an amendment is duly made and
seconded,
should send due notice to all the members. the chairman shall call for a vote
on the
amendment first and then on the original
Order of Business motion. An amendment must be relevant
Roll call by the Secretary (or Recording to, and not contravene, the subject
matter
Secretary). of the motion.
Prayer. The chairman, or other presiding
officer,
Reading and approval of Minutes of has the same power and responsibility for
previous meetings. discussion and voting upon motions as
Report of Secretary (or Corresponding other members of the Assembly.
Secretary), including presentation of Discussion of any matter before the
As-
letters received by the Assembly since sembly may be terminated by a motion
duly
its last meeting, and of any and all made, seconded and voted calling upon the
recommendations duly adopted by the chairman to put the matter to a vote or to
community at the last Nineteen Day proceed to the next matter on the agenda.
Feast. The purpose of this procedure is to
prevent
Report of Treasurer. any member or members from
prolonging
Report of Committees. the discussion beyond the point at
which
Unfinished business. full opportunity has been given all
mem-
New business, including conferences with bers to express their views.
members of the community and with When the Assembly has taken action
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upon any matter, t h action
~ is binding upon tion between the Spiritual Assembly and the
all members, whether present or absent from members of the community. The
conduct
the meeting at which the action was taken. of the period of consultation
at Nineteen
Individual views and opinions must be sub- Day Feasts is a vital function
of each Spir-
ordinated to the will of the Assembly when itual Assembly.
a decision has been made. A Spiritual As- From Words of 'Abdu'l-Bahh,
"The
sembly is an administrative unit, as it is a Nineteen Day Feast was
inaugurated by

spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the Divine mysteries institution to which he or she has been elected. hearts may be- Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a Without the real- majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper. 1912. (Quoted The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend Bahi'u'llih. It is to regularly the meetings of his local Assembly, it would be impossible for him to entirely spiritual in discharge the duties incumbent upon him, readings from and to fulfil his responsibilities as a representative of the community. Membership consultation on the

the Bib and ratified by Holy Book, the Aqdas, so that gather together and outwardly lowship and love, that the may be disclosed. The object that through this fellowship come perfectly united, and mutual helpfulness be the members of the world of unable to exist without being gether, cooperation and basis of human society. ization of these two great great movement is pressed don, England, December 29, in B A H NEWS~ ~ No. 33 .) The Nineteen Day Feast has scribed by the Guardian as the of the World Order of be conducted according to the program: the first part, character, is devoted to Bahi'i Sacred Writings; the consists of general

in a local Spiritual Assembly carries with it, affairs of the Cause. The third part is the indeed, the obligation and capacity to re- material feast and social meeting of all the main in close touch with local Babi'i activi- believers, and should maintain the spiritual ties, and ability to attend regularly the ses- nature of the Feast. sions of the Assembly."-SHOGHI EFFENDI, Bah6'is should regard this Feast as the January 27, 1931. very heart of their spiritual activity, their The Spiritual Assembly, as a permanent participation in the mystery of the Holy body, is responsible for maintaining all its Utterance, their steadfast unity one with records, including Minutes of meetings, cor- another in a universality raised high above respondence and financial records, through- the limitations of race, class, nationality, out its existence as a Bahi'i institution. sect, and personality, and their privilege of Each officer, therefore, on completing his or contributing to the power of the Cause in her term of office, shall turn over to the the realm of collective action. Assembly all records pertaining to the busi- Calendar of the Nineteen Day Feast ness of the Assembly.

-	March 2 1	July 13	November 23	
Co~suLT*no~	THE	April 9	August 1	December
1 2				
COMMUNITY		April 28	August 20	December 3 1
A. The institution of the Nineteenth Day			May 17	September 8
January 19				
Feast provides the recognized and regular			June 1	September 27
February 7				
occasion for general consultation on the			June 24	October 16
March 2				
part of the community, and for consnlta-				November 4
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The Spiritual Assembly is responsible for dations to the National Spiritual Assembly. the holding of the Nineteen Day Feast. If These recommendations are offered first to the Bahi'i calendar for some adequate rea- the local community, and when adopted by

son cannot be observed, the Assembly may the community come before the
 local As-
 arrange to hold a Feast at the nearest pos- ssembly, which then may in its
 discretion
 sible date. forward the recommendation to the
 Na-
 Only members of the Bahh'i community, tional Spiritual Assembly
 accompanied by
 and visiting Baha'is from other communi- its own considered view.
 ties, may attend these meetings, but young Provision is to be made for
 reports from
 people of less than twenty-one years of age, committees, with discussion of
 each report.
 who have studied the Teachings and de- Finally, the meeting is to be
 open for sug-
 clared their intention of joining the com- gestions and recommendations from
 indi-
 munity on reaching the age of twenty-one, vidual believers on any matter
 affecting the
 may also attend. Cause.
 Regular attendance at the Nineteen Day The local Bahl'i community may
 adopt
 Feast is incumbent upon every Baha'i, ill- by majority vote any resolution
 which it
 ness or absence from the city being the only wishes collectively t o record as
 its advice
 justification for absence. Believers are ex- and recommendation to the
 Spiritual As-
 pected to arrange their personal affairs so assembly.
 to enable them to observe the Baha'i cal- Upon each member of the
 community
 endar. lies the obligation to make his
 or her utmost
 contribution to the consultation, the ideal
 Ovder of Business for the
 being a gathering of Bahi'is inspired with
 Consultation Period
 one spirit and concentrating upon the one
 The chairman or other appointed repre- aim to further the interests of the
 Faith.
 sentative of the Spiritual Assembly presides The Secretary of the Assembly
 records
 during the period of consultation. each resolution adopted by the
 community,
 The Spiritual Assembly reports to the as well as the varions suggestions
 advanced
 community whatever communications have during the meeting, in order to report

these
been received from the Guardian and the to the Spiritual Assembly for its
considera-
National Spiritual Assembly, and provides tion. Whatever action the Assembly
takes
opportunity for general discussion. is to be reported at a later
Nineteen Day
The Assembly likewise reports its own Feast.
activities and plans, including committee Matters of a personal nature
should be
appointments that may have been made brought before the Spiritual Assembly and
since the last Feast, the financial report, not to the community at the
Nineteen Day
arrangements made for public meetings, and Feast. Concerning the attitude with
which
in general share with the community all believers should come to these Feasts,
the
matters that concern the Faith. These re- Master has said, "You must free
yourselves
ports are to be followed by general con- from everything that is in your
hearts, be-
sultation. fore you enter." (Bah'i News
Letter of
A matter of vital importance at this the N. S. A. of Germany and Austria,
meeting is consideration of national and December, 1934.)
international Bah'i affairs, to strengthen B. The Annual Meeting on April 21,
the capacity of the community to cooperate called for the election of the
Spiritual As-
in promotion of the larger Bah'i interests sembly, provides the occasion for
the pres-
and to deepen the understanding of all be- entation of annual reports by the
Assembly
lievers concerning the relation of the local and by all its Committees.
community to the Bah'i World Commun- The chairman of the outgoing
Assembly
ity. presides at this meeting.
Individual Bah'is are LO find in the The order of Business includes:
Reading
Nineteen Day Feast the channel through of the call of the meeting, reading of
ap-
which to make suggestions and recommen- appropriate Bah'i passages bearing upon
the
subject of the election, appointment of tcl- called upon to manifest the
attributes of
lers, distribution of ballots, prayers for the courtesy, patience and loving
insight. Many
spiritual guidance of the voters, the elec- conditions are not to be

remedied by the
tion, presentation of annual reports, tellers' exercise of power and
authority but rather
report of the election, approval of the tel- by a sympathetic understanding
of the
lers' report. sources of the difficulty in
the hearts of the
C. The Annual Meeting for the election of friends. As 'Abdu'l-Bahi has
explained,
Convention delegate (or delegates) is like- some of the people are
children and must be
wise presided over by the Assembly chair- trained, some are ignorant and
must be edu-
man, and except for the annual reports the cated, some are sick and must
be healed.
Order of Business is similar to that observed Where, however, the problem is
not of this
at the meeting held each April 21. I t is order but represents flagrant
disobedience
preferable for the Spiritual Assembly to and disloyalty to the Cause
itself, in that
arrange a special meeting for the election of case the Assembly should
consult with the
delegates, and not hold this election during National Spiritual Assembly
concerning the
the consultation period of a Nineteen Day necessity for disciplinary
action.
Feast. Members of the Bahi'i
community, for
D. In addition to these occasions for gen- their part, should do their
utmost by prayer
eral consultation, the Spiritual Assembly is and meditation to remain
always in a posi-
to give consultation to individual believers tive and joyous spiritual
condition, bearing
whenever requested. in mind the Tablets which
call upon Bahi'is
During such consultation with individual to serve the world of humanity
and not
believers, the Assembly should observe the waste their precious energies
in negative
following principles: the impartiality of complaints.
each of its members with respect to all mat-
ters under discussion; the freedom of the
individual BahCi to express his views, feel- IV. BAHli'i ANNIVERSARIES,
FESTIVALS
AND

ings and recommendations on any matter affecting the interests of the Cause, the con- among its vari- fidential character of this consultation, and responsibilities, will provide the principle that the Spiritual Assembly the local com- does not adopt any resolution or make any Days: final decision, until the party or parties have (Declaration of Bahi- withdrawn from the meeting. 2, 1863. Appeals from decisions of a local Spir- 23, 1844. itual Assembly are provided for in the By- May 29, 1892. Laws and the procedure fully described in a 9, 1810. statement published in B~Hii)iNEWS, Feb- 20, 1819. ruary, 1933. November 12, 18 17. When confronted with evidences of 2 6 . unhappiness, whether directed against the November Assembly or against members of the com- munity, the Spiritual Assembly should real- nineteen days Legin- ize that its relationship to the believers is not merely that of a formal constitutional New Year), body but also that of a spiritual institution	DAYSO'F FASTING The Spiritual Assembly, ous duties and for the general observance by munity of the following Holy Feart of Ridvin 'u'llih) April 21-May Declaration of the Bib, May Ascension of Bahi'u'llih, Martyrdom of the Bib, July Birth of the BQb,October Birth of Bahi'u'llih, Day of the Covenant, November Ascension of 'Abdu'l-Bahi, 2 8 , 1921. Period of the Fast, ning March 2. Feast of Naw-R6z (Bahl'i March 21. BAHA'U'LLAH

THE ANNUAL BAHA'f CONVFNTION
A Statement by the National SkMtual Assembly
(Approved by the Guardian)

Despite the repeated explanations given some matters as by the Guardian on this subject, there seems have inadvertently to exist each year, prior to and also during Guardian's clear instruc- the Convention period, some misunderstand-	Conventions, acting upon a law unto themselves, contravened the tions.

ing as to the nature of the Annual Meeting. "The National Spiritual Assembly now calls attention to two In order to establish a definite standard the 1930 statement specific portions of the 1930 statement of Convention procedure, the following approved by the Guardian which have been statement has been approved and adopted, Conventions: first, the neglected in subsequent delegates do not possess and in accordance with the vote taken by participate in Convention ruling that non- delegates do not possess the National Assembly, a copy of the state- ticipate in Convention the right to par- second, that the time of ment is placed in the hands of the presiding members of the National proceedings; and, shall be fixed in the officer of the Convention to control the as to allow the outgoing the election of members of the National Convention procedure, after being read to shall be fixed in the Spiritual Assembly shall be fixed in the the delegates by the officer of the National as to allow the outgoing Agenda at such a time as to allow the outgoing Spiritual Assembly by whom the Conven- tion is convened.' to report to the delegates, and to allow the incoming Assembly to have "The delegates present at this Annual tion with the assembled full consulta- tion with the assembled Bahi'i Convention are called ~rpon to render surely evident that a delegates. I t is of action once a unique, a vital service to the Faith of is not subject to procedure or principle body or individual Bahi'u'llh. Their collective functions and procedure directly authorized by the Guardian "In order to remove responsibilities are not a matter of arb~trary understanding, the alteration by any Bahl'i sembly now feels it opinion, but have been clearly described by that the Guardian's believer to whom the the Convention, received the Guardian of the Cause. If civil govern- the Convention, received applies. In order to remove other sources of mis- understanding, the doctrine that 'ignorance of the law is no sembly now feels it National Spiritual As- that the Guardian's excuse,' how much more essential it is for the Convention, received advisable to point out that the Guardian's Bahi'is, individually and collectively, to the Convention, received letters on the subject of the Convention, received base their responsible actions upon thorough the Convention, received

and published in
comprehension of the fundamental princi-
not, as some
ples which underlie that Administrative
organically change
Order which in its maturity is destined to
i-unction of the Annual
become the World Order of Bahi'u'll6h.
and strengthen in-
"Considerable confusion would have been
previously
avoided at Conventions held during the past
all the Guardian's
three years had the delegates, and all mem-
subject, compiled and
bers of the National Spiritual Assembly it-
National Spiritual As-
self, given sufficient consideration to the
iNEWSof November, 1933
fact that B A H ~ ?NEWSof February, 1930,
following brief
contained an explanation of the Annual
prepared and is now
Convention which had been prepared by the
purpose of contributing
National Spiritual Assembly, submitted to
of the chosen dele-
Shoghi Effendi, and definitely approved by
him. It is because this statement of four
Convention has
years ago has gone unnoticed that successive
fulfill, discussion
of current Bahi'i matters and the election
This reference to "being read to the delepate."
Assembly. The
was in connection with the 1 9 1 4 Collvention only. discussion should be
free and untrammeled,
The statement is here published for rhe general in-
farmation of the believers.
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BAHM NEWS this year,' do
believers seem to feel,
the character and
Meeting, but reaffirm
structions and explanations
given. I n the light of
references to this
published by the
sembly in B ~ n i i '
and February, 1934, the
summary has been
issued with the sole
to the spiritual unity
gates here present:-
"1. The Annual Bahi'i
two unique functions to
of the National Spiritual
the election carried on in that spirit of recommendations which shall,
according to
prayer and meditation in which alone every the Guardian's instructions,
be given con-
delegate can render obedience to the Guard- scientious consideration by
the National

ian's expressed wish. After the Convention is convened by the Chairman of the National Spiritual Assembly, and after the roll call is read by the Secretary of the Assembly, the Convention proceeds to the election of its chairman and secretary by secret ballot and without advance nomination, according to the standard set for all Bahá'í communities composing its elections. Any matter requiring action

" 2 . Non-delegates may not participate of legislative, executive or judicial nature, whether arising during the in Convention discussion. All members of the National Spiritual Assembly may participate in the discussion, but only those members who have been elected delegates responsible for up-riod or at any other time, is to be referred to the National Spiritual Assembly. The National Assembly is may vote on any matter brought up for holding the administrative principles applying to the holding of the Annual Convention as it is for upholding principles ap-lying to the holding of the

"3. The outgoing National Spiritual Assembly is responsible for rendering reports administrative principles. If, therefore, a Convention departs from the of its own activities and of those carried on principles laid down for Conventions by the by its committees during the past year. The Guardian, and exceeds the limitstions of annual election is to be held at a point mid-function conferred upon it, in that way during the Convention sessions, so that case, and in that case alone, the National the incoming Assembly may consult with the delegates. Assembly can and must intervene. I t is

"4. The Convention is free to discuss the National Spiritual Assembly, and not any Bahi'i matter, in addition to those the Convention, which is authorized to treat in the annual reports. The Convention decide when and why such intervention is required. The Convention is responsible for making its own rules of procedure controlling discussion; "8. The National Spiritual Assembly feels that it owes a real duty for example, concerning any limitations the delegates, and to the entire body to the delegates, and to the entire body of believers, in presenting any and all upon the time allotted to or claimed by any one delegate. The National Assembly will required in order to clarify matters discussed at the Convention. maintain the rights of the delegates to con- There can be no fer freely and fully, free from any re- true Bahi'i consultation at this important meeting if any incomplete or stricted pressure, in the exercise of their erroneous view function. should revail.

" 5 . The Convention as an organic body "9. The National Assembly in adopting and issuing this statement is limited to the actual Convention period. and sincere effort to assure the freedom of the Convention to fulfill its high mission. The path of true freedom that might arise in the membership of the lies in knowing and obeying the general principles given to all National Spiritual Assembly during the Bahb'is for the proper conduct of their collective year. While

" 6 . The Convention while in session has the entire world plunges forward to de- struction, it is the no independent legislative, executive or ju- National Spiritual Assembly to responsibility of the uphold that electing the National Spiritual Assembly, Order on which peace and

security solely

its discussions do not represent actions but depends."

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THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

A Statement Prepared by the National Spiritual Assembly in Response to the Request

for Clarification of the Subject Voiced by the 1933 Annual Convention

It is the view of the National Spiritual Assembly and regulate their conduct that no charge

Assembly that the Guardian's references to of secrecy, of fraud, of bribery or of in-

the non-political character of the Bahí'í intimidation may, however ill-founded, be

Faith, when studied as a whole, are so clear brought against them. . . . It is their duty

that they can be fully grasped by all believers to strive to distinguish, as clearly as they

believers and rightly applied by all Local Spiritual Assemblies possibly can, and if needed with the aid of

Spiritual Assemblies to any problems they may face through their elected representatives, such posts and

encounter. Should special circumstances functions as are either diplomatic or political-

arise, however, the National Assembly will call, from those that are purely administrative-

make every effort to assist any Local Assembly in character, and which under no

difficulty to arrive at fuller understanding of these circumstances are affected by the changes

important subject. and chances that political activities and

The first reference to consider is taken from the party government, in every land, must from the letter written by Shoghi Effendi necessarily involve. Let them affirm their

on March 21, 1932, published under the unyielding determination to stand, firmly

title of "The Golden Age of the Cause of Bahá'í Faith, and unreservedly, for the way of Bahá'í Faith."

"Bahá'í Faith," to avoid the

entanglements and

"I feel it, therefore, incumbent upon me to separate the bickerings inseparable from the pursuits of

to stress, now that the time is ripe, the importance of the politician, and to become worthy

importance of an instruction which, at the agencies of that Divine Polity which

incarnate
present stage of the evolution of our Faith, nates God's immutable Purpose for all
should be increasingly emphasized, irrespec- men. ...
tive of its application to the East or to the "Let them proclaim that in
whatever
West. And this principle is no other than country they reside, and however
advanced
that which involves the non-participation their institutions, or profound
their desire
by the adherents of the Faith of Bahi'u'llih, to enforce the laws and apply
the principles
whether in their individual capacities or col- enunciated by Bahi'u'llih, they
will, unhesi-
lectively as local or national Assemblies, in tatingly, subordinate the
operation of such
any form of activity that might be inter- laws and the application of such
principles
preted, either directly or indirectly, as an to the requirements and legal
enactments
interference in the political affairs of any of their respective governments.
Theirs is
particular government. not the purpose, while
endeavoring to con-
"Let them refrain from associating them- duct and perfect the administrative
affairs
selves, whether by word or by deed, with of their Faith, to violate, under any
circum-
the political pursuits of their respective na- stances, the provisions of their
country's
tions, with the policies of their governments constitution, much less to allow
the ma-
and the schemes and programs of parties chinery of their administration to
supersede
and factions. In such controversies they the government of their respective
coun-
should assign no blame, take no side, further tries."
no design, and identify themselves with no This instruction raised the
question
system prejudicial to the best interests of whether believers should vote in
any
that world-wide Fellowship which it is their public election. A Tablet revealed
by
aim to guard and foster. Let them beware 'Ahdu'l-Bahl to Mr. Thornton Chase was
lest they allow themselves to become the sent to the Guardian, and the follow-
tools of unscrupulous politicians, or to be ing reply was received, dated
January 26,

entrapped by the treacherous devices of the 1933:
 plotters and the perfidious among their "The Guardian fully
 recognizes the au-
 countrymen. Let them so shape their lives thenticity and controlling influence
 of this

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in~tructinn from 'Abdu'l-Bahi upon the "As regards the
 non-political character
 question. He, however, feels under the of the BahP'i Faith, Shoghi
 Effendi feels
 responsibility of stating that the attitude that there is no
 contradiction whatsoever
 taken by the Master (that is, that American between the Tablet (to
 Thornton Chase,
 citizens are in duty bound t o vote in public referred t o above) and the
 reservations t o
 elections) implies certain reservations. He, which he has referred. The
 Master surely
 therefore, lays it upon the individual con- never desired the friends t o
 use their influ-
 science to see that in following the Master's ence towards the realization
 and promotion
 instructions no Bahh'i vote for an officer of policies contrary t o any
 of the principles
 nor Bahi'i participation in the afiairs of the of the Faith. The friends may
 vote, if rhey
 Republic shall involve acceptance by that can do it, without
 identifying theinselves
 individual of a program or policy that con- with one party or another. To
 enter the
 travenes any vital principle, spiritual or arena of party politics is
 surely detrimental
 social, of the Faith." The Guardian added t o the best interests of the
 Faith and will
 t o this letter the following postscript: "I harm the Cause. I t remains
 for the indi-
 feel it incumbent upon me t o clarify the viduals t o so use their
 right t o vote as t o
 above statement, written in my behalf, by keep aloof from party
 politics, and always
 stating that no vote cast, or office under- bear in mind that they are
 voting on the
 taken, by a Bahl'i should necessarily consti- merits of the individual,
 rather than because
 tute acceptance, by the voter or office he belongs t o one party or
 another. The

holder, of the entire program of any political party. No Baha'i can be regarded as free to exercise either a Republican or Democrat, as such. judgment. But if a He is, above all else, the supporter of the into party politics principles enunciated by Bah'u'116h, with of one party which, I am firmly convinced, the program to do it against of no political party is completely har- warnings of the monious." Assembly, then the Assembly has the right In a letter dated March 16, 1933, the in Bah'i Guardian sent these further details: elections."

CONCERNING MEMBERSHIP IN NON-BAHAI RELIGIOUS ORGANIZATIONS

The instruction written by Shoghi Effendi concerning membership in non-Bahai religious organizations, published in the July, 1935, number of Bahai NEWS has brought addressed to the National forth some interesting and important communications from local Spiritual Assemblies appended to and also from individual believers, to all of which the National Spiritual Assembly has approval has given careful and sympathetic attention. Assembly feels The National Assembly itself, on receiving the information that instruction, made it the subject of extensive consultation, feeling exceedingly responsible for its own understanding of the instruction is Guardian's words and anxious to contribute subject, and a copy of that forwarded to Shoghi Effendi for and comment. His references tents, made in letters tional Spiritual Assembly on and December 11, 1931, are this statement. Now that Shoghi Effendi's been received, the National it desirable to publish, for of all the American of the October letter. While so fundamental an bound to raise different

questions corresponding to the understanding of the friends. sponding to the different conditions existing throughout the Bahá'í community, In October, 1931, the Assembly sent in the reply to some of these communications a most important consideration is our collective need to grasp the general letter embodying its thoughts on the essential principle

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underlying the new instruction, and our diversity of its adherents, and the state of capacity to perceive that the position which confusion that assails on every side the the Guardian wishes us to take in regard to infant Faith of God, can for a moment church membership is a necessary and inevitable question the necessity of some sort of ad- itable result of the steady development of ministrative machinery that will insure, the World Order of Bahá'u'lláh. amid the storm and stress of a struggling This essential principle is made clear when civilization, the unity of the Faith, the presence we turn to Shoghi Effendi's further reiteration of its identity, and the protection ence to the subject as published in BAHÁ'U'LLAH'S interests?" NEW or October, 1935-words written Although for five years the Guardian had by the Guardian's own hand. been setting forth the principles of Bahá'í In the light of these words, it seems fully Administration in frequent letters, in 1927 evident that the way to approach this in- he apparently felt it necessary to overcome struction is in realizing the Faith of Bahá- some doubts here and there as to the validity 'u'lláh as an ever-growing organism des- of the institutions the Master bequeathed to tined to become something new and greater the Bahá'ís in His Will and Testament. The than any of the revealed religions of the series of World Order letters, however, goes past. Whereas former Faiths inspired hearts far beyond the point of defending and ex-

and illumined souls, they eventuated in plaining their validity as an essential element of formal religions with an ecclesiastical ornament in the Faith of Bahá'u'lláh-the organization, creeds, rituals and churches, Guardian vastly extended the horizon of while the Faith of Bahá'u'lláh, likewise our understanding by making it clear that renewing man's spiritual life, will gradually the Administrative Order, in its full development, produce the institutions of an ordered society, is to be the social structure of the future, fulfilling not merely the function of future civilization. the churches of the past but also the function of the future. Thus, in that same letter quoted above, tion of the civil state. By this manifestation he wrote: "Not only will the present-day manifestation of the Divine Will in a higher degree Spiritual Assemblies be styled differently in than in former ages, humanity will emerge in the future, but will be enabled also to add to from that immature civilization in which their present functions those powers, duties, church and state are separate and competitive and prerogatives necessitated by the recognition of the civil state. Bahá'u'lláh, not civilization in which spiritual and social are merely as one of the recognized religious principles are at last reconciled as two systems of the world, but as the State Religion aspects of one and the same Truth. the religion of an independent and Sovereign No Bahá'í can read the successive World Power. And as the Bahá'í Faith permeates Order letters sent us by Shoghi Effendi the masses of the peoples of East and West, without perceiving that the Guardian, for and its truth is embraced by the majority many years, has been preparing us to understand of the peoples of a number of the Sovereign stand and appreciate this fundamental purpose of the world, will the Universal pose and mission of the Revelation of Bahá'u'lláh- House of Justice attain the plenitude of its 'u'lláh. Even when the Master ascended, we power, and exercise, as the supreme organ

were for the most part still considering the of the Bahi'i Commonwealth, all the rights, Bahl'i Faith as though it were only the the duties, and responsibilities incumbent "return of Christ" and failing to perceive upon the world's future super-state." the entirely new and larger elements latent This passage stands as the keystone in the in the Teachings of Bahh'u'llih. noble structure which Shoghi Effendi has Thus, in the very first of the World raised in his function as interpreter of the Order letters, written February 27th, 1929, Teachings of Bahl'u'llih. The Master de-Shoghi Effendi said: "Who, I may ask, when veloped the Cause to the point where this viewing the international character of the social Teaching, always existent in the Tab-Cause, its far-flung ramifications, the in- lets of Bahl'u'llih, could he explained to the creasing complexity of its affairs, the di- believers and given its due significance as

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the fulfilment of Bahi'i evolution. As the Again, when the question was raised as Guardian expressed it: "That Divine Civil- to membership in certain non-Bahi'i organization, the establishment of which is the izations not directly religious or political in primary mission of the Bahi'i Faith." character, the Guardian replied: "Regarding (World Order of Bahi'u'llih, pages 3 association with the World Fellowship of and 4.) Faiths and kindred Societies, Shoghi Effendi

For us these words mean that a Bahl'i is wishes to reaffirm and elucidate the general not merely a member of a revealed Religion, principle that Bahl'i elected representatives he is also a citizen in a World Order even as well as individuals should refrain from though that Order today is still in its in- any act or word that would imply a depar-fancy and still obscured by the shadows ture from the principles, whether spiritual, thrown by the institutions, habits and atti- social or administrative, established by Ba-

tudes derived from the past. But since the affiliation with and ac-
 aim and end has been 'made known, our organizations
 devotion and loyalty must surely express not wholly
 itself, not in clinging to views and thoughts Teachings is of course
 emanating from the past, but in pressing out of the question."
 (B A H ~ .NEWS,
 ~
 forward in response to the needs of the new creation. August, 1933.)
 Thus, not once but repeatedly the Guard-
 That true devotion, which consists in ian has upheld the vital
 principle underlying
 conscious knowledge of the "primary mis- every type of relationship
 between Bahi'is
 sion," and unified action to assist in bring- and other organizations,
 namely, that the
 ing about its complete triumph, recognizes Cause of Bahi'u'llBh is an
 ever-growing
 that a Bahi'i today must have singleness of organism, and as we begin to
 realize its
 mind as of aim, without the division arising universality our
 responsibility is definitely
 when we stand with one foot in the Cause established to cherish and
 defend that uni-
 and one foot in the world, attempting to versality from all compromise,
 all admixture
 reconcile diverse elements which the Mani- with worldly elements, whether
 emanating
 festation of God Himself has declared to from our own habits rooted in
 the past or
 be irreconcilable. from the deliberate attacks
 imposed by ene-
 The principle underlying the Guardian's mies from without.
 instruction about membership in non-Bahi'i I t will be noted that in
 the instruction
 religious bodies has already been emphasized published in July, 193\$, B ~ ~
 dNEWS,l i the
 by Shoghi Effendi in another connection- Guardian made it clear that
 the principle
 the instruction about the non-political char- involved is not new and
 unexpected, but
 acted of the Faith which he incorporated in rather an application of an
 established prin-

his letter entitled "The Golden Age of the
 "Concerning
 Cause of Bahi'u'llih." For example: "I feel
 religious associa-
 it, therefore, incumbent upon me to stress,
 re-emphasize
 now that the time is ripe, the importance of
 laid down in
 an instruction which, at the present stage
 Assembly and
 of the evolution of our Faith, should be
 believers that no
 increasingly emphasized, irrespective of its
 whole-hearted
 application to the East or to the West. And
 distinguishing
 this principle is no other than that which
 accept full
 involves the non-participation by the adher-
 ecclesiastical
 ents of the Faith of Bahi'u'llih, whether in
 only too obvi-
 their individual capacities or collectively as
 fundamental as-
 local or national Assemblies, in any form of
 Bahl'u'llih is
 activity that might be interpreted, either
 outworn creeds,
 directly or indirectly, as an interference in
 ceremonies and institutions.
 ... During the
 the political affairs of any particular gov-
 was still in a
 ernment."
 and sharp
 stage that made such an open

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dissociation between it and other religious
 Cause, likewise
 organizations, and particularly the Muslim
 that the
 Faith, not only inadvisable but practically
 America, will
 impossible to establish. But since His pass-
 Faith of
 ing events throughout the Bahi'i world,
 oppose it, and
 cssential universality of the
 repeat and renew the warning
 organized religions, even in
 become bitterly hostile to the
 Bahi'u'llih, denounce and

and particularly in Egypt where the Muslim effort to maintain their own "outworn creeds" and to the independent character of the Faith, this in- have developed to a point that has made Bahh'i any such an assertion of the independence of connection which, the Cause not only highly desirable but it now seems, absolutely essential." is a connection with a potential foe of the Cause of God? The Guardian's instruction published in October BAHA'I NEWS: "The signifies that the time has come when all American believers must become separation that has set in between the in- fully con- scious of the implications of stitutions of the Bah6'i Faith and the such connec- tions, and carry out their Isl6mic ecclesiastical organizations that loyalty to its logical conclusion. oppose it . . . imposes upon every loyal Shoghi Effendi's latest upholder of the Cause the obligation of re- words are no: merely an approval of the fraining from any word or action that ment, but a most helpful foregoing state- elucidation of

. enemies have . . of their own accord pro- some of the problems which arise when the friends turn to their local claimed and established. This historic de- Assemblies for specific advice under various development, the beginnings of which could stances. special circum- neither be recognized nor even anticipated "The explanatory statement in the years immediately preceding 'Abdu'l- in connec- tion with membership in Bahgs passing, may be said to have sig- ligious organizations is non-Bahi'i re- admirably conceived, convincing and in full and to have paved the way for the consoli- conformity with the

dation of its administrative order. ... principles underlying and
 implied in the un-
 Though our Cause unreservedly recognizes ... folding world order of
 Bahl'u'llah." (No-
 the Divine origin of all the religions that vember 29, 1933.)
 preceded it and upholds the spiritual truths "The Guardian has carefully
 read the
 which lie at their very core and are com- copy of the statement you had
 recently
 mon to them all, its institutions, whether prepared concerning
 non-membership in
 administrative, religious or humanitarian, non-Bahh'i religious
 organizations, and is
 must, if their distinctive character is to be pleased to realize that your
 comments and
 maintained and recognized, be increasingly explanations are in full
 conformity with his
 divorced from the outworn creeds, the views on the subject. He hopes
 that your
 meaningless ceremonials and man-made letter will serve to clarify
 this issue in the
 institutions with which these religions are minds of all the believers,
 and to further
 at present identified. Our adversaries in the convince them of its vital
 character and
 East have initiated the struggle. Our importance in the present
 stage of the evo-
 future opponents in the West will, in their lution of the Cause.
 turn, arise and carry it a stage further. "... In this case," as
 also in that of
 Ours is the duty, in anticipation of this suffering believers, the
 Assemblies, whether
 inevitable contest, to uphold unequivocally local or national, should act
 tactfully,
 and with undivided loyalty the integrity patiently and in a friendly
 and kindly
 of our Faith and demonstrate the distin- spirit. Knowing how painful
 and danger-
 guishing features of its divinely appointed ous it is for such believers
 to repudiate
 institutions."
 Nothing could be clearer or more em- "A special case involving mn
 aged believer, afflicted
 with illness, for whom severance of church relations
 phatic. These words, asserting again the might have been too great a
 shock.

heir former allegiances and friendships,
 even encouraged.
 they should try to gradually persuade them
 demonstrate
 of the wisdom and necessity of such an
 Cause than this.
 action, and instead of thrusting upon them
 urges His follow-
 a new principle, to make them accept it
 religions and
 inwardly, and out of pure conviction and
 friendliness and love.
 desire. Too severe and immediate action in
 spirit of His
 such cases is not only fruitless but actually
 (December 11,
 harmful. It alienates people instead of
 winning them to the Cause.
 Assembly trusts
 "The other point concerns the advisa-
 receive the attention
 bility of contributing to a church. In this
 communities, and
 case also the friends must realize that con-
 foregoing explana-
 tributions to a church, especially when not
 find unity and agree-
 regular, do not necessarily entail affiliation.
 instruction to
 The believers can make such offerings, occa-
 arise. In teaching
 sionally, and provided they are certain that
 a proper foundation
 while doing so they are not connected as
 will be voluntary
 members of any church. There should be
 beginning of their en-
 no confusion between the terms affiliation
 our attitude toward
 and association. While affiliation with
 are affected by the
 ecclesiastical organizations is not permis-
 with the patience and
 sible, association with them should not
 has urged.

BAHA'IS AND WAR

o11ly bc tolcrarcd but

There is no better way to
 the universality of the
 Bahi'u'llih, indeed,
 ers to consort with all
 nations with utmost
 This constitutes the very
 message to mankind."
 1935.)
 The National Spiritual
 that the subject will
 of local Assemblies and
 that in the light of the
 tions the friends will
 ment in applying the
 whatever situations may
 new believers let us lay
 so that their obedience
 and assured from the
 rollment as Bahi'is. In
 the older believers who
 instruction let us act
 kindness the Guardian

A Statement by the National Spiritual Assembly

One of the chief responsibilities of and Justice upon earth, and
uproot forever
Bahá'ís in this transitional era is to grasp the dire calamity of
international war.
the principle upon which rests their Despite His
Revelation, a most agonizing
loyalty to the Faith of Bahá'u'lláh in re- and excruciating conflict
raged in Europe
lation to their duty toward their civil gov- for four years, and since
that war many
ernment. This problem arises in its most other wars and
revolutions have dyed the
difficult form in connection with our earth, while at present
the heaven of human
individual and collective attitude toward hope is black with the
approach of a final
war. world-shaking
catastrophe.
Nothing could be more powerful than What wonder that faithful
Bahá'ís, ab-
the Bahá'í teachings on the subject of horring and detesting war
as insane repudia-
Peace. Not only does Bahá'u'lláh confirm tion of divine law, as
destroyer of life and
the teachings of all former Manifestations ruin of civilization,
should now, in these
which uphold amity and fellowship be- fateful days, ponder how
they may save
tween individual human beings, and the their loved ones from the
calamity of the
supremacy of love as the end and aim of battlefield, and how they
may contribute
mutual intercourse and association, but He their utmost to any and
every effort aimed
likewise extends the divine law of Peace to at the attainment of
universal Peace?
governments and rulers, declaring to them Conscious of these
heart-stirrings, and
that they are called upon to establish Peace mindful of its
responsibility toward all
>"The Guardian has carefully read the N. S. A.'s American believers, and
particularly that
srarernenr on the Bahá'í arrirudc toward war, m d radiant which
would first of all he
approves of its circulation among the believers."- sacrificed in the event

of a declaration of
Shoghi Effendi, through his secretary, Haifa, January 10, 1936.

the National Spiritual

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the National Assembly wishes to express its view Christians preferred
persecution to martyrdom

upon the matter, in the hope that the result service.

of its study of the Teachings and of the The answer to this question
is that the

Guardian's explanations will assist in bringing Guardian instructs us that the
obligation to

ing a unity of opinion and a clarification of render military duty placed by
government-

thought among the friends. ments upon their citizens is a
form of

Concerning the duty of Bahá'ís to their loyalty to one's government which
the

government, we have these words, written Bahá'í must accept, but that
the believers

by Shoghi Effendi on January 1, 1929 (see can, through their National
Assembly, seek

"Bahá'í Administration," page 152) : "To exemption from active army duty
provided

all these (that is, restrictive measures of their government recognizes the
right of

the Soviet regime) the followers of the members of religious bodies
making peace

Faith of Bahá'u'lláh have with feelings of a matter of conscience to serve
in some

burning agony and heroic fortitude unanimously non-combatant service rather
than as part

mously and unreservedly submitted, ever of the armed force.

mindful of the guiding principle of Bahá'í The National Spiritual
Assembly has in-

conduct that in connection with their vestigated carefully this
aspect of the

administrative activities, no matter how situation, and has found that,
whereas the

grievously interference with them might government of the United States
did, in the

affect the course of the extension of the last war, provide exemption
from military

Movement, and the suspension of which duty on religious grounds,
nevertheless this

does not constitute in itself a departure from the principle of loyalty to their Faith, with the cessation of hostilities the exemption lapsed. In other words, there is today no basis on which any Bahi'i may be exempted from military duty in a possible future conflict. The National Assembly, consequently, cannot at present make any petition for exemption of Bahi'is from war service, for such petitions must be filed with reference to some specific Act or Statute under which exemption can be granted. The Assembly understands that, in the event of war, there will be some kind of provision for exemption, that no power on earth, neither the Bahi'is are concerned, no steps can be taken until this government declares itself in a state of war. This explanation, it is hoped, will satisfy those who for some years have been urging that protection be secured for American Bahi'i youth. In view of the fact that early Christians pointed out that it is no part of our teaching program to attract young people to the Cause merely

be raised whether the above statement in order to take advantage of
 any exemp-
 means that the Guardian includes refusal tion that may later on be
 officially obtained
 to bear arms as one of those matters which for duly enrolled Bahi'is. The
 only justifi-
 "vitally affect the integrity and honor of able reason for joining this
 Faith is because
 .
 the Faith . . and are tantamount to a one realizes that it is a
 divine Cause and is
 recantation of their faith and repudia- ready and willing to accept
 whatever may
 tion of their innermost belief"-% ques- befall a believer on the path
 of devotion.
 tion the more important in that the early The persecutions which have
 been inflicted
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 upon Bah6'is so frequently make it clear 'u'llih, we are doing the
 utmost to rid
 that the path of devotion is one of sacrifice humanity of the scourge of war.
 Of what
 and not of ease or special privilege. use to spend time and money
 upon incom-
 Another question encountered here and plete human programs when we have
 the
 there among believers is what can Bahl'is universal program of the
 Manifestation of
 do to work for Peace? Outside the Cause God? The firm union of the
 Bahl'is in
 we see many organizations with peace pro- active devotion to the
 advancement of their
 grams, and believers occasionally feel that own Faith-this is our service
 to Peace, as
 it is their duty to join such movements it is our service to all other
 human needs-
 and thereby work for a vital Baha'i prin- economic justice, race amity,
 religious
 ciple. unity, etc. Let non-believers
 agitate for
 I t is the view of the National Spiritual disarmament and circulate
 petitions for
 Assembly that activity in and for the Cause this and that pacifist aim-a
 Baha'i truly
 itself is the supreme service to world peace. alive in this Faith will surely
 prefer to base
 The Baha'i community of the world is the his activities upon the

foundation laid by
true example of Peace. The Bahl'i prin- Baha'u'llih, walk the path
which the Master
ciples are the only ones upon which Peace trod all His days, and heed the
appeals
can be established. Therefore, by striving which the Guardian has given us
to initiate
to enlarge the number of declared believers, a new era in the public
teaching of the
and broadcasting the Teachings of Bahh- Message.

THE WILL AND TESTAMENT OP 'ABQU'L-BAHA

Excerpts Made b y the National Spiritual Assenzbly of the Bahri'is of the
U?zited States and Canada, b y Direction of Shoghi Effendi,
Guardian of the Babd'i Faith

W E L L is it with him who fixeth his purposed, Who hath branched
from this
gaze upon the Order of Baha'u'llih and Ancient Root." The object of
this sacred
rendereth thanks unto his Lord! For He verse is none except the Most
Mighty
assuredly will be made manifest. God hath Branch ('Abdu'l-Bahi) . Thus
have We
indeed ordained it in the Bayin.-The Bib. graciously revealed unto you
Our potent
("The Dispensation of Bahi'u'llih," pages Will, and I am verily the
Gracious, the All-
54-55.) Powerful.-Babd'u'11dh. ("The

Dispensa-
tion of BahA'u'llih," page 42.)

The world's equilibrium hath been upset
through the vibrating influence of this most There hath branched from the
Sadratu'l-
great, this new World Order. Mankind's Muntahh this sacred and
glorious Being, this
ordered life hath been revolutionized Branch of Holiness; well is it
with him
through the agency of this unique, this that hath sought His shelter
and abideth
wondrous System-the like of which mortal beneath His shadow. Verily the
Limb of
eyes have never witnessed.-Bahd'u'11dh. the Law of God hath sprung
forth from
("The Dispensation of Baha'u'llih," page this Root which God hath firmly
implanted
54.) in the Ground of His Will, and
Whose

Branch hath been so uplifted as to encom-

I t is incumbent upon the the pass the whole of
creation,~ah~a~~la'h.

Afnin and My hindred to turn, one and (-=he Dispensation of
Bah6'u,lllh," page

all, their faces towards the Most Mighty 43,)

Branch. Consider that which We have re-
vealed in Our Most Holy Book: "When
explicit text of

I n accordance with the

the ocean of My presence hath ebbed and the Kidb-i-Aqdas, Bahi'u'llih
hath made

the Book of My Revelation is ended, turn the Center of the Covenant the
Interpreter

your faces toward Him Whom God hath of His Word-a Covenant so
firm and

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mighty that from the beginning of time and is taking shape undcr our
very cycs in

until the present day no religious Dispensa- no fewer than forty countries
of the world,

tion hath produced its like.-'Abdu'l-Bahd. may be considered as the
framework of the

("The Dispensation of Bah6'n'116h," page Will itself, the inviolable
stronghold where-

44.) in this new-born child is be

in^ nurtured

and develops. This Administrative Order,

'Abdu'l-Bahi, Who incarnates an institu- as it and

itself, will no

for which we find parallel doubt manifest the potentialities and
reveal

whatsoever

.. . in any of the world's recognized the full imolications of
momentous

religious systems, may be said to have closed most
expres.

the Age to which He Himself belonged and ,ion of the will of one of the
most

opened the one in which we are now labor- remarkable Figures of the
Dispensation of

ing. His Will and Testament should thus BahPu'llih. I t will, as its
component

be regarded as the perpetual, the indis- parts, its organic
institutions, begin to

soluble link which the mind of Him Who function with efficiency and

vigor, assert	
is the Mystery of God has conceived in	its claim and demonstrate its
capacity to be	
order to insure the continuity of the three	regarded not only as the
nucleus but the	
ages that constitute the component parts	very pattern of the New World
Order	
of the Bahk'i Dispensation. . . .	destined to embrace in the
fulness of time	
The creative energies released by the Law	the whole of mankind.--Shoghi
Effendi.	
of Bahi'u'llih, permeating and evolving	("The Dispensation of
Bahi'u'llih," pages	51-12.)
within the mind of 'Abdu'l-Bahi, have, by	
their very impact and close interaction,	A u - P R A I s E to Him Who,
given birth to an Instrument which may be	
by the Shield	of His Covenant, hath guarded
viewed as the Charter of the New World	
the Temple	of His Cause from the darts of
Order which is at once the glory and the	
douhtful-	ness, Who by the Hosts of His
promise of this most great Dispensation.	
Testament	
The Will may thus be acclaimed as the in-	hath preserved the Sanctuary
of His Most	
evitable offspring resulting from that	Beneficent Law and protected
His Straight	
mystic intercourse between Him Who com-	and Luminous Path, staying
thereby the on-	
municated the generating influence of His	slaught of the company of
Covenant-	
divine Purpose and the One Who was its	breakers, that have threatened
to subvert	
vehicle and chosen recipient. Being the	His Divine Edifice; Who hath
watched over	
Child of the Covenant-the Heir of both	His Mighty Stronghold and
All-glorious	
the Originator and the Interpreter of the	Faith, through the aid of men
whom the	
Law of God-the Will and Testament of	slander of the slanderer
affects not, whom	
'Ahdn'l-Bahh can no more be divorced from	no earthly calling, glory and
power can	
Him Who supplied the original and inoti-	turn aside from the Covenant
of God and	
vating impulse than from the One Who	His Testament, established
firmly by His	

ultimately conceived it. Bahi'u'llih's in-	clear and manifest words, writ
and revealed	
scrutable purpose, we must ever bear in	by His All-glorious Pen and
recorded in	
mind, has been so thoroughly infused into	the Preserved Tablet.
the conduct of 'Abdu'l-BahA, and their	Salutation and praise,
blessing and glory	
motives have been so closely wedded to-	rest upon that primal branch
of the Divine	
gether, that the mere attempt t o dissociate	and Sacred Lote-Tree, grown
out, blest,	
the teachings of the former from any	tender, verdant and
flourishing from the	
system which the ideal Exemplar of those	Twin Holy Trees; the most
wondrous,	
same teachings has established would	unique and priceless pearl
that doth gleam	
amount to a repudiation of one of the most	from out the Twin Surging
Seas; upon the	
sacred and basic truths of the Faith.	offshoots of the Tree of
Holiness, the twigs	
of thc Celestial Tree, they that in the Day	
The Administrative Order, which ever	of the Great Dividing have stood
fast and	
since 'Abdu'l-Bahi's ascension has evolved	firm in the Covenant; upon the
Hands	
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T H E B A H A 'f	WORLD
(pillars) of the Cause of God that have	the Most Great Prison ('AkkB).
He	
diffused widely the Divine Fragrances, de-	Whom the world hath wronged
(may my	
clared His Proofs, proclaimed His Faith,	life be offered up for His
loved ones) was	
published abroad His Law, detached them-	four times banished from city
to city, till	
selves from all things but Him, stood for	at last condemned to
perpetual confinement,	
righteousness in this world, and kindled	He was incarcerated in this
Prison, the	
the Fire of the Love of God in the	prison of highway robbers, of
brigands and	
very hearts and souls of His servants;	of manslaughter. All this is
but one of the	
upon them that have believed, rested as-	trials that have afflicted
the Blessed	
sured, stood steadfast in His Covenant	Beauty, the rest being even
as grievous as	

and followed the Light that after my	this.
passing shineth from the Dayspring of	
Divine Guidance-for behold! he is the	According to the direct
and sacred com-	
blest and sacred bough that hath branched	mand of God we are forbidden
to utter	
out from the Twin Holy Trees. Well	slander, are commanded to
show forth	
is it with him that seeketh the shel-	peace and amity, are exhorted
to rectitude	
ter of his shade that shadoweth all man-	of conduct,
straightforwardness and har-	
kind.	mony with all the kindreds
and peoples of	
O ye beloved of the Lord! The greatest	the world. We must obey and be
the well-	
of all things is the protection of the True	wishers of the governments of
the land,	
Faith of God, the preservation of His Law,	regard disloyalty unto a just
king as dis-	
the safeguarding of His Cause and service	loyalty to God Himself and
wishing evil to	
unto His Word. Ten thousand souls have	the government a
transgression of the Cause	
shed streams of their sacred blood in this	of God.
path, their precious lives they offered in sac-	O God, my God! Thou seest
this	
rifice unto Him, hastened wrapt in holy	wronged servant of Thine,
held fast in the	
ecstasy unto the glorious field of martyr-	talons of ferocious lions, of
ravening	
dom, upraised the Standard of God's Faith	wolves, of bloodthirsty
beasts. Graciously	
and writ with their life-blood upon the	assist me, through my love
for Thee, that	
Tablet of the world the verses of His	I may drink deep of the
chalice that brim-	
Divine Unity. The sacred breast of His	meth over with faithfulness
to Thee and is	
Holiness, the Exalted One (may my life	filled with Thy bountiful
Grace; so that,	
be a sacrifice unto Him), was made a target	fallen upon the dust, I may
sink prostrate	
to many a dart of woe, and in Mizindarin,	and senseless whilst my
vesture is dyed	
the Blessed feet of the Abhi Beauty (may	crimson with my blood. This
is my wish,	

my life be offered up for His loved ones)	my heart's desire, my hope,
nly pride, my	
were so grievously scourged as to bleed and	glory. Grant, O Lord my God,
and my	
be sore wounded. His neck also was put	Refuge, that in my last hour,
my end, may	
into captive chains and His feet made fast	even as musk shed its
fragrance of glory!	
in the stocks. In every hour, for a period	Is there a bounty greater
than this? Nay,	
of fifty years, a new trial and calamity	by Thy Glory! I call Thee to
witness	
befell Him and fresh afflictions and cares	that no day passeth but that
I quaff my fill	
beset Him. One of them: after having	from this cup, so grievous
are the misdeeds	
suffered intense vicissitudes, He was made	wrought by them that have
broken the	
homeless and a wanderer and fell a victim	Covenant, kindled discord,
showed their	
to still new vexations and troubles. In	malice, stirred sedition in
the land and dis-	
'Iriq, the Day-Star of the world was so	honored Thee amidst Thy
servants. Lord!	
exposed to the wiles of the people of malice	Shield Thou from these
Covenant-breakers	
as to be eclipsed in splendor. Later on He	the mighty Stronghold of Thy
Faith and	
was sent an exile to the Great City (Con-	protect Thy secret Sanctuary
stantinople) and thence to the Land of	slaught of the ungodly. Thou
art in truth	
Mystery (Adrianople) , whence, grievously	the Mighty, the Powerful, the
Gracious,	
wronged, He was eventually transferred to	the Strong.
THE WORLD ORDER OF	BAHb'U'LLbH
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O God, my God! Shield Thy tn~sred	In these days, the most
important of all	
servants froill the evils of self and passion,	things is the guidance of the
nations and	
protect them with the watchful eye of Thy	peoples of the world.
Teaching the Cause	
loving kindness from all rancor, hate and	is of utmost importance for
it is the head	
envy, shelter them in the impregnable	corner-stone of the

foundation itself. This	
stronghold of Thy Cause and, safe from the	wronged servant has spent his
days and	
darts of doubtfulness, make them the mani-	nights in promoting the Cause
and urging	
festations of Thy glorious Signs, illumine	the peoples to service. He
rested not a	
their faces with the effulgent rays shed	moment, till the fame of the
Cause of God	
from the Dayspring of Thy Divine Unity,	was noised abroad in the
world and the	
gladden their hearts with the verses revealed	celestial strains from the
Abhi Kingdom	
from Thy Holy Kingdom, strengthen their	roused the East and the West.
The be-	
loins by Thy all-swaying power that cometh	loved of God must also follow
the same	
from Thy Realm of Glory. Thou art the	example. This is the secret
of faithfulness,	
All-Bountiful, the Protector, the Almighty,	this is the requirement of
servitude to the	
the Gracious!	Threshold of Bahb!
O ye that stand fast in the Covenant!	The disciples of Christ
forgot themselves	
When the hour cometh that this wronged	and a11 earthly things,
forsook all their	
and broken winged bird will have taken	cares and belongings,
themselves of	
flight unto the celestial concourse, when it	self and passion and with
absolute detach-	
will have hastened to the Realm of the Un-	ment scattered far and wide
and engaged	
seen and its mortal frame will have been	in calling the peoples of the
world to the	
either lost or hidden neath the dust, it is	Divine Guidance, till at last
they made the	
incumbent upon the Afnin, that are stead-	world another world,
illuminated the surface	
fast in the Covenant of God, and have	of the earth and even to
their last hour	
branched from the Tree of Holiness; the	proved self-sacrificing in
the pathway of	
Hands (pillars), of the Cause of God (the	that Beloved One of God.
Finally in vari-	
glory of the Lord rest upon them), and all	ous lands they suffered
glorious martyrdom.	
the friends and loved ones, one and all to	Let them that are men of

action follow in	
bestir themselves and arise with heart and	their footsteps!
soul and in one accord, to diffuse the sweet	O my loving friends! After
the passing	
savors of God, to teach His Cause and to	away of this wronged one, it
is incumbent	
promote His Faith. I t behooveth them not	upon the A g h ~ l n
(~ranches),the Afnln	
to rest for a moment, neither to seek repose.	(Twigs) of the Sacred
Lote-Tree, the	
They Inust disperse themselves in every	Hands (pillars) of the Cause
of God and	
land, pass by every clime and travel	the loved ones of the Ahh6
Beauty to turn	
throughout all regions. Bestirred, without	unto Shoghi Effendi-the
youthful brauch	
rest and steadfast to the end they must	branched from the two
hallowed and sacred	
raise in every land the triumphal cry "O	Lore-Trees and the fruit
grown from the	
Thou the Glory of Glories!" (Yi-Bahi'u'l-	union of the two offshoots of
the Tree of	
Ahhb), must achieve renown in the world	Holiness-as he is the
sign of God, the	
wherever they go, must burn b r i g l ~ t leven	
~ chosen branch, the guardian of the Cause	
as a candle in every meeting and must	of God, he unto whom all the
A&&, the	
kindle the flame of Divine love in every	Afnbn, the Hands of the Cause
of God	
assembly; that the light of truth may rise	and His loved ones must
turn. He is the	
resplendent in the midmost heart of the	expounder of the words of God
and after	
world, that throughout the East and	hiun will succeed the
first-born of his lineal	
throughout the West a vast concourse may	descendants.
gather under the shadow of the Word of	The sacred and youthful
branch, the	
God, that the sweet savors of holiness may	guardian of the Cause of God,
as well as	
he diffused, that faces may shine radiantly,	the Universal House of
Justice, to be m i -	
hearts be filled with the Divine spirit and	versally elected and
established, are both	
souls be made heavenly.	under the care and protection
of the Abh6	

Beauty, under the shelter and unerring might sow the seeds of doubt in
 the hearts of men!
 guidance of His Holiness, the Exalted One of men!
 (may my life be offered up for them both). O ye beloved of the Lord! I t
 is incum-
 Whatsoever they decide is of God. Whoso bent upon the guardian of the
 Cause of God
 obeyeth him not, neither obeyeth them, to appoint in his own life-time
 him that
 hath not obeyed God; whoso rebelleth shall become his successor, that
 differences
 against him and against them hath rebelled may not arise after his passing.
 He that is
 against God; whoso opposeth him hath appointed must manifest in
 himself detach-
 opposed God; whoso contendeth with them ment from all worldly things,
 must be the
 hath contended with God; whoso disputeth essence of purity, must show in
 himself the
 with him hath disputed with God; whoso fear of God, knowledge, wisdom
 and learn-
 denieth him hath denied God; whoso dis- ing. Thus, should the first-born
 of the
 believeth in him hath disbelieved in God; guardian of the Cause of God not
 manifest
 whoso deviateth, separateth himself and in himself the truth of the
 words:-"The
 turneth aside from him hath in truth child is the secret essence of
 its sire," that
 deviated, separated himself and turned is, should he not inherit of the
 spiritual
 aside from God. May the wrath, the fierce within him (the guardian of the
 Cause of
 indignation, the vengeance of God rest God) and his glorious lineage
 not be
 upon him! The mighty stronghold shall matched with a goodly character,
 then
 remain impregnable and safe through obedi- must he (the guardian of the
 Cause of
 ence to him who is the guardian of the God), choose another branch to
 succeed
 Cause of God. I t is incumbent upon the him.
 members of the House of Justice, upon all The Hands of the Cause of God
 must
 the A d s i n , the Afnhn, the Hands of the elect from their own number,

nine persons

Cause of God to show their obedience, sub-occupied in the

missiveness and subordination unto the of the

guardian of the Cause of God, to turn unto

The elec-

him and be lowly before him. He that carried either

opposeth him hath opposed the True One, the com-

will make a breach in the Cause of God, of God

will subvert His word and will become a or by a

manifestation of the Center of Sedition. assent to the

Beware, beware, lest the days after the guardian of the

ascension (of Bahh'u'llhh) be repeated successor.

when the Center of Sedition waxed haughty such wise as

and rebellious and with Divine Unity for voices may not

his excuse deprived himself and perturbed ballot).

and poisoned others. No doubt every Cause of

vainglorious one that purposeth dissension appointed by

and discord will not openly declare his evil God. All

purposes, nay rather, even as impure gold, obey his

would he seize upon divers measures and without

various pretexts that he may separate the Cause of

gathering of the people of Bah6. My ob-the wrath

ject is to show that the Hands of the upon

Cause of God must be ever watchful breach in the

and so soon as they find anyone begin-ning to oppose and protest against the

that shall at all times be

important services in the work

guardian of the Cause of God.

tion of these nine must be

unanimously or by majority from

pany of the Hands of the Cause

and these, whether unanimously

majority vote, must give their

choice of the one whom the

Cause of God hath chosen as his

This assent must be given in

the assenting and dissenting

be distinguished (secret

0 friends! The Hands of the

God must be nominated and

the guardian of the Cause of

must be under his shadow and

command. Should any, within or

the company of the Hands of the

God, disobey and seek division,

of God and His vengeance will be

him, for he will have caused a

true Faith of God.

The obligations of the Hands

of the
guardian of the Cause of God cast him Cause of God are to diffuse the
Divine
out from the congregation of the people Fragrances, to edify the souls
of men, to
of Bahi and in no wise accept any excuse promote learning, to improve the
character
from him. How often hath grievous error of all men and to be, at all
times and under
been disguised in the garb of truth, that it all conditions, sanctified and
detached from

THE WORLD ORDER OF BAHÁ'U'LLAH

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earthly things. They must manifest the and universally extended to all
mankind.
fear of God by their conduct, their man- Regarding this, restrictions and
limitations
ners, their deeds and their words. are in no wise permitted.
This body of the Hands of the Cause of Wherefore, O my loving friends!
Con-
God is under the direction of the guardian sort with all the peoples,
kindreds and
of the Cause of God. He must continually religions of the world with the
utmost
urge them to strive and endeavor to the truthfulness, uprightness,
faithfulness,
utmost of their ability to diffuse the sweet kindness, good-will and
friendliness; that
savors of God, and to guide all the peoples all the world of being may be
filled with
of the world, for it is the light of Divine the holy ecstasy of the grace of
Bahl,
Guidance that causeth all the universe to be that ignorance, enmity, hate and
rancor
illumined. To disregard, though it be for may vanish from the world and
the dark-
a moment, this absolute command which is ness of estrangement amidst the
peoples
binding upon everyone, is in no wise per- and kindreds of the world may
give way to
mitted, that the existent world may become the Light of Unity. Should other
peoples
even as the Abhi Paradise, that the surface and nations be unfaithful to you
show your
of the earth may become heavenly, that fidelity unto then?, should they
be unjust

contention and conflict amidst peoples, toward you show justice towards
 them.
 kindreds, nations and governments may dis- should they keep aloof from you
 attract
 appear, that all the dwellers on earth may them to yourself, should they
 show their
 become one people and one race, that the enmity be friendly towards them,
 should
 world may become even as one home. they poison your lives sweeten
 their souls,
 Should differences arise they shall be ami- should they inflict a wound upon
 yon be a
 cably and conclusively settled by the salve to their sores. Such are
 the attributes
 Supreme Tribunal, that shall include mem- of the sincere! Such are the
 attributes of
 bers from all the governments and peoples the truthful.
 of the world. And now, concerning the House
 of Jus-
 O ye beloved of the Lord! In this tice which God hath ordained as the
 source
 sacred Dispensation, conflict and contention of all good and freed from all
 error, it
 are in no wise permitted. Every aggressor must be elected by universal
 suffrage, that
 deprives himself of God's grace. I t is in- is, by the believers. Its
 members must be
 cumbent upon everyone to show the utmost manifestations of the fear of
 God and day-
 love, rectitude of conduct, straightfor- springs of knowledge and
 understanding,
 wardness and sincere kindness unto all the must be steadfast in God's faith
 and the
 peoples and kindreds of the world, be they well-wishers of all mankind. By
 this House
 friends or strangers. So intense must be is meant the Universal House of
 Justice,
 the spirit of love and loving-kindness, that that is, in all countries, a
 secondary House
 the stranger may find himself a friend, the of Justice must be instituted,
 and these
 enemy a true brother, no difference what- secondary Houses of Justice must
 elect the
 soever existing between them. For uni- members of the Universal one.
 Unto this
 versality is of God and all limitations body all things must be
 referred. I t

earthly. Thus man must strive that his regulations that reality may manifest virtues and perfect explicit Holy tions, the light whereof may shine upon difficult prob- everyone. The light of the sun shineth guardian of upon all the world and the merciful showers the Cause of God is its sacred head and of Divine Providence fall upon all peoples. the distinguished member for life of that The vivifying breeze reviveth every living body. Should he not attend in person its creature and all beings endued with life deliberations, he must appoint one to rep- obtain their share and portion at His resent him. Should any of the members heavenly hoard. In like manner, the affec- commit a sin, injurious to the common tions and loving-kindness of the servants weal, the guardian of the Cause of God of the One True God must be bountifully hath at his own discretion the right to expel

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him, whereupon the people must elect Manifestation of God and the Dayspring of another one in his stead. This House of His Most Divine Essence. All others are Justice enacteth the laws and the govern- servants unto Him and do His bidding." Unto the Most Holy Book every ment enforceth them. The legislative one must body must reinforce the executive, the turn and all that is not expressly recorded executive must aid and assist the legislative therein must be referred to the Universal body so that through the close union and House of Justice. That which this body, whether unanimously or by a harmony of these two forces, the foanda- carry, that is verily the Truth majority doth tion of fairness and justice may become pose of God himself. Whoso doth and the Pur- deviate world may become even as Paradise itself. therefrom is verily of them

that love dis-
 cord, hath shown forth malice and turned
 O ye beloved of the Lord! I t is incum- away from the Lord of the
 Covenant. By
 bent upon you to be submissive to all this House is meant that
 Universal House
 monarchs that are just and show your of Justice which is to be
 elected from all
 fidelity to every righteous king. Serve ye countries, that is, from those
 parts in the
 the sovereigns of the world with utmost East and West where the loved
 ones are to
 truthfulness and loyalty. Show obedience be found, after the manner of
 the cus-
 unto them and be their well-wishers. With- tomary elections in Western
 countries such
 out their leave and permission do not as those of England.
 meddle with political &airs, for disloyalty I t is incumbent upon these
 members (of
 to the just sovereign is disloyalty to God the Universal House of Justice)
 to gather
 himself. in a certain place and
 deliberate upon all
 This is my counsel and the command- problems which have caused
 difference,
 ment of God unto you. Well is it with questions that are obscure and
 matters that
 them that act accordingly. are not expressly recorded in
 the Book.
 Whatsoever they decide has the same effect
 O dearly beloved friends! I am now in as the Text itself. And inasmuch
 as this
 very great danger and the hope of even an House of Justice hath power to
 enact laws
 hour's life is lost to me. I am thus con- that are not expressly recorded
 in the Book
 strained to write these lines for the and bear upon daily
 transactions, so also
 protection of the Cause of God, the preser- it hath power to repeal the
 same. Thus
 vation of His Law, the safeguarding of His for example, the House of
 Justice enacteth
 Word, and the safety of His Teachings. today a certain law and
 enforceth it, and
 By the Ancient Beauty! This wronged one a hundred years hence,
 circumstances hav-
 hath in no wise borne nor doth he bear a ing profoundly changed and the

conditions

grudge against any one; towards none doth having altered, another House of Justice

he entertain any ill-feeling and uttereth no will then have power, according to the

word save for the good of the world. My exigencies of the time, to alter that law.

supreme obligation, however, of necessity, This it can do because that law formeth no

prompteth me to guard and preserve the part of the Divine Explicit Text. The

Cause of God. Thus, with the greatest House of Justice is both the Initiator and

regret, I counsel you saying:-"Guard ye the Abrogator of its own laws. the Cause of God, protect His law and

have the utmost fear of discord. This is And now, one of the greatest and most

the foundation of the belief of the people fundamental principles of the Cause of God

of Bahá (may my life be offered up for is to shun and avoid entirely the Covenant-

them). "His Holiness, the Exalted One, breakers, for they will utterly destroy the

(the Báb) is the Manifestation of the Unity Cause of God, exterminate His Law and

and Oneness of God and the Forerunner of render of no account all efforts exerted in

the Ancient Beauty. His Holiness the the past. O friends! I tell

Behá Beauty (may my life be a sacrifice call to mind with tenderness the trials of

for His steadfast friends) is the Supreme His Holiness, the Exalted One and show

your fidelity to the Ever-Blessed Beauty. from him, hath turned away from God and

The utmost endeavor must be exerted lest he that denieth him, hath denied the True

all these woes, trials and afflictions, all this One. Beware lest anyone falsely interpret

pure and sacred blood that hath been shed these words, and like unto them that have

so profusely in the Path of God, may prove broken the Covenant after the Day of

to be in vain. Ascension (of Bahá'u'lláh)

advance a pre-

O ye beloved of the Lord! Strive with text, raise the standard of revolt, wax

all your heart to shield the Cause of God	stubborn and open wide the
door of false	
from the onslaught of the insincere, for	interpretation. T o none is
given the right	
souls such as these cause the straight t o	t o put forth his own opinion
or express his	
become crooked and all benevolent efforts	particular convictions. All
must seek	
t o produce contrary results.	guidance and turn unto the
Center of the	
O God, my God! I call Thee, T h y	Cause and the House of Justice.
And he	
Prophets and Thy Messengers, T h y Saints	that turneth unto whatsoever
else is indeed	
and T h y Holy Ones, t o witness that I have	in grievous error.
declared conclusively T h y Proofs unto Thy	The Glory of Glories rest
npon you!	
loved ones and set forth clearly all things	
unto them, that they may watch over T h y	Let no one, while this
System is still in	
Faith, guard Thy Straight Path and pro-	its infancy, misconceive its
character, be-	
tect T h y Resplendent Law. Thou art,	little its significance or
misrepresent its	
verily, the All-knowing, the All-wise!	purpose. The bedrock on which
this	
Administrative Order is founded is God's	
Whosoever and whatsoever meeting be-	immutable Purpose for mankind in
this day.	
cometh a hindrance to the diffusion of the	The Source from which it
derives its in-	
Light of Faith, let the loved ones give them	spiration is no one less than
Bah6'u'llhh	
counsel and say: "Of all the gifts of God	Himself. Its shield and
defender are the	
the greatest is the gift of Teaching. I t	embattled hosts of the Abhi
Kingdom.	
draweth unto us the Grace of God and is	Its seed is the blood of no
less than twenty	
our first obligation. Of such a gift how	thousand martyrs who have
offered up their	
can we deprive ourselves? Nay, our lives,	lives that i t may Le born
and flourish. The	
our goods, our comforts, our rest, we offer	axis round which its
institutions revolve are	
them all as a sacrifice for the Ahhi Beauty	the authentic provisions of
the Will and	

and teach the Cause of God." Caution and	Testament of 'Abdu'l-Bahí.
Its guiding	
prudence, however, must be observed even	principles are the truths
which He Who is	
as recorded in the Book. The veil must in	the unerring Interpreter of
the teachings of	
no wise be suddenly rent asunder. The	our Faith has so clearly
enunciated in His	
Glory of Glories rest upon you.	public addresses throughout
the West.	
O ye the faithful loved ones of 'Abdu'l-	The laws that govern its
operation and limit	
Bahí! It is incumbent upon you to take	its functions are those which
have been	
the greatest care of Shoghi Effendi, the twig	expressly ordained in the
Kitáb-i-Aqdas.	
that hath branched from and the fruit	The seat round which its
spiritual, its	
given forth by the two hallowed and Divine	humanitarian and
administrative activities	
Lote-Trees, that no dust of despondency	will cluster are the
Manríqu'l-Adkár and	
and sorrow may stain his radiant nature,	its Dependencies. The pillars
that sustain	
that day by day he may wax greater in	its authority and buttress
its structure are	
happiness, in joy and spirituality, and may	the twin institutions of the
Guardianship	
grow to become even as a fruitful tree.	and of the Universal House of
Justice. The	
For he is, after 'Abdu'l-Bahí, the paradigm -	central, the underlying aim
which animates	
the Cause of God, the Afán, the	it is the establishment of
the New World	
Hands (pillars) of the Cause and the	Order as adumbrated by
Bah'u'lláh. The	
beloved of the Lord must obey him and	methods it employs, the
standard it incul-	
turn unto him. He that obeyeth him not,	cates, incline it to neither
East nor West,	
hath not obeyed God; he that turneth away	neither Jew nor Gentile,
neither rich nor	
THE BAHA'í WORLD	
poor, neither white nor colored. Its watch-	of this world shall have
become the King-	
dom is the unification of the human race;	dom of God Himself, the
Kingdom of	

its standard the "Most Great Peace"; its Bah'u'llih.-S~o~1u EFFENDI.
 ("The Dis-
 consummation the advent of that golden pensation of Bahi'u'llih,"
 pages 64 and
 millennium-the Day when the kingdoms 65.)

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

I HAVE been acquainted by the perusal of the provisions of these sacred documents
 of your latest communications with the will reveal the close relationship that exists
 nature of the doubts that have been publicly expressed, by one who is wholly inculcate.
 between them, as well as the purpose and method which they
 identity of
 misinformed as to the true precepts of the specific provisions Far from regarding their
 Cause, regarding the validity of institutions as incompatible and
 contradictory in spirit,
 that stand inextricably interwoven with the every fair-minded inquirer
 will readily
 Faith of Bah'u'llih. Not that I for a admit that they are not only
 complete-
 moment view such faint misgivings in the mentary, but that they
 mutually confirm
 light of an open challenge to the structure one another, and are
 inseparable parts of
 that embodies the Faith, nor is it because one complete unit. A comparison
 of their
 I question in the least the unyielding tenacity of the faith of the American believers, contents with the rest of
 Bahi'i Sacred Writings will similarly
 establish the conformity of whatever they
 if I venture to dwell upon what seems to contain with the
 me appropriate observations at the present spirit as well as the letter of
 the authentic-
 stage of the evolution of our beloved Cause. cated writings and sayings of
 Bahi'u'116h
 I am indeed inclined to welcome these ex- and 'Abdu'l-Bahi. In fact, he
 who reads
 pressed apprehensions inasmuch as they the Aqdas with care and
 diligence will not
 afford me an opportunity to familiarize the find it hard to discover that
 the Most Holy
 elected representatives of the believers with Book [Aqdas] itself
 anticipates in a number

the origin and character of the institutions which 'Ahdu'l-	of passages the institutions
which stand at the very basis of the world leaving cer-	Bah6 ordains in His Will. By
order ushered in by Bahi'u'llih. We should unregulated in	tain matters unspecified and
feel truly thankful for such futile attempts Bah6'u'llih	His Book of Laws [Aqdas],
to undermine our beloved Faith-attempts left a gap in the	seems to have deliberately
that protrude their ugly face from time to Dispensation,	general scheme of Babl'i
time, seem for a while able to create a provisions of the	which the unequivocal
breach in the ranks of the faithful, recede attempt to	Master's Will has filled. T o
finally into the obscurity of oblivion, and other, t o insinuate	divorce the one from the
are thought of no more. Such incidents Bahi'u'116h have not	that the Teachings of
we should regard as the interpositions of and with	been upheld, in their entirety
Providence, designed to fortify our faith, to 'Abdu'l-Bahh	absolute integrity, by what
clarify our vision, and t o deepen our under- an unpardonable	has revealed in his Will, is
standing of the essentials of His Divine fidelity that has	affront to the unswerving
Revelation.	characterized the life and
labors of our	
I t would, however, be helpful and in-	beloved Master.
structive to bear in mind certain basic least to assert	I will not attempt in the
principles with reference to the Will nnd authenticity of the Will	or demonstrate the
Testament o f 'Abdu'l-Babd, which together for that in	and Testament of 'Abdu'l-Babd,
with the Kita'b-i-Aqdas, constitutes the apprehension on my	itself would betray an
chief depository wherein are enshrined those confidence of the	part as t o the unanimous
priceless elements of that Divine Civiliza- of he last writ-	believers in the genuineness
tion, the establishment of which is the pri- Master. I will	ten wishes of our departed
mary mission of the Bahi'i Faith. A study to those issues	only confine my observations

which may assist them to appreciate the rately laid down by Bahí'u'lláh
and 'Abdu'l-
essential unity that underlies the spiritual, Bahí, and is indissolubly bound
with the
the humanitarian, and the administrative essential verities of the
Faith. To dissoci-
principles enunciated by the Author and the ate the administrative
principles of the
Interpreter of the Bahí'í Faith. Cause from the purely spiritual
and humani-
I am at a loss to explain that strange tarian teachings would be
tantamount to a
mentality that inclines to uphold as the sole mutilation of the body of the
Cause, a
criterion of the truth of the Bahá'í Teach- separation that can only result
in the dis-
ings what is admittedly only an obscure and integration of its component
parts, and the
unauthenticated translation of an oral extinction of the Faith itself.
statement made by 'Abdu'l-Bahí, in de-
fiance and total disregard of the available L o c a l and National Houses
of Justice
text of all of His universally recognized It should be carefully borne in
mind that
writings. I truly deplore the unfortunate the local as well as the
international Houses
distortions that have resulted in days past of Justice have been expressly
enjoined by
from the, incapacity of the interpreter to the ~ita'b-i-Aqdas; that the
institution of
grasp the meaning of 'Abdu'l-Bahí, and the National Spiritual
Assembly, as an in-
from his incompetence to render adequately intermediary body, and referred
to in the
such truths as have been revealed to him Master's Will as the "Secondary
House of
by the Master's statements. Much of the Justice," has the express
sanction of 'Abdu'l-
confusion that has obscured the under- Bahí; and that the method to be
pursued
standing of the believers should be at- for the election of the
International and
tributed to this double error involved in National Houses of Justice has
been set

the inexact rendering of an only partially forth by Him in His Will, as
 well as in a
 understood statement. Not infrequently number of His Tablets.
 Moreover, the in-
 has the interpreter even failed to convey the stitutions of the local and
 national Funds,
 exact purport of the inquirer's specific that are now the necessary
 adjuncts to all
 questions, and, by his deficiency of under- Local and National Spiritual
 Assemblies,
 standing and expression in conveying the have not only been established
 by 'Abdu'l-
 answer of 'Abdu'l-Bahl, has been responsible Bahl in the Tablets He revealed
 to the
 for reports wholly at variance with the true Baha'is of the Orient, but
 their importance
 spirit and purpose of the Cause. I t was and necessity have been
 repeatedly empha-
 chiefly in view of this misleading nature of sized by Him in His utterances
 and writ-
 the reports of the informal conversations of ings. The concentration of
 authority in the
 'Abdu'l-Bahl with visiting pilgrims, that I hands of the elected
 representatives of the
 have insistently urged the believers of the believers; the necessity of the
 submission of
 West t o regard such statements as merely every adherent of the Faith to
 the consid-
 personal impressions of the sayings of their ered judgment of Bah6'i
 Assemblies; His
 Master, and to quote and consider as preference for unanimity in
 decision; the
 authentic only such translations as are decisive character of the
 majority vote;
 based upon the authenticated text of His and even the desirability for
 the exercise
 recorded utterances in the original tongue. of close supervision over all
 Bab6'i publi-
 I t should be remembered by every fol- cations, have been sedulously
 instilled by
 lower of the Cause that the system of Ba- 'Abdu'l-Bahi, as evidenced by
 His authenti-
 hi'i administration is not an innovation cated and widely-scattered
 Tablets. T o ac-
 imposed arbitrarily upon the Bahl'is of the cept His broad and humanitarian
 Teachings
 world since the Master's passing, but derives on one hand, and to reject and

dismiss with
 its authority from the Will and Testament neglectful indifference His
 more challenging
 of 'Abdu'l-Bahd, is specifically prescribed and distinguishing precepts,
 would be an act
 in unnumbered Tablets, and rests in some of manifest disloyalty to that
 which He bas
 of its essential features upon the explicit cherished most in His life.
 provisions of the Kita'b-i-Aqdas. I t thus That the Spiritual
 Assemblies of today
 unifies and correlates the principles sepa- will be replaced in time by the
 Houses of

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Justice, and are to all intents and purposes the Universal House of Justice
 in His own
 identical and not separate bodies, is abnn- lifetime, and but for the
 unfavorable cir-
 dantly confirmed by 'Abdn'l-Bahi Himself. cumstances prevailing under the
 Turkish
 He has in fact in a Tablet addressed to the regime, would have, in all
 probability, taken
 members of the first Chicago Spiritual As- the preliminary steps for its
 establishment.
 sembly, the first elected Bahi'i body msti- I t will be evident, therefore,
 that given
 tuted in the United States, referred to them favorable circumstances, under
 which the
 as the members of the "House of Justice" Bahl'is of frbn and of the
 adjoining coun-
 for that city, and has thus with His own tries under Soviet Rule may be
 enabled to
 pcn established beyond any doubt the idell- elect their national
 representa~ives, in ac-
 tivity of the present Bahh'i Spiritual Assem- cordance with the guiding
 principles laid
 blies with the Houses of Justice referred to down in 'Abdu'l-Bahl's
 writings, the only
 by Bahh'u'116h. For reasons which are not remaining obstacle in the way
 of the defi-
 difficult to discover, it has been found ad- nite formation of the
 International Honse
 visible to bestow upon the elected repre- of Justice will have been
 removed. For upon
 sentatives of Bahb'i communities through- the National Houses of Justice
 of the East
 out the world the temporary appellation of and West devolves the task, in

conformity

Spiritual Assemblies, a term which, as the Will, of position and aims of the Bahl'i Faith are of the Inter- better understood and more fully recognized, until they nized, will gradually be superseded by the representative of the permanent and more appropriate designation in their re- of House of Justice. Not only will the they have ac- present-day Spiritual Assemblies be styled quired the weight and the experience that differently in future, but will be enabled will enable them to function vigorously in also to add to their present functions those the organic life of the Cause, -can they ap- powers, duties, and prerogatives necessitated proach their sacred task, and provide the by the recognition of the Faith of Bahi- spiritual basis for the constitution of so 'u'llih, not merely as one of the recognized august a body in the Bahi'i world. religious systems of the world, but as the State Religion of an independent and Sov- Guardianship The institution of ereign Power. And as the Bahi'i Faith permeates the masses of the peoples of East IT must be also clearly understood by every believer that the institution of Guard- and West, and its truth is embraced by the ianship does not under any circumstances majority of the peoples of a number of the abrogate, or even in the slightest degree de- Sovereign States of the world, will the Uni- tract from, the powers granted to the Uni- versal House of Justice attain the plentitude versal House of Justice by Bahh'u'116h in the Kitdb-i-Aqdas, and of its power, and exercise, as the supreme the Kitdb-i-Aqdas, and repeatedly and solemnly confirmed by organ of the Bahi'i Commonwealth, all the 'Abdu'I-Bahi in His rights, the duties, and responsibilities in- Will. I t does not constitute in any man- ner a contradiction t o the cumbent upon the world's future snper-

Will and Writ-

state.

ings of Bahl'u'116h, nor does

it nullify any

I t must be pointed out, however, in this of His revealed instructions. I t enhances

connection that, contrary to what has been the prestige of that exalted assembly, sta-

confidently asserted, the establishment of bilizes its supreme position, safeguards its

the Supreme House of Justice is in no way unity, assures the continuity of its labors,

dependent upon the adoption of the Bahh'i without presuming in the slightest to in-

Faith by the mass of the peoples of the fringe upon the inviolability of its clearly

world, nor does it presuppose its acceptance defined sphere of jurisdiction.

We stand

by the majority of the inhabitants of any indeed too close t o so

monumental a docu-

one country. In fact, Xbdu'l-Bah6, Him- ment to claim for ourselves a complete un-

self, in one of His earliest Tablets, contem- derstanding of all its implications, or to

plated the possibility of the formation of presume to have grasped the manifold mys-

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teries it ~ m d o u b t e d lcontains.

~ Only fu- may flow, that it should guard against such

ture generations can comprehend the value rigidity as would clog and fetter the liber-

and the significance attached to this Divine ating forces released by His Revelation. . . .

Masterpiece, which the hand of the Master- Who, I may ask, when viewing the inter-

builder of the world has designed for the national character of the Cause, its far-flung

unification and the triumph of the world- ramifications, the increasing complexity of

wide Faith of Bahl'n'11lh. Only those who its affairs, the diversity of its adherents, and

come after us will be in a position to realize the state of confusion that assails on every

the value of the surprisingly strong empha- side the infant Faith of God, can for a

sis tbat has been placed on the institution moment question the necessity

of some sort
of the House of Justice and of the Guard- of administrative machinery
that will in-
ianship. They only will appreciate the sig- sure, amid the storm and
stress of a strug-
nificance of the vigorous language employed gling civilization, the unity
of the Faith,
by 'Abdu'l-Bahl with reference to the band the preservation of its
identity, and the pro-
of Covenant-breakers that has opposed Him tention of its interests? To
repudiate the
in His days. To them alone will be revealed validity of the assemblies of
the elected
the suitability of the institutions initiated ministers of the Faith of
Bahl'u'llih would
by 'Abdu'l-Bahi to the character of the be to reject these countless
Tablets of Bahl-
future society which is to emerge out of the 'u'llih and 'Abdu'l-Bah6,
wherein they have
chaos and confusion of the present age. . . . extolled their privileges and
duties, empha-
sized the glory of their mission, revealed the
The Animating Purpose of Bahd'i immensity of their task, and
warned them
Institutions of the attacks they must needs expect from
And, now, it behooves us to reflect on the the unwisdom of friends, as
well as from
animating purpose and the primary func- the malice of their enemies.
It is surely for
tions of these divinely-established institu- those to whose hands so
priceless a heritage
tions, the sacred character and the nniver- has been committed to
prayerfully watch
sal efficacy of which can be demonstrated lest the tool should
supersede the Faith it-
only by the spirit they diffuse and the work self, lest undue concern for
the minute de-
they actually achieve. I need not dwell tails arising from the
administration of the
upon what I have already reiterated and Cause obscure the vision of
its promoters,
emphasized that the administration of the lest partiality, ambition,
and worldliness
Cause is to be conceived as an instrument tend in the course of time to
becloud the
and not a substitute for the Faith of Bahl- radiance, stain the purity,
and impair the

'u'lllh, that it should be regarded as a chan- effectiveness of the Faith of
Bah6'u'lllh.
nel through which His promised blessings (February 27, 1929.)

THE WORLD ORDI

AMID the reports that have of late
reached the Holy Land, most of which wit-
contrive to sow the seeds of dissension in the
hearts of the faithful.
ness to the triumphant march of the Cause, Viewed in the light of
past experience,
a few seem to betray a certain apprehension the inevitable result of such
futile attempts,
regarding the validity of the institutions however persistent and
malicious they be,
which stand inseparably associated with the is to contribute to a wider
and deeper recog-
Faith of Bahl'u'lllh. These expressed mis- nition by believers and
unbelievers alike of
givings appear to be actuated by certain the distinguishing features
of the Faith pro-
whisperings which have emanated from claimed by BahB'n'lllh. These
challenging
quarters which are either wholly misin- criticisms, whether or not
dictated by mal-
formed regarding the fundamentals of the ice, cannot but serve to
galvanize the souls
BahCi Revelation, or which deliberately of its ardent supporters, and
to consolidate

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the ranks of its faithful promoters. They searching question: "Where
and how does
will purge the Faith from those pernicious this Order established by
Bahi'u'llih, which
elements whose continued association with to outward seeming is but a
replica of the
the believers tends t o discredit the fair institutions established in
Christianity and
name of the Cause, and to tarnish the pur- Islm, diger from them? Are
not the twin
ity of its spirit. We should welcome, institutions of the House of
Justice and
therefore, not only the open attacks which of the Guardianship, the
institution of the
its avowed enemies persistently launch Hands of the Cause of God,
the institution

against it, but should also view as a blessing of the national and local
 Assemblies, the institution of the
 in disguise every storm of mischief with
 Ma&riqul-Ad&kir, bur different names for the
 which they who apostatize their faith or
 institutions of the Papacy and the Caliphate,
 claim t o be its faithful exponents assail it
 with all their at- tending ecclesiastical orders
 from time to time. Instead of undermining
 which the Christians uphold and
 the Faith, such assaults, both from within
 advocate? What can possibly be the agency that
 and without, reinforce its foundations, and
 can safeguard these Bah6'i institutions, so
 excite the intensity of its flame. Designed
 strikingly re- semblant, in some of their
 to becloud its radiance, they proclaim to all
 features, t o those which have been reared by the
 the world the exalted character of its pre-
 Fathers of the Church and the Apostles
 cepts, the completeness of its unity, the
 of M&am- mad, from witnessing the
 uniqueness of its position, and the perva-
 deterioration in character, the breach of
 siveness of its influence. unity, and the ex-
 I do not feel for one moment that such
 befallen tinction of influence, which have
 clamor, mostly attributable t o impotent
 hierarchies? Why all organized religious
 rage against the resistless march of the
 suffer the same should they not eventually
 Cause of God, can ever distress the valiant
 institutions fate that has overtaken the
 vrrarriors of the Faith. For these heroic
 which the successors of
 Christ and Mu- hammad have reared?"
 souls, whether they be contending in
 Upon the answer given to
 America's impregnable stronghold, or strug-
 these challeng- ing questions will, in a
 gling in the heart of Europe, and across
 great measure, depend the success of the efforts
 the seas as far as the continent of Aus-
 which believers in every land are now exerting
 tralia, have already abundantly demon-
 for the estab- lishment of God's kingdom
 strated the tenacity of their faith and the
 upon the earth.

abiding value of their conviction.	Few will fail to recognize
that the Spirit	
I feel it, however, incumbent upon me by	breathed by Bahá'u'lláh upon the
world,	
virtue of the responsibility attached to the	and which is manifesting
itself with vary-	
Guardianship of the Faith, to dwell more	ing degrees of intensity
through the efforts	
fully upon the essential character and the	consciously displayed by His
avowed sup-	
distinguishing features of that world order	porters and indirectly
through certain hu-	
as conceived by Bahá'u'lláh. . . .	manitarian organizations, can
never perme-	
It behooves us, dear friends, to endeavor	ate and exercise an abiding
influence upon	
not only to familiarize ourselves with the	mankind unless and until it
incarnates it-	
essential features of this supreme Handiwork	self in a visible Order,
which would bear	
of Bahá'u'lláh, but also to grasp the funda-	its name, wholly identify
itself with His	
mental difference existing between this	principles, and function in
conformity with	
world-embracing, divinely-appointed Order	His laws. That Bahá'u'lláh in
His Book of	
and the chief ecclesiastical organizations of	Aqdas, and later 'Ahdu'l-Bahá
in His Will	
the world, whether they pertain to the	-a document which confirms,
supplements,	
Church of Christ, or to the ordinances of	and correlates the provisions
of the Aqdas	
the Mí'ráddát Dispensation.	-have set forth in their
entirety those es-	
For those whose priceless privilege is to	essential elements for the
constitution of the	
guard over, administer the affairs, and ad-	world Bahá'í Commonwealth, no
one who	
vance the interests of these Bahá'í institu-	has read them will deny.
According to these	
tions will have, sooner or later, to face this	divinely-ordained
administrative principles,	

THE WORLD ORDER OF BAHÁ'U'LLÁH

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the Dispensation of Bahá'u'lláh-the Ark of the Church of Christ was irretrievably shattered.

human salvation-must needs be modelled. tered, and its influence was in the course of

From them, all future blessings must flow, time undermined was that the Edifice which

and upon them its inviolable authority must the Fathers of the Church reared after the

ultimately rest. passing of His First Apostle

was an Edifice

For BahCu'llih, we should readily recog- that rested in nowise upon the explicit di-

nize, has not only imbued mankind with a rections of Christ Himself.

The authority

new and regenerating Spirit. He has not and features of their administration were

merely enunciated certain universal princi- wholly inferred, and indirectly derived, with

ples, or propounded a certain more or less justification, from certain

however potent, sound and universal these vague and fragmentary references which

may be. In addition to these He, as well as they found scattered amongst His utter-

'Abdu'l-BahA after H i , have, unlike the ances as recorded in the Gospel. Not one

Dispensations of the past, clearly and spe- of the sacraments of the Church; not one

cifically laid down a set of Laws, established of the rites and ceremonies which the Chris-

definite institutions, and provided for the tian Fathers have elaborately devised and

essentials of a Divine Economy. These are ostentatiously observed; not one of the ele-

destined to be a pattern for future society, a ments of severe discipline they rigorously

supreme instrument for the establishment of imposed upon the primitive Christians;

The Most Great Peace, and the one agency none of these reposed on the direct author-

for the unification of the world, and the ity of Christ, or emanated from His specific

proclamation of the reign of righteousness utterances. Not one of these did Christ

and justice upon the earth. Not only have conceive, none did He specifically invest

they revealed all the directions required for with sufficient authority to either interpret

the practical realization of those ideals His Word, or to add to that

which He had
 which the Prophets of God have visualized, not specifically enjoined.
 and which from time immemorial have in- For this reason, in later
 generations, voices
 flamed the imagination of seers and poets were raised in protest against
 the self-ap-
 pointed Authority which
 in every age; they have also, in unequivocal
 arrogated to itself
 privileges and powers which
 and emphatic language, appointed those
 did not eman-
 ate from the clear text of the
 twin institutions of the House of Justice
 Gospel of
 Jesus Christ, and which
 and of the Guardianship as their chosen Suc-
 constituted a grave
 departure from the spirit
 cessors, destined to apply the principles,
 which that Gospel
 did inculcate. They argued
 promulgate the laws, protect the institu-
 with force and
 justification that the canons
 tions, adapt loyally and intelligently the
 promulgated
 by the Councils of the Church
 Faith to the requirements of progressive
 were not
 society, and consummate the incorruptible
 divinely-appointed laws, but
 were merely
 human devices which did not
 inheritance which the Founders of the Faith
 even rest upon
 the actual utterances of
 have bequeathed to the world.
 Jesus. Their con-
 Should we look back to the past, were
 tention centered around the fact
 that the
 vague and inconclusive words,
 we to search out the Gospel and the Qur'in,
 addressed by
 Christ to Peter, "Thou art
 we will readily recognize that neither the
 Peter, and upon
 this rock I will build my
 Christian nor the Islamic Dispensations
 Church," could
 never justify the extreme
 can offer a parallel either to the system
 measures, the elab-
 orate ceremonials, the
 of Divine Economy so thoroughly estab-
 fettering creeds and
 dogmas, with which His
 lished by Bahi'u'llih, or to the safeguards
 successors have
 gradually burdened and obscured
 which He has provided for its preser-
 His Faith.
 Had it been possible for the
 vation and advancement. Therein, I am
 Church Fathers,
 whose unwarranted authority was
 profoundly convinced, lies the answer to

thus
those questions to which I have already fiercely assailed from every
side, to refute
referred. the denunciations heaped upon
them by

None, I feel, will question the fact that quoting specific utterances of
Christ re-
the fundamental reason why the unity of guarding the future
administration of His

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Church, or the nature of the authority of none can belittle or ignore. Therein
lies
His Successors, they would surely have been the distinguishing feature of the
Bahá'í
capable of quenching the flame of contro- Revelation. Therein lies the strength
of
versy, and preserving the unity of Christen- the unity of the Faith, of the
validity of a
dom. The Gospel, however, the only re- Revelation that claims not to destroy or
be-
pository of the utterances of Christ, afford little previous Revelations, but
to connect,

.
no such shelter to these harassed leaders of unify and fulfill them. . .
the Church, who found themselves helpless We should also bear in mind
that the dis-
in the face of the pitiless onslaught of their tinguishing character of the
Bahá'í Revela-
enemy, and who eventually had to submit tion does not consist solely in the
complete-
to the forces of schism which invaded their ness and unquestionable validity of
the
ranks. Dispensation which the teachings

of Bahá'í
In the M4ammadan Revelation, how- 'u'llkh and 'Abdu'l-Bahl have established.
ever, although His Faith as compared with Its excellence lies also in the fact
that those
that of Christ was, so far as the administra- elements which in past
Dispensations have,
tion of His Dispensation is concerned, more without the least authority from
their
complete and more specific in its provisions, Founders, been a source of
corruption and
yet in the matter of succession it gave no of incalculable harm to the Faith of
God,
written, no binding and conclusive instruc- been strictly excluded by the clear

text of
tions to those whose mission was to propa- Bahi'u'llah's writings. Those
unwarranted
gate His Cause. For the text of the Qur'an, practices, in connection with
the sacrament
the ordinances of which regarding prayer, of baptism, of communion, of
confession of
fasting, marriage, divorce, inheritance, pil- sins, of asceticism, of priestly
domination,
grimage, and the like, have after the revo- of elaborate ceremonials, of holy
war and of
lution of thirteen hundred years remained polygamy, have one and all been
rigidly
intact and operative, gives no definite goid- suppressed by the Pen of
Bahi'u'llah, whilst
ance regarding the Law of Succession, the the rigidity and rigor of certain
observances,
source of all the dissensions, the contro- such as fasting, and which are
necessary to
versies, and schisms which have dismem- the devotional life of the individual,
have
bered and discredited Islam. been considerably abated. . . .
Not so with the Revelation of Bahk- Dear friends! Feeble though our
Faith
'u'llah. Unlike the Dispensation of Christ, may now appear in the eyes of
men, who
unlike the Dispensation of Mhammad, un- either denounce it as an offshoot of
Islam,
like all the Dispensations of the past, the or contemptuously ignore it as one
more of
apostles of Bahi'u'llah in every land, wher- those obscure sects that abound in
the West,
ever they labor and toil, have before them this priceless gem of Divine
Revelation, now
in clear, in unequivocal and emphatic lan- still in its embryonic state, shall
evolve
guage, all the laws, the regulations, the within the shell of His law, and
shall forge
principles, the institutions, the guidance, ahead, undivided and unimpaired,
till it
they require for the prosecution and con- embraces the whole of mankind. Only
summation of their task. Both in the ad- those who have already recognized the
su-
ministrative provisions of the Bahi'i Dis- preme station of Bahi'u'llah, only
those
pensation, and in the matter of succession, whose hearts have been touched by
His love,

as embodied in the twin institutions of the and have become familiar with the
 potency
 House of Justice and of the Guardianship, of His spirit, can adequately
 appreciate the
 the followers of Bahá'u'lláh can summon value of this Divine Economy-His
 ines-
 to their aid such irrefutable evidences of timable gift to mankind. . . .

(March 21,

Divine Guidance that none can resist, that 1930.)

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THE GOAL OF A NEW WORLD ORDER

T H E inexorable march of recent events whilst the tumult of
 triumphant enthusi-
 has carried humanity so near to the goal asm was still at its height
 and long before
 foreshadowed by Bahá'u'lláh that no respon- the faintest misgivings could
 have been felt
 sible follower of His Faith, viewing on all or expressed, confidently
 declaring that the
 sides the distressing evidences of the world's Document, extolled as the
 Charter of a
 travail, can remain unmoved at the thought liberated humanity, contained
 within itself
 of its approaching deliverance. seeds of such bitter
 deception as would
 I t would not seem inappropriate, at a further enslave the world. How
 abundant
 time when we are commemorating the are now the evidences that
 attest the per-
 world over, the termination of the first spicacity of His unerring
 judgment!
 decade since 'Abdu'l-Bahí's sudden re- Ten years of unceasing
 turmoil, so laden
 movall from our midst, to ponder, in the with anguish, so fraught with
 incalculable
 light of the teachings bequeathed by Him consequences to the future of
 civilization,
 to the world, such events as have tended to have brought the world to the
 verge of a
 hasten the gradual emergence of the World calamity too awful to
 contemplate. Sad
 Order anticipated by Bahá'u'lláh. indeed is the contrast
 between the manifes-
 Ten years ago, this very day, there flashed tions of confident enthusiasm
 in which the

upon the world the news of the passing of
 Versailles so freely in-
 Him Who alone, through the ennobling in-
 unconcealed distress
 flnence of His love, strength and wisdom,
 alike are now
 could have proved its stay and solace in the
 delusion.
 many afflictions it was destined to suffer.
 the Framers and
 How well we, the little band of His
 have mus-
 avowed supporters who lay claim to have
 which originally
 recognized the Light that shone within
 Covenant of
 Him, can still remember IHis repeated allu-
 proved a snf-
 sions, in the evening of His earthly life, to
 forces of inter-
 the tribulation and turmoil with which an
 structure so
 unregenerate humanity was to be increas-
 been consistently
 ingly afflicted. How poignantly some of us
 provisions of the so-
 can recall His pregnant remarks, in the
 victorious Pow-
 presence of the pilgrims and visitors who
 nor the ma-
 thronged His doors on the morrow of the
 which America's
 jubilant celebrations that greeted the ter-
 President had con-
 mination of the World War-a war, which
 in conception or
 by the horrors it evoked, the losses it en-
 to ensure the
 tailed and the complications it engendered,
 had striven to
 was destined to exert so far-reaching an in-
 which the world
 fluence on the fortunes of mankind. How
 'Abdn'l-Bahl in Janu-
 serenely, yet how powerfully, He stressed
 the gloom which
 the cruel deception which a Pact, hailed by

Plenipotentiaries at
 indulged 2nd the cry of
 which victors and vanquished
 raising in the hour of bitter
 Neither the force which
 Guarantors of the Peace Treaties
 tered, nor the lofty ideals
 animated the Author of the
 the League of Nations, have
 ficient bulwark against the
 nal disruption with which a
 laboriously contrived had
 assailed. Neither the
 called Settlement which the
 ers have sought to impose,
 chinery of an institution
 illustrious and far-seeing
 ceived, have proved, either
 pactice, adequate instruments
 integrity of the Order they
 establish. "The ills from
 suffers," wrote
 ary 1920, "will multiplji;
 erave/,ops it will deepen.

The Balkans will
 peoples and nations as the embodiment of
 vestless?zess will in-
 triumphant justice and the unfailing instru-
 will con-
 ment of an abiding peace, held in store for
 uesort to every
 an unrepentant humanity. "Peace, Peace,"
 flame o f
 how often we heard Him remark, "the lips
 world-
 of potentates and peoples unceasingly pro-
 exwt their utmost
 claim, whereas the fire of unquenched
 their designs.
 hatreds still smouldcv~ in their hearts."
 acquire
 How often we heard Him raise His voice,
 inflsence will

remain discontented. Its
 nease. ~h~ vanquish,ed Powers
 tinue to agitate. They will
 meassre that may rekindle the
 war. Movements, nauly-born and
 wide in their mange, will
 fov the advancement of
 ~h~ ~~~~~t of the Left will
 gveat importance. Its

-
 InNovember 28, 1921. spread."
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Economic distress, sincc those words were
 remoceness
 written, together with political confusion,
 Europe, would
 financial upheavals, religious restlessness and
 immune from the
 racial animosities, seem to have conspired to
 ailing continent,
 add immeasurably to the burdens under
 whirlpool of passion
 which an impoverished, a war-weary world
 extricate herself
 is groaning. Such has been the cumulative
 influence.
 effect of these successive crises, following
 been such wide-
 one another with such bewildering rapidity,
 whether in the
 that the very foundations of society are
 spheres of hu-
 trembling. The world, to whichever conti-
 going on in dif-
 nent we turn our gaze, to however remote a
 Never have there

Australia, which, owing to its
 from the storm-centers of
 have been expected to be
 trials and torments of an
 has been caught in this
 and strife, impotent to
 from their ensnaring
 Never indeed have there
 spread and basic upheavals,
 social, economic or political
 man activity as those now
 ferent parts of the world.

region our survey may extend, is everywhere been so many and varied
 sources of danger
 assailed by forces it can neither explain nor as those that now threaten
 the structure of
 control. society. The following words
 of BahB'u-
 Europe, hitherto regarded as the cradle of '116h are indeed significant as
 we pause t o
 a highly-vaunted civilization, as the torch- reflect upon the present
 state of a strangely
 bearer of liberty and the mainspring of the disordered world: "How long
 will humanity
 forces of world industry and commerce, persist in its waywardness?
 How long will
 stands bewildered and ~analyzedat the sight injustice continue? How long
 is chaos and
 of so tremendous an upheaval. Long-cher- confusion to reign amongst
 men? How
 ished ideals in the political no less than in long will discord agitate the
 face of society?
 the economic sphere of human activity are The winds of despair are,
 alas, blowing
 being severely tested under the pressure of from every direction, and the
 strife that
 reactionary forces on one hand and of an divides and afflicts the
 human race is daily
 insidious and persistent radicalism on the increasing. The signs of
 impending convul-
 other. From the heart of Asia distant rum- sions and chaos can now be
 discerned, inas-
 blings, ominous and insistent, portend the much as the prevailing order
 appears to be
 steady onslaught of a creed which, by its lamentably defective."
 negation of God, His Laws and Principles, The disquieting influence
 of over thirty
 threatens to disrupt the foundations of million souls living under
 minority condi-
 human society. The clamor of a nascent tions throughout the
 continent of Europe;
 nationalism, coupled with a recrudescence the vast and ever-swelling
 army of the un-
 of skepticism and unbelief, come as added employed with its crushing
 burden and de-
 misfortunes to a continent hitherto re- moralizing influence on
 governments and
 garded as the symbol of age-long stability peoples; the wicked,
 unbridled race of arma-

and undisturbed resignation. From darkest
ever-increasing share
Africa the first stirrings of a conscious and
impoverished
determined revolt against the aims and
demoralization from
methods of political and economic imperial-
&ancia1 markets
ism can be increasingly discerned, adding
suffering; the on-
their share to the growing vicissitudes of a
invading what has
troubled age. Not even America, which
impregnable
until very recently prided itself on its tra-
Muslim ortho-
ditional policy of aloofness and the self-
gravest symp-
contained character of its economy, the
future stability
invulnerability of its institutions and the
civilization.
evidences of its growing prosperity and pres-
Europe's preEminent
tige, has been able to resist the impelling
wisdom and re-
forces that have swept her into the vortex
forced to make so
of an economic hurricane that now threat-
is passing
ens to impair the basis of her own indus-
the history of
trial and economic life. Even far-away
writes another,

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"before either a world catastrophe, or per-
and only then
haps before the dawn of a greater era of
unfurled and
truth and wisdom." "It is in such times,"
warble its
he adds, "that religions have perished and
are born."
Dearly beloved friends! Humanity,
Might we not already discern, as we scan
whether viewed in the light of

ments swallowing an
of the substance of already
nations; the utter
which the international
are now increasingly
slaught of secularism
hitherto been regarded as the
strongholds of Christian and
doxy-these stand out as the
toms that bode ill for the
of the structure of modern
Little wonder if one of
thinkers, honored for his
strait, should have been
bold an assertion: "The world
through the gravest crisis in
civilization." "We stand,"

mankind to q ~ u k e . Then
will the Divine Standard be
the Nightingale of Paradise
melody."

man's indi-
 the political horizon, the alignment of those
 existing relation-
 forces that are dividing afresh the continent
 communities and
 of Europe into camps of ~otentialcombat-
 too far and suf-
 ants, determined upon a contest that nlay
 be redeemed
 mark, unlike the last war, the end of an
 of the best
 epoch, a vast epoch, in the history of human
 and statesmen
 evolution? Are we, the privileged cns-
 motives, how-
 todians of a ricel less Faith, called upon to
 however un-
 witness a cataclysmical change, politically as
 devotion to its
 fundamental and spiritually as beneficent as
 calculations of
 that which precipitated the fall of the Ro-
 yet devise,
 man Empire in the West? Might it not
 distinguished
 happen-every vigilant adherent of the
 may hope to
 Faith of Bahh'u'llhh might well pause to re-
 the most ar-
 flect-that out of this world eruption there
 to inculcate,
 may stream forces of such spiritual energy
 resort, adequate
 as shall recall, nay eclipse, the splendor of
 future of a
 those signs and wonders that accompanied
 No appeal
 the establishment of the Faith of Jesus
 worldly-
 Christ? M ~ g h tthere not emerge out of the
 compelling and
 agony of a shaken world a religious revival
 passions or help re-
 of such scope and power as to even tran-
 general
 scend the potency of those world-directing
 international co-

vidual conduct or in the
 ships between organized
 nations, has, alas, strayed
 fered too great a decline to
 through the unaided efforts
 among its recognized rulers
 -however disinterested their
 ever concerted their action,
 sparing in their zeal and
 cause. No scheme which the
 the highest statesmanship may
 no doctrine which the most
 exponents of economic theory
 advance, no principle which
 dent of tnoralists may strive
 can ~rovide, 111 the last
 foundations upon which the
 distracted world can be built.
 for mutual tolerance which the
 wise might raise, however
 insistent, can calm its
 store its vigor. Nor would any
 scheme of mere organized

forces with which the Religions of the Past
 of human ac-
 have, at fixed intervals and according to an
 conception or
 inscrutable Wisdom, revived the fortunes
 in removing the
 of declining ages and peoples? Might not
 has so rudely
 the bankruptcy of this present, this highly-
 present day society.
 vaunted materialistic civilization, in itself
 assert, would the
 clear away the choking weeds that now
 machinery required
 hinder the unfoldment and future efflor-
 economic unification
 escence of God's struggling Faith?
 that has been
 Let Bahi'u'llah Himself shed the illumi-
 times -
 nation of His words upon our path as we
 against the
 steer our course amid the pitfalls and miser-
 undermining the
 ies of this troubled age. More than fifty
 nations.
 years ago, in a world far removed from the
 confidently af-
 ills and trials that now torment it, there
 acceptance of the
 flowed from His Pen these prophetic words:
 with such sim-
 "The world is in travail and its agitation
 as sixty years
 waxeth day by day. Its face is turned
 embodying in its essen-
 towards waywardness and unbelief. Such
 appointed scheme for
 shall he its plight that to disclose it now
 in this age,
 would not be meet and seemly. Its pro-
 conviction in
 versity will long continue. And when the
 each and all of its
 appointed hour is come, there shall suddenly
 capable of with-
 appear that which shall cause the limbs of

operation, in whatever sphere
 tivity, however ingenious in
 extensive in scope, succeed
 root cause of the evil that
 upset the equilibrium of
 Not even, I venture to
 very act of devising the
 for the political and
 of the world-a principle
 increasingly advocated in recent
 provide in itself the antidote
 poison that is steadily
 vigor of organized peoples and
 What else, might we not
 firm, but the unreserved
 Divine Program enunciated,
 plicity and force as far back
 ago, by Bah'u'llah,
 tials God's divinely
 the unification of mankind
 coupled with an indomitable
 the unfailing efficacy of
 provisions, is eventually
 standing the forces of

which, if unchecked, must needs continue prejudiced observer. That
 the spirit of vin- dictiveness, of suspicion,
 to eat into the vitals of a despairing society. engendered by the war, and
 of fear and rivalry, visions of the Peace
 I t is towards this g o a k h e goal of a new
 which the pro- treaties have served to
 World Order, Divine in origin, all-embrac- perpetuate and foster, has
 ing in scope, equitable in principle, chal- led to an enor-
 mous increase of national
 mous increase of national
 competitive arma- ments, involving during the
 manity must strive. last year the
 To claim to have grasped all the implica- aggregate expenditure of no less
 than a thousand million pounds,
 tions of Bahi'u'llah's prodigious scheme for which in turn
 world-wide human solidarity, or to have has accentuated the effects
 of the world- wide depression, is a truth
 fathomed its import, would be presumptu- that even the
 ous on the part of even the declared sup- most superficial observer
 will readily admit. That a narrow and brutal
 porters of His Faith. To attempt to visual- nationalism,
 ize it in all its possibilities, to estimate its which the post-war theory of
 self-determi- nation has served to
 future benefits, to picture its glory, would chiefly responsible for the
 reinforce, has been and proh~bitivetariffs, so
 be premature at even so advanced a stage policy of high
 injurious to the healthy flow of international
 All we can reasonably venture to attempt trade and to
 is to strive to obtain a glimpse of the first the mechanism of
 international finance, is a fact which few would
 streaks of the promised Dawn that must, in venture to dispute.
 the fulness of time, chase away the gloom I t would be idle,
 however, to contend that the war, with all the
 that has encircled humanity. All we can do losses it involved,

is to point out, in their broadest outlines,	the passions it aroused and
the grievances	
what appears to us to be the piding prin-	it left behind, has solely
been responsible	
ciples underlying the World Order of Ba-	for the unprecedented
confusion into which	
hh'u'llhh, as amplified and enunciated by	almost every section of the
civilized world	
'Abdu'l-Bahl, the Center of His Covenant	is plunged at present. Is it
not a fact-	
with all mankind and the appointed Inter-	and this is the central idea
I desire to em-	
preter and Expounder of His Word.	phasize-that the fundamental
cause of this	
That the unrest and suffering afflicting	world unrest is attributable,
not so much to	
the mass of mankind are in no small meas-	the consequences of what
must sooner or	
ure the direct consequences of the World	later come to be regarded as
a transitory	
War and are attributable to the unwisdom	dislocation in the affairs of
a continually	
and shortsightedness of the framers of the	changing world, but rather to
the failure of	
Peace Treaties only a biased mind can re-	those into whose hands the
immediate des-	
fuse to admit. That the financial obliga-	tinies of peoples and nations
have been com-	
tions contracted in the course of the war,	mitted, to adjust their
systems of economic	
as well as the imposition of a staggering	and political institutions to
the imperative	
burden of reparations upon the vanquished,	needs of a fast evolving age?
Are not these	
have, to a very great extent, been respon-	intermittent crises that
convulse present-	
sible for the maldistribution and consequent	day society due primarily t o
the lamentable	
shortage of the world's monetary gold sup-	inability of the world's
recognized leaders	
ply, which in turn has, to a very great	to read aright the signs of
the times, to rid	
measure, accentuated the phenomenal fall	themselves once for all of
their precon-	
in prices and thereby relentlessly increased	ceived ideas and fettering
creeds, and to	
the burdens of impoverished countries, no	reshape the machinery of

their respective
 impartial mind would question. That inter- governments according to
 those standards
 governmental debts have imposed a severe that are implicit in
 Bahl'u'llih's supreme
 strain on the masses of the people in Europe, declaration of the Oneness
 of Mankind-
 have upset the equilibrium of national the chief and distinguishing
 feature of the
 budgets, have crippled national industries, Faith He proclaimed? For the
 principle
 and led to an increase in the number of the of the Oneness of Mankind,
 the corner-stone
 unemployed, is no less apparent to an un- of Bahi'u'llih's
 world-embracing dominion,
 implies nothing more or less than the en- in the midmost heart of the world
 when-
 enforcement of His scheme for the unification ever a certain number of its
 distinguished
 of the world-the scheme to which we have and high-minded sovereigns - the
 shining
 already referred. "In every Dispensation," exemplars of devotion and
 determination-
 writes 'Abdu'l-Bahh, "the light of Divine shall, for the good and happiness of
 all man-
 Guidance has been focussed upon one cen- kind, arise, with firm resolve and
 clear vi-
 ..
 tral theme. . I n this wondrous Revelation, sion, to establish the Cause of
 Universal
 this glorious century, the foundation of the Peace. They must make the Cause of
 Peace
 Faith of God and the distinguishing feature the object of general consultation,
 and seek
 of His Law is the consciousness of the One- by every means in their power t o
 establish
 ness of Mankind." a Union of the nations of the
 world, They
 How pathetic indeed are the efforts of must conclude a binding treaty and
 estab-
 these leaders of human institutions who, in lish a covenant, the provisions of
 which
 utter disregard of the spirit of the age, are shall be sound, inviolable and
 definite. They
 striving to adjust national processes, suited must proclaim it to all the world
 and ob-
 to the ancient days of self-contained na- tain for it the sanction of all the

human

tions, to an age which must either achieve race. This supreme and noble undertaking

the unity of the world, as adumbrated by -the real source of the peace and well-being

Bahh'u'llah, or perish. At so critical an hour of all the world-should be regarded as

hour in the history of civilization it be- sacred by all that dwell on earth.

All the

hooves the leaders of all the nations of the forces of humanity must be mobilized to

world, great and small, whether in the East ensure the stability and permanence of this

or in the West, whether victors or van- Most Great Covenant. In this all-embracing

quished, to give heed to the clarion call of -pact the limits and frontiers of each and

Bah'i'u'llah and, thoroughly imbued with a every nation should be clearly fixed, the

sense of world solidarity, the sine qua non principles underlying the relations of gov-

of loyalty to His Cause, arise manfully to exert themselves towards one another definitely laid

carry out in its entirety the one remedial down, and all international agreements and

scheme He, the Divine Physician, has pre- obligations ascertained. In like manner, the

scribed for an ailing humanity. Let them size of the armaments of every government

discard, once for all, every preconceived should be strictly limited, for if the prepa-

idea, every national prejudice, and give heed to the military forces of

to the sublime counsel of 'Abdu'l-Bah, the any nation should be allowed to increase,

authorized Expounder of His teachings. they will arouse the suspicion of others.

You can best serve your country, was The fundamental principle underlying this 'Abdu'l-Bah's rejoinder to a high official solemn Pact should be so fixed that if any

in the service of the federal government of government later violate any one of its

the United States of America, who had provisions, all the governments on earth questioned Him as to the best manner in which should arise to reduce it to utter submission-

which he could promote the interests of his sion, nay the human race as a whole should

government and people, if you strive, in resolve, with every power at its disposal, to your capacity as a citizen of the world, to destroy that government. Should this assist in the eventual application of the greatest of all remedies be applied to the principle of federalism underlying the gov- sick body of the world, it will assuredly re-ernment of your own country to the rela- cover from its ills and will remain eternally tionships now existing between the peoples safe and secure." and nations of the world. "A few," He further adds, "unaware of In "The Secret of Divine Civilization" the power latent in human endeavor, con- ("The Mysterious Forces of Civilization"), sider this matter as highly impracticable, 'Abdu'l-Babi's outstanding contribution to nay even beyond the scope of man's utmost the future re-organization of the world, we efforts. Such is not the case, however. On read the following: the contrary, thanks to the unfailing grace "True civilization will unfurl its banner of God, the loving-kindness of His favored

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ones, the endeavors of unrivalled wise and the assemblage of capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing is now dawning whatsoever can be regarded as unattainable. horizon. The Endeavour, ceaseless endeavour, is required. the political realm, Nothing short of an indomitable determina- which can now be tion can possibly achieve it. Many a cause candle is unity of past ages have regarded as purely visionary, undertakings, the con- yet in this day have become most easy and long be wit- practicable. Why should this most great is unity in free- and lofty c a u s e t h e day-star of the firma-	its candles will burn in man. "Behold how its light upon the world's darkened first candle is unity in the early glimmerings of discerned. The second thought in world summation of which will ere nebsrrl. The third candle dom which will surely come

to pass. The
ment of true civilization and the cause of fourth candle is unity in
religion which u
the glory, the advancement, the well-being the corner-stone of the
foundation itself,
and the success of all humanity-be re- and which, by the power of
God, will be
garded as impossible of achievement? Surely revealed in all its
splendor. The fifth candle
the day will come when its beauteous light is the unity of nations-a
unity which in
shall shed illumination upon the assemblage this century will be
securely established,
of man." causing all the peoples of
the world to re-
I n one of His Tablets 'Abdu'l-Bahi, elu- gard themselves as citizens of
one common
cidating further His noble theme, reveals fatherland. The sixth
candle is unity of
the following: races, making of all that
dwell on earth
"In cycles gone by, though harmony was peoples and kindreds of one
race. The sev-
established, yet, owing to the absence of enth candle is unity of
language, that is,
means, the unity of all mankind could not the choice of a universal
tongue in which
have been achieved. Continents remained all peoples will be
instructed and converse.
widely divided, nay even among the peoples Each and every one of these
will inevitably
of one and the same continent association come to pass, inasmuch as
the power of the
and interchange of thought were well nigh Kingdom of God will aid and
assist in their
impossible. Consequently intercourse, UI- realization."
derstanding and unity amongst all the peo- Over sixty years ago,
in His Tablet to
ples and kindreds of the earth were unat- Queen Victoria,
Bah&'u'116h, addressing "the
tainable. I n this day, however, means of concourse of the rulers of
the earth," re-
communication have multiplied, and the vealed the following:
five continents of the earth have virtually "Take ye counsel
together, and let your
merged into one. In like manner all concern be only for that
which profiteth

the members of the human family, whether
 condition
 peoples or governments, cities or villages,
 world as the hu-
 have become increasingly interdependent.
 created whole and
 For none is self-sufficiency any longer pos-
 afflicted, through divers
 sible, inasmuch as political ties unite all
 maladies. Not
 peoples and nations, and the bonds of trade
 nay its sicknesses
 and industry, of agriculture and education,
 fell under the treat-
 are being strengthened every day. Hence
 physicians who have
 the unity of all mankind can in this day he
 their worldly de-
 achieved. Verily this is none other but
 grievously, And, if at
 one of the wonders of this wondrous age,
 of an able phy-
 this glorious century. Of this past ages
 hody was healed,
 have been deprived, for this century-the
 as before. Thus
 century of light-has been endowed with
 All-Knowing, the All-
 unique and unprecedented glory, power
 Lord hath or-
 and illumination. Hence the miraculous
 remedy and mightiest
 unfolding of a fresh marvel every day.
 of all the world
 Eventually it will be seen how bright
 peoples in one uni-
 versal Cause, universal. This can
 religious fanaticism
 in no wise be achieved except through the
 forever stilled;
 power of a skilled, all-powerful and inspired
 animosity will
 Physician. This verily is the truth, and all
 extinguished; in which a
 else naught but error."
 law-the prod-
 In a further passage Bahi'u'llah adds

mankind and bettereth the
 thereof. . . . Regard the
 man hody which though
 perfect has been
 causes, with grave ills and
 for one day did it rest,
 waxed more severe, as it
 ment of unskilled
 spurred on the steed of
 sires and have erred
 one time, through the care
 sician, a member of that
 the rest remained afflicted
 informeth you the
 Wise. . . . That which the
 dained as a sovereign
 instrument for the healing
 is the union of all its
 in which the clanlor of
 and strife will have been
 in which the flame of racial
 have been finally
 single code of international
 uct of the considered judgment of

the
 these words: world's federated
 representatives - shall
 "We see you adding every year unto your have as its sanction the instant
 and coercive
 expenditures and laying the burden thereof intervention of the combined
 forces of the
 on the people whom ye rule; this verily is federated units; and finally a
 world com-
 naught hut grievous injustice. Fear the munity in which the fury of a
 capricious
 sighs and tears of this wronged One, and and militant nationalism will
 have been
 burden not your peoples beyond that which transmuted into an abiding
 consciousness of
 they can endure. . . . Be reconciled among world citizenship--such
 indeed, appears, in
 yourselves, that ye may need armaments no its broadest outline, the
 Order anticipated
 more save in a measure to safeguard your by Bahi'u'llih, an Order that
 shall come
 territories and dominions. Be united, O to be regarded as the fairest
 fruit of a
 concourse of the sovereigns of the world, slowly maturing age.
 for thereby will the tempest of discord be "The Tabernacle of Unity,"
 Bahi'u'116h
 stilled amongst you and your peoples find proclaims in His message to
 all mankind,
 rest. Should any one among you take up "has been raised; regard ye
 not one another
 arms against another, rise ye all against him, .
 as strangers. . . . Of one tree are all ye the
 for this is naught but manifest justice." fruit and of one bough the
 leaves. . . . The
 What else could these weighty words sig- world is but one country and
 mankind its
 nify if they did not point to the inevitable citizens. . . . Let not a man
 glory in that
 curtailment of unfettered national sover- he loves his country; let him
 rather glory
 eignty as an indispensable preliminary to in this, that he loves his
 kind."
 the formation of the future Commonwealth Let there be no misgivings
 as to the ani-
 of all the nations of the world? Some form mating purpose of the
 world-wide Law of
 of a world super-state must needs be Bah6'u'116h. Far from aiming

at the sub-	
evolved, in whose favor all the nations of	version of the existing
foundations of so-	
the world will have willingly ceded every	ciety, it seeks to broaden
its basis, to re-	
claim to make war, certain rights to im-	mould its institutions in a
manner consonant	
pose taxation and all rights to maintain	with the needs of an
ever-changing world.	
armaments, except for purposes of main-	It can conflict with no
legitimate alle-	
taining internal order within their respec-	giances, nor can it undermine
essential loy-	
tive dominions. Such a state will have to	alties. Its purpose is neither
to stifle the	
include within its orbit an international ex-	flame of a sane and
intelligent patriotism in	
ecutive adequate to enforce supreme and	men's hearts, nor to abolish
the system of	
unchallengeable authority on every recal-	national autonomy so essential
if the evils	
citrant member of the commonwealth; a	of excessive centralization
are to be avoided.	
world parliament whose members shall he	It does not ignore, nor does
it attempt to	
elected by the people in their respective	suppress the diversity of
ethnic origins,	
countries and whose election shall be con-	of climate, of history, of
language and tra-	
firmed by their sespective governments;	dition, of thought and habit,
that differ-	
and a supreme tribunal whose judgment	entiate the peoples and
nations of the world.	
will have a binding effect even in such cases	It calls for a wider loyalty,
for a larger	
where the parties concerned did not volun-	aspiration than any that has
animated the	
tarily agree to submit their case to its con-	human race. It insists upon
the subordina-	
sideration. A world community in which	tion of national impulses and
interests to	
all economic barriers will have been perma-	the imperative claims of a
unified world.	
nently demolished and the interdependence	It repudiates excessive
centralization on one	
of Capital and Labor definitely recognized;	hand, and disclaims all
attempts at uni-	

forlornity on the other. Its watchword is rant emotionalism or an
 expression of vague and pious hope. Its appeal is
 unity in diversity such as 'Abdu'l-Bahi not to be
 Himself has explained: merely identified with a
 re-awakening of the spirit of brotherhood and
 "Consider the flowers of a garden. good-will
 Though differing in kind, color, form and among men, nor does it aim
 solely at the fostering of harmonious
 shape, yet, inasmuch as they are refreshed cooperation among
 by the waters of one spring, revived by the individual peoples and nations.
 Its impli- cations are deeper, its claims
 breath of one wind, invigorated by the greater than
 rays of one sun, this diversity increaseth any which the Prophets of old
 were allowed to advance. Its message is
 their charm and addeth unto their beauty. applicable not
 How unpleasing to the eye if all the flow- only to the individual, but
 concerns itself primarily with the nature of
 ers and plants, the leaves and blossoms, the those essential
 those essential relationships that must bind
 fruit, the branches and the trees of that all the states
 garden were all of the same shape and color! and nations as members of one
 human fam- ily. It does not constitute
 Diversity of hues, form and shape enricheth merely the
 and adorneth the garden, and heighteneth enunciation of an ideal, but
 stands inseparably associated with an
 the effect thereof. In like manner, when arably associated with an
 institution adorned with shades of thought, temperament, and quate to embody its truth,
 demonstrate its validity, and perpetuate its
 character, are brought together under the inhence. It
 power and influence of one central agency, implies an organic change in
 the structure of present-day society, a
 the beauty and glory of human perfection change such as the
 will be revealed and made manifest. Naught world has not yet experienced.
 It constitutes a challenge, at once
 but the celestial potency of the Word of bold and uni-
 God, which ruleth and transcendeth the versal, to outworn shibboleths

of national
realities of all things, is capable of harmo- creeds-creeds that have had
their day and
nizing the divergent thoughts, sentiments, which must, in the ordinary
course of events
ideas and convictions of the children of as shaped and controlled by
Providence, give
men." way to a new gospel,
fundamentally differ-
The call of Bal-i'u'llih is primarily di- ent from, and infinitely superior
to, what
rected against all forms of provincialism, the world has already
conceived. It calls
all insularities and prejudices. If long-cher- for no less than the
reconstruction and the
ished ideals and time-honoured institutions, demilitarization of the whole
civilized
if certain social assumptions and religious world-a world organically
unified in all
formule have ceased to promote the wel- the essential aspects of its
life, its political
fare of the generality of mankind, if they machinery, its spiritual
aspiration, its trade
no longer administer to the needs of a con- and finance, its script and
language, and
tinually evolving humanity, let them be yet infinite in the diversity
of the national
swept away and relegated to the limbo of characteristics of its
federated units.
obsolescent and forgotten doctrines. Why It represents the
consummation of hu-
should these, in a world subject to the im- man evolution-an
evolution that has had
mutable law of change and decay, be ex- its earliest beginnings in the
birth of family
empt from the deterioration that must life, its subsequent
development in the
needs overtake every human institution? achievement of tribal
solidarity, leading in
For legal standards, political and economic turn to the constitution of
the city-state,
theories are solely designed to safeguard the and expanding later into the
institution of
interests of humanity as a whole, and not independent and sovereign
nations.
humanity to be crucified for the preserva- The principle of the
Oneness of Man-

tion of the integrity of any particular law kind, as proclaimed by
 Bahi'u'llih, carries
 or doctrine. with it, no more and no less,
 than a solemn
 Let there be no mistake. The principle assertion that attainment to this
 final stage
 of the Oneness of Mankind-the pivot in this stupendous evolution
 is not only
 round which all the teachings of Bahl- necessary but inevitable,
 that its realization
 'u'116h revolve-is no mere outburst of igno- is fast approaching, and that
 nothing short
 of 2 power that is born of God can succeed Unired Stltes of Europe which
 was subse-
 in establishing it. quently advanced, and the
 failure of the
 So marvellous a conception finds its earli- general scheme for the economic
 union of
 est manifestations in the efforts consciously Europe, may appear as
 setbacks to the ef-
 exerted and the modest beginnings already forts which a handful of
 foresighted people
 achieved by the declared adherents of the are earnestly exerting to
 advance this noble
 Faith of Bahb'u'llih who, conscious of the ideal. And yet, are we not
 justified in de-
 sublimity of then calling and initiated into riving fresh encouragement
 when we ob-
 the ennobling ~rinciplesof His Administra- serve that the very
 consideration of such
 tlon, are forging ahead t o establish His proposals is in itself an
 evidence of their
 Kingdom on this earth. I t has its indirect steady growth in the minds
 and hearts of
 manifestations in the gradual diffusion of men. I n the organized
 attempts that are
 the spirit of world solidarity which is spon- being made t o discredit so
 exalted a concep-
 taneously arising out of the welter of a dis- tion are we not witnessing
 the repetition,
 organized society. 011 a larger scale, of those
 stirring struggles
 I t would be stimulating t o follow the and fierce controversies that
 preceded the
 history of the growth and development of birth, and assisted in the
 reconstruction, of
 this lofty conception which must increas- the unified nations of the

West?

ingly engage the attention of the responsible T o take but one instance. How confident custodians of the destinies of peoples and were the assertions made in the days pre-nations. T o the states and principalities ceding the unification of the states of the just emerging from the welter of the great North American continent regarding the insuperable barriers that Napoleononic upheaval, whose chief preoccu- stood in the way of their ultimate federation! pation was either to recover their rights to Was it not widely and emphatically an independent existence or to achieve their declared that the national unity, the conception of world couflicting interests, the mutual distrust, the differences of government solidarity seemed not only remote but in- and habit that divided the states were conceivable. I t was not until the forces such as no force, whether spiritual or of nationalism had succeeded in overthrow- ing the foundations of the Holy Alliance hope to harmonize or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterize present-day society1 I t tions these nations had established, came t o would indeed be no exaggeration t o say that the absence of those facilities which modern scientific progress after the World War that these exponents service of humanity in our has placed at the time made of an order as the object of a pernicious doc- the problem of welding the American states into a single federation a trine tending t o sap that essential loyalty taslc infinitely more complex than that which upon which the continued existence of their confronts a national life depended. With a vigor that divided humanity in its efforts to achieve

recalled the energy with which the members the unification of all
 mankind.
 of the Holy Alliance sought to stifle the Who knows that for so
 exalted a concep-
 spirit of a rising nationalism among the tion to take shape a
 suffering more intense
 peoples liberated from the Napoleonic yoke, than any it has yet
 experienced will have
 those champions of an unfettered national to be inflicted upon
 humanity? Could any-
 sovereignty, in their turn, have labored thing less than the fire of
 a civil war with
 and are still laboring to discredit principles all its violence and
 vicissitudes of a war that
 upon which their own salvation must ulti- nearly rent the great
 American Republic-
 mately depend. have welded the states, not
 only into a
 The fierce opposition which greeted the Union of independent units, but
 into a
 abortive scheme of the Geneva Protocol; Nation, in spite of all the
 ethnic differences
 the ridicule poured upon the proposal for a that characterized its
 component parts? That
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 so fundamental a revolution, involving such statesmanship and which
 Napoleon's des-
 far-reaching changes in the structure of so- perate efforts failed to
 achieve-will depend
 ciety, can be achieved through the ordinary the ultimate realization of
 that millennium
 processes of diplomacy and education seems of which poets of all ages
 have sung and
 highly improbable. We have but to turn seers have long dreamed. Upon
 it will de-
 our gaze to humanity's bloodstained history pend the fulfillment of the
 prophecies ut-
 to realize that nothing short of intense men- tered by the Prophets of old
 when swords
 tal as well as physical agony has been able shall be beaten into
 ploughshares and the
 to precipitate those epoch-making changes lion and the lamb lie down
 together. It
 that constitute the greatest landmarks in alone can usher in the
 Kingdom of the
 the history of human civilization. Heavenly Father as
 anticipated by the Faith

Great and far-reaching as have been those of Jesus Christ. It alone can lay the foundation for the New World changes in the past, they cannot but appear, by Bahi'u'llih-a World Order visualized when viewed in their proper perspective, Order that shall reflect, however dimly, upon this earthly plane, the ineffable that transformation of unparalleled majesty splendors of the Abh6 Kingdom. and scope which humanity is in this age One word more in bound to undergo. That the forces of a conclusion. The proc- lamation of the Oneness of world catastrophe can alone precipitate such Mankind-the head corner-stone of a new phase of human thought is, alas, be- coming increasingly apparent. That nothing bracing dominion - can under no circum- stances be compared with such short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the expressions of pious hope as have been uttered in the past. His is not merely a call discordant entities, that constitute the elements of present-day civilization, into the raised, alone and unaided, in the face of the relentless and combined integral components of the world Common- opposition of two wealth of the future is a truth which future of the most powerful Oriental potentates of events will increasingly demonstrate. His day-while Himself an exile and pris- oner in their hands. It implies The prophetic voice of Bahi3u'l16h warn- ing, in the concluding passages of the Hid- warning and a promise-a den Words, "the peoples of the world" that it lies the sole means for the salvation of a greatly suffering world, a "an unforeseen calamity is following them promise that its realization is at hand. and that grievous retribution awaiteth them" Uttered at a time when throws indeed a lurid light upon the im- its possibility had not yet been seriously mediate fortunes of sorrowing humanity. of the world, it has, by envisaged in any part Nothing but a fiery ordeal, out of which

virtue of that celestial potency with which the
 humanity will emerge, chastened and pre-
 Spirit of Bahá'u'lláh has breathed into
 pared, can succeed in implanting that sense
 it, come at last
 of responsibility which the leaders of a new-
 increasing number of
 born age must arise to shoulder. thoughtful men, not only as
 an approaching
 I would again direct your attention to possibility, but as the necessary
 outcome of
 those ominous words of Bahá'u'lláh which the forces now operating in
 the world.
 I have already quoted: "And when the ap- Surely the world,
 contracted and trans-
 pointed hour is come, there shall suddenly formed into a single highly
 complex organ-
 appear that which shall cause the limbs of ism by the marvellous
 progress achieved in
 mankind to quake." the realm of physical
 science, by the world-
 Has not 'Abdu'l-Bahá Himself asserted wide expansion of commerce and
 industry,
 in unequivocal language that "another war, and struggling, under the
 pressure of world
 fiercer than the last, will assuredly break economic forces, amidst the
 pitfalls of a
 out"? materialistic civilization,
 stands in dire need
 Upon the consummation of this colossal, of a restatement of the Truth
 underlying
 this unspeakably glorious enterprisean en- all the Revelations of the
 past in a language
 terprise that baffled the resources of Roman suited to its essential
 requirements. And
 what voice other than that of Bahá'u'lláh- Ours, dearly-beloved
 co-workers, is the
 the Mouthpiece of God for this age-is ca- paramount duty to continue,
 with un-
 pable of effecting a transformation of society dimmed vision and unabated
 zeal, to assist
 as radical as that which He has already ac- in the final erection of
 that Edifice the
 accomplished in the hearts of those men and foundations of which
 Bahá'u'lláh has laid in
 women, so diversified and seemingly irre- our hearts. Ours is the
 duty to derive added

concilable, who constitute the body of His	hope and strength from the
general trend of	
declared followers throughout the world?	recent events, however dark
their immediate	
That such a mighty conception is iast	effects, and to pray with
unremitting fer-	
budding out in the minds of men, that	vor that He may hasten the
approach of	
voices are being raised in its support, that its	the realization of that
Wondrous Vision	
salient features must fast crystallize in the	which constitutes the
brightest emanation	
consciousness of those who are in authority,	of His Mind and the fairest
fruit of the	
few indeed can doubt. That its modest	fairest civilization the
world has yet seen.	
beginnings have already taken shape in the	Might not the hundredth
anniversary' of	
world-wide Administration with which the	the Declaration of the
Faith of Bahh'u'llih	
adherents of the Faith of Bahi'u'llih stands	mark the inauguration oi so
vast an era in	
associated only those whose hearts are	human history? (November
28, 1931.)	
-	
tainted by prejudice can fail to perceive.	' 1963.

NON-POLITICAL CHARACITER OF T H E BAHAI FAITH

We stand too close to so colossal a Reve-	this principle is no other than
that which	
lation to expect in this, the first century	involves the
non-participation by the adher-	
of its era, to arrive at a just estimate of its	ents of the Faith of
Bahi'u'llih, whether in	
towering grandeur, its infinite possibilities,	their individual capacities
or collectively as	
its transcendent beauty. Small though our	local or national
Assemblies, in any form of	
present numbers may be, however limited	activity that might be
interpreted, either	
our capacities, or circumscribed our influ-	directly or indirectly, as
an interference in	
ence, we, into whose hands so pure, so ten-	the political affairs of
any particular gov-	
der, so precious, a heritage has been en-	ernment. Whether it he in
the publications	
trusted, should at all times strive, with	which they initiate and

supervise; or in
 unrelaxing vigilance, to abstain from any their official and public
 deliberations; or in
 thoughts, words, or deeds, that might tend the posts they occupy and
 the services they
 to dim its brilliance or injure its growth. . . . render; or in the
 communications they ad-
 Dear friends: Clear and emphatic as are dress to their
 fellow-disciples; or in their
 the instructions which our departed Master dealings with men of
 eminence and author-
 has reiterated in countless Tablets be- ity; or in their
 affiliations with kindred so-
 queathed by Him to his followers through- cieties and organizations,
 it is, I am firmly
 out the world, a few, owing to the restricted convinced, their first and
 sacred obligation
 influence of the Cause in the West, have to abstain from any word or
 deed that
 been purposely withheld from the body of might be construed as a
 violation of this
 His occidental disciples, who, despite their vital principle. Theirs is
 the duty to dem-
 numerical inferiority, are now exercising onstrate, on one hand,
 their unqualified
 such a preponderating influence in the direc- loyalty and obedience to
 whatever is the
 tion and administration of its affairs. I feel considered judgment of
 their respective
 it, therefore, incumbent upon me to stress, governments.
 now that the time is ripe, the importance of Let them refrain from
 associating them-
 an instruction which, at the present state of selves, whether by word or
 by deed, with
 the evolution of our Faith, should he in- the political pursuits of
 their respective na-
 creasingly emphasized, irrespective of its tions, with the policies of
 their governments
 application to the East or to the West. And and the schemes and
 programs of parties

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and factions. In such controversies they necessarily involve. T . e t
 them affirm their
 should assign no blame, take no side, further unyielding determination to
 stand, firmly
 no design, and identify themselves with 110 and unreservedly, for the way

of BabP-

system prejudicial to the best interests of 'u'llih, to avoid the entanglements and that world--wideFellowship which it is their bickering inseparable from the pursuits aim to guard and foster. Let them beware of the politician, and to become worthy lest they allow themselves to become the agencies of that Divine Polity which in- carnates God's immutable tools of unscrupulous politicians, or to he Purpose for all entrapped by the treacherous devices of the men. plotters and the perfidious among their I t should be made unmistakably clear that such an attitude implies countrymen. Let them so shape their lives neither the and regulate their conduct that no charge slightest indifference to the cause and inter- ests of their own country, nor of secrecy, of fraud, of bribery or of intimi- ests of their own country, nor involves any dation may, however ill-founded, he brought insubordination on their part to the author- ity of recognized and against them. Let them rise above all par- ity of recognized and established govern- ments. Nor does it constitute ticularism and partisanship, above the vain a repudiation of their sacred obligation to disputes, the petty calculations, the tran- of their sacred obligation to promote, in the most effective manner, the sient passions that agitate the face, and most effective manner, the best interests of their government and people. I engage the attention, of a changing world. t indicates I t is their duty to strive to distinguish, as the desire cherished by every true and loyal follower of Bahi'u'llbh clearly as they possibly can, and if needed selfish, unostentatious and serve, in an un- the highest interests of the with the aid of their elected representatives, country t o matic or political from those that are purely which he belongs, and in a way that would entail no departure from the administrative in character, and which un- of integrity and truthfulness high standards of integrity and truthfulness der no circumstances are affected by the the teachings of His Faith, associated with changes and chances that political activities

(March 21,
and party government, in every land, must 1932.)

AMERICA AND THE MOST GREAT PEACE

Dearly-beloved friends! I t is not for me, lum, have caused the
administrative center
nor does it seem within the competence of of the Faith to gravitate,
away from its
any one of the present generation, to trace cradle, to the shores of the
American con-
the exact and full history of the rise and tinent and towards its very
heart-the pres-
gradual consolidation of this invincible arm, ent mainspring and chief
bulwark of its fast
this mighty organ, of a continually advanc- evolving institutions. On them
will devolve
ing Cause. I t would be premature at this the task of recording the
history, and of
early stage of its evolution, to attempt all estimating the significance,
of so radical a
exhaustive analysis, or to arrive at a just revolution in the fortunes of
a slowly ma-
estimate, of the impelling forces that have turing Faith. Theirs will be
the opportunity
urged it forward to occupy so exalted a to extol the virtues and to
immortalize the
place among the various instruments which memory of those men and women
who have
the Hand of Omnipotence has fashioned, participated in its
accomplishment. Theirs
and is now perfecting, for the execution of will be the privilege of
evaluating the share
His divine Purpose. Future historians of which each of these
champion-builders of
this mighty Revelation, endowed with pens the World Order of Bah6'u'Ilih
has had in
abler than any which its present-day sup- ushering in that golden
Millennium, the
porters can claim to possess, will no doubt promise of which lies
enshrined in His
transmit to posterity a masterly exposition teachings.
of the origins of those forces which, Does not the history of
primitive Chris-
through a remarkable swing of the pendu- tianity and of the rise of
IslLrn, each in its

THE WORLD ORDER OF

BAHA'U'LLAH

own way, offer a striking parallel to this bath even been the
 dawning-place of the Sun of Truth. In the East
 strange phenomenon the beginnings of all the Prophets
 of God have appeared. .
 which we are now witnessing in this, the .. The West hath
 acquired illumination from the
 first century of the Bahá'í Era? Has not the East but in
 some respect the reflection
 Divine Impulse which gave birth to each of
 of the light hath been greater in the
 these great religious systems been driven, Occident. This is spe-
 cially true of Christianity.
 through the operation of those forces which
 Jesus Christ
 the irresistible of the Faith itself appeared in Palestine and
 His teachings were
 had released, to seek away from the land of founded in the country.
 Although to be
 its birth and in more propitious climes a doors of the Kingdom were
 first opened in that land and the bestowals
 ready field and a more adequate medium for
 of God were
 the incarnation of its spirit and the propa- spread broadcast from its
 center, the people
 gation of its cause? Have not the Asiatic of the West have embraced
 and promul- gated Christianity more
 churches of Jerusalem, of Antioch and of
 fully than the peo- ple of the East."
 Alexandria, consisting chiefly of those Jew- Little wonder that from
 ish converts, whose character and tempera-
 the same unerr- ing pen there should have
 ment inclined them to sympathize with the
 flowed, after
 traditional ceremonies of the Mosaic Dis- 'Abdu'l-Bahí's memorable
 visit to the West, these often-quoted words,
 pension, been forced as they steadily de-
 the significance of which it would be
 clined to recognize the growing ascendancy
 impossible for me to overrate: "The continent of
 of their Greek and Roman brethren? Have
 America," He announced in a Tablet
 they not been compelled to acknowledge the
 unveiling His Divine Plan to the believers
 superior valor and the trained efficiency
 residing in the North- Eastern States of the
 which have enabled these standard-bearers
 American Republic,

of the Cause of Jesus Christ to erect the true God the land
symbols of HIS world-wide dominion on the light shall be
ruins of a collapsing Empire? Has not the righteous will abide and
animating spirit of Islam been constrained, this American
under the pressure of similar circumstances, while in America,
to abandon the inhospitable wastes of its first nation to
Arabian Home, the theatre of its greatest international
sufferings and exploits, to yield in a distant first nation to
land the fairest fruit of its slowly maturing mankind. May it be
civilization? the first to unfurl the
standard of the 'Most
'From the beginning of time until the Great Peace.' ... The
American people are
present day: 'Abdu'l-Bahí Himself affirms, indeed worthy of being the
first to build the
'the light of Divine Revelation hath risen tabernacle of the great
peace and proclaim
in the East and shed its radiance upon the .
. the oneness of mankind. . May America
West. The illumination thus shed hath, become the
distributive center of spiritual
however, acquired in the West an extraor- enlightenment and all the
world receive this
dinary brilliancy. Consider the Faith pro- heavenly blessing. For
America has devel-
oped by Jesus. Though it first appeared oped powers and capacities
greater and more
in the East, yet not until its light had been
. wonderful than any other nations. . . May
shed upon the West did the full measure of the inhabitants of this
world become like
its potentialities be manifest." "The day be angels of heaven with faces
turned continu- ally toward God. May all of
approaching," He, in another passage, assures them become
us, "when ye shall witness how, through the servants of the omnipotent

One. May they
 splendor of the Faith of Bahd'u'llrih, the rise from their present
 material attainments
 W e s t will have replaced the East, radiating t o such a height that
 heavenly illumination
 the light of Divine Guidance." "In the books may stream from this center
 t o all t b
 of the Prophets," He again asserts, "certain peoples o f the world. . . .
 This American
 glad-tidings are recorded which are abso- nation is eqz~ipped and
 empowered t o ac-
 lutely true and free from doubt. The East c m p l i s h that which
 will adorn the pages
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 of history, t o become the envy of the world serve them in person, or in
 the emphasis
 and be blest i n both the East and the W e s t which He on a more solemn
 occasion placed
 for the triumph of its people. . . . The on the implications of His
 spiritual station
 American colztinent gives signs and evi- -was He not, thereby,
 deliberately be-
 dences of very great advance?nent. Its queathing to them all the
 essentials of that
 futz~reis eve72 more promisirrg, fop- its influ- spiritual heritage which He
 knew they
 ence and illumi~zationare far-reaching. I t would ably safeguard and by
 their deeds
 will lead all nations spiritizrally." continually enrich? And
 finally who can
 Would it seem extravagant, in the light doubt that in the Divine Plan
 which, in the
 of so sublime an utterance, to expect that evening of His life, He
 un~eilcdto their
 in the midst of so enviable a region of the eyes He was investing them
 with that spir-
 earth and out of the agony and wreckage of itual primacy on which they
 could rely in
 an unprecedented 'crisis there should burst the fulfillment of their
 high destiny?
 forth a spiritual renaissance which, as it "O ye apostles of
 Bahd'z~'lldh!" He thus
 propagates itself through the instrumental- addresses them in one of His
 Tablets, "May
 ity of the American believers, will rehabili- m y life be sacrificed for
 you! ... Behold
 tate the fortunes of a decadent age? I t was the portals which

Bahd'zr'ldh bath opeized

'Abdu'l-Bah6 Himself, His most intimate exalted and lofty associates testify, Who, on more than one destined t o attain; occasion, intimated that the establishment which you have of His Father's Faith in the North Ameri-thoughts," He tells can continent ranked as the most outstand-"are turned t o - ing among the threefold aims which, as He leaps within me at conceived it, constituted the principal ob-how m y jective of His ministry. It was He who, in love, so great a happi-the heyday of His life and almost immedi-as t o cause yon ately after His Father's ascension, conceived each other."

the idea of inaugurating His mission by success," He de-enlisting the inhabitants of so promising a "is as yet zrnre-country under the banner of Bah6'u'llhh. still unapprehemied.

He it was Who in His unerring wisdom and your o w n eyes, wit-out of the abundance of His heart chose to one of yon, even bestow on His favored disciples, to the very radiate i n the firnza-last day of His life, the tokens of His un-light of Divine failing solicitude and to overwhelm them u@n its people with the marks of His special favor. I t was life." "The

He Who, in His declining years, as soon as achievements," He delivered from the shackles of a long and remains undisclosed. cruel incarceration, decided to visit the land i n the near fzrture the which had remained for so many years the and shaken b y

before you! Consider how

is the station you are

how unique the favors with

beev endowed." " M y

them in another passage,

wards you, and nzy heart

yoza mention. Coa~ld ye know

soul glows w i t h your

ness would flood yosr hearts

t o become enamoured w i t h

"The full measure of your

clares in another Tablet,

vealed, its significa+zce

Ere lolzg ye will, zuiEh

ness how brilliantly every

as a shining star, will

ment of your coulztry the

Gzlidance and will bestow

the glory of an everlasti~zg

range of your future

once more affirms, "still

I f e r v e ~ t l y hope that

zuhole earth ?nay be stirred

object of His infinite care and love. It was	the results of your
achievements." "The	
He Who, through the power of His pres-	Almighty:' He assures them,
"will doubt	
ence and the charm of His utterance, in-	give you the help of His
grace, will invest	
fused into the entire body of His followers	your work with the tokens of
His mission, and will	
those sentiments and principles which could	endure your sorrows with the
sustaining power	
alone sustain them amidst the trials which	of His holy Spirit." "Be not
concerned,"	
the very prosecution of their task would	He admonishes them, "with
the smallness of	
inevitably engender. Was He not, through	your numbers, neither be
oppressed by the	
the several functions which He exercised	multitude of an unbelieving
world. . . .	
whilst He dwelt amongst them, whether in	Enlighten yourselves; your
mission is to speak-	
the laying of the corner-stone of their	ably glorious. Should
success crown your	
House of Worship, or in the Feast which	enterprise, America will
assuredly evolve	
He offered them and at which He chose to	into a center from which
waves of spiritual	
power will emanate, and the throne of the	its majesty and glory, be
firmly established."	
Kingdom of God will, in the plenitude of	(April 21, 1933.)

THE BAHÁ'Í ADMINISTRATIVE ORDER

Dearly-beloved brethren in 'Abdu'l-Bahí!	'Abdu'l-Bahí, Who incarnates
an institution	
With the ascension of Bahá'u'lláh the Day-	tion for which we can find no
parallel	
Star of Divine guidance which, as foretold	whatsoever in any of the
world's recognized	
by S. Haykal Ahmad and Siyyid Kizim, had	religious systems, may be
said to have closed	
risen in Siriz, and, while pursuing its	the Age to which He Himself
belonged and	
westward course, had mounted its zenith in	opened the one in which we
are now labor-	
Adrianople, had finally sunk below the	ing. His Will and Testament
should thus	
horizon of 'Aklii, never to rise again ere the	be regarded as the perpetual,
the indissoluble	

complete revolution of one thousand years.	link which the mind of Him
Who is the	
The setting of so effulgent an Orb brought	Mystery of God has conceived
in order to	
to a definite termination the period of Di-	insure the continuity of the
three ages that	
vine Revelation-the initial and most vital-	constitute the component
parts of the	
izing stage in the Baha'i era. Inaugurated	Baha'i Dispensation. The
period in which	
by the Bib, culminating in Bahi'u'llih,	the seed of the Faith had
been slowly ger-	
anticipated and extolled by the entire com-	minating is thus intertwined
both with the	
pany of the Prophets of this great prophetic	one which must witness its
efflorescence and	
cycle, this period has, except for the short	the subsequent age in which
that seed will	
interval between the Bib's martyrdom and	have finally yielded its
golden fruit.	
Bahi'u'llah's shaking experiences in the	The creative energies
released by the Law	
Siyih-chi1 of Tihirin, been characterized	of Bahi'u'llih, permeating
and evolving	
by almost fifty years of continuous and	within the mind of
'Abdu'l-Bahi, have, by	
progressive Revelatio~l-a period which by	their very impact and close
interaction,	
its duration and fecundity must be regarded	given birth to an Instrument
which may be	
as unparalleled in the entire field of the	viewed as the Charter of the
New World	
world's spiritual history.	Order which is at once the
glory and the	
The passing of 'Abdu'l-Bahi, on the other	promise of this most great
Dispensation.	
hand, marks the closing of the Heroic and	The Will may thus be
acclaimed as the	
Apostolic Age of this same Dispensation-	inevitable offspring
resulting from that	
that primitive period of our Faith the splen-	mystic intercourse between
Him Who com-	
dors of which can never be rivalled, much	municated the generating
influence of His	
less be eclipsed, by the magnificence that	divine Purpose and the One
Who was its	
must needs distinguish the future victories	vehicle and chosen recipient.

Being the
of Baha'u'llih's Revelation. For neither the
Heir of both
achievements of the champion-builders of
Interpreter of the
the present-day institutions of the Faith of
Testament of
Baha'u'llih, nor the tumultuous triumphs
divorced from
which the heroes of its Golden Age will in
original and moti-
the coming days succeed in winning, can
One Who
measure with, or be included within the
Bahb'u'llih's in-
same category as, the wondrous works asso-
ever bear in
ciated with the names of those who have
infused into
generated its very life and laid its pristine
and their
foundations. That first and creative age of
wedded to-
the Bahi'i era must, by its very nature,
t o dissociate
stand above and apart from the formative
from any sys-
period into which we have entered and the
of those same
golden age destined to succeed it.
would m o u n t to

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a repudiation of one of the most sacred and
right and assumed
basic truths of the Faith.
the function of interpreting
the provisions
The Administrative Order, which ever
administer-
since 'Abdu'l-Bahi's ascension has evolved
respective communi-
and is taking shape under our very eyes in
admitted chief of the
no fewer than forty countries of the world,
the cousin and
may be considered as the framework of the
Prophet, produce
Will itself, the inviolable stronghold where-

Child of the Covenant-the
the Originator and the
Law of God-the Will and
'Abdu'l-Bahi can no more be
Him W l o supplied the
vating impulse than from the
ultimately conceived it.
scrutable purpose, we must
mind, has been so thoroughly
the conduct of 'Abdn'l-Bahi,
motives have been so closely
gether, that the mere attempt
the teachings of the former
tem which the ideal Exemplar
teachings has established

cils that have claimed the
the function of interpreting
of their sacred scriptures and of
ing the affairs of their
ties? Could Peter, the
Apostles, or the Imim 'Ali,
legitimate successor of the
in support of the primacy

with which both
 in this new-born child is being nurtured and had been invested written and
 explicit affir-
 develops. This Administrative Order, as it mations from Christ and
 Muhammad that
 expands and consolidates itself, will no could have silenced those who
 either among
 doubt manifest the potentialities and reveal their contemporaries or in a
 later age have
 the full implications of this momentous repudiated their authority
 and, by their ac-
 Document-this most remarkable expression tion, precipitated the
 schisms that persist
 of the Will of One of the most remarkable until the present day? Where,
 we may con-
 Figures of the Dispensation of Bahl'u'llih. fidently ask, in the recorded
 sayings of Jesus
 I t will, as its component parts, its organic Christ, whether in the matter
 of succession
 institutions, begin to function with effi- or in the provision of a set
 of specific laws
 ciency and vigor, assert its claim and dem- and clearly defined
 administrative ordi-
 onstrate its capacity to be regarded not only nances, as distinguished from
 purely spir-
 as the nucleus but the very pattern of the itual ~ r i n c i ~ l e s can
 , we find anything
 New World Order destined to embrace in approaching the detailed
 injunctions, laws
 the fulness of time the whole of mankind. and warnings that abound in
 the authenti-
 I t should be noted in this connection that cated utterances of both
 Bahi'n'lllh and
 this Administrative Order is fundamentally 'Abdu'l-Bahi? Can
 any passage of the
 different from anything that any Prophet Qur'ln, which in respect to
 its legal code,
 has previously established, inasmuch as Ba- its administrative and
 divotional ordinances
 hl'u'lllh has Himself revealed its principles, marks already a notable
 advance over pre-
 established its institutions, appointed the vious and more corrupted
 Revelations, be
 person to interpret His Word and conferred construed as placing upon an
 unassailable
 the necessary authority on the body de- basis the undoubted authority
 with which

signed to supplement and apply His legisla-	Muhammad had, verbally and on
several	
tive ordinances. Therein lies the secret of	occasions, invested His
successor? Can the	
its strength, its fundamental distinction,	Author of the B6bi
Dispensation, however	
and the guarantee against disintegration and	much He may have succeeded
through the	
schism. Nowhere in the sacred scriptures	provisions of the Bayln in
averting a	
of any of the world's religious systems, nor	schism as permanent and
catastrophic as	
even in the writings of the Inaugurator of	those that afflicted
Christianity and Islbm-	
the Bahl'i Dispensation, do we find any	can He be said to have
produced instru-	
provisions establishing a covenant or pro-	ments for the safeguarding of
His faith as	
viding for an administrative order that can	definite and efficacious as
those which must	
compare in scope and authority with those	for all time preserve the
unity of the organ-	
that lie aL the very basis of the Baha'i Dis-	ized followers of the Faith
of Bah6'u'llih?	
pensation. Has either Christianity or Islm,	Alone of all the
Revelations gone before	
to take as an instance two of the most	it this Faith has, through
the explicit direc-	
widely diffused and outstanding among the	tions, the repeated
warnings, the authenti-	
world's recognized religions, anything t o	cated safeguards
incorporated and elaborated	
oger that: can measure with, or be regarded	in its teachings, succeeded
in raising a struc-	
as equivalent to, either the Book of Bahi-	ture which the bewildered
followers of	
'u'llih's Covenant or to the Will and Testa-	bankrupt and broken creeds
might well ap-	
ment of 'Abdu'l-Bahi? Does the text of	proach and critically
examine, and seek, ere	
either the Gospel or the Qur'Qn confer snffi-	it is too late, the
invulnerable security of its	
cient authority upon those leaders and coun-	world-embracing shelter.
THE WORLD ORL)E	

No wonder that He Who through the of the Hands of the Cause of God which operation of His Will has inaugurated so first Bahi'u'llih and then

'Abdu'l-Bahi

vast and unique an Order and Who is the brought into being; in the institution of Center of so mighty a Covenant should both local and national Assemblies which in have written these words: "So firm and their embryonic stage were already functioning is this Covenant that from the beginning in the days preceding 'Abdu'l- beginning of time until the present day no Bahi's ascension; in the authority with religions Dispensation both produced its which the Author of our Faith and the like." "Whatsoever is latent in the inner- Center of His Covenant have in their Tabernacles most of this holy cycle," He wrote during the time chosen to confer upon them; in the the darkest and most dangerous days of His institution of the Local Fund which operating ministry, "shall gradually appear and be attended according to 'Abdu'l-Bahi's specific made manifest, for now is but the beginning- injunctions addressed to certain Assemblies during of its growth and the day-spring of in the verses of the Iqbal-i-Aqdas the revelation of its signs." "Fear not," the implications of which clearly anticipate are His reassuring words foreshadowing the the institution of the Guardianship; in the rise of the Administrative Order established explanation which 'Abdu'l-Bah, in one of by His Will, "fear not if this Branch be His Tablets, has given to, and the emphasis severed from this material world and cast He has placed upon, the hereditary principle aside its leaves; nay, the leaves thereof shall ciple and the law of primogeniture as have flourish, for this Branch will grow after it has been upheld by the Prophets of the past is cut off from this world below, it shall in these we can discern the faint glimpse reach the loftiest pinnacles of glory, and it emerges and discover the earliest intimation shall bear such fruits as will perfume the of the nature and working of the Administrative world with their fragrance." Administrative Order which the Will of 'Abdu'l- To what else if not to the power and majesty Bahi was at a later time destined to esty which this Administrative Order-the proclaim and formally

establish.

rudiments of the future all-enfolding Bahb'i

Commonwealth-is destined to manifest, An attempt, I feel, should
at the present

can these utterances of Bahi'u'llih allude: juncture be made to explain the
character

"The world's equilibrium hath been upset and functions of the twin pillars that
sup-

through the vibrating influence of this most potent this mighty Administrative
Structure

great, this new World Order. Mankind's -the institutions of the Guardianship
and

ordered life hath been revolutionized of the Universal House of Justice. To
de-

through the agency of this unique, this scribe in their entirety the diverse
elements

wondrous System--the life of which mortal that function in conjunction with
these

eyes have never witnessed." institutions is beyond the
scope and purpose

The Báb Himself, in the course of His of this general exposition of the funda-
references to "Him Whom God will make manifest of the Faith. To define
manifest" anticipates the System and glorify with accuracy and minuteness the
features,

describes the World Order which the Revelation and to analyze exhaustively the
nature of

of Bahi'u'llih is destined to unfold. "Well the relationships which, on the one
hand,

is it with him," is His remarkable statement bind together these two
fundamental organs

in the third chapter of the Bayán, "who of the Will of 'Ahdu'l-Bahá and
connect,

fixeth his gaze upon the Order of Bahá- on the other, each of them to the Author
'n'ldh ihnd rendereth thanks unto his Lord! of the Faith and the Center of His
Cove-

For I feel will assuredly be made manifest. nant is a task which future
generations will

God hath indeed irrevocably ordained it in no doubt adequately fulfil. My
present in-

the Bayán." tention is to elaborate

certain salient fea-

In the Tablets of Bahá'u'llih where the features of this scheme which, however
close

institutions of the International and local we may stand to its colossal
structure, are

Houses of Justice are specifically designated already so clearly defined that
we find it

and formally established; in the institution inexcusable to either misconceive or ignore.

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It should be stated, at the very outset, its elected representatives would be totally in clear and unambiguous language, that withdrawn. these twin institutions of the Administrative Order of Bahi'u'llih should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within

tion of the Universal House of Justice this same System of the Will of would be paralyzed in its be powerless to fill in those Author of the Kitib-i-Aqdas ately left in the body of His and administrative "He is the Interpreter of God," 'Abdu'l-Bahi, referring tions of the Guardian of the using in His Will the very Himself had chosen when argument of the had challenged His right to utterances of Bahi'u'llih. He adds, "will succeed the lineal descendants." "The hold," He further explains, inzpregnable and safe through him who k the Guardian of the

Cause of
 the limitations imposed upon it, its powers, God." "It is incumbent upon
 the members
 its authority, its rights and prerogatives. of the House of Justice, upon
 all the
 These are neither contradictory, nor detract A&_hsn'n, the Afndn, the
 Hands of the Cause
 in the slightest degree from the position of God, to show their
 obedience, submission
 which each of these institutions occupies. siveness of subordination
 unto the Guardianship
 Far from being incompatible or mutually ian of the Cause of God."
 destructive, they supplement each other's "It is incumbent upon the
 members of
 authority and functions, and are permanent the House of Justice,"
 Bahi'u'llih, on the
 jointly and fundamentally united in their other hand, declares in the
 Eighth Leaf of
 aims. the Exalted Paradise, "to
 take counsel to-
 Divorced from the institution of the gether regarding those things
 which have
 Guardianship the World Order of Bahi'- not outwardly been revealed
 in the Book,
 which would be mutilated and permanently and to enforce that which is
 agreeable to
 deprived of that hereditary principle which, them. God will verily inspire
 them with
 as 'Abdu'l-Bah has written, has been in- whatsoever He willeth, and He
 verily is
 variably upheld by the Law of God. "In the Provider, the
 Omniscient." "Unto the
 all the Divine Dispensations," He states, Most Holy Book" (the
 Kitib-i-Aqdas),
 in a Tablet addressed to a follower of the 'Abdu'l-Bah states in His
 Will, "every one
 Faith in Him, "the eldest son hath been must turn, and all that is
 not expressly re-
 given extraordinary distinctions. Even the corded therein must be
 referred to the
 station of prophethood hath been his birth- Universal House of Justice.
 That which
 right." "Without such an institution the this body, whether
 unanimously or by a
 integrity of the Faith would be imperilled, majority doth carry, that is
 verily the truth
 and the stability of the entire fabric would and the purpose of God

Himself. Whoso

be gravely endangered. Its prestige would
verily of them

suffer, the means required to enable it to
forth malice,

take a long, an uninterrupted view over a
of the

series of generations would be completely
lacking, and the necessary guidance to de-
confirm in

fine the sphere of the legislative action of
above-quoted state-

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doth deviate therefrom is

that love discord, bath shown

and turned away from the Lord

Covenant."

Not only does 'Abdu'l-Bah

His Will Bahi'u'llih's

BAHA'U'LLAH

ment, but invests this body with the
interprets what

additional right and power to abrogate,
and cannot

according to the exigencies of time, its own
capacity as member

enactments, as well as those of a preceding
Justice. He is

House of Justice. "I~zasmuch as the House
independently

of Justice," is His explicit statement in His
govern the or-

Will, "bath power to enact laws that are
fellow-members,

not exkessly recorded in the BwK and bear
influence in a man-

upon daily transactions, so also it hath
the liberty

power to repeal the same . . . This it can
to elect the

do because these laws form no part of the
divine explicit text."

that the in-

Referring to both the Guardian and the
been

Universal House of Justice we read these
an allusion

emphatic words: "The sacred and youthful
long before

Branch, the Guardian of the Cause of God,
His friends

as well as the Universal House of Justice

revealed utterances. He

has been specifically revealed,

legislate except in his

of the Universal House of

debarred from laying down

the constitution that most

ganized activities of his

and from exercising his

ner that would encroach upon

of those whose sacred right is

body of his collaborators.

It should be borne in mind

stitution of the Guardianship has

anticipated by 'Abdu'l-Bahh in

He made in a Tablet addressed,

His own ascension, to three of

in frin. To their question as

to whether	
to be universally elected and established,	there would be any person to
whom all the	
are both under the care and protection of	Bahi'is would be called upon to
turn after	
the Ahha' Beauty, under the shelter and zm-	His ascension He made the
following reply:	
m i n g guidalzce of the Exalted One (the	"As to the question ye have
asked me, know	
Bib) (may m y life be offered up for them	verily that this is a
well-gwded secret. It	
both). Whatsoever they decide is of God."	is even as a gem concealed
within its shell.	
From these statements it is made in-	That it will be revealed is
predestined. The	
dubitably clear and evident that the Guard-	time will come when its light
will appear,	
ian of the Faith has been made the	when its evidences will be made
manifest,	
Interpreter of the Word and that the	and its secrets unravelled."
Universal House of Justice has been in-	Dearly-beloved friends!
Exalted as is the	
vested with the function of legislating on	position and vital as is the
function of the	
matters not expressly revealed in the teach-	institution of the
Guardianship in the	
ings. The interpretation of the Guardian,	Administrative Order of
Bahh'n'lilih, and	
functioning within his own sphere, is as	staggering as must be the
weight of re-	
authoritative and binding as the enactments	sponsibility which it carries,
its importance	
of the International House of Justice, whose	must, whatever be the language
of the Will,	
exclusive right and prerogative is to pro-	be in no wise over-emphasized.
The	
nounce upon and deliver the final judgment	Guardian of the Faith must not
under any	
on such laws and ordinances as Bahi'u'lilih	circumstances, and whatever
his merits or	
has not expressly revealed. Neither can,	his achievements, be exalted
to the rank	
nor will ever, infringe upon the sacred and	that will make him a co-sharer
with	
prescribed domain of the other. Neither	'Abdu'l-Bahi in the unique
position which	
will seek to curtail the specific and un-	the Center of the Covenant

occupies--
doubted authority with which both have much less to the station
exclusively or-
been divinely invested. dained for the Manifestation
of God. So
Though the Guardian of the Faith has grave a departure from the
established
been made the permanent head of so august tenets of our Faith is nothing
short of open
a body he can never, even temporarily, blasphemy. As I have already
stated, in
assume the right of exclusive legislation. the course of my references to
'Abdu'l-
He cannot override the decision of the Bah6's station, however great
the gulf that
majority of his fellow-members, but is separates Him from the Auihor
of a Divine
bound to insist upon a reconsideration by Revelation it can never measure
with the
them of any enactment he conscientiously distance that stands between
Him W h o is
believes to conflict with the meaning and the Center of Bahi'u'llih's
Covenant and
to depart from the spirit of Bahb'u'llih's the Guardians who are its
chosen ministers.

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There is a far, far grater distance sepa- ity with which He Himself has
been
rating the Guardian from the Center of the invested.
Covenant than there is between the Center
of the Covenant and its Author. A word should now be said
regarding the
No Guardian of the Faith, I feel in my theory on which this
Administrative Order
solemn duty to place on record, can ever is based and the principle
that must govern
claim to be the perfect exemplar of the the operation of its chief
institutions. I t
teachings of Bahi'u'llih or the stainless would be utterly misleading to
attempt a
mirror that reflects His light. Though comparison between this
unique, this
overshadowed by the unfailing, the uner- divinely-conceived Order and
any of the
ring protection of Bahi'u'llhh and of the diverse systems which the
minds of men, at

Bib, and however much he may share with various periods of their history, have con-
 'Abdu'l-Bahh the right and obligation to trived for the government of human
 interpret the Bahi'i teachings, he remains institutions. Such an attempt would in
 essentially human and cannot, if he wishes itself betray a lack of complete appreciation
 to remain faithful to his trust, arrogate to of the excellence of the handiwork of its
 himself, under any pretence whatsoever, great Author. How could it be otherwise
 the rights, the privileges and prerogatives when we remember that this Order con-
 which Bahi'u'llih has chosen to confer stitutes the very pattern of that divine
 upon His Son. In the light of this truth civilization which the almighty Law of
 to pray to the Guardian of the Faith, to Bahi'u'llih is designed t o establish upon
 address him as lord and master, to designate earth? The divers and ever-shifting sys-
 him as his holiness, t o seek his benediction, tems of human polity, whether past or
 to celebrate his birthday, or to commemo- present, whether originating in the East or
 rate any event associated with his life would in the West, offer no adequate criterion
 be tantamount to a departure from those wherewith t o estimate the potency of its
 established truths that are enshrined within hidden virtues or to appraise the solidity
 our beloved Faith. The fact that the of its foundations. Guardian has been specifically endowed with The Bahl'i Commonwealth of
 the future, such power as he may need to reveal the of which this vast Administrative Order is
 purport and disclose the implications of the the sole framework, is, both in theory and
 utterances of Bah6'n'Ilih and of 'Abdu'l- practice, not only unique in the entire his-
 Bahh does not necessarily confer upon him a tory of political institutions, but can find
 station co-equal with those Whose words no parallel in the annals of any of the
 he is called upon to interpret. He can world's recognized religious systems. No

exercise that right and discharge this obligation and yet remain infinitely inferior to dictatorship, whether both of them in rank and different in intermediary nature. To the integrity of this cardinal principle of our Faith the words, the deeds of its Hebrew Com- present and future Guardians must abundantly testify. By their conduct and the Imimate or example they must needs establish its truth of these can upon an unassailable foundation and trans- conform with the mit to future generations unimpeachable master- evidences of its reality. has fashioned. For my own part to hesitate in recog- Order in- nizing so vital a truth or to vacillate in structure certain proclaiming so firm a conviction must con- in each of stitute a shameless betrayal of the confi- secular gov- dence reposed in me by 'Abdu'l-Bahh and sense a mere an unpardonable usurpation of the author- and without

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introducing within its machinery any of the idle imita- objectionable features which they inherently absolutistic ecclesiasti- possess. I t blends and harmonizes, as no the Papacy, government fashioned by mortal hands has similar institu-

form of democratic government;
 of autocracy or of
 monarchical or republican; no
 scheme of a purely
 aristocratic order; nor
 even any of the recognized types
 theocracy, whether it be the
 monwealth, or the various
 siastical organizations, or
 the Caliphate in Islhm-none
 be identified or be said to
 Administrative Order which the
 hand of its perfect Architect
 This new-born Administrative
 corporates within its
 elements which are to be found
 the three recognized forms of
 ernment, without being in any
 replica of any one of them,

as yet accomplished, the salutary truths that upon the which each of these systems undoubtedly represents of the contains without vitiating the integrity of been conferred those God-given verities on which it is legislating on matters ultimately founded. not expressly revealed in the BahPi writ-

The Administrative Order of the Faith of Fairh Bahi'u'llih must in no wise be regarded the Inter- as purely democratic in character inasmuch ever usurp as the basic assumption which requires all or encroach democracies to depend fundamentally upon abolition of getting their mandate from the people is professional ~riesthoodwith its accompany- altogether lacking in this Dispensation. In ing sacraments of baptism, of communion the conduct of the administrative affairs of and of confession of sins, the laws requiring the election by universal the Faith, in the enactment of the legisla- suffrage of all tion necessary to supplement the laws of local, national, and international Houses of Justice, the total absence the Kitib-i-Aqdas, the members of the of episcopal authority with its attendant Universal House of Justice, it should be borne in mind, are not, as BahPu'llih's tendencies, are corruptions and bureaucratic utterances clearly imply, responsible to further evidences of the non-autocratic character of the Bahi'i those whom they represent, nor are they Administrative Order and of its inclination to allowed to be governed by the feelings, the democratic methods in the administration general opinion, and even the convictions of its affairs. Nor is this Order identified with the name of Bahi'u'llih to be who directly elect them. They are to

confused with
 follow, in a prayerful attitude, the dictates any system of purely
 aristocratic govern-
 and promptings of their conscience. They ment in view of the fact that
 it upholds,
 may, indeed they must, acquaint themselves on the one hand, the hereditary
 principle
 with the conditions prevailing among the and entrusts the Guardian of
 the Faith with
 community, must weigh dispassionately in the obligation of interpreting
 its teachings,
 their minds the merits of any case presented and provides, on the other, for
 the free and
 for their consideration, but must reserve for direct election from among the
 mass of the
 themselves the right of an unfettered de- faithful of the body that
 constitutes its
 cision. "God will verily inspire them with highest legislative organ.
 zvhatssoever He willeth," is Bahi'u'llih's Whereas this Administrative
 Order can-
 incontrovertible assurance. They, and not not be said to have been
 modelled after any
 the body of those who either directly or of these recognized systems of
 government,
 indirectly elect them, have thus been made it nevertheless embodies,
 reconciles and
 the recipients of the divine guidance which assimilates within its
 framework such
 is at once the life-blood and ultimate safe- wholesome elements as are to be
 found in
 guard of this Revelation. Moreover, he each one of them. The
 hereditary authority
 who symbolizes the hereditary principle in which the Guardian is called
 upon to exer-
 this Dispensation has been made the in- cise, the vital and essential
 functions which
 terpreter of the words of its Author, and the Universal House of Justice
 discharges,
 ceases consequently, by virtue of the actual the specific provisions
 requiring its demo-
 authority vested in him, to be the figure- cratic election by the
 representatives of
 head invariably associated with the prevail- the f a i t h f u k h e s e
 combine t o demonstrate
 ing systems of constitutional monarchies. the truth that this divinely
 revealed Order,
 Nor can the Bahb'i Administrative Order which can never be identified with

any of

be dismissed as a hard and rigid system of government referred

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to by Aristotle in his works, embodies and the Faith of Bahi'u'llih with the cries and

blends with the spiritual verities on which agony, the follies and vanities, the bitter-

it is based the beneficent elements which ness and prejudices, the wickedness and

are to be found in each one of them. The divisions of an ailing and chaatic world.

admitted evils inherent in each of these Witness the fear that torments its leaders

systems being rigidly and permanently ex- and paralyzes the action of its blind and

cluded, this unique Order, however long bewildered statesmen. How fierce the

it may endure and however extensive its hatreds, how false the ambitions, how petty

ramifications, cannot ever degenerate into the pursuits, how deep-rooted the suspicions

any form of despotism, of oligarchy, or of of its peoples! How disquieting rhe law-

demagogy which must sooner or later cor- lessness, the corruption, the unbelief that

rupt the machinery of all man-made and are eating into the vitals of a tottering

essentially defective political institutions. civilization!

Might not this process of steady deterio-

Dearly-beloved friends! Significant as ration which is insidiously invading so many

are the origins of this mighty administra- departments of human activity and thought

tive structure, and however unique its be regarded as a necessary accompaniment features, the happenings that may be said to the rise of this almighty Arm of Bahl-

to have heralded its birth and signalized 'u'llih? Might we not look upon the the initial stage of its evolution seem no momentous happenings which, in the course

less remarkable. How striking, how edify- of the past twenty years, have so deeply

ing the contrast between the process of agitated every continent of the earth, as

slow and steady consolidation that charac- ominous signs simultaneously proclaiming

terizes the growth of its infant strength the agonies of a disintegrating civilization and the devastating onrush of the forces of and the hirthpangs of that World Order-disintegration that are assailing the outworn that Ark of human salvation-that must institutions, both religious and secular, of needs arise upon its ruins? preseilt-day society! The catastrophic fall of mighty mon- The vitality which the organic institu- archies and empires in the European con- tions of this great, this ever-expanding tinent, allusions to some of which may be Order so strongly exhibit; the obstacles found in the prophecies of Bahb'n'lllh; the which the high courage, the undaunted decline that has set in, and its still continu- resolution of its administrators have already ing, in the fortunes of the &iCih hierarchy surmounted; the fire of an unquenchable in His own native land; the fall of the enthusiasm that glows with undiminished Q l j i r dynasty, the traditional enemy of fervor in the hearts of its itinerant teachers; His Faith; the overthrow of the Sultnate the heights of self-sacrifice which its, and the Caliphate, the sustaining pillars of champion-builders are now attaining; the Snnni Islim, to which the destruction of breadth of vision, the confident hope, the Jerusalem in the latter part of the first cen- creative joy, the inward peace, the uncom- tury of the Christian era offers a striking promising integrity, the exemplary disci- parallel; the wave of secularization which pline, the unyielding unity and solidarity is invading the Muhammadan ecclesiastical which its stalwart defenders manifest: the institutions in Egypt and sapping the degree to which its moving Spirit has shown loyalty of its staunchest supporters; the itself capable of assimilating the diversified humiliating blows that have afflicted some elements within its pale, of cleansing them of the most powerful Churches of Christen- of all forms of prejudice and of fusing dom in Russia, in Western Europe and them with its own structure-these are Central America; the dissemination of those

evidences of a power which a disillusioned subversive doctrines that are undermining and sadly shaken society can ill afford to the foundations and overthrowing the ignore. structure of seemingly

impregnable strong-

Compare these splendid manifestations of holds in the political and social spheres of

the spirit animating this vibrant body of human activity; the signs of an impending

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catastrophe, strangely reminiscent of the thousai~dmartyrs who have o%ered up their

Fall of the Roman Empire in the West, lives that it may be born and flourish. The

which threatens to engulf the whole struc- axis round which its institutions revolve

ture of present-day civilizationall witness are the authentic provisions of the Will and

to the tumult which the birth of this Testament of 'Ahdu'l-Bah6. Its guiding

mighty Organ of the Religion of Bahl- principles are the truths which He Who

'u'llih has cast into the world-a tumult is the unerring Interpreter of the teachings

which will grow in scope and in intensity of our Faith has so clearly enunciated in

as the implications of this constantly evol- His public addresses throughout the West.

ing Scheme are more fully understood and The laws that govern its operation and

its ramifications more widely extended over limit its functions are those which have

the surfnce of the globe. been expressly ordained in the Kitih-i-

A word more in conclusion. The rise Aqdas. The seat round which its spiritual,

and establishment of this Administrative its humanitarian and administrative activi-

Order-the shell that shields and enshrines ties will cluster are the Mahriqu'l-A&kL

so precious a gem---constitutes the hall- and its Dependencies. The pillars that sus-

mark of this second and formative age of tain its authority and buttress its structure

the Bahi'i era. I t will come to be regarded, are the twin institutions of

the Guardian-

as it recedes farther and farther from our ship and of the Universal House of Justice.

eyes, as the chief agency empowered to The central, the underlying aim which

usher in the concluding phase, the consum- animates it is the establishment of the New

mation of this glorious Dispensation. World Order as adumbrated by Bahi-

Let no one, while this System is still in 'u'llih. The methods it employs, the stand-

its infancy, misconceive its character, he- ard it inculcates, incline it to neither East

little its significance or misrepresent its nor West, neither Jew nor Gentile, neither

purpose. The bedrock on which this rich nor poor, neither white nor colored.

Administrative Order is founded is God's Its watchword is the unification of the

immutable Purpose for mankind in this day. human race; its standard the "Most Great

The Source from which it derives its in- Peace"; its consummation the advent of

spiration is no one less than Bahi'u'llih that golden millennium-the Day when the

Himself. Its shield and defender are the lringdoms of this world shall have become

embattled hosts of the Abhi Kingdom. the Kingdom of God Himself, the Kingdom

Its seed is the blood of no less than twenty of Bahi'u'llih. (February 8 , 1934.)

THE UNFOLDMENT OF WORLD CIVILIZATION

As your co-sharer in the building up of in a mysterious manner, are heralding the

the New World Order which the mind of birth of that World Order, the establish-

Bahi'u'llih has visioned, and whose features ment of which must signalize the Golden

the pen of 'Abdu'l-Bahi, its perfect Archi- Age of the Cause of God, are growing and

tect, has delineated, I pause to contemplate multipljing day by day. No fair-minded

with you the scene which the revolution observer can any longer fail to discern

of well-nigh fifteen years after His passing them. He cannot be misled by the painful

slowness characterizing the

unfolding of

The contrast between the accumulating
followers of

the civilization which the

evidences of steady consolidation that ac-
establish. Nor

Bah6'u'llih are laboring to

company the rise of the Administrative
ephemeral mani-

can he be deluded by the

Order of the Faith of God, and the forces
prosperity which at

festations of returning

of disintegration which hatter at the fabric
checking the

times appear to be capable of

of a travelling society, is as clear as it is chronic ills

disruptive influence of the

arresting. Both within and outside the
a decaying age.

afflicting the institutions of

Bahi'i world the signs and tokens which,
numerous

The signs of the times are too

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and compelling to allow him to mistake
may yet devise

lective efforts o f mankind

their character or to belittle their significance above

can ever hope to achieve

cance. He can, i f he be fair i n his judg-
t o which the

or beyond that "Lesser Peace"

ment, recognize i n the chain o f events
Himself alluded i n

Author o f our Faith has

which proclaim on the one hand the irre-
have refused

His writings. " N o w that ye

sistible march of the institutions directly
admonishing

the Most Great Peace," He,

associated with the Revelation of Bahl-earth, has

the kings and rulers o f the

'u'llih and foreshadow on the other the
this the Lesser

written, "hold ye fast unto

downfall of those powers and principalities
some degree

Peace, that haply ye ?nay i n

hat have either ignored or opposed it-
that of your

better yuuv own condition and

he can recognize in them all evidences of
this Lesser

dependents." Expatriating on

the operation o f God's all-pervasive Will,
that same Tah-

Peace, He thus addresses i n

the shaping o f His perfectly ordered and
"Be reconciled

let the rulers of the earth:

world-embracing Plan.

among yourselves, that ye may

seed no

"Soon," Bahi'u'llih's own words pro-	more ar7naments save i n a
measwre t o safe-	
claim it, "will the \$resent day Order be	guard your territories and
dominions ...	
rolled up, and a sew one spread out i n its	Be united, 0 kings of the
earth, for thereby	
stead. Verily, t h y Lord speaketh the truth	wzll the tempest of discord
be stilled	
and is the Knower of things unseen." "By	amongst you, and your
peo\$les fi~zd rest, if	
Myself," He solemnly asserts, "the day is	ye be of them that
conzpehe7zd. Shoz~ld	
approaching when W e will have rolled up	any one among you take up
arms against	
the world and all that is therein, and spread	another, rise ye all against
him, for this is	
out a new Order i n its stead. He, verily,	naught but manifest
justice."	
is powerfi~lover all things." "The world's	The Most Great Peace, on
the other hand,	
equilibrizcm," He explains, "bath been z~pset	as conceived b y
BahB'u'llih-a peace that	
through the vibrating influence of this	must inevitably follow as the
practical con-	
Most Great, this new World Order. Man-	sequence of the
spiritualization of the world	
Rind's ordered life bath been revolutionized	and the fusion o f all its
racess, creeds, classes	
through the agency of this unique, this	and nations-can rest on no
other basis, and	
wondrous System, the like of which mortal	can be preserved through no
other agency,	
eyes have never witnessed." "The signs of	except the divinely appointed
ordinances	
impending convzrlsio7zs and chaos," He	that are implicit i n the
World Order that	
warns the peoples of the world, "can now	stands associated with His
holy name. In	
be discerned, inasmuch as the prevailing	His Tablet, revealed almost
seventy years	
Order appeareth t o be lamentably de-	ago t o Queen Victoria,
Bahi'u'llih, alluding	
fective."	t o this Most Great Peace,
has declared:	
Dearly-beloved friends! This N e w	"That which the Lord bath
ordained as the	

World Order, whose promise is enshrined in sovereign remedy and mightiest instrument the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error ... as would directly harmonize with the spirit

Consider these days in which the Ancient that animates, and the laws that govern the Beauty, He Who operation of, the institutions that already is the Most Great Name, bath been sent down to regenerate and unify constitute the structural basis of the mankind.

Administrative Order of His Faith. Behold how with drawn swords they rose against Him, and committed that No machinery falling short of the standard which caused the Faithful Spirit to ard inculcated by the Bahí'í Revelation, tremble. And whenever We said unto them: and at variance with the sublime pattern 'Lo, the World Reformer is come,' they ordained in His teachings, which the colwade reply:

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'He, in truth, is one of the stirrers of mis- eventual fulfilment of its high destiny. chief.'" "It becometh all men in this Such a stage of maturity in the process of Day," He, in another Tablet, asserts, "to human government must, for all time, if we would faithfully recognize take firm hold on the Most Great Name, dous claim advanced by the tremen- and to establish the unity of all mankind. Bahí'u'lláh, remain identified with the Revelation There is no place to flee to, no refuge that of which He

any one can seek, except Him.." was the Bearer.

In one of the most characteristic passages
Hunzanity's Coming of Age H e Himself has revealed, H e
testifies in a
The Revelation of Bah6'u'116h, whose language that none call mistake
to the
supreme lmission is none other but the truth of this distinguishing
principle of
achievement of this organic and spiritual Bah6'i belief: "It hath been
decreed by
unity of the whole body of nations, should, Us that the Word of God and
all t b poten-
if we be faithful t o its implications, be tialities thereof shall be
manifested unto
regarded as signalizing through its advent men i n strict conformity with
such condi-
the coming of age of the entire human rare. tions as have been
fore-ordained b y H i m
I t should be viewed not merely as yet W h o is t h e All-Knowing,
the All-Wise
another spiritual revival in the ever-chang- . . . Should the Word be
allowed t o release
ing fortunes of mankind, Jlot only as a suddenly all the energies
latent within it,
further stage in a chain of progressive no man could sustain the
weight of so
Revelations, nor even as the culmination of mighty a revelation . . .
Consider that
one of a series of recurrent prophetic cycles, which bath been sent down unto
Muham-
but rather as marking the last and highest mad, the Apostle of God. T h e
measure of
stage in the stupendous evolution of the Revelation of which H e
was the Bearer
man's collective life on this planet. The had been clearly fore-ordained
b y H i m
emergence of a world community, the con- Who is the Almighty, the
All-Powerful.
sciousness of world citizenship, the found- T h e y that heard H i m ,
however, could
ing of a world civilization and culture--all apprehend His pzrrpose only t
o the extatt
of which must synchronize with the initial of their station and spiritual
capacity. He,
stages in the unfoldment of the Golden in like manner, zrncovered the
Face of Wis-
Age of the BahB'i Era-should, by their dom i7z proportion to their

ability to sustain

very nature, be regarded, as far as this the burden of His Message.

No sooner had

planetary life is concerned, as the further- mankind attained the stage of maturity,

most limits in the organization of human than the Word revealed to

men's eyes the

society, though man, as an individual, will, latent energies with which it

had been en-

may must indeed as a result of such a con- dozed-energies which

manifested them-

summation, continue indefinitely to pro- selves in the plenitude of

their glory when

gress and develop. the Ancient Bahrji appeared,

in the year

That mystic, all-pervasive, yet indefin- sixty, in the person of

'Ali-Muhammad,

able change, which we associate with the the Bib."

stage of maturity inevitable in the life of 'Abdu'l-Bahl, elucidating

this funda-

the individual and the development of the mental verity, has written:

"All created

fruit must, if we would correctly appre- things have their degree or

stage of matur-

head the utterances of Bahl'u'llah, have its ity. The period of maturity in

in the life of

counterpart in the evolution of the organ- a tree is the time of its

fruit-bearing . . .

ization of human society. A similar stage The animal attains a stage of

full growth

must sooner or later be attained in the and completeness, and in the

human king-

collective life of mankind, producing an dom man reaches his maturity

when the

even more striking phenomenon in world light of his intelligence

attains its greatest

relations, and endowing the whole human power and development . . .

Similarly

race with such potentialities of well-being there are periods and stages in

in the collective

as shall provide, throughout the succeeding life of humanity. At one time

it was pass-

ages, the chief incentive required for the ing through its stage of

childhood, at

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another its period of youth', but 'toward it the geographical limits of

that nation, be
entered its long-predicted phase of matur- imagined, though the highest
destiny of its
ity, the evidences of which are everywhere ~eople, as a constituent
element in a still
apparent . . . That which was applicable larger entity that will
embrace the whole
to human needs during the early history of of mankind, may still remain
unfulfilled.
the race can %either meet nor satisfy the Considered as an isolated
unit, however,
demands of this day, this period of new- this process of integration
may be said to
ness and const~?nmntion. Humanity has have reached its highest and
final consum-
emerged from its former state of limitation mation.
and preliminary training. Man ntust noau Such is the stage to which
an evolving
become imbued with new virtues and humanity is collectively
approaching. The
powers, netu moral standards, new cnpaci- Revelation entrusted by the
Almighty
tip.!. New boz~7zNes,perfect bestowals, are Ordainer to BahB'u'lMh, His
followers
awaiting a77d already descending npon him. firmly believe, has been
endowed with such
The gifts and blessbgs of t h ~period of potentialities as are
conlmensurate with the
youth, although timely and s7rAfcienf dur- maturity of the human
race--the crowning
ing the adolesce7zce of n7ankind, arc 7zow and most momentous stage in
its evolution
incapable of meeting the requirenzents of from infancy to manhood.
its maturity." The successive Founders of
all past Re-
ligions Who, from time immemorial, have
The Process of 172tegration shed, with ever-increasing intensity,
the
Such a unique and momentous crisis in splendor of one common Revelation
at the
the life of organized mankind may, more- various stages which have
marked the
over, be likened to the culminating stage in advance of mankind towards
maturity may
the political evolution of the great Ameri- thus, in a sense, be regarded
as preliminary
can Republic-the stage which marked Manifestations, anticipating

and paving the way for the advent of that Day
 the emergence of a unified community of
 of Days
 federated states. The stirring of a new
 fructified
 national consciousness, and the birth of a
 and the tree of humanity will
 have yielded
 new type of civilization, infinitely richer
 its destined fruit.
 and nobler than any which its component
 Incontrovertible as is
 this truth, its chal-
 lenging character should never
 parts could have severally hoped to achieve,
 be allowed
 may be said to have proclaimed the coming
 to obscure the purpose, or
 distort the prin-
 ciple, underlying the
 of age of the American people. Within
 utterances of Bahi-
 the territorial limits of this nation, this
 'u'lllh-utterances that
 have established for
 all time the absolute oneness
 consummation may be viewed as the cul-
 of all the
 mination of the process of human govern-
 Prophets, Himself included,
 whether be-
 longing to the past or to the
 ment. The diversified and loosely related
 future.
 elements of a divided community were
 Though the mission of the
 Prophets pre-
 ceding Bahi'u'llih may be
 brought together, uitted and incorporated
 viewed in that
 into one coherent system. Though this
 light, though the measure of
 Divine Reve-
 lation with which each has
 entity may continue gaining in cohesive
 been entrusted
 power, though the unity already achieved
 must, as a result of this
 process of evolu-
 tion, necessarily differ,
 may be further consolidated, though the
 their common origin,
 civilization to which that unity could alone
 their essential unity, their
 identity of pnr-
 pose, should at no time and
 have given birth may expand and flourish,
 under no cir-
 cumstances be misapprehended
 yet the machinery essential to such an un-
 or denied.
 That all the Messengers of God
 foldment may be said to have been, in its
 should be
 essential structure, erected, and the impulse
 regarded as "abiding i n the
 same Taber-
 nacle, soaring i n the same
 required to guide and sustain it may be

Heaven, sented
 regarded as having been fundamentally im- n porr the same Throne,
 uttering the same
 parted. No stage above and beyond this Speech, and proclaiming the
 same Faith" must, however much we may
 consummation of national unity can, within
 extol the i n the annals of the past,
 measure of Divine Revelation vouchsafed
 nor will future ages witness its like."
 to mankind at this crowning stage of its 'Abdu'l-Bah's authentic
 evolution, remain the unalterable founda-
 pronouncements should, likewise, he recalled
 tion and central tenet of Bahi'i belief.
 as confirming, in no less emphatic manner,
 Any variations in the splendor which each
 the unexampled vastness of the Bah's
 of these Manifestations of the Light of God
 Dispensation. "Cen- tz~ries," He affirms in one
 has shed upon the world should be ascribed
 of His Tablets, "nay, countless ages, inust
 not to any inherent superiority involved in
 pass away ere the Day-Star of T r u t h
 the essential character of any one of them,
 shineth again i n its mid-summer splendor, or
 but rather to the progressive capacity,
 appeareth once more i n the radiafzce of its
 the ever-increasing spiritual receptiveness,
 vernal glory . . . The mere contemplation
 which mankind, in its progress towards
 of the Dis- bensation inaunzwated h/ the
 maturity. has invariably manifested. Blessed
 Beauty would have sufficed to ovevwhclm
 The Final Consi~inn~atzo7r the saints of bygone ages-saints
 who
 Only those who are willing to associate longed to partake, for one
 moment, of its great glory." "Concer.ning
 the Revelation proclaimed by Bahi'u'llah
 the Manifestn- tions thnt will come down in
 with the consummation of so stupendous
 the future ' i n the sh~dowsof the
 an evolution in the collective life of the
 cloz~ds," He, in a still more definite language,
 whole human race can grasp the signifi-
 affirms, "know, verily, that i n so far as
 cance of the words which He, while allud-
 their relation t o the

ing to the glories of this promised Day and Source of their inspiration
 is concerned,
 to the duration of the Bahi'i Era, has they are under the shadow of
 the Ancient
 deemed fit to utter. "This is the King of Beauty. I n their relation,
 however, t o the
 Days," He exclaims, "the Day thnt bath age In which they appear,
 each and every
 seen the coming of the Best-Beloved, H i m one of them 'doeth whatsoever
 He
 W h o , through all eternity, hath been ac- willeth.'" "This holy
 Dispe~zsation," He,
 claimed the Desire of the World." "The alluding to the Revelation of
 Bahh'u'llih,
 Scriptures of past Dispensations,)) He fur- explains, "is illumined with
 the light of the
 ther asserts, "celebrate the great jubilee that Sun of T r n t h shining from
 its most exalted
 must needs greet this nzost great Day of statbiz, and in the plenitude
 of its re-
 God. Well is it with him that hath lived t o splendency, its heat and
 glory."
 see this Day and bath recognized its sta-
 tion." ' 7 t is evident," He, in another Pangs of Death mid
 Birth
 passage explains, "that every age i n which Dearly-beloved friends:
 Though the
 a Manifestation of God hath lived is Revelation of Bahi'u'llih has
 been delivered,
 divinely-ordained, and nzay, i n a sense, be the World Order which such a
 Revelation
 characterized as God's appointed Day. must needs beget is as yet
 unborn. Though
 This Day, however, is unique, and is t o be the Heroic Age of His Faith
 is passed, the
 distinguished from those that have peceded creative energies which that
 Age has re-
 it. T h e designation 'Seal of the Prophets' leased have not as yet
 crystallized into that
 fully revealeth its high station. T h e Pro- world society which, in the
 fulness of time,
 phetic Cycle bath verily ended. The Eternal is to mirror forth the
 brightness of His
 T r z ~ t his now come. He bath lifted a) the glory. Though the framework
 of His
 ensign o f pmver, and is now shedding upon Administrative Order has been
 erected, and

the world the unclouded splendor of His the Formative Period of the
Bahá'í Era has
Revelation." "In this most mighty Reve- begun, yet the promised
Kingdom into
lation:" He, in categorical language, de- which the seed of His
institutions must
clares, "all the Dispersations of the past ripen remains as yet
uninaugurated.
have attained their highest, their final con- Though His Voice has been
raised, and the
summation. That which hath been made ensigns of His Faith have
been lifted up
manifest in this pre-eminent, this most in no less than forty
countries of both the
exalted Revelation, standeth unparalleled East and the West, yet the
wholeness of

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the human race is as yet unrecognized, its Faith announced by
Bahá'u'lláh this New
unity unproclaimed, and the standard of its World Order may be said to
have been
Most Great Peace unhoisted. conceived. We can, at the
present mo-
"The heights," Bahá'u'lláh Himself testi- ment, experience its stirrings
in the womb
fies, "which, through the most gracious of a travailing age
waiting for the
favor of God, mortal man can attain in this appointed hour at which it
can cast its
Day are as yet unrevealed to his sight. The burden and yield its fairest
fruit.
world of being hath never had, nor doth "The whole earth," writes
Bahá'u'lláh,
it yet possess, the capacity for such a revela- "is now in a state of
pregnancy. The day~
tion. The day, however, is approaching is approaching when it will
have yielded
when the potentialities of so great a favor its noblest fruits, when from
it will have
will, by virtue of His behest, be manifested sprouting forth the loftiest
trees, the most
unto men." enchanting blossoms, the most
heavenly
For the revelation of so great a favor a blessings. Immeasurably exalted
is the
period of intense turmoil and wide-spread breeze that wafteth from the

garment of	
suffering would seem to be indispensable.	thy Lord, the Glorified! For
lo, it hath	
Resplendent as has been the Age that has	breathed its fragrance and
made all things	
witnessed the inception of the Mission with	new! Well is it with then*
that conzpre-	
which Bahi'u'llbh has been entrusted, the	bend." "The onrushing winds
of the grace	
interval which must elapse ere that Age	of God," He, in the
Shratu'l-Haykal, pro-	
yields its choicest fruit mast, it is becoming	claims, "have passed over all
things. Eveuji	
increasingly apparent, be overshadowed by	creatz~rebath been endowed
with all the	
such moral and social gloom as can alone	potentialities it can caw.
And yet the	
prepare an unrepentant humanity for the	peoples of the world have
denied this grace!	
prize she is destined to inherit.	Every tree bath been endowed
with the	
Into such a period we are now steadily	chmcest fruits, evevy ocean
enriched with	
and irresistibly moving. Amidst the shad-	the most luminous gems. Man,
bi7nself,	
ows which are increasingly gathering about	bath been invested with the
gifts of undcr-	
us we can faintly discern the glimmerings	standi~zgand knowledge. The
whole crea-	
of Bahi'u'llbh's unearthly sovereignty ap-	tion hath been made the
recipient of the	
pearing fitfully on the horizon of history.	revelation of the
All-Merciful, and the	
To us, the "generation of the half-light,"	earth the rpository of
things inscrutable	
living at a time which may be designated	to all except Go\$ the Truth,
the Knower	
as the period of the incubation of the	of things unseen. The time is
approaching	
World Commonwealth envisaged by Bah6-	when every created thing will
have cast its	
'u'lllh, has been assigned a task whose high	burden. Glorified be God Who
hnth	
privilege we can never sufficiently appreci-	vozcnsnfed this grace that
enco7npaseth all	
ate, and the arduousness of which we can	things, whether seen or
unseen!"	

as yet but dimly recognize. We may well believe, we who are called upon to experience the operation of the dark forces which have infused a new spirit into the whole creation. It is for this reason that the world hath been preceded the dawn of the Golden Age of hearts and our Faith has not yet struck. Deep as is quickened. Ere long the gloom that already encircles the world, regeneration will be the afflictive ordeals which that world is to suffer are still in preparation, nor can their blackness be as yet imagined. We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new. manifold evidences Through the generating influence of the fermentation which, in

THE WORLD ORDER OF BAHÁ'U'LLAH

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every continent of the globe and in every inherent corruption of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the birth, so may the Day when the wholeness of the human race will have been recognized and its unity resistance to its established. A two-fold process, however, its development, can be distinguished, each tending, in its discredited.

"The Call of God,"

written, "when raised, into the body of mankind, and moved to its depths, and the consciences of men been the evidences of this revealed, and the fast asleep awakened."

Universal

As we view the world around compelled to observe the of that universal

hesive power, and their own ruption. A few have been swept the onrushing forces which the Faith has, at the hour of its seriously released. Others, as sult of a vain and feeble rise in the initial stages of have died out and been utterly

own way and with an accelerated momentum, to bring to a climax the forces that which that same are transforming the face of our planet. been embodied, The first is essentially an integrating and launched process, while the second is fundamentally sustain, in their disruptive. The former, as it steadily illusory success, an evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely disordered world Transition is continually advancing; while the latter, call to mind, as its disintegrating influence deepens, tends detailed analysis of, to tear down, with increasing violence, the have ensued, or antiquated barriers that seek to block have redounded humanity's progress towards its destined Bahá'u'llih goal. The constructive process stands foundation. My chief associated with the nascent Faith of Bahá-happenings that 'u'llih, and is the harbinger of the New First, the Apostolic World Order that Faith must ere long establish. The destructive forces that characterize the other should be identified with a tendencies which characterize civilization that has refused to answer to period of its decline the expectation of a new age, and is consequently falling into chaos and decline. precursors of that Era A titanic, a spiritual struggle, unparalleled in its magnitude yet unspeakably glorified

Still others, fearful of the
ence of the institutions in
Spirit had, at a later stage,
had mobilized their forces
their attack, destined to
turn, after a brief and
ignominious defeat.
This Age of
I t is not my purpose to
much less to attempt a
the spiritual struggles that
to note the victories that
to the glory of the Faith of
since the day of its
concern is not with the
have distinguished the
Age of the Bahá'i
with the outstanding events
spiring in, and the
acterize, the formative
velopment, this Age of
tribulations are the
of blissful felicity which is to
God's ultimate purpose for

all mankind.

ous in its ultimate consequences, is being
of mighty king-
waged as a result of these opposing tenden-
of 'Abdu'l-
cies, in this age of transition through which
passing may be
the organized community of the followers
opening phase
of Bahi'u'llih and mankind as a whole are
which we now
passing.

communication,

The Spirit that has incarnated itself in
of the Ger-
the institutions of a rising Faith has, in the
defeat inflicted
course of its onward march for the redemp-
and lineal de-
tion of the world, encountered and is now
and Em-
battling with such forces as are, in most
addressed
instances, the very negation of that Spirit,
warning, together
and whose continued existence must inev-
Austro-Hun-
itably hinder it from achieving its purpose.
of the once-
The hollow and outworn institutions, the
both pre-
obsolescent doctrines and beliefs, the effete
outbreak signal-
and discredited traditions which these forces
of Frustration
represent, it should be obscrvcd, have, in
establishn~entof the
certain instances, been undermined by vir-
Both of these

tue of their senility, the loss of their co-
viewed as the

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T H E B A H A ' f

W O R L D

earliest occurrences of that turbulent Age,
calamity follow-
into the outer fringes of whose darkest
retribution awniteth
phase we are now beginning to enter.

To the catastrophic fall
doms and empires, on the eve
Bahi's departure, Whose
said to have ushered in the
of the Age of Transition in

live, I have, in a previous

briefly alluded. The dissolution

man Empire, the humiliating

upon its ruler, the successor

scendant of the Prussian King

peror to whom BahPu'116h had

His solemn and historic

with the extinction of the

garian Monarchy, the remnant

great Holy Roman Empire, were

cipitated by a war whose

ized the opening of the Age

destined t o precede the

World Order of Bahl'u'llBh.

momentous events may be

verily, that an unforeseen

eth yon, and grievous

yo?&. Think not that which ye

have com-

To the Conqueror of Napoleon 111, the sight." And	mitted bath been effaced i n M y
Author of our Faith had, on the morrow of for yon, 0	again: " W e have a fixed time
the Icing's victory, addressed, in His Most appointed hour,	peoples. If ye fail, at the
Holy Book, this clear and ominous warn- verily, will lay	to tavn towards God, He,
ing: "0 King of Berlin! . . . Take heed	violent hold on you, and will
cause grievous	
lest pride debar thee from recogniziag the from every direc-	afflictions t o assail you
Dayspring of Divine Revelation, lest earthly the chastise-	tion. H o w severe, indeed, is
desires shut thee out, as b y a veil, from the then chas-	ment with which your Lord will
Lord o f the Throne above and of the earth	tise you!"
below. Thus cosnselleth thee the Pen of she now is,	Must humanity, tormented as
the Most High. He, verily, is the Most	be afflicted with still
severer tribulations ere	
Gracious, the All-Bountiful. Do thou re- prepare her to	their purifying influence can
member the one whose power transcended destined to be	enter the heavenly Kingdom
t h y power (Napoleon 111), and whose sta- the inaugu-	established upon earth? Must
tion excelled t h y station. Where is he? so illumined an	ration of so vast, so unique,
Whither are gone the things he possessed? ushered in by so	era in human history be
Take warning, and be not of t h a n that affairs as to	great a catastrophe in human
arc fast asleep. He it was who cast the appalling collapse of	recall, nay surpass, the
Tablet of God behind him, when W e made first centuries of	Roman civilization in the
known unto hius what the hosts of tyranny series of pro-	the Christian Era? Must a
had caused Us to suffer. Wherefore, dis- rock the human	found convulsions stir and
grace assailed him from all sides, and he enthroned in the	race ere Bahi'u'llih can be
went down t o dust i n great loss. T h h k masses, ere	hearts and consciences of the
deeply, 0 King, concerning him, and con-	His undisputed ascendancy is

universally
 cevning thenz who, like unto thee, have con- recognized, and the noble
 edifice of His
 quered cities and ruled over men. T h e World Order is reared and
 established?
 All-Merciful brought them down from their The long ages of infancy
 and childhood,
 palaces ro their graves. Be zuarned, be of through which the human race
 had to pass,
 them who reflect." have receded into the
 background. Hu-
 "O banks of the Rhine!" Bahh'u'llih, in manity is now experiencing the
 commotions
 another passage of that same Book, prophe- invariably associated with the
 most turbu-
 sies, " W e have seen yon covered with gore, lent stage of its evolution,
 the stage of ado-
 inasmuch as the swords of retribution were lescence, when the impetuosity
 of youth
 drawn against you; and so you shall have and its vehemence reach their
 climax, and
 another turn. And W e hear the laanenta- must gradually be superseded
 by the calm-
 tions of Berlin, though she be today i n con- ness, the wisdom, and the
 maturity that
 spicrous glory." .. . characterize the stage of
 manhood. Then
 will the human race reach that stature of
 Divine Retribution
 ripeness which will enable it to acquire all
 The whole of mankind is groaning, is the powers and capacities upon
 which its
 dying to be led to unity, and to terminate ultimate development must
 depend.
 its age-long martyrdom. And yet it stub-
 bornly refuses to embrace the light and World Unity the
 Gosl
 acknowledge the sovereign authority of the Unification of the whole of
 mankind is
 one Power that can extricate it from its the hall-mark of the stage
 which human
 entanglements, and avert the woeful calam- society is now approaching.
 Unity of fam-
 ily that threatens to engulf it. ily, of tribe, of city-state,
 and nation have
 Ominous indeed is the voice of Bahi'u- been successively attempted and
 fully es-

'116h that rings through these prophetic goal towards
 words: r'O ye peoples of the world! Know, whiph a harassed humanity is
 striving. Na-
 THE WORLD O R D E R OF BAHA'U'LLAH
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tion-huiling has come to an end. The resources of all the component
 nations, and
 anarchy inherent in state sovereignty is will enact such laws as shall
 be required
 moving towards a climax. A world, grow- to regulate the life, satisfy
 the needs and
 ing to maturity, must abandon this fetish, adjust the relationships of
 all races and
 recognize the oneness and wholeness of hu- peoples. A world executive,
 hacked by an
 man relationships, and establish once for international Force, will
 carry out the deci-
 all the machinery that can best incarnate sions arrived at, and apply
 the laws enacted
 this fundamental principle of its life. by, this world legislature,
 and will safe-
 "A neiv life," Babi'u'llhh proclaims, "is, p a r d the organic unity of the
 whole com-
 ifz this age, stirring within all the peoples monwealth. A world tribunal
 will adjudi-
 of the earth; and yet none bath discovered cate and deliver its
 compulsory and final
 its cause, or perceived its motive." "O ye verdict in all and any
 disputes that may
 childuen of men," He thus addresses His arise between the various
 elements consti-
 generation, "the fundamental purpose arzi- tuting this universal system.
 A mechan-
 nwting the Faith of God and His Religion ism of world
 inter-communication will be
 is t o safegnaid the interests and promote devised, embraciug the whole
 planet, freed
 the unity of the human race. . . . This is from national hindrances and
 restrictions,
 the straight path, the fixed and immovable and functioning with
 marvellous swiftness
 foundation. Whatsoever is raised on this and perfect regularity. A
 world metropo-
 foundation, the changes and chances of the lis will act as the nerve
 center of a world

world can never impair its strength, nor
 towards which the
 will the revolution of countless centuries
 converge and
 undermine its structure." "The well-being
 influences will
 of mankind," He declares, "its peace and
 will either be
 security are unattainable unless and until
 the existing
 its unity is firmly established." "So power-
 in the schools
 ful is the light of unity," is His further
 as an auxiliary
 testimony, "that it can illuminate the whole
 world script,
 earth. The one true God, He Who is
 and universal
 over all things, Himself testifies to the
 weights and measures
 .
 truth of these words . . . This goal excels
 facilitate intercourse
 beyond every other goal, and this aspiration is
 nations and
 the foundation of all aspirations." "He Who
 world society,
 is your Lord, the All-Merciful," He more-
 most potent
 over, has written, "cherisheth in His heart
 reconciled, will
 the desire of beholding the entire human
 harmoniously develop.
 race as one soul and one body. Hasten ye
 system, while
 to win your share of God's good grace and
 expression of the
 mercy in this Day that eclipseth all other
 convictions of man-
 created days." kind, cease to be
 mischievously manipulated
 The unity of the human race, as en- by vested interests, whether
 private or pub-
 licised by Bahl'u'llah, implies the estab- lic, and will be liberated
 from the influence
 lishment of a world commonwealth in which of contending governments and
 peoples.

all nations, races, creeds and classes are world will closely and permanently united, and in raw materials which the autonomy of its state members utilized, its markets and the personal freedom and initiative of developed, and the individuals that compose them are defined products will be definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose animosity and prejudice members will, as the trustees of the whole amity, understand of mankind, ultimately control the entire causes of religious

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The economic resources of the world will be organized, its sources of power will be tapped and fully utilized, its markets will be coordinated and the distribution of its products equitably regulated. National rivalries, animosities will cease, and racial prejudices will be replaced by racial harmony and cooperation. The

WORLD

strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, this wondrous will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the

people. All will dwell in one fatherland, which is the world of now, in the world of tomorrow. Moreover explained, "the Hand of Divine power hath firmly laid the foundation of this all-highest bounty, and gift. Whatsoever is latent in this holy Cycle shall be made manifest, for now is the beginning of its growth, and of the revelation of its signs. of this century and of this age, it shall be made clear and evident how

extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency achieve: "And He that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

that spring-tide, and bow that gift."

No less enthralling is the the greatest of the Hebrew dicting, as far back as years ago, the destiny which at its stage of maturity, (the Lord) shall judge among and shall rebuke many people:

shall beat their swords into plowshares, and

A world federal system, ruling the whole nation shall

earth and exercising unchallengeable authority over its unimaginably vast resources,

.. . And

blending and embodying the ideals of both out of the

the East and the West, liberated from the shall grow out

curse of war and its miseries, and bent on shall snuff out the

the exploitation of all the available sources of energy on the surface of the planet, and he slay the

system in which Force is made the servant shall be the

of Justice, whose life is sustained by its faithfulness the

universal recognition of one God and by also shall

its allegiance to one common Revelation-leopard shall

such is the goal towards which humanity, the calf and the

impelled by the unifying forces of life, is together. ...

that spring-tide, and bow that gift."

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its allegiance to one common Revelation-leopard shall

such is the goal towards which humanity, the calf and the

impelled by the unifying forces of life, is together. ...

moving. And the sucking child shall
 play on the
 "One of the great events," affirms 'Ab- hole of the asp, and the weaned
 child shall
 du'l-Bahi, -which is to occur in the Day put his hand on the
 cockatrice's den. They
 of the manifestation of that incomparable shall not hurt nor destroy in
 all nzy holy
 Branch is the hoisting of the Standard of mountain: for the earth shall
 be full of
 God among all nations. By this is meant the knowledge of the Lord, as
 the waterc
 that all nations and hindreds will be gath- cover the sea."
 ered together under the shadow of this Di- The writer of the
 Apocalypse, prefigur-
 vine Banner, which is no other than the ing the millennia¹ glory which
 a redeemed,
 Lordly Branch itself, and will become a a jubilant humanity must
 witness, has simi-
 single nation. Religions and sectarian aft- larly testified: "And I saw a
 new heaven
 tagonism, the hostility of races and peoples, and a new earth: for the first
 heaven and
 and differences among nations, will be the first earth were passed
 away; and there
 eliminated. All men will adhere to one was no more sea. And I John
 saw the holy
 religion, will have one common faith, will city, new Jerusalem, coming
 down from
 be blended into one race and become a single God out of heaven, prepared as
 a bride
 adorned for her husband. And I heard a written in anticipation of
 the golden age
 great voice out of heaven saying, Behold, of His Faith-the age in which
 the face
 the tabernacle of God is with men, and he of the earth, from pole to
 pole, will mirror
 will dwell with them, and they shall be his the ineffable splendors of
 the Abh6 Para-
 people, and God himself shall be with them, dise? "This is the Day
 whereon naught can
 and be their God. And God shall wipe he seen except the splendors
 of the Light
 away all tears from their eyes; and there that shineth from the face of
 thy Lord,
 shall be no more death, neither sorrow, nor the Gracious, the Most
 Boz~ntifzbl. Verily,

crying, neither shall there be any more expire by pain: for the former things are passed and all-subduing away."	W e have caused every soul to virtue of Our irresistible sovereignty. W e have then
called into he- W h o can doubt that such a consumma- of Our grace tion-the coming of age of the human race All-Bountiful, -must signalize, in its turn, the inaugura- the Day tion of a world civilization such as no mor- crieth out: 'Great tal eye hath ever beheld or human mind for thou hast conceived? W h o is it that can imagine the thy God, and lofty standard which such a civilization, as His mighty it unfolds itself, is destined to attain? Who exclaimeth: can measure the heights to which human be sacrificed for intelligence, liberated from its shackles, will Beloved of the soar? W h o can visualize the realms which His sover- the human spirit, vitalized by the outpour- power of His ing light of Bahl'u'116h, shining in the unto all plenitude of its glory, will discover? or of the f7r- What more fitting conclusion to this theme than these words o f Bah&'u'Ilih,	ing a 7zew creation, as a token unto men. I am, verily, the the Ancient of Days. This is whereon the unseen world is thy blessedness, O earth, been made the foot-stool of been chosen as the seat of thronp!' The realm of glory 'Wozozdd that m y life could thee, for He Who is the All-Mercifzd hath established eignty z~ponthee, through the name that bath been promised thigzgs, u'hether of the part ture.' " (March 11, 1936.)

THE SPIRIT AND FORM OF THE BAHAI ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and characteu, voluntarily and joyously rallying row& their local and in particular their ~zationalcenters of activity, upholding and promoting their interests with conzplete unanimity and corztentnzent, with perfect zmderstanding,

genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountain-head from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest."

SHOGHIEFFENDI.

FOREWORD

The 1926-1927 National Spiritual Assembly of the Bahá'ís of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating a legal form which gives proper substance and substantial character to the Declaration of Administrative processes embodied in the By-Laws, is published for the information of the Bahá'ís that known as a Voluntary Trust, of corporation recognized under the common law and possessing a long existing history. The famous Declaration of Trust voted by the Pilgrim flower, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Trust, with its attendant By-Laws, is published for the information of the Bahá'ís

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Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

- - -
Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

DECLARATION OF TRUST

By the National Spiritual Assembly of the Bahá'ís of the United States and Canada

We, Allen B. McDaniels of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N.Y.,

Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahi'is of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahi'is of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahi'is of the United States and Canada by Bahi'u'llih, Founder of the Bahi'i Faith, by 'Abdu'l-Bah, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahi'is of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over. eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahi'is of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahk'u'llih for BahH'i administrative bodies in the

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utterance: "Be ye Trustees of the Most Faithful One among men": and seek the help of God and His guidance in order to fulfil that exhortation.

Article I

The name of said Trust shall be the National Spiritual Assembly of the Bahk'is of the United States and Canada.

Article II

Sharing the ideals and assisting the efforts of our fellow BahC'is to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions-and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahi'u'l-I&-we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of BahL'u'llih for the benefit of the BahL'is of the United States and Canada according to the principles

of Bahl'i affiliation and administration created and established by Bahb'u'llih, defined and explained by 'Abdu'l-BaM, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Bahi.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising, unifying, promoting and generally administering the activities of the Bahl'is of the United States and Canada in the fulfillment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this

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Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

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

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

d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahl'is of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

Article I11

Section I. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and

to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

Article IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of THE BAHAI WORLD

Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own-administrative functions and those of the several local and other elements composing the body of the Bahais of the United States and Canada, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bah'u'llah, which instructions are already known to the Bahis of the United States and Canada and accepted by them in the government and practice of their religious affairs.

Article V

The central office of this Trust shall be located in the City of New York, State of New York, United States of America.

Article V I

The seal of this Trust shall be circular in form, bearing the following description :

National Spiritual Assembly of the Bahis of the United States and Canada. Declaration of Trust, 1927.

Article VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahis of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

T H E W O R L D O R D E R O F B A H A ' U ' L L A H

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B Y - L A W S O F T H E N A T I O N A L S P I R I T U A L A S S E M B L Y

Article I

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority

over all the activities and affairs of the Bahb'i Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahi'is in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the fecognitioll of such local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various local Bahi'i communities. I t shall appoint all national Bahb'i committees and shall supervise t'he publication and distribution of Bahi'i literature, the reviewing of all writings pertaining to the Bahi'i Cause, the construction and administration of the Mashriqu'l-Adhklr and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. I t shall decide whether any matter lies within its own jurisdiction or within the' jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahb'i body is in question. I t shall furthermore represent the BahL'is of the United States and Canada in all their cooperative and spiritual activities with the Bahi'is of other lands, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahi'i Cause. Above all, the National Spiritual Assembly shall ever seek t b attain that station of unity in devotion to the Revelation of Bahi'u'llih which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action

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the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahi'u'llih:-

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwelt on earth. I t is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

Article I1

The BahL'is of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly a s having fulfilled the requirements of voting mem-

bership in a local BahVi community. To become a voting member of a BahVi community a person shall

- a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.
- b. Have m i n e d the age of 21 years.
- c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of BahL'i faith and practice required under the following standard: Full recognition of the station of the Forerunner (the Bib), the Author (BahL'u'llih), and 'Abdu'l-BahA the True Exemplar of the BahC'i Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Ahdul-Bahi's sacred Will; and close association with the spirit as well as the form of present-day Bahb'i administration throughout the world.

Article I11

The National Assembly shall consist of nine members chosen from among the Bahi'is of the United States and Canada, who shall be elected by the said Bahi'is in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

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Article I V

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

Article V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Article V I

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and consti-

tuting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

Article V I I

Whenever in any locality of the United States and Canada, be it city, town or village, the number of Bahi'is resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual As-

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sembly of the Bahi'is of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive first day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahi'is in any community is exactly nine, these may on April last of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section I. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfillment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bah'u'llah, 'Abdu'l-Bah and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahai activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local

Bahá'í community duly called for that purpose by the Assembly.
In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the local Assembly shall
~ be conducted

in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The Local Assembly shall pass upon and approve the qualifications of each member of the Bahá'í community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly

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upon his Bahá'í qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

Section 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahá'í body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Bahá'í community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its finding shall be final.

Section 10. Where any dissension exists within a local Bahá'í community of such a character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

Section 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahá'í communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

Section 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the civil limits of the city, town or village,

but Bahi'is who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahl'i community, may be enrolled on the membership list of the adjacent Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any BahL'i

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or group of BahP'is in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

Article VIII

The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahi'is of the United States and Canada, and shall be held at a time and place to be fixed by the National Assembly, which shall give sixty days' notice of the meeting to each local BahL'i community through its Spiritual Assembly. The National Assembly shall at the same time inform each Spiritual Assembly of the number of delegates to the Convention it has assigned to the local Bahi'i community in accordance with the principle of proportionate representation in such manner that the entire number of delegates composing the National Convention shall be ninety-five. Upon receipt of this notice each local Spiritual Assembly shall, within a convenient period and after giving due and sufficient notice thereof, call a meeting of the voting members on its rolls for the purpose of electing their delegate or delegates to the National Convention; and, not later than thirty days before the date of the Convention, the Secretary of each local Spiritual Assembly shall certify to the Secretary of the National Spiritual Assembly the names and addresses of the delegates so elected.

Section I. All delegates to the Convention shall be elected by plurality vote of those present at their election.

Section 2. All delegates to be seated at the Convention must be enrolled as voting members of the Bah6'i community represented by them.

Section 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

Section 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

Section 5. Delegates unable to be present in person at the Convention shall have the right to vote for members of the National Spiritual Assembly by mail or telegram under such conditions as may be indicated by the National Assembly.

Section 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the National Spiritual Assembly

shall provide ways and means by which the business of the Convention may be conducted by correspondence or telegram. Any action taken

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under such circumstances shall be by a majority vote of all the delegates.

Section 7. The presiding officer of the National Spiritual Assembly present at the National Convention shall call to order the delegates, who shall then proceed to the permanent organization of the meeting, electing a presiding officer, a Secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

Section 8. The principal business of the National Convention shall be the election of the nine members of the incoming National Spiritual Assembly, the consideration of the reports of the financial and other activities of the outgoing National Assembly and its various committees, and deliberation upon the affairs of the Eahi'i Cause in general, it being understood, however, in accordance with the principles of Bahá'í administration defined by the Guardian that all deliberation and action of the delegates at the National Convention, other than the election of the members of the incoming National Spiritual Assembly, shall constitute merely advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'í Cause in the United States and Canada being vested solely in that body.

Section g. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

Section 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

Section 12. After the termination of the National Convention and until the next such Annual Meeting has been called in session, the delegates shall continue as a consultative body capable of rendering a dis-

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tinctive service to the work of the Cause, and they shaU make every effort to contribute to the unified spirit, information and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

Article I X

Where the National Spiritual .Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bah6'i Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

Article X

Whaterer functions and powers are not specificallg attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

Article X I

In order to preserve the spiritual character and purpose of BahB'i elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause a s members of local or national Spiritual Assemblies are :-

T o win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct

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of their affairs of self-contained aloofness, the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness and of every word and deed that may savor of partiality, self-centeredness and prejudice; and while retaining the sacred right of final decision in their hands, to invite discussion, ventilate grievances, welcome advice, and foster the sense of inter-dependence and co-partnership, of understanding and

mutual confidence between themselves and all other Bahá'ís.

Article XI

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

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Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of Iran.

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THE WORLD ORDER OF BAHĀ'U'LLĀH
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of the world. Careful examination of the Bahā'ī Faith reveals the fulfillment of the
ideal of Religion
Declaration and its By-Laws will reveal the Bahā'ī Faith in the social as well as
spiritual realm. Be-
fact that this document contains no arbitrary cause in the Bahā'ī Faith this
perfect cor-
bitrary elements nor features new to the Bahā'ī Faith; correspondence exists between
spiritual and
Bahā'ī Cause. On the contrary, it represents social laws, the Bahā'is
believe that adminis-
sents a most conscientious effort to reflect administrative success is identical
with moral suc-
those very administrative principles and elements; and that nothing less
than the true
ments already set forth in the letters of the Bahā'ī spirit of devotion and
sacrifice can
Guardian, Shoghi Effendi, and already de- inspire with effective power
the world-wide
termining the methods and relationships of Bahā'ī body of unity, revealed by
Bahā'u'11611.
Bahā'ī collective association. The provi- Therefore it has seemed fitting
and proper
sion both in the Declaration and in the By- to accompany the Declaration of

Laws for amendments in the future will excerpts from the letters of Shoghi Effendi permit the National Spiritual Assembly to which furnished the source whence the pro- visions of the Declaration were adapt this document to such new adminis- visions of the Declaration were drawn, and trative elements or principles as the Guard- which furthermore give due emphasis to that essential spirit without which any and that essential spirit without laration, in fact, is nothing more or less every social or religious form is but a dead and soulless body. than a legal parallel of those moral and spiritual laws of unity inherent in the ful- ness of the Bahl'i Revelation and making Horace Holley.

W R , Marta Blanche B~,inwzs-Forel,	den Hijrer desselben,
iibertragenen Befug-	
Karlsruhe i. B.; Paul Ferdinand Gollmer,	nisse,
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Emma Andie (Thirih) Schwarz-Solow,	menschlusses, der Vereinigung
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Stuttgart, erklären hiermit als der durch die	schaft, und die Zulegung der
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Abgeordneten der Bahá'í in Deutschland	als Treuhänder der Bahá'í in
Deutschland	
und Oesterreich anlässlich der Jahrestagung	und Österreich erfolgt
durch den Nation-	
in Stuttgart am 22. April 1934 ordnungs-	den Geistigen Rat als dem seit
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missig gewählte und mit allen Vollmachten	dreiundzwanzig Jahren
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dieser Ti-	
Rat der Bahá'í in Deutschland und Oester-	tigkeit erwächst dem Nationalen
Geistigen	
reich, dass von heutigen Tage an die diesem	Rat die Pflicht zur Verwaltung
der ständig	
Rate durch Bahá'u'lláh, den Begründer des	mannigfachen und umfangreichen
werden-	
Bahá'í-Glaubens, 'Abdu'l-Bah, den Aus-	den Angelegenheiten und
Vermögenswerte	
leger und das Vorbild, und Shoghi Effendi,	der Bahá'í in Deutschland und Österreich,
Österreich,	
THE WORLD ORDE	
weil wir als dessen Mitglieder es für	liehen
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wünschenswert und notwendig erachten,	Charakters, die
Veröffentlichung von	
unserer gemeinsamen Tätigkeit eine fester	Büchern, Zeitschriften und
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umrissene, gesetzsmässige Form zu geben.	Errichtung von Tempeln
allgemeiner An-	
Wir tun dies in volliger Einmütigkeit und	betung und anderer
Einrichtungen und	
in voller Erkenntnis der damit geschaffenen	Bauten für
menschenfreundliche Dienste,	
heiligen Bindung. Wir anerkennen für uns	die Überwachung,
Vereinheitlichung, Fort-	
und unsere Nachfolger in dieser Treuhand-	deutung und allgemeine
Verwaltung der	
Handelsabteilung die erhabene religiöse Richtschnur,	Angelegenheiten der Bahá'í in
Deutschland	
die für Bahá'í-Verwaltungsorganen	und Österreich in Erfüllung
ihrer religiösen	
in dem Worte Bahá'u'lláh's zum Ausdruck	Dienste, Pflichten und Ideale,
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kommt: „Seid Treuhänder des Barmherzi-	sonstige diesen Zielen oder

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 stige Rat der Bahi'i in Deutschland und meindlichen
 Körperschaften, dem Staat
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 Linder,
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 irgendwelchen fremden Regierungen
 Wir teilen die Ideale unserer Mit-Bal~i'i in jeder Art und Weise
 Verträge
 und arbeiten mit ihnen an der Aufrichtung, abzuschliessen, zu
 vollziehen und zu
 Erhaltung und Forderung der geistigen, er- erfüllen, die zur
 Forderung der Ziele
 ziehlichen und menschenfreundliche~~Leh- dieser Treuhandschaft
 dienen, und im
 ren menschlicher Bruderschaft, strahlenden Zusammenhang damit und bei
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 Rahmen dieser
 stloser Liebe, wie sie im Leben und in den Treuhandschaft erfolgen,
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 n Propheten und Botschaf- jedes zu tun, was eine Gesellschaft
 ter Gottes, der Begründer der Offenbarungs- oder natürliche Person zu
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 gcgen-
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 Gesetz m-
 für die Gegebenheiten dieses Zeitalters gelassen ist,
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 Zweck und Gegenstand dieser Treuhandge- lassen und sonstigen
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 meinschaft die Verwaltung der Angelegen- Verfügungen in Verbindung

mit
 heiten der Sache Bahi'u'llih's zum Besten Schenkungen,
 Vermichnissen oder
 der Bahi'i in Deutschland und Osterreich Auflassungen jeder Art, in
 welchen ein
 gemass den von Bahl'u'11bh geschaffenen oder mehrere Treuhinder in
 irgend
 und eingefArten, von 'Abdu'l-Bahi naher einem Teil, der Welt
 sowohl als auch
 bestimmten und erliuterten und von i n Deutschland und
 Osterreich bestellt
 Shogbi Effendi und dessen nach dem Willen werden, aufzutreten und
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 folgern erweiterten und angewandten sungem in Geld oder
 sonstigen
 GrundsXtzeen fiir die Bahl'i-Zugehorigkeit Vermijgenswerten
 anzunehmen,
 und -Verwaltung. c. alles und was immer in den
 schrift-

Der Erfiillung dieses Zweckes sollen An- lichen ~ u s s e r u n ~ e n
 Bahi'u'llih'o,
 dachtszusammenkiinfte, offentliche Ver- 'Ahdu'l-Bahl's, Shngghi
 Effendi's und
 sammlungen und Zusammenkiinfte erzieh- seiner ordnungsm:ssigeu
 Nachfnlger,

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dnrch die den Nationalrn Geistigen ARTIKELIV
 Riten gewisse Spruchrechte, Befug- Die Treuhinder, d. h, der
 Nationale
 nisse und Gerechtsame gewahrt sind, Geistige Rat, nehmen fur die
 Durchfihrung
 an verschiedenen Zweclien und Zielen der ihm in dieser
 Treuhanderschaftserklarung
 niedergelegt ist, anvertrauten Obliegenheiten die zur
 Fest-
 d. ge~neihin alles zu tun und zu be- legung und Erledigung der eigenen
 Ver-
 wirken, was nach Ansicht der be- waltungsaufgaben wie auch derjenigen
 der
 nannten Treuhander d. h. des Nation- verschiedenen iirtlichen und
 sonstigen Glie-
 alen Geistigen Rates der Bahi'i in derungen, die die Bahl'i in

Deutschland und
 Deutschland und Bsterreich znr Bsterreich verkiirpern,
 erforderlichen Satz-
 Fiirderung der vollstindigen und ungen, Bestimmungen und
 Dienstvorschrif-
 erfolgreichen Verwaltung dieser Treu- ten gemass den Zweclren dieser
 Einrichtung
 handgemeinschaft erforderlich, ge- und in ~bereinstimmung mit den
 seitheri-
 eignet und von Vorteil ist. gen ausdriicklichen, den Bahl'i in
 Deutsch-
 land und Bsterreich bereits beliannten und
 ARTIICEL111 von ihnen in der Fuihrung und Handhabung
 I . Abrchnitt. Allen Personen, Unter- ihrer religiesen Angelegenheiten
 ubernom-
 nemungen, KG rperschaften und Vereinig- menen Weisungen Shoghi
 Effendi's, des
 ungen gegeniiber, die den Treuhindern d. h. Huters des Bahi'i-Glaubens, an.
 dern Nationalen Geistigen Rat nnd den
 Mitgliedern desselben in ihrer Eigenschaft ARTIKELV
 als solche Kredit gewahren, Vertrage mit Die Hauptgeschäftsstelle
 dleser Treu-
 ihnen schliessen oder irgendwelche Ans- handgemeinschaft befindet sich
 an dem-
 pruche gegen sie, gleichviel welcher Art, jenigen Ort, der durch den
 Nationalen
 ob rechtlich oder billig, zu Recht oder zu Geistigen Rat vorx Zeit zu Zeit
 bestimmt
 Unrecht, haben, gilt lediglich das Treu- wird.
 handvermogen und der Treuhandbesitz als ARTIKELVI
 Masse fur Zahlung oder Sicherstellung
 bzw. fur die Begleichung irgendwelcher Das Siegel dieser
 Treuhandgemeinschaft
 Schulden, Ersatzan spruche, Auflagen und besitzt runde Form nnd zeigt
 folgende In-
 Bescheide oder irgendwelcher Betrige, die schrift:
 in sonstiger Weise seitens der TreuhBnder Der Nationale Geistigc Rat dev
 Ba-
 geschuldet ader zahlbar werden kGnnten, bi'i in Deutschland zcnd
 ~sterreich
 c. V. T~eu6andschaftseukld~z~ng 1935.
 sodass weder die Treuhander, noch irgen-
 deiner von ihnen, noch irgendeiner ibrer
 ARTIKELVII
 kraft dieses ernannten Beamten oder Beauf-
 tragten, noch irgendwelche hierin genannte Diese Treuhands~haftserklirun~
 kann

Berechtigte, sei es einzeln oder gemeinsam, durch absoluten
Mehrheitsbeschluss des
persönlich dafür haften. Nationalen Geistigen Rats der
Bahá'í in

2. Abschnitt. Alle Bescheinigungen, Deutschland und Österreich in
jeder be-
Schuldanerkenntnisse, Anträge, schriftlichen besonderen Versammlung, die zu
diesem
Verpflichtungen und Verträge oder sonstigen Zwecken ordnungsmässig einberufen
werden-
gen Vereinbarungen und Urkunden, die im den ist, ergänzt werden,
vorausgesetzt, dass
Rahmen dieser Treuhandschaft getroffen mindestens dreissig Tage vor dem
für die
oder gegeben werden, werden ausdrücklich Versammlung festgesetzten
Zeitpunkt eine
vom Nationalen Geistigen Rat als Treu- Abschrift der vorgeschlagenen
Ergänzung
handen durch dessen ordnungsmässig er- oder Ergänzungen an jedes
Ratsmitglied
mündliche Beamte und Beauftragte vollzogen durch den Sekretär mittels
eingeschriebenen
gen. Briefes versandt wird.

THE WORLD ORDER OF BAHÁ'U'LLAH
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SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKEL I der Sache vorsehenden Universalen Hauses
Der Nationale Geistige Rat besitzt in der Gerechtigkeit. Vor allem aber soll
der
Erfüllung seiner geheiligten Pflichten im Nationale Geistige Rat stets jene
Stufe der
Rahmen dieses Treuhandverhältnisses aus- Einheit in Ergebenheit gegenüber der
Of-
schliessliches Spruch- und Hoheitsrecht fenbarung Bahá'u'lláh's erstreben, die
die
über alle Verhältnisse und Angelegenheiten Bestätigung des Heiligen Geistes
anzieht
heiten der Bahá'í-Sache in Deutschland und den Rat zum Dienste an der
Begründung
Österreich Unter dem i der Oberhoheit
der Verwaltung des Grössten
Friedens fähig machen
in Bezug auf die Verwaltung dieser Treuhandschaft. Bei allen seinen
Beratungen und
handschaft, Er soll darnach streben, die Handlungen soll der Nationale Geistige
Rat

(nachstehend erläuterte) Arbeit der als göttlichen Führer und
 Massstab ständig
 lichen Geistigen Rate sowie diejenige der die Äusserung Bahá'u'lláh's vor Augen
 einzelnen Bahá'í in Deutschland und s t e r - habe":
 nEs geziemt ihnen (d. " den Geistigen
 reich anzu-spornen, zusammenzufassen und
 gleichzurichten, und in jeder nur möglich- Raten), die Vertrauten des
 Barmherzigen
 lichen Weise in der Forderung der Einheit unter den Menschen zu sein
 und sich für
 der ~ ~ ~ unterstützen,
 ~ ~ h Ihm obliegt
 ~ i Gottes
 ~ auserwählte Hüter von allem, was

 die Anerkennung derartiger irdlicher Rite, Erden zu
 Es obliegt
 die Prüfung der örtlichen ~ i ~ l i ~ d ihnen, ~ ~ miteinander
 ~ ~ l l ~ zu beraten, und auf
 die ~ i ~ der b~h~~~~~
 ~ ~ oder~be. f die~ Belange ~ der
 ~ Diener Gottes acht zu
 sonderer ~~~~~]~~~~~und die ~i~~~~~ haben, um Seiner
 Selbst willen, wie sit
 der Abgeordneten zur Jahrestagung und auf die eigenen Belange
 achten, und das
 ihre u'ffernmassige Verteilung auf die ver- zu wählen, was geziemend
 ist und schick-
 schiedenen Bahá'í-Gemeinden. Er ernennt lich."
 sämtliche nationalen Bahá'í-Ausschüsse und ARTIKEL I
 überwacht die Veröffentlichung und Ver- Die Bahá'í in Deutschland
 und Bster-
 teilung von Bahá'í-Schrifttum, die ~ b e r - reich, zu deren Gunsten diese
 Treuhand-
 prüfung aller die Bahá'í-Sache betreffenden schafft errichtet ist, umfassen alle
 in Deutsch-
 Schriften, den Bau und die Verwaltung des land und bsterreich wohnhaften
 Personen,
 allgemeinen Mas_hríqu'l-AQkír's und seiner die vom Nationalen Geistigen Rat als
 den
 Nebeneinrichtungen und die Erhebung und Erfordernissen zum stimmberechtigten
 Mit-
 Verwendung aller Gelder zur Fortführung glied einer Bahá'í-Gemeinde genügend
 aner-
 dieser Treuhandschaft. Er entscheidet, ob kannt sind. Wer stimmberechtigtes
 Mit-
 irgendwelche Angelegenheiten dem Bereiche glied einer Bahá'í-Gemeinde werden

will,
 seines eigenen Spruchrechtes oder demjenigen muss
 eines örtlichen Geistigen Rates angehören. a. in dem Ortsgebiet
 wohnen, das durch
 Er nimmt in Fällen, die ihm geeignet den Rechtsbereich des
 örtlichen Gei- stigen Rates gemiss
 und notwendig erscheinen, Berufungen aus
 dem zweiten Ab- schnitt des Artikels
 Entscheidungen örtlicher Geistiger Räte
 VII dieser Satz- ung bestimmt ist,
 an und besitzt das Recht zur end- b. das einundzwanzigste
 tigen Entscheidung in allen Fällen, in denen
 Lebensjahr voll- lendet haben,
 die Befähigung eines Einzelnen oder einer c. zur Zufriedenheit des
 Gruppe, stündig das Wahlrecht auszuüben
 örtlichen Gei- stigen Rates, die von
 oder Mitglied der Bahl'i-Gemeinschaft zu
 der Zustimmung durch den Nationalen
 sein, in Frage steht. Er vertritt die Bahl'i
 Geistigen Rat abh'ingt, dargetan
 in Deutschland und ~sterreich überall, wo
 haben, dass er den folgenden
 es sich um die Zusammenarbeit und geistige
 Bahl'i-Glaubensforderun- gen und -brüchen
 Betätigung mit den Bahl'i anderer Länder
 genügt: volle Anerkennung
 handelt, und bildet das alleinige Wahlorgan
 der Stufe des
 der Bahl'i in Deutschland und ~sterreich Vorl'ufers (des
 Bib), des Begründers
 bei Schaffung des in den heiligen Schriften (Bahi'u'llih's)
 und 'Abdu'l-Bah's,

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des Erklärers und wahren Vorbildes
 des Bahá'í-Glaubens, vorbehaltlose
 Der Nationale Geistige Rat ist beschluss-
 Annahme von allem, was durch ihre
 fähig, sobald fünf Mitglieder desselben in
 Feder geoffenbart ist, und Unterwerf-
 einer Sitzung anwesend sind, und die durch
 ung darunter, treues und standhaftes
 diese gefassten, absoluten Mehrheitsbe-
 Festhalten an allen Teilen des gehei-
 schlusse gelten, soweit nicht diese Satzung
 lichten Willens 'Abdu'l-Bah's und
 ein Anderes bestimmt, in gebührendem

enge Verhundenheit sowohl mit dem
Hiublicr auf den in der Einrichtung der
Geiste als auch mit der Form der
gcistigen Rite enthaltenen Grundsatz der
gegenwartigen Bahi'i-Verwaltung in
Einheit und aufrichtigen Gemeinschaft als
der Welt.

ausreichend zur Fihrung der Geschlft.

Die Verhandlungen und Entscheidungen
des Nationalen Geistigen Rates sind bei

Der Nationale Geistige Rat besteht aus jeder Sitzung durch den Sekretar
zu proto-

neun aus dem Kreise der Bah6'i in Deutsch- kollieren, der den
Ratsmitgliedern nach

land und Gsterreich gewählten Mitgliedern, jeder Sitzung Abschriften der
Protokolle

die von den genannten Bahi'i in der weiter zusielh und die Protokolle
unter den offizi-

unten beschriebenen Weise gewahlt werden ellen Urkunden des Rates
aufbewahrt.

und fur die Dauer eines Jahres oder bis zur
Wahl ihrer Nachfolger im Arnte bleiben.

Wo immer in Deutschland und 8ster-
reich, in einer Stadt oder einer landlichen

Die geschäftsfuhrenden Mitglieder des Gemeinde, die Zahl der darin
wohnenden,

Nationalen Geistigen Rates bestehen nus vom Nationalen Geistigen Rat
anerkannten

einem Vorsitz, stellvertretenden Vorsitz, Bahi'i neun ubersteigt, können
diese am 21.

Sekretar und Rechner nnd was sonst zur April eines Jahres
zusammenkommen und

geeigneten Fihrung seiner Geschifte an nlt relativer Stirnmenmehrheit
eine ortliche

amtern fiir notig erachtet wird. Die ge- Verwaltungskorperschaft von
neun Perso-

schaftsfuhrenden Mitglieder werden mit nen als Geistigen Rat der
betreenden Ge-

absoluter Stimmenmehrheit durch simtliche meinde wihlen. Jeder solche
Geistige Rat

Ratsmitglieder in geheimer Abstimmung wird darauf alljährlich an
jedern folgenden

gewihlt. 21. Tag des Aprils gewiuhlt.

Die Mitglieder

bleiben fur die Dauer eit~es Jahres und bis

ARTIKELV

zur Wahl und Benennung ihrer Nachfolger

Die erste Versammlung des neugewählten Nationalen Geistigen Rates wird durch das Bahi'i in	in 1 Amte.
jenige Mitglied einberufen, das bei der Wahl betragt, können	Soweit dagegen die Zahl der einer Gemeinde genau neun
die höchste Stimmenzahl erhalten hat, oder, Jahres und in	sich diese am 21. April eines
soweit zwei oder mehrere Mitglieder die gemein-	den nachfolgenden Jahren durch
gleiche Stimme~lzahl aufweisen, durch das Geistigen	same Erklarang zum örtlicheu
unter diesen ausgeloste Mitglied. Dieses einer	Rat ernenneu. Durch Beurkundung
Mitglied führt den Vorsitz his zur Wahl Sekretirs des	salchen Erklirung seitens des
des ständigen Vorsitzers. Alle folgenden der besagte	Nationalen Geistigen Rats gilt
Sitzungen werden durch den Sekretar des Rechten, Vorrech-	Neunerrat als mit allen
Rates auf Ersuchen des Vorsitzers oder, hei	ten und Pflichten eines
örtlichen Geistigen	
dessen Abwesenheit oder Verhinderung, des Satzung festgelegt	Rates, wie sie in dieser
stellvertretenden Vorsitzers oder dreier be-	sind, eingesetzt.
liebiger Ratsmitglieder einberufen, wobei	I . Abschnitt. Jeder
neugewählte ort-	
jedoch die Jabrestagung, wie weiterhin fest-	liche Geistige Rat verfährt
sofort gemüiss	
gelegt, in bazug auf Zeitpunkt und Ort von dieser Satz-	den in den Artikeln IV und V
der Versammlung durch absoluten Mehr-	ung enthaltenen Anweisungen
iiber die	
heitsbeschluss festgelegt wird.	Wahl seiner geschäftsführenden
Mitglieder,	
die aus einen~ Vorsitz, stellvertretenden	lneinde zur Unterrichtung und
Guttheissung	
Vorsitzer, Sekretir und Rechner und was	durch den Nationalen Geistigen
Rat.	
der Rat sonst für die Führung seiner Ge-	8. Abschnitt. Alle sich
innerhalb einer	
schafte und die Erfüllung seiner Geistigen	Bahi'i-Gemeinde
ergehenden Angelegen-	
Pflichten an Ämtern f u r nötig erachten	heiten von rein örtlichen
Interessen, die	
mag, bestehen. Un~mittelbardarnach iiber-	nicht die nationalen Belange
der Sache	
mittelt der gewählte Sekretar den 1 Sekre-	berühren, unterstehen in

erster Instanz dem
t a r des Nationalen Geistigen Rates die Spruchrecht des betreffenden
ortlichen
N a ~ n e n der Mitglieder des neugewählten Geistigen Rates, doch liegt,
die Entscheid-
Rates und eine Liste seiner geschäftsführ- ung darüber, ob in einem Fall
durch die
enden Mitglieder. Angelegenheit die Belange und
die Wohl-

2. Abschnitt. Die allgemeinen Befug- fahrt der nationalen
Bah'i-Gemeinschaft
nisse und Pflichten eines örtlichen Geistigen heriihrt werden, beim
Nationalen Geistigen
Rates ergeben sich aus den Schriften Bahi'u- Rat.
'Ilb'h's, 'Abdu'l-Bahi's und Shoghi Effendi's. 9. Abschnitt.
Jedenl Mitglied einer

3. Abschnitt. Unter die besonderen Bahi'i-Gemeinde steht ea frei,
gegen eine
Pflichten eines örtlichen Geistigen Rates Entscheidung seines Geistigen
Rates heim
fällt das volle Spruchrecht fiber alle Bahi'i- Nationalen Geistigen R r t
Berufung ein-
Veranstaltungen und -Angelegenheiten in- znlegen, der darüber
hefindet, oh er die
nerhalb der Gemeinde, unbeschadet der Sache zur Entscheidung
~ufgreifenoder sie
hierin erklirten ausschliesslichen Oberhoheit beim örtlichen Geistigen Rat
zur nochmal-
des Nationalen Geistigen Rates. gen Erwigung belassen will.
Greift der

4. Abschnitt. Ausscheidende M~tglieder Nationale Geistige R a t die Sache
zur Ent-
eines örtlichen Geistigen Rates werden nuf scheidung auf, so ist seine
Findung end-
einer zu diesem Zwecke durch den R a t giiltig.
ordnungsmissig einberufenen, besonderen 10. Abschnitt. Bestchen
innerhalb einer
Gemeindeversammlung durch Wahl ergänzt. Bahi'i-Gemeinde
M~inun~sverschiedenheit-
Falls die Zahl der ausscheidenden Mitglieder en, die nicht durch die
Bemuhungen des
hoher als vier ist, sodass die Beschlussfihig- örtlichen Geistigen Rates
beigelegt werden
keit des örtlichen Rates entfällt, wird die können, so ist die
~ngelegenheitdurch den
Wahl unter der Oberaufsicht des Nation- Geistigen Rat dem Nationalen
Geistigen

alen Geistigen Rates vorgenommen.	Rate zur Erwigung zu
iiberweisen, dessen	
T . Absch~zitf. Die Geschifte des art-	Vorgchen in der Sache dann
endgiiltig	
lichen Rates werden in gleicher Weise	ist.
gefuehrt, wie oben in Artikel VI f u r die	11. A b s c h n i t t . A
l l e S t r e i t f r a g e n	
Verhandlungen des Nationalen Geistigen	zwischen zwei oder mehreren
ortlichen	
Rates festgelegt ist.	Geistigen R i t e n oder
zwischen Mitgliedern	
6. Abschnitt. Der ortliche Rat uher-	verschiedener Baha-'i-Gemeinden
sollen in	
pruft und anerkennt die Eignung jedes	erster Instanz dem Nationalen
Geistigen	
Mitgliedes der Bahi'i-Gemeinde Tor dessen	Rate unterbreitet werden, dem
Lei allen	
Znlassung als wahlherechtigtes Mitglied,	derartigen Angelegenheiten das
erste nnd	
doch steht es jedem, der mit dem Befund	letzte Spruchrecht eigen ist.
des ortlichen Geistigen Rates iiber seine	12. Abschnitt. Der
Rechtsbereich der	
Eignung als Bahb'i unzufrieden ist, frei,	einzelnen ortlichen Geistigen
R i t e in bezug	
gegen den Befund beim Nationalen Geisti-	auf die iirtliche Befindung
zur Mitglied-	
gen R a t Bernfung einzulegen, der den Fall	schaft und Wahlberechtigung
eines Glaii-	
aufgreift und endgiiltig daruber entscheidet.	bigen i n einer
Bahi'i-Gemeinde entspricht	
7. Abschnitt. A m oder vor dem ersten	der durch die
verwaltungsrechtlichen Gren-	
T a g im Februar jedes Jahres sendet der	zen einer Stadt oder einer
landlichen Ge-	
Sekretzr jedes iirtlichen Rates dem Sekretir	meinde bezeichneten Gemarkung,
doch	
des Nationalen Geistigen Rates eine ord-	k6nnen Bahh'i, die in
angrenzenden, abseits	
nungsmZssig heglaubigte Liste der stimnl-	liegenden oder vorstidtischen
Bezirken	
berechtigten Mitglieder der Bahi'i-Ge-	wohnen und regelmassig an den
Versamm-	

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lungen der Aahi'i-Gemeinden teilzunehmen abzugehen, die dem ortlichen Geistigen Rat
vermogen, bis zur Errichtung eines ort- genugt.

lichen Geistigen Rates in ihrer Heimatge-
 die Tagung ein-
 meinde in die vom angrenzenden Geistigen zusetzenden Abgeordneten müssen als
 Rat geführte Mitgliederrolle eingeschrieben stimmherechtigte Mitglieder der
 von ihnen
 werden und volles Wahlrecht geniessen. vertretene
 Bahá'í-Gemeinden eingetragen
 Alle Auffassungsverschiedenheiten in be- sein.
 zug auf das Rechtsgebiet eines örtlichen 3. Abschnitt. Die
 Rechte und Vor-
 Geistigen Rates oder bezüglich der Angelegenheiten der Abgeordneten können
 weder
 erung irgend eines Bahá'í oder einer Gruppe übertragen noch abgetreten werden.
 in Deutschland und Österreich sind die ~ n 4. Abschnitt. Die
 Anerkennung und
 Nationalen Geistigen Rat zu unterbreiten, Einsetzung der Abgeordneten zur
 National-
 dessen Entscheidung in der Sache endgültig tagung erfolgt im Nationalen
 Geistigen
 ist. Rate.
 ARTIKEL VIII 5. Abschnitt. Soweit Abgeordnete nicht
 persönlich an der Tagung teilnehmen kön-
 Die Jahresversammlung des Nationalen Rates, haben sie das Recht, Mitglieder des
 Geistigen Rates, auf der die Wahl seiner Nationalen Geistigen Rates schriftlich
 oder
 Mitglieder erfolgt, führt die Bezeichnung telegrafisch zu den vom Nationalen
 Geisti-
 Nationaltagung der Bahá'í in Deutschland den Rat festzusetzenden Bedingungen zu
 und Österreich. Zeitpunkt und Ort für die Wahlen.
 Abhaltung bestimmt der Nationale Geistige 6. Abschnitt. Hi
 l t der Nationale
 Rat, der alle Bahá'í-Gemeinden durch ihre Geistigen Rat in irgend einem Jahre
 die Zu-
 Geistigen Rate sechzig Tage zuvor von der Zusammenrufung der Abgeordneten zur Na-
 Versammlung in Kenntnis setzt. Der Nationaltagung für undurchführbar oder
 nicht
 Nationale Geistige Rat teilt jedem Geistigen Rat, so setzt der Nationale
 Geistige
 Rat gleichzeitig die von ihm der Bahá'í-Ge- Rat die Mittel und Wege
 für die schriftliche
 meinde gemäss dem Grundsatz der Ver- oder telegrafische Durchführung der Ge-
 h i l t n i s v e r t r e t e n ~ zugeteilte Anzahl von Schäften der
 Nationaltagung fest.
 Abgeordneten zur Nationaltagung mit, 7. Abschnitt. Das auf
 der National-
 wobei die Gesamtzahl der Abgeordneten, die tagung anwesende vorsitzende,
 geschäfts-

die Nationaltagung darstellen, neunzehn fiihrende Mitglied des Nationalen Geistigen
 betragen soll. Nach Empfang dieser Be- Rates ruft die Abgeordneten auf, die
 darauf
 nachrichtigung beruft jeder ortliche Geistige zur endgultigen Ordnung der
 Versammlung
 Rat inuerhalb eines angemessenen Zeitraumes schreiten, einen Vorsitzenden,
 Schriftfiihrer
 und unter Beachtung ordnungsmissiger und und was weiter an dmtern fiir die
 geeignete
 ausreichender Ankiindigung eine Versamm- Fiihrung der Geschafte der Tagung
 erford-
 lung der in seiner Rolle verzeichneten erlich ist, wihlen.
 stimmberechtigten Mitglieder zwecks Wahl 8. Abschnitt. Die
 Hauptaufgabe der
 ihres oder ihrer Ahgeordneten zur Nation- Nationaltagung ist die Wahl der neun
 Mit-
 altagung ein, worauf die Sekretare der glieder zum kommenden Nationalen Geisti-
 einzelnen ortlichen Geistigen RBte dem Sek- gen Rate, die Entgegennahme der
 Berichte
 retir der Nationalen Geistigen Rates spates- iiber die finanzielle und aonstige
 Tiitigkeit
 tens dreissig Tage vor dem Zeitpunkt der des ausscheidenden Nationalen
 Geistigen
 Tagung die Nameu und Anschriften der so Rates und seiner verschiedenen
 Ausschisse
 gewahlten Ahgeordneten bescheinigen. und Beratung uber die
 Angelegenheiten der
 I . Abschnvzitt. Alle Tagungsabgeordne- Bah6'i-Sache im allgemeinen,
 selbstverstand-
 ten sind mit relativer Stimmeumehrheit zu lich in ~ h e r e i n s t i m m u n
 ~mit den von
 wihlen. Mitglieder, die durch Krankheit Shoghi Effendi ausgedriickten
 Grundsätzen
 oder andere unvermeidliche Griinde ver- der BahCi-Verwaltuq, wonach alle Berat-
 hindert sind, an der Wahl persiinlich teil- ungen und Handlungcn dcr
 Abgcordneten
 zunehmen, haben das Recht, ihre Stimme zur N a t i o n a l t a g u ~ ~
 ausser der Wahl der
 brieflich oder telegrafisch in einer Weise Mitglieder zum kommenden Nationalen
 Geistigeu Rate nur R a t s c l ~ l i ~und e b n ~ p - woLei die Wahl in
 brieflicher odrr irgend
 fehlungen zur Beachtung durch den ge- sonstiger durch den Nationalen Geistigen
 nannten Rat darstellen, wahrend die Rat bestimmter Form erfolgt.
 Entscheidung in allen Fragen, die die Ange-
 legenheiten der Baha'i-Sache in Deutschland
 und Gsterreich betreffen, ausschliesslich bei

Soweit dem Nationalen Geistigen Rat dieser Körperschaft liegt, durch diese Satzung in irgendwelchen, die 9. Abschnitt. Die auf der National-Tätigkeit und die Angelegenheiten der Tagung anzunehmende Geschäftsordnung hinsichtlich der Sache in Deutschland und Österreich wird durch den Nationalen Geistigen Rat betreffenden Fragen ausschliessliches und vorbereitet, doch können alle auf die Sache hinsichtlich Spruchrecht sowie vollbezüglichen Angelegenheiten, die von irgendziehende Oberhoheit übertragen ist, gilt dies einem Abgeordneten vorgebracht werden, mit der Weisung, dass alle bezüglich solcher auf Antrag, über den abzustimmen ist, als Fragen getroffenen Entscheidungen oder Punkt der Tagungsberatungen aufgenommenen Massnahmen in jedem Falle demmen werden.

Hüter der Sache oder dem Universalen 10. Abschnitt. Die Wahl der Mitglieder der Gerechtigkeit zur endgültigen der des Nationalen Geistigen Rates erfolgt Prüfung und Billigung zu unterbreiten sind, mit relativer Stimmenmehrheit durch die vom ausscheidenden Nationalen Geistigen Rat anerkannten Abgeordneten, d. h. als gewählt gelten diejenigen neun Personen, Befugnisse durch

Soweit Aufgaben und

die im ersten Wahlgang der bei der Tagung diese Satzung nicht ausdrücklich den ortanwesenden Abgeordneten sowie derjenigen lichen Geistigen Räten übertragen sind, Abgeordneten, deren Stimme dem Sekretar gelten sie als dem Nationalen Geistigen Rate des Nationalen Geistigen Rates schriftlich verliehen, wobei dieser Körperschaft das oder telegrafisch übermittelt worden ist, die Recht zur Übertragung solcher beliebiger grösste Anzahl Stimmen erhalten haben. Verrichtungen und Befugnisse zusteht, die Falls infolge Stimmengleichheit die volle sie innerhalb ihres Spruchrechtes als für Mitgliedszahl nicht im ersten Wahlgang örtliche Geistige Rate erforderlich und erreicht wird, finden ein oder mehrere ratsam errichtet. weitere Wahlgänge statt, bis sämtliche neun

Mitglieder erwählt sind.

17. ~ b s l b x i t t . Alle bei der National-

Zur Wahrung des geistigen Charakters
tagung offiziell behandelten Angelegenheiten
und Zweckes der Bahá'í-Wahlen soll weder
sind unter die Protokolle des Nationalen
der Branch der Wahlvor~chli~e noch irgend
Geistigen Rates aufzunehmen und mit
ein sonstiges, eine stille und von Gebeten
diesen zu bewahren.

12. Abschnitt. Nach Schluss der Na- getragene Wahl beeinträchtigendes Wahl-
verfahren aufkommen, sodass jeder Wähler
tionaltagung und bis zur Einberufung der
für niemanden stimmen soll, als wenn ihm
nächste Jahrestagung wirken die Abge-
ordneten als zu besonderem Dienste in der Gebet und Überlegung eingegeben
haben.

Arbeit für die Sache befähigte beratende Zn den
hervorragendsten und geheiligts-
ten Pflichten derer, die herufen werden, die
Körperschaft fort, in jeder Weise bemüht,
Angelegenheiten der Sache als Mitglieder
zum einheitlichen Geiste und zu frucht-
ortlicher oder nationaler Geistiger Rite auf-
bringender Tätigkeit des Nationalen Geisti-
gen Rates während des Jahres beizu- zugreifen, zu führen und gleichzurichten,
gehiert:

trauen.

13. Abschnitt. Freigewordene Mitglieds- auf jede nur mögliche
Weise das Ver-
sitze des Nationalen Geistigen Rates werden trauen und die
Zuneigung derer zu ge-
mit relativer Stimmenmehrheit seitens der winnen, denen zu
dienen sie das Vorrecht
Abgeordneten der Nationaltagung, die den haben; die
Meinungen, vorherrschenden
Rat seinerzeit gewählt haben, neu besetzt, Empfindungen und die
persönliche über-

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r e u g u n g drängen, deren Wohlergehen AKTIKELXI1
zu fordern ihre feierliche Pflicht ist, zu
Diese Satzung kann vom Nationalen
erforschen und sich mit ihnen vertraut
Geistigen Rat in jeder r e g e l m ä ß i g e o d e r
n

zu machen; ihre Erwägungen und die all- hesonderen Sitzung mit absoluter

Stimmen-

gemeine Führung ihrer Angelegenheiten
mehrheit ergänzt werden, vorausgesetzt,
von verschlossener Teilnahmslosigkeit,
dass mindestens vierzehn Tage vor dem f u r
dem Anschein der Heimlichkeit, dem
die betreffende Versammlung festgesetzten
erstickenen Duustkreis diktatorischer
Zeitpunkt eine Abschrift der vorgeschlag-
Bestimmungen und von allen Worten und
enen Ergänzung oder Ergänzungen an jcdrs
Handlungen zu reinigen, die den Ein-
Ratsmitglied durch den Selrretir mittels
druch von Parteilichkeit, Selbstsucht und
Einschreibebriefes versandt wird.

Vorurteilen erwecken können, und un-
In allen Fällen, in denen über den durch
ter Vorbehalt des geheiligten Rechtes
den Wortlaut ausgedrückten Sinn dieser
endgültiger Entscheidung zur Besprech-
Treuhandschaftserklärung und Satzung
ung einzuladen, Beschwerden nachzu-
Unklarheit besteht, ist der englische Wort-
gehen, Ratschläge zu begreifen und das
laut der Declaration of Trust and By Laws
Gefühl der gegenseitigen Abhängigkeit
der Bahi'i der Vereinigten Staaten und
und Mitbeteiligung, des Verständnisses und
Kanadas zu Rate zu ziehen.

wechselseitigen Vertrauens unter sich und
allen übrigen Baha'i zu pflegen.

Stuttgart, den 10. Februar 1931

DECLARATION OF TRUST, MEMORANDUM
OF ASSOCIATION AND BY-LAWS OF THE
NATIONAL SPIRITUAL ASSEMBLY OF
THE BAHAI'S OF INDIA AND
BURMA, 1932-33

Registered under Act XXI of 1860

DECLARATION OF TRUST

By the National Spiritual Assembly of the Bahad'is of India and Bz~rvza

W E ,N. R. Vakil of Surat, S. M. Roumie its Guardian, shall be
exercised, adminis-

of Mandalay, Pritam Singh of Lahore, tered and carried on by the
abovenamed

Hishmatullah Koreshi of Delhi, Isfandiar National Spiritual Assembly and
their duly

Bakhtiari of Karachi, Aspandiar Behram of qualified successors under this

Declaration

Bombay, Mahfuzu'l-Haq Ilmi of Delhi, of Trust.
Hormuzdyar Khodabaksh of Poona, and The National Spiritual
Assembly in
Ormsby Mollier of Bombay, duly chosen by adopting this form of
association, union and
the representatives of the Bah6'is of India fellowship, and in selecting
for itself the
and Burma in Ridvin of 1 9 3 2 t o be the designation of Trustees uf the
Bahi'is of
National Spiritual Assembly of the Bahh'is India and Burma, does so as the
administra-
of India and Burma, with full power t o tive body of a religious
community which
establish a Trust as hereinafter set forth, has had continuous existence
and responsi-
hereby declare that from this date, the bility for over thirty years. I
n consequence
powers, responsibilities, rights, privileges of these activities the
National Spiritual As-
and obligations reposed in said National sembly is called upon t o
administer such an
Spiritual Assembly of the Bahi'is of India ever-increasing diversity and
volume of
and Burma by Bahi'u'llih, Founder of the asairs and properties for the
Bahi'is of
Bahi'i Faith, by 'Abdu'l-Bah6, its Inter- India and Burma that we, its
members, now
preter and Exemplar, and by Shoghi Effendi, feel it both desirable and
necessary t o give
our collective functions more definite legal and promote the spiritual,
educational and
form. This action is taken in complete humanitarian teachings of
human brother-
unanimity and with full recognition of the hood, radiant faith, exalted
character and
sacred relationship thereby created. We ac- selfless love revealed in the
lives and utter-
linowledge in behalf of ourselves and our ances of all the Prophets and
Messengers of
successors in this Trust the exalted religious God, Founders of the world's
revealed reli-
standard established by Bahi'u'llih for gions-and given renewed
creative energy
Bah6'i administrative bodies in the utter- and universal application to
the conditions
ance: "Be ye Trustees of the Merciful One of this age in the life and

utterances of
among men" and seek the help of God and Bahd'u'llbh-we declare
the purposes and
His guidance in order to fulfil that exhorta- objects of this Trust to be,
to administer
tion.
the affairs of the Cause of
Bah'i'u'll5.h for

The National Spiritual Assembly of the Bahi'is of India and Burma, 193s-1936.

MEMORANDUM OF ASSOCIATION OF the benefit of the Bahi'is of
India and
THE NATIONAL SPIRITUAL Burma according to the principles
of Bah6'i
ASSEMBLY affiliation and administration created
and
established by Bahi'u'llih, defined and ex-
plained by 'Abdu'l-Bahh and amplified and
The name of the Trust shall be the Na- applied by Shoghi Effendi and his
duly con-
tional Spiritual Assembly of the Bah6'is of stituted successor and
successors under the
India and Burma. provision of the Will and
Testament of
'Abdu'l-Bahl.

ARTICLE2-OBJECTS These purposes are to be redized by
Sharing the ideals and assisting the efforts means of devotional meetings; by
public
of our fellow Bah6'is to establish, uphold meetings and conferences of an
educational,

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Certificate of Incorporation of the National Spiritual Assembly of the Bahl'is
of India and Burma.

T H E WORLD ORDER OF BAHAF'ULLAH
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humanitarian and spiritua! character; by the against the Trustees, ie.,
the National Spir-
publication of books, magazines and news- itual Assembly, and the
members thereof, of
papers; by the construction of temples of any character whatsoever,
whether legal or
universal worship and of other institutions equitable and whether arising
out of con-
and edifices for humanitarian service; by tract or tort, shall lookr
solely t o the funds
supervising, unifying, promoting and gen- of the Trust and to the
property of the

erally administering the activities of the Trust estate for payment or indemnity, or for the payment of any debt, Bahi'is of India and Burma in the fulfil- ment or decree or any money damage, judg- ment or decree or any money ment of their religious offices, duties and that may otherwise become due or ideals; and by any other means appropriate Trustees, so that neither the payable from the any of them, nor any of their to these ends, or any of them. officers or agents appointed by them Trustees nor Other purposes and objects of this Trust are: - hereunder, nor (a) The right to enter into, make, per- any beneficiary or beneficiaries herein named form and carry out contracts of every sort shall be personally liable therefor. and kind for the furtherance of the objects Section 2. Every note, bond, proposal, obligation or contract in of this Trust with any person, firm, associa- agreement or instrument made writing or other under this Trust shall be tion, corporation, private, public or munici- by the National Spiritual pal or body politic or any state, territory or explicitly executed Assembly as Trus- colony thereof, or any foreign government; and in this connection and in all transac- tees by their duly authorized officers or agents. tions under the terms of this Trust, to do any and all things which a co-partnership or ARTICLE 4-RULES A N D PROCEDURE natural person could do or exercise, and which now or hereafter may be authorized The Trustees, i.e., the National Spiritual Assembly, shall adopt for the by law. conduct of (b) To hold and be named as beneficiary the affairs entrusted to them under the memorandum such by-laws, under any trust established by law or other- cedure or regulations as are rules of pro- fine and carry on its own wise or under any will or any other testa- functions and those of the mentary instrument in connection with any gift, devise, or bequest in which a trust or

several local and trusts is or are established in any part of the other elements composing the body of the world as well as in India and Burma, to Bahi'is of India and Burma, not inconsistent with the terms of this receive gifts, devise or bequests of money instrument and or other property. all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bahi'u'llih, which utterances of Bahi'u'l-kh, 'Abdu'l-Bah and instructions are already known to the Shoghi Effendi, under which certain jurisdictions, powers and rights are granted to Bahi'is of India and Burma and practice of them in the government and National Spiritual Assemblies. their religious affairs.

(d) Generally to do all things and acts

ARTICLE 5-OFFICE

which in the judgment of said Trustees, i., the National Spiritual Assembly of the Trust shall be The Central Office of this Bahi'is of India and Burma, are necessary, located in the city of Lahore, Punjab, India, or in such place as may be proper and advantageous to promote the complete and successful administration of from time to time by the National Spiritual Assembly of this Trust.

ARTICLE 3

ARTICLE 6-SEAL

Section I. All persons, firms, corporations shall be circular in The seal of this Trust shall be circular in form, bearing the following description:- "National Spiritual Assembly of the

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Bahi'is of India and Burma. Declaration of decisions of Local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights

and membership in the Bahá'í body is in
This memorandum may be amended by question. It shall furthermore
represent the
majority vote of the members of the Na- Bahá'ís of India and Burma in
all their co-
tional Spiritual Assembly of the Bahá'ís of operative and spiritual
activities with the
India and Burma at any special meeting Bahá'ís of other lands, and
shall constitute
duly called for that purpose, provided that the sole electoral body of
India and Burma
at least 30 days prior to the date fixed for in the formation of the
Universal House of
said meeting a copy of the proposed amend- Justice provided for in the
sacred writings
ment or amendments is mailed to each of the Bahá'í Cause. Above
all, the Na-
member of the Assembly by the Secretary. tional Spiritual Assembly
shall ever seek to
attain that station of unity in devotion to
BY-LAWS the revelation of Baha'u'llih which will at-
OF THE NATIONAL SPIRITUAL tract the confirmations of the
Holy Spirit
ASSEMBLY and enable the Assembly to serve the found-
ing of the Most Great Peace. In all its
ARTICLE 1
deliberation and action the National Assem-
The National Spiritual Assembly, in the bly shall have constantly before
it as Divine
fulfilment of its sacred duties under this guide and standard the
utterance of Bahi-
Trust, shall have exclusive jurisdiction and ,u ,116h:-
authority over all the activities and affairs "It behooveth them (i .
c., Spiritual As-
of the Bahá'í Cause throughout India and semblies) to be the trusted
ones of the
Burma, including paramount authority in Merciful among men and to
consider them-
the administration of this Trust. It shall selves as the guardians
appointed of God
endeavour to stimulate, unify and co-ordi for all that dwell on earth. I
t is incumbent
nate the manifold activities of the Local upon them to take counsel
together, and to
Spiritual Assemblies (hereinafter defined) have regard for the interests
of the servants
and of individual Bahá'ís in India and of God, for His sake, even as

they regard

Burma and by all possible means assist them their own interests, and to choose that

to promote the oneness of mankind. It which is meet and seemly."

shall be charged with the recognition of such Local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and persons resident in their apportionment among the various Local Bahi'i communities. It shall appoint Assembly as having all National Bahi'i Committees and shall supervise the publication and distribution of Bahi'i literature, the review of all writings pertaining to the Bahi'i Cause, the construction and administration of the locality defined Mahriqul-Akbar and its accessory activities, and the collection and disbursement of provided by Article all funds for the carrying on of this Trust. instrument.

whose benefit this Trust has been estab-

lished, shall consist of all

India and Burma who are

the National Spiritual

fulfilled the requirements of

bership in a local Bahi'i

community. To become a voting member of a

community a person shall- (n) be a resident of the

by the area of jurisdiction of

Spiritual Assembly, as

VII, Section 12, of this

(6) have attained the age

(c) have established to

of the Local Spiritual

the approval of the National

that he possesses the

Author (Bahá'u'lláh), and 'Abdu'l-Bahí

faith and practice, required under the following standard: Full recognition of the

Five members of the National Spiritual

station of the Forerunner (the Baha'i), the

Assembly present at a meeting shall constitute

ARTICLE 2

The Bahá'ís of India and

Author (Bahá'u'lláh), and 'Abdu'l-Bahí

tute a quorum, and a majority vote of the True Exemplar of the Bahá'í Cause: those present and constituting a quorum unreserved acceptance of, and submission shall be sufficient for the conduct of business, whatsoever has been revealed by Theirness, except as otherwise provided in these laws; loyal and steadfast adherence to every By-Law, and with due regard to the principle of 'Ahdu'l-Bahí's sacred Will; and principle of unity and cordial fellowship in close association with the spirit as well as involved in the institution of a Spiritual Assembly. The transactions and decisions shall be recorded throughout the world.

The National Spiritual Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to

The National Spiritual Assembly shall consist of nine members chosen from among the Bahá'ís of India and Burma, who shall be elected by the said Bahá'ís in manner hereinafter provided, and who shall continue in office for the period of one year, or

Whenever in any locality of India and Burma, be it city, town or village, the number of Bahá'ís resident therein recognized by the National Spiritual Assembly exceeds

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary, Joint Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by successive 21st day of

any year

Assembly shall consist of a Chairman, Vice-Chairman, Secretary, Joint Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by successive 21st day of

Assembly shall consist of a Chairman, Vice-Chairman, Secretary, Joint Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by successive 21st day of

Chairman, Secretary, Joint Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by successive 21st day of

Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by successive 21st day of

found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by successive 21st day of

Every such its affairs. The officers shall be elected by a majority vote of the Assembly taken by successive 21st day of

a majority vote of the Assembly taken by successive 21st day of

secret ballot.

the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

nine, these may on April 21st of

convene and elect by

administrative body of nine

known as the Spiritual

Bahá'ís of that community.

Spiritual Assembly shall be

thereafter upon each

April. The members shall hold

office for
the term of one year and until their suc-
cessors are elected and qualified.

The first meeting of a newly-elected
Bahi'is in
National Spiritual Assembly shall be called
nine, these may
by the member elected to membership by
in successive
the highest number of votes or, in case two
the local Spir-
or more members have received the same
declaration. Upon
said highest number of votes, then by the
declaration by the
member selected by lot from among those
Spiritual Assem-
members; and this member shall preside
become estah-
until the permanent Chairman shall be
privileges and duties
chosen. All subsequent meetings shall be
as set forth in
called by the Secretary of the Assembly at
the request of the Chairman or, in his
elected local
absence or incapacity, of the Vice-Chair-
once proceed in
man, or of any three members of the
Articles IV and V
Assembly; provided, however, that the
election of its
Annual Meeting of the Assembly shall be
of a Chairman,
held at a time and place to be fixed by a
Treasurer,
majority vote of the Assembly, as herein-
the Assembly
after provided.

conduct of its busi-

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THE BAHAI'F
ness and the fulfilment of its spiritual
be under the
duties. Immediately thereafter the Secre-
Spiritual Assem-
tary chosen shall transmit to the Secretary
decision whether

When, however, the number of
any community is exactly
on April 21st of any year, or
years, constitute themselves
itual Assembly by joint
the recording of such
Secretary of the National
bly, said body of nine shall
lished with the rights,
of a local Spiritual Assembly
this instrument.

Section 1. Each newly

Spiritual Assembly shall at

the manner indicated in

of these By-Laws to the

officers, who shall consist

Vice-Chairman, Secretary and

and such other officers as

finds necessary for the

WORLD

interests of the Cause shall

primary jurisdiction of the

bly of that locality; but

of the National Assembly the names of a particular matter involves the interest and the members of the newly elected Assembly welfare of the national Bahi'i body shall and a list of its officers. rest with the National Spiritual Assembly.

Section 2. The general powers and duties Section 9. Any member of a local of a local Spiritual Assembly shall be as set Bahi'i community may appeal from a de- forth in the writings of Bahl'u'llih, cision of his Spiritual Assembly to the 'Abdu'l-Bahi and Shoghi Effendi. National Assembly, which shall determine

Section 3. Among its more specific whether it shall take jurisdiction of the duties, a local Spiritual Assembly shall have matter or leave it to the local Spiritual full jurisdiction of all Bahi'i activities and Assembly for reconsideration. In the event affairs within the local community, subject, that the National Assembly assumes juris- however, to the exclusive and paramount diction of the matter, its iinding shall be authority of the National Spiritual Assem- final. bly as defined herein. Section 70. Where any dissension exists

Section 4. Vacancies in the membership within a local Bahl'i community of such a of a local Spiritual Assembly shall be filled character that it cannot be remedied by by election at a special meeting of the local the efforts of the local Spiritual Assembly, Bahi'i community duly called for that pur- this condition shall be referred by the Spir- itual Assembly for pose by the Assembly. In the event that itual Assembly for consideration to the National Spiritual Assembly, the nurnber of vacancies exceeds four, mak- whose action in the matter shall be final. ing a quorum of the Local Assembly im- Sectjon I I. All questions possible, the election shall be held under the arising be- supervision of the National Spiritual As- tween two or more local Spiritual Assem- bly. blyes, or between members of different

Section 1. The business of the local Bahi'i communities, shall be

submitted in the first instance to the Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly, which shall have original and final jurisdiction in all such matters.

National Assembly in Article VI above. Section 12. The sphere of jurisdiction of a local Spiritual Assembly, upon and approve the qualifications of each member of the Bahi'i community before to residential qualification with respect to membership and voting rights of a member of the Bahi'i community before to residential qualification of membership and voting rights of a such members shall be admitted to voting believer in any Bahi'i community, shall be the membership; but where an individual is locality included within the civil limits of the locality included within the civil limits of the dissatisfied with the ruling of the local city, town or village, but Bahi'is who Spiritual Assembly upon his Bahh'i qualifications, such individual may appeal from outlying or suburban districts and can regularly attend the meeting the ruling to the National Assembly, which of the local Bahi'i community may be shall thereupon take jurisdiction of and enrolled on the membership list of the finally decide the case. adjacent Spiritual Assembly and enjoy full voting rights

Section 7. On or before the 1st day of February of each year the Secretary of each local Spiritual Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local spiritual Assembly in their home community. All differences of opinion concerning the sphere of jurisdiction of any list of the voting members of the local spiritual Assembly or concerning the Bahh'i community for the information and approval of the National Assembly. any Bahi'i or group of Bahh'is in India and

Section 8. All matters arising within a National Spiritual Assembly, whose local Bahh'i community which are of purely local interest and do not affect the national matter shall be final.

THE WORLD ORDER

Spiritual Assembly by mail or telegram
under such conditions as may be indicated

The Annual Meeting of the National by the National Assembly.

Spiritual Assembly at which its members Section 6 . If in any year
the National

shall be elected shall be known as the Spiritual Asseinbl~shall consider that
it is

National Convention of the BahL'is of impracticable or unwise to assemble to-
India and Burma, and shall be held at a gether the delegates to the National
Con-

time and place to be fixed by the National vention, the National spiritual
Assembly

Assembly, which shall give sixty days' shall provide ways and means by which
the

notice of the mccting t o each local Bah6'i business of the Convention may
be con-

community through its Spiritual Assembly. ducted by correspondence or telegram.

The National Assembly shall at the same Section 7. The presiding
officer of the

time inform each Spiritual Assembly of the National Spiritual Asseinbl~ present
at

number of delegates to the Convention it the National Convention shall call to
has assigned to the local Babi'i community order the delegates, who shall then
proceed

in accordance with the principle of propor- to the permanent organization of
the meet-

tionate representation in such manner that ing, electing by ballot a presiding
officer, a

the entire number of delegates composillg Secretary and such other officers as
are

the National Convention shall be nineteen. necessary for the proper conduct of
the

Upon receipt of this notice each local Spir- business of the Convention.

itual Assembly shall, within a convenient Section 8. The principal
business of the

period and after giving due and sufficient National Convention shall be the
election

notice thereof, call a meeting of the voting of the nine members of the
incoming

members on its rolls for the purpose of National Spiritual Assembly, the
considera-

electing their delegate or delegates to the tion of the reports of the
financial and

National Convention; and, not later than other activities of the outgoing
National

thirty days before the date of the Conven- Assembly and its various committees,

and

tion, the Secretary of each local Spiritual deliberation upon the affairs of the Bahá'í

Assembly shall certify to the Secretary of Cause in general, it being understood, how-

the National Spiritual Assembly the names ever, in accordance with the principles of

and addresses of the delegates so elected. Bahí'í administration defined by the Guard-

Section I. All delegates to the Conven- ian that all deliberation and action of the

tion shall be elected by plurality vote. delegates at the National Convention, other

Members who for illness or other unavoi- than the election of the members of the

able reasons are unable to be present at the incoming National Spiritual Assembly, shall

election in person shall have the right to constitute merely advice and recommenda-

transmit their ballots by mail or telegram tion for consideration by the said Assembly,

under conditions satisfactory to the local final decision on all matters concerning the

Spiritual Assembly. aifairs of the Bahí'í Cause in India and

Section 2. All delegates to be seated at Burma being vested solely in that body.

the Convention must be enrolled as voting Section 9. The general order of business

members of the Bahí'í community repre- to be taken up at the National Convention

sented by them. shall be prepared by the National Spiritual

Section 3 . The rights and privileges of Assembly, but any and all matters pertain-

a delegate may not be assigned nor may ing to the Cause introduced by any of the

they be exercised by proxy. delegates may upon motion and vote be

Section 4. The recognition and seating taken up as part of the deliberations of the

of delegates to the National Convention Convention.

shall be vested in the National Spiritual Section 10. The election of the members

Assembly. of the National Spiritual

Assembly shall be

Section 5 . Delegates unable to be present by plurality vote of the delegates

recog-

in person at the Convention shall have the right to vote for members of the National Assembly, i.e., the members elected shall be

right to vote for members of the National Assembly, i.e., the members elected shall be

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the nine persons receiving the greatest number of votes on the first ballot cast by whom prayer and reflection have inspired

delegates present at the Convention and delegates whose ballot has been transmitted and sacred

delegates present at the Convention and delegates whose ballot has been transmitted and sacred

delegates present at the Convention and delegates whose ballot has been transmitted and sacred

to the Secretary of the National Spiritual Assembly by mail or telegram. In case by direct and co-

Assembly by mail or telegram. In case by direct and co-

reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

then one or more additional ballots shall be taken until all nine members are elected.

taken until all nine members are elected. their power

Section 11. All official business transacted at the National Convention shall be served; to investigate

acted at the National Convention shall be served; to investigate

recorded and preserved in the records of the National Assembly.

National Assembly. views, the prevailing sentiments and the

Section 12. Vacancies in the membership of the National Spiritual Assembly to promote;

ship of the National Spiritual Assembly to promote;

shall be filled by a plurality vote of the delegates composing the Convention which self-contained

delegates composing the Convention which self-contained

elected the Assembly, the ballot to be taken by correspondence or in any other manner

by correspondence or in any other manner decided upon by the National Spiritual Assembly.

decided upon by the National Spiritual Assembly.

Assembly. savor of partiality,

self-centeredness and

prejudice; and while retaining the sacred

ARTICLE 9

right of final decision in their hands, to

Where the National Spiritual Assembly invite discussion, ventilate

grievances, wel-

has been given in these By-Laws exclusive come advice, and foster the

sense of

and final jurisdiction, and paramount ex- inter-dependence and

co-partnership, of

ecutive authority, in all matters pertaining understanding and mutual

confidence be-

to the activities and affairs of the Bahi'i tween themsel~resand all

other Bahi'is.

Cause in India and Burma, i t is understood

that any decision made or action taken

ARTICLE 1 2

upon such matters shall be subject in every These By-laws may be amended

by

instance t o ultimate review and approval Inajority vote of the National

Spiritual

by the Guardian of the Cause or the Uni- Assembly at any of its regular

or special

versal House of Justice. meetings, provided that at

least fourteen

days prior to the date fixed for the said

meeting a copy of the proposed amendment

Whatever functions and powers are not or amendments is mailed to each

member

specifically attributed to local Spiritual of the Assembly by the

Secretary.

Assemblies in these By-Laws shall be con- (Sd.) N. R. VAKIL,

sidered vested in the National Spiritual Chairman and

Treasurer.

Assembly, which body is authorised t o dele- " S. M. ROUMIE,

gate such discretionary functions and

Vice-chairman.

powers as it deems necessary and advisable " PRITAMSINGS,

t o the local Spiritual Assemblies within its

Secretary.

jurisdiction. " HISHMATULLAH,

Joint Secretary.

" MAHFUZU'L-HAQILMI,

I n order t o preserve the spiritual char-

" I~FANDIAR BAKHTIARI,

acter and purpose of Babi'i elections, the

" ASPANDIARBEHRAM,

practice of nominations or any other elec-

" HORMUZDYAR

KHODABAKSH,

toral method detrimental t o a silent and

" ORMSBY

MOLLIER,
prayerful election shall not prevail, so that
Members.

THE BAHAI WORLD

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Declaration of Trust and By-Laws of the National Spiritual Assembly of
the Bahais of 'Irbq.

THE WORLD ORDER OF BAHAI 'U'LLAH 291

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THE WORLD ORDER OF BAHAI 'U'LLAH 297

THE WORLD ORDER OF BAHAI 'U'LLAH 299

THE EAH ~ W

' ~O R L D

THE BAHAI'f WORLD

Text of Authorization Issued for Registration by the Mixed Court in Egypt of
the

National Spiritual Assembly of the Bahais of Egypt.

Declaration of Trust of the National Spiritual Assembly of the Bahais of Egypt.

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THE BAHAI WORLD

THE WORLD ORDER OF BAHAI 'U'LLAH

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BY-LAWS OF THE SPIRITUAL ASSEMBLY OF

THE BAHAI'S OF THE CITY

OF NEW YORK1

ARTICLE I Spiritual Assembly as defined in the By-

Laws adopted by the National Spiritual

THE Bahis of the City of New York

adopt this Corporation in order to supply Assembly and published by

that body for

the information and guidance of Bahais

proper legal status to the conduct of the

affairs of a religious, community which has throughout the United

States and Canada.

had continuous existence for more than

thirty years, being one of the first two

local Bahai communities established in The Spiritual Assembly,

in the fulfillment-

North America. During this period the ment of its obligations

and responsibilities

community has been recognized, encouraged under this Corporation,

shall have exclusive jurisdiction and authority and instructed in letters and communication over all the local activities and tions addressed to it by 'Abdu'l-Bahí, who community of the City of affairs of the Bahí'í in one communication designated New York, including paramount New York "The City of the Covenant." It was administration of this authority in the in this city that 'Abdu'l-Bahí devoted the be responsible for Corporation. It shall rity and accuracy of all larger portion of His American visit in whether written or oral, maintaining the integ- throughout the local 1912. The Assembly has been recognized make available the Bahí'í teaching, the Faith. It shall since the Ascension of 'Abdu'l-Bahí in munity in its relations to undertaken letters addressed to it by the Guardian of Spiritual Assembly, in its the Bahí'í Faith. The New Yorks Bahí'í Guardian of the Bahí'í published literature of Bahí'í communities, and to community has been continuously and un- public in the City of New represent the com- be charged with the interruptedly represented by delegates in cants requesting the National membership in the local Assembly. Bahí'í community. It shall pass upon the right of any and all members The Trustees, i.e., the Spiritual Assem- munity whose membership of the com- is in question to retain their status as bly, recognize that this action has been of the community. It is in question taken in full unanimity and agreement. They acknowledge for themselves and on shall call the meet-

behalf of their successors the sacred mean- ings of the con~munity,
 including the
 ing and universal purpose of the Bahi'i Bahi'i Anniversaries and
 Feasts, the meet-
 Faith, the teachings and principles of which ings of consultation, the
 Annual Meeting
 fulfil the divine promise of all former re- and the meeting for the
 election of dele-
 vealed religions. gates to the Annual
 Meeting of the
 National Spiritual Assen~bly. I t shall ap-
 point and supervise all committees of the
 I n administering the affairs of the Bahb'i Baha'i community. I t shall
 collect and
 Religion under this Corporation for the disburse all funds
 intended for the main-
 benefit of the Bah6'is of the City of New tenance of this
 Corporation. I t shall have
 York in accordance with the religious full and complete custody
 of the headquar-
 teachings and administrative principles of ters or meeting place of
 the Bahi'i com-
 this Faith, the Spiritual Assembly shall act munity. I t shall report
 to the National
 in conformity with the functions of a Local Spiritual Assembly
 annually, or when re-
 'The pattern for all local Bahi'i constitutions. requested, the membership roll
 of the Bahl'i
 306 THE B A H A ' ~ WORLD
 community, for the information and ap- local Spiritual Assemblies
 throughout North
 proval of the national Bahi'i body. The America in all matters
 declared by the
 Spiritual Assembly, however, shall recognize National Spiritual Assembly to
 be of gen-
 the authority and right of the National eral Bahl'i importance and
 concern. I t
 Spiritual Assembly t o declare at any time shall rigorously abstain from
 any action or
 what activities and affairs of the Bahi'i influence, direct or indirect,
 that savors of
 community of the City of New York are intervention on the part of a
 Bahi'i body
 national in scope and hence subject t o the in matters of public politics
 and civil juris-
 jurisdiction of the national Bahi'i body. diction. It shall encourage
 intercourse be-

It shall likewise recognize the right of any member of the community to appeal to the recognized Bahh'i National Spiritual Assembly for review and introduction of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahi'i Faith or opposed to its best interests. It shall regard to the explicit teachings of the Bahi'i Faith as rendering service to Bahi'is and non-Bahh'is and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahi'i community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and

ARTICLE IV

invite full and free discussion on the part of the community of all matters affecting the Faith. The Spiritual Assembly, in administering the Faith, shall ever bear in mind the ideals upheld in the Sacred Writings of the

ARTICLE V

Bahl'i Faith respecting the relationships of a Spiritual Assembly to its Bahh'i community, respecting the relations of Bah6'is for whose benefit this Corporation has been established, shall consist of to one another in the community, and the all persons resident in the City of New York relationships of Bahi'is to all non-Bahi'is, who are recognized by the Spiritual Assembly as

nationality. The Assembly shall therefore having fulfilled the requirements of voting membership in this local above all recognize its sacred duty to maintain full and complete unity throughout this Bahi'i community. To become a voting member of the Bahi'i community a person shall: a. Be a resident of the City of New York as defined by the area of jurisdiction of the Spiritual Assembly, as poor and destitute, to protect the orphans, as defined by the area of the crippled and the aged, to educate the children of Bahi'is according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahi'u'llih, and to promote in every way possible the Bahi'i aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahi'i Fore-runner (the activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other acceptance of, and sub-

the following standard: Full of the Station of the B i b) , the Author 'Abdu'l-Bahb, the Exemplar of religion; unreserved

Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of New York.

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THE BAHAI

WORLD

Certificate N? 1220 B

STATE OF NEW YORK

COUNTY OF NEW YORK

I, ALBERT MARINELLI, Clerk of the County of New York and also

Clcrk of the Supreme Court in and for said c o u n ~ ,

and I do further certify, that such photographic copy is a correct transcript of such record and of the whole of said original.

In WITNESS WHEREOF, I have hereunto sct my hand
thc srlin id ronrt d county at o City af New Yo-k, this....
day of .&.& ., q3 2.

The Fee charged for

7 6 2 'was

THE SPIRITUAL ASSEMBLY OF THE BAHATIS
O F m C m o F m Y m

Pursuant t o Section 193 of the Religious
Corporation Lm of the State of New York

CERTIFICATE OF INCORPORATIOll

TEE SPIRITUAL ASSEMBLY OF THE BBHA'IS

OF THE CITY OF NEW Y O N

Re, the undersigned, a l l being of f u l l age, and citizens of the
United States, and residents of the State of New York, desiring t o form
a corporation purswnt to Section 193 of the Religious Corporation Law
of the State of Hew York, do hereby mabe, sign, and aclmowledge t h i s
c e r t i f i c a t e as follows:

FIRST: The p u r p s e and objects for which the corporation i s formed
are t o administer tbe a f f a i r s of the Bahali Religion for the benefit of
the Baha'is of the City of N e w York i n accordance with the religious
teachings and administrative principles of t h i s Faith.

SECOND: The name of the corporation is t o he "The Spiritual Assembly
of the Baha'is of the City of New Pork,"

THIRD: The t e r r i t o r y i n which i t s a c t i v i t i e s are
principally t o be
conductei' i s New York City and vicinity.

FOURTB: The p i n c i p a l place of worship i s t o be located i n the City
of New York, County of New York, State of New York.

FIFTR: The number of trustees i s t o be nine.

SIXTH: The names and places of residence of the persons t o be trustees
u n t i l the f i r s t annual meet* are as follows:

-

NAIdE	PLACE OF RESIDENCE
Ophelia Crum	101 West 55th Street, A m York City
Horace Holley	125 East 10th Street, New Pork City
Bertha Herklotz	1810 Cortelyou Road, Brooklyn, N.Y.
Booper Aarris	162 West 15th Street, New York City

Julia Threlkeld	101 West 55th Street, New York City
& die A. Mathews	430 East 57th Street, New York City
Marie B. Moore	41 Convent Avenue, New York City
Marion Little	485 Park Avenue, New York City
Edvard B. Kinney	204 West 56th Street, New York City

SEWNTX: The time for holding its annual meeting is to be on the twenty-first day of April in each year.

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The first meeting was held on March 30, 1952, at B'nai
Center,
49 West 57th Street, New York City.

IN WITNESS WHEREOF, We have made, signed and acknowledged this
certificate in triplicate. Dated this thirty-first
day of March, 1952.

Before me on this thirty-first day of March, 1952, personally
appeared

Horace Holley, Ophelia Crum, and Bertha Herklotz, who being by me severally
sworn did acknowledge that they had executed the written certificate of

COMMISSIONER OF DEEDS.

NEW YORK CITY

New York Co. Clerk's NP. SO

New York Co. Repl's R 1 No 1051

born in... and Espl. Feb 1, 1952.

mission to, whatsoever has been revealed by

ARTICLE VI

Them; loyal and steadfast adherence to The Spiritual

Assembly shall consist of

every clause of 'Abdu'l-Bah's sacred Will nine Trustees

chosen from among the

and Testament; and close association with Baha'is of the

City of New York, who shall

the spirit as well as the form of Bahai be elected by

these Baha'is in a manner

administration throughout the world. hereinafter

provided and who shall continue

THE WORLD ORDER OF BAHAI'U'LLAH

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THE SPIRITUAL AS

SMITH OF THE BAHAI'S

L

OF THE CITY OF NEW YORK

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LSSIJED

in office for the period of one year, or until Secretary and Treasurer, and such other their successors shall be elected. officers as may be found necessary for the

ARTICLE VII proper shall be conducted of its affairs. The officers elected by a majority vote of the The officers of the Spiritual Assembly entire membership of the Assembly taken shall consist of a Chairman, Vice-Chairman, by secret ballot.

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ARTICLE VIII suburban districts and can regularly attend the meetings of the local Bahai community, may be enrolled on the membership elected to membership by the highest number of votes, or, in case of more members, voting rights pending the establishment of

Assembly be by the member community, may be enrolled on the membership elected to membership by the highest number of votes, or, in case of more members, voting rights pending the establishment of their home number of votes, then by the member selected by lot from among those members; ARTICLE X and this member shall preside until the chairman shall be chosen, All Section I. In the event that any decision subsequent meetings shall be called by the the is to

Secretary of the Assembly at the request of the chairman, or, in his or the Assembly shall after endeavoring to incapacity, of the Vice-Chairman, or of any compose the differences of opinion invite three members of the Assembly; provided the said Or members make appeal however that the Annual Meeting of to the national Bahai body and notify that

~ ~ held on ~ shall be ~ April ~21st, in body of the condition ~ of the matter and the accordance with the administrative principles recognized by all Bahai Assemblies. the section 1. ~ members of the Assembly Section 2. In the same manner, if any bly present at a meeting shall a difference arises between the

Secretary of the Assembly at the request of the chairman, or, in his or the Assembly shall after endeavoring to incapacity, of the Vice-Chairman, or of any compose the differences of opinion invite three members of the Assembly; provided the said Or members make appeal however that the Annual Meeting of to the national Bahai body and notify that

~ ~ held on ~ shall be ~ April ~21st, in body of the condition ~ of the matter and the accordance with the administrative principles recognized by all Bahai Assemblies. the section 1. ~ members of the Assembly Section 2. In the same manner, if any bly present at a meeting shall a difference arises between the

Assembly and
quorum, and a majority vote of those another local Assembly, or
Assemblies, in
present and constituting a quorum shall be North America, the
sufficient for the conduct of business, ex- the matter to the national
Bahh'i body and
cept as provided in these By-Laws, inform Of its
readiness to make
and with due regard to the principles of joint appeal together with the
other As-
sembly and cordial fellowship involved in sembly Or
the institution of a Spiritual Assembly. 3. If, however,
the of
~b~ transactions and decisions of the As- such appeal is unsatisfactory
to the Spiritual
sembly shall be recorded at each meeting Assenlbly or the Assembly at
any time has
by the secretary, who shall have the reason to believe that actions
of the
minutes adopted and approved by the National Spiritual Assembly
are affeciing
Assembly, and preserve them in the official adversely the welfare and
the
records of the Assembly. Bahh'i community of the City
of New
Section 2, Vacancies in membership York, it shall, after seeking to
compose its
of [he Assembly shall be filled by difference of opinion with the
national body
election at a special meeting of the local in direct consultation, have
the right t o
~ ~ b hcommunity
'i duly called for [hat pur- make appeal to the Guardian of the
Faith.
pose by the ~ ~ ~ ~the ~
eventb l ~ Section
, 4. The Assembly shall likewise
the number of vacallcies exceeds four, have the right to make
complaint to the
makillg a quorum of the spiritual ~ ~ National
~ Spiritual
~ Assembly
~ in
b the event
l ~
impossible, the election shall be under the that matters of local Bah6'i

concern and
supervision of the National Spiritual As. influence are referred to the
national body
sembly. by a member or members of the
local com-

...

...-

,. mnnity without previous opportunity
for

ARTICLEIX

action by the local Assembly.

The sphere of iurisdiction of the Svirtual
Assembly, with respect to residential quali-
fication of membership, and voting rights
Corporation

ARTICLEXI

The Annual Meeting of the

of a believer in the Bah6'i community, at which its Trustees shall be
elected shall

shall be the locality ~ncluded within the be held on April 21st at an
hour and place

civil limits of the City of New York, but to he fixed by the Assembly,
which shall

BahP'is, who reside in adjacent, outlying or give not less than fifteen
days' notice of the

T H E WORLD ORDER OF B A H A ' U ' L L A H

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meeting to all members of the local BahB'i of delegates to be assigned t o the
Bahi'i

community. community of the City of
New York in

Section 1. The Assembly shall accept accordance with the principle of propor-
those votes transmitted to the Assembly tionate representation controlling the
an-

before the election by members who by nual election of members t o the National
reason of sickness or other unavoidable Spiritual Assembly.

reason are unable t o be present at the elec- Section 1. When
informed of the num-

tion in person. ber of delegates

assigned to the local com-

Section 2. The election of members to munity, the Spiritual Assembly shall call
a

the Spiritual Assembly shall be by p l ~ ~ r a l i t y special meeting of the
community for the

vote. purpose of electing said

number of delegates

Scctioa 3. All voting members of the t o represent the community at the Annual
local Baha'i community are eligible for Meeting of the National Spiritual

Assembly.

election as members of the Spiritual As-
sembly.
election of delegates to
sembly.

Section 2. The

the Annual Meeting of

the National

Section 4. The Assembly shall prepare Spiritual Assembly shall be by plurality
an agenda for the Annual Meeting in which vote.

shall be included reports of the activities of
voting members of the

Section 3 . All

the Asselnbly since its election, a financial local Bahi'i community are
eligible for

statement showing all income and expendi- election as delegates to the Annual
Meeting

ture of its fund, reports of its committees of the National Assembly.

and presentation of any other matters
of the election

Section 4. The result

pertaining to the aff~irsof the Bahi'i com- shall be reported by the Spiritual
Assembly

munity. The Assembly, both preceding t o the National Spiritual Assembly, and
the

and following the annual election, shall in- Spiritual Assembly shall meet all
the con-

vite discussion and welcome suggestions ditions laid down by the national
Bahh'i

from the community, in order that its body for the recognition of local
Spiritual

plans may reflect the community mind and Assemblies and the participation of
local

heart.

Bahi'i communities in

the annual election

Section T. The result of the election of the national Bahi'i body.

shall be reported by the Spiritual Assembly
to the National Assembly.

ARTICLEXIV

The seal of this Corporation shall be cir-

A ~ ~ r c 1 .XI1

a cular in form, bearing the following de-

I n addition ro the Annual Meeting, the scription: The Spiritual Assembly of
the

Assembly shall arrange for regular meetings Bahi'is of the City of New York,
Cor-

of the Bahi'i community throughout the porate Seal.

year at intervals of nineteen days, in ac-
cordance with the calendar incorporated in

the teachings of the Bahi'i Faith.

These By-Laws may be

amended by ma-

ajority vote of the Spiritual Assembly at any

provided

The Spiritual Assembly, on notice from that at least fourteen days prior to the date

the National Spiritual Assembly, shall re-fix for the said meeting a copy of the

port the number of voting members in the proposed amendment or amendments is local community, that the national Bahi'is be mailed to each member of the Assembly

body may be duly informed of the number by the Secretary.

Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Teaneck, New Jersey, U. S. A.

THE WORLD ORDER

OF BAHÁ'U'LLAH

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Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Teaneck, New Jersey, U.S. A. (page 2) .

Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Teaneck, New Jersey, U. S. A. (page 3) .

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Certificate of Incorporation, the Spiritual Assembly of Chicago (page 3) .

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THE BAHÁ'Í WORLD

Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Washington, D. C.,

U.S. A.

Certificate of Incorporation, the Spiritual Assembly of the Bahi'is of Washington,

D. C. , U.S. A. (page 3) .

-

THE WORLD ORDER OF BAHÁ'U'LLAH

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TO HIS HONOUR THE LIEUTENANT

G O V E R N O R OF THE P R O V -

INCE OF QUEBEC

THE PETITION OF Elneric Sala, importer, Montreal

2. The Bahi'is of the City of

194 Riverside Drive, St. Lambert, Quebec, to supply

adopt this Corporation in order

William Sutherland Maxwell, architect, conduct of the

proper legal status to their

1548 Pine Avenue West, Montreal, Ernest community which has

affairs of a religious

Vernon Harrison, clerk, 3411 Northcliffe Avenue, Montreal, Miss Anne Savage, more than

had continuous existence for

thirty years, being the first

thirty years, being the first

local Bahá'í
 spinster, 99 Guilbault Street, Montreal, Canada. During
 Mrs. May Maxwell, wife of William Sutherland Maxwell, 1148 Pine Avenue
 instructed in letters
 West, Montreal, Mrs. Rosemary Sala, wife of Emeric Sala, 194 Riverside Drive, St.
 at Haifa,
 Lambert, Quebec, Miss Mary Sutherland and addressed
 Maxwell, writer, 1548 Pine Avenue West, the maid-
 Montreal, Siegfried Schopflocher, manu-
 the Dominion of
 facturer, 1904 Van Horne Avenue, Mon-
 "that in the
 treal, and Rowland Ardouin Estall, sec-
 stirred,
 retary, 2072 St. Luke Street, Montreal, may travel
 respectfully showeth as follows:-
 that Do-
 The undersigned petitioners are desirous
 of obtaining Letters Patent under the Pro-
 o the East
 visions of Part Three of the Quebec Com-
 'Abdu'l-Baha
 panies' Act, (1920) and Amendments,
 this City dnr-
 without share capital, constituting your
 America in
 petitioners and such others as may become
 recognized
 members in the corporation thereby created
 'Abdu'l-Bahá in
 a body corporate and politic under the name
 the Guardian
 of "CORPORATION OF THE SPIR-
 Montreal Bahá'í
 ITUAL ASSEMBLY OF THE BAHÁ'IS
 continuously and
 OF THE CITY OF MONTREAL" or such
 delegates in

community established in
 this period the community has
 nized, encouraged and
 and communications sent by
 who, in one communication dated
 Palestine, February 21, 1917,
 "To the believers of God and
 servants of the Merciful in
 Canada," expressed the wish
 future Montreal may become so
 that the melody of the Kingdom
 t o all parts of the world from
 minion and the breaths of the Holy
 Spirit
 may spread from that center t
 and West of America."
 himself spent several days in
 ing the course of his visit to
 1912. The Assembly has been
 since the Ascension of
 letters sent by Shoghi Effendi,
 of the Bahá'í Faith. The
 Community has been
 uninterruptedly represented by

other name as shall appear to you to be the Annual Meetings held by
the recognized
proper in the premises. national Bahb'i body of North
America
The undersigned have satisfied them- since the formation of that body
in 1909.
selves and are assured that the proposed The Spiritual Assembly is at
present en-
corporate name of the corporation under rolled in the list of local
Spiritual Assem-
which incorporation is sought is not the blies recognized by the
National Spiritual
corporate name of any other known cor- Assembly of the Bahl'is of the
United
poration, incorporated or unincorporated, States and Canada.
or any name liable to be confounded there- 3. The Trustees, i e . ,
the Spiritual As-
sembly, recognize that this
with or otherwise on public grounds ob-
jectionable. taken in full unanimity and
agreement.
Your petitioners are of the full age of They acknowledge for themselves
and on
twenty-one years. behalf of their successors the
sacred mean-
The purposes for which this incorpora- ing and universal purpose of the
Bahb'i
tion is sought by the petitioners are:- Faith, the teachings and
principles of which
1. To administer the affairs of the Bahl'i fulfil the divine promise of all
former re-
Faith for the benefit of the Bahl'is of the vealed religions.
City of Montreal in accordance with the 4. In administering the
affairs of the
religious teachings and administrative prin- Bahl'i Religion under this
Corporation for
ciples of this Faith. the benefit of the Bahl'is of
the City of

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CANADA
PROVINCE OF QUEBEC

- - -

GEORGE THE FIFTH. bytk(ir(ir~jCal.dCr(irdBriI~
in.lnnId dIkIhiI~hMS~
nlmr t + y d lh<.'.IS Kme, hjmd" 01fkFa115 E l l W d
rnde

TO .I1 W .bm m a pne." .WI hLhc "me w c o r m .
.c .

GREETING:

Certificate of Incorporation of the Bahi'is of Montreal, Canada.

THE WORLD ORDER OF BAHÁ'U'LLAH 325

IN TESTIMONY WHEREOF, we ham m u d Ua. Ow Ulm to
Ir nu& hmt. a d t b Great S u l d (lumid Rovlon ol w to
Irt h t ~ . ~ ,

Letters Patent

THE BAHÁ'Í: WORLD

A F F I D A V I T

The undersigned solsmnly mhkes oath that a l l
M e Saots U e g e d l a t h e Memorandum of Agreement are true.

ARD I HAVE SIGNED

Montreal in accordance with the religious	National Spiritual Assembly,
in its relation	
teachings and administrative principles of	to the G u a r d i a ~of the
Bahl'i Faith, to	
this Faith, the Spiritual Assembly shall act	other local Bahi'i
communities, and t o the	
in conformity with the functions of a local	general public in the City of
Montreal.	
Spiritual Assembly as defined in the By-	I t shall be charged with the
recognition of	
Laws adopted by the National Spiritual	all applicants requesting
membership in the	
Assembly of the Bahb'is of the United	local Bahi'i community. I t
shall pass upon	
States and Canada and ~ublished by that	the right of any and all
members of the	
body for the information and guidance of	community whose membership is
in ques-	
Bahl'is throughout the United States and	tion t o retain their status
as voting mem-	
Canada.	bers of the community. I t
shall call the	
5 . The Spiritual Assembly, in the fulfil-	meetings of the Community,
including the	
ment of its obligations and responsibilities	Bahi'i Anniversaries and
Feasts, the meet-	
under this Corporation, shall have exclusive	ings of consultation, the
Annual Meeting	
jurisdiction and authority over all the local	and the meeting for the

election of dele-
activities and affairs of the Bahl'i com- gates to the Annual Meeting of
the
munity of the City of Montreal, including National Spiritual Assembly. I
t shall ap-
paramount authority in the administration point and supervise all
committees of the
of this Corporation. I t shall he responsible Bahi'i community. I t shall
collect and
for maintaining the integrity and accuracy disburse all funds intended
for the main-
of all Bahl'i teaching, whether written or tenance of this Corporation. I
t shall have
oral, undertaken throughout the local com- full and complete custody of
the head-
munity. I t shall make available the pub- quarters or meeting place of
the Bahl'i
lished literature of the Faith. I t shall rep- community. I t shall report to
the National
resent the community in its relations t o the Spiritual Assembly annually,
or when re-
T H E W O R L D O R D E
quested, the membership roll of the Bahl'i Divine Civilization revealed
by Bahi'u'llbh,
community, for the information and ap- and to promote in every way
possible the
proval of the national Bahi'i body. The Bahi'i aim of the oneness of
mankind. I t
Spiritual Assembly, however, shall recognize shall faithfully and
devotedly uphold the
the authority and right of the National general Bahi'i activities and
affairs initiated
Spiritual Assembly to declare at any time and sustained by the National
Spiritual
what activities and affairs of the Bahi'i Assembly. I t shall
co-operate whole-
community of the City of Montreal are heartedly with other local
Spiritual Asseni-
more than local in scope and hence subject blies throughout North
America in all
to the jurisdiction of the National Spiritual matters declared by the
National Spiritual
Assembly. I t shall lilcewise recognize the Assembly t o be of general
Bahi'i impor-
right of any member of the community to tance and concern. I t shall
rigorously
appeal t o the National Spiritual Assembly abstain from any action or

influence, direct	
for review and decision of any matter in	or indirect, that savours of
intervention on	
which the previous decision of the local	the part of a Bahi'i body in
matters of	
Spiritual Assembly is felt by the member	political and civil
jurisdiction. I t shall	
to be contrary t o the explicit teachings of	encourage intercourse between
the Bah6'i	
the Bahb'i Faith or opposed t o its best in-	community of the City of
Montreal and	
terests. I t shall, on the other hand, have	other recognized Bahb'i
communities, issu-	
the authority and right to appeal from the	ing letters of introduction
to Bahh'is	
decision of the National Assembly to thc	traveling from Montreal and
passing upon	
Guardian of the Bahb'i Faith for review and	letters of introduction
issued by other	
final decision of any matter related to the	Baha'i Assemblies. I t shall
regard its	
Faith in the City of Montreal.	authority as a meails of
rendering service t o	
6 . The Spiritual Assembly, in adminis-	Bahi'is and non-Bahk'is and not
as a source	
tering this Corporation, shall ever bear in	of arbitrary power. While
retaining the	
mind the ideals upheld in the Sacred	sacred right of final
decision in all matters	
Writings of the Bah6'i Faith respecting the	pertaining to the Bahl'i
community, the	
relatio~lshipsof a Spiritual Assembly to its	Spiritual Assembly shall ever
seek the	
Bahh'i community, respecting the relations	advice and consultation of
all members	
of Bahi'is to one another in the community,	of the community, lreep the
community	
and the relationships of Baha'is t o all non-	informed of all its affairs
and invite	
Bahi'is, without prejudice of race, creed,	full and free discussion on
the part of	
class or nationality. The Assembly shall	the co~nmunityof all matters
affecting the	
therefore above all recognize its sacred duty	Faith.
t o maintain full and complete unity	The Head Office of the
Corporation shall	
throughout the Bahh'i community, to re-	be at Room No. 214, 1231 St.

Catherine
 lieve and comfort the sick and distressed, Street West in the City and
 District of
 t o assist the p w r and destitute, t o protect Montreal.
 the orphans, the crippled and the aged, to The amount ro which the
 value of the
 educate the children of Babl'is according immovable property which the
 Corporation
 to the highest religious and intellectual is t o possess is to be
 limited is \$2YO,000.OO.
 standards, t o compose differences and dis- The following are the
 names in full and
 agreements among members of the com- the address and profession or
 calling of each
 munity, to promulgate the principles of of the petitioners:

PETITIONERS	PROFESSION OR CALLING	ADDRESS
Emeric Sala	Importer	194 Riverside Drive, St. Lambert, Que.
William Sutherland Maxwell Architect		1 j 4 8 Pine Avenue W., Montreal, Que.
Ernest Vernon Harrison	Clerk	341 1 Northcliffe Ave., Montreal, Que.

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PETITIONIRS	PROFESSION OR CALLING	ADDRESS
Miss Anne Savage	Spinster	99 Guilbault Street, Montreal, Que.
Mrs. May Maxwell	Wife of William Sutherland	1148 Pine Avenue W., Montreal, Que.
Mrs. Rosemary Sala	Wife of Emeric Sala	194 Riverside Drive, St. Lambert, Que.
Miss Mary Sutherland Maxwell	Writer	1>48 Pine Avenue W., Montreal, Que.
Siegfried Schopflocher	Manufacturer	1904 Van Horne Avenue, Montreal, Que.
Rowland Ardouin Estall	Secretary	2072 St. Luke Street, Montreal, Que.

The said E~nericSala, William Sutherland members of the Corporation a body ~
 o l i t i c
 Maxwell, Ernest Vernon Harrison, Miss and corporate without share
 capital for the
 Anne Savage. Mrs. May Maxwell, Mrs. purposes above set forth.
 Rosemary Sala, Miss Mary Sutherland Max- Emeric Sala,

well, Siegfried Schofflocher, and Rowland Maxwell,
Ardouin Estall will be the first or pro-
Harrison,
visional Trustees of the Corporation.
A Memorandum of Agreement by the
petitioners under seal and in accordance
with the Act has been executed in dupli-
Maxwell,
cate, one of the duplicates being trans-
Schofflocher,
mitted herewith.
Estall.

William Sutherland
Ernest Vernon
Anne Savage,
May Maxwell,
Rosemary Sala,
Mary Sutherland
Siegiried

Rowland Ardonin

The undersigned therefore request that a
charter may be granted constituting them
day of
and such other persons as hereafter become
Dated at Montreal this twentieth
December 1934.

MEMORANDUM OF AGREEMENT

(To be executed in duplicate, one duplicate to be transmitted with the
application)

CORPORATION OF THE SPIRITUAL ASSEMBLY OF THE BAHAI'S OF THE CITY OF MONTREAL

WE, the undersigned, do hereby sever-
ally covenant and agree each with the other
The name of the Corporation
to become incorporated as a corporation,
shall be Corporation of the Spiritual Assem-
without share capital, under the provisions
of part of the Companies' Act, by of the Bahi'is of the City
of Montreal.

ARTICLE 1

1920, and Amendments, under the name of
Corporation of the Spiritual Assembly of
the Bahi'is of the City of Montreal or such
The Bahi'is

Purpose of Incorporation.

other name as the Lieutenant-Governor of
this Cor-

of the City of Montreal adopt

the Province of Quebec may give to the
proper legal
Corporation.

poration in order to supply

affairs of a

status to their conduct of the

And we do hereby severally agree to be-
con-

religious community which has had

come members of the Corporation and
thirty

tinuous existence for more than

subject to the By-Laws containing the fol-
Bah'i com-

years, being the first local

lowing provisions. community established in Canada.
 During this
 period the community has been recognized,
 encouraged and instructed in letters and
 communications sent by 'Abdu'l-Bahi, who Powers and Duties. The
 Spiritual As-
 in one communication dated at Haifa, sembly, in the fulfilment of
 its obligations
 Palestine, February 21, 1917 and addressed and responsibilities under
 this Corporation,
 "To the believers of God and the maid- shall have exclusive
 jurisdiction and author-
 servants of the Merciful in the Dominion ity over all the local
 activities and affairs
 of Canada" expressed the wish "that in the of the Bahi'i community of
 the City of
 future Montreal may become so stirred, Montreal, including paramount
 authority in
 that the melody of the Kingdom may travel the administration of this
 Corporation. It
 to all parts of the world from that shall be responsible for
 maintaining the in-
 Dominion and the breaths of the Holy tegrity and accuracy of all
 Bahh'i teach-
 Spirit may spread from that center to the ing, whether written or oral,
 undertaken
 East and West of America." 'Ahdu'l- throughout the local
 community. I t shall
 Bahi himself spent several days in this city make available the published
 literature of
 during the course of his visit to America in the Faith. I t shall
 represent the com-
 1912. The Assembly has been recognized munity in its relations to
 the Guardian of
 since the Ascension of 'Ahdu'l-Bahi in the Bahi'i Faith, to other
 local Bahi'i
 letters sent by the Guardian of the Bahi'i communities, and to the
 general public in
 Faith. The Montreal Bahi'i Community the City of Montreal. I t
 shall be charged
 has been continuously and uninterruptedly with the recognition of all
 applicants re-
 represented by delegates in the Annual questing membership in the
 local Bahi'i
 Meetings held by the recognized national community. I t shall pass
 upon the right
 Bahi'i body of North America since the of any and all members of

the community
 formation of that body in 1909, The Spirit- whose membership is in
 question to retain
 ual Assembly is at present enrolled in the list their status as voting
 members of the com-
 of local Spiritual Assemblies recognized by munity. I t shall call the
 meetings of the
 the National Spiritual Assembly of the community, including the
 Bahi'i Anni-
 Bah6'is of the United States and Canada. versaries and Feasts, the
 meetings of con-
 The Trustees, i.e., the Spiritual Assembly, sultation, the Annual Meeting
 and the
 recognize that this action has been taken meeting for the election of
 delegates to the
 in full unanimity and agreement. They Annual Meeting of the
 National Spiritual
 acknowledge for themselves and on behalf Assembly. I t shall appoint
 and supervise
 of their successors the sacred meaning and all committees of the Bah6'i
 community.
 universal purpose of the Bahi'i Faith, the I t shall collect and
 disburse all funds in-
 teachings and principles of which fulfil the tended for the maintenance
 of this Cor-
 divine promise of all former revealed re- poration. It shall have full
 and complete
 ligions. custody of the headquarters
 or meeting
 place of the Bahl'i community. I t shall
 I-report to the National Spiritual Assembly
 Policy of Corkoratiotz. I n administering annually, or when requested, the
 member-
 the affairs of the Bah6'i Religion under this ship roll of the Bahi'i
 community, for the
 Corporation for the benefit of the Bah6'is information and approval of
 the na~ional
 of the City of Montreal in accordance with Bzhi'i body. The Spiritual
 Assembly,
 the religious teachings and administrative however, shall recognize the
 authority and
 principles of this Faith, the Spiritual As- right of the National
 Spiritual Assembly to
 sembly shall act in conformity with the declare at any time what
 activities and
 functions of a local Spiritual Assembly as affairs of the Bahi'i
 community of the City

defined in the By-Laws adopted by the local in scope of Montreal are more than National Spiritual Assembly of the Bsh'i's and hence subject to the jurisdiction of the National Spiritual Assembly. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision

'i WORLD

of any matter in which the previous Je- traveling from Montreal and passing upon letters of introduction cision of the local Spiritual Assembly is issued by other Bahl'i Assemblies. It felt by the member to be contrary to the authority as a means of shall regard its explicit teachings of the Bahi'i Faith or rendering service LO Bahi'is and non-Bah2is opposed to its best interests. It shall, on and not as a source of arbitrary power. the other hand, have the authority and While retaining the sacred right of final right to appeal from the decision of the decision in all maLters pertaining to the National Assembly to the Guardian of the Bihl'i com- munity, the Spiritual Bahl'i Faith for review and final decision munity, the Spiritual Assembly shall ever seek the advice and of any matter related to the Faith in the consultation of all members of the community, City of Montreal. keep the com- munity informed of all its affairs, and invite

ARTICLE I full and free discussion on the part of the Powers and Dzcties. The Spiritual Assein- community of all matters affecting the Faith.

bly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahh'i Faith respect- ARTICLE6 Voting Menzbms: The Bahi'is of the City of Montreal, for ing the relationships of a Spiritual Assem- whose benefit this Corporation has been bly to its Bahi'i con~munity, respecting the established, shall con-

relations of Bahi'is to one mother in the resident in the City of community, and the relationships of Bahi'is recognized by the Spiritual Assembly to all non-Baha'is, without prejudice of fulfilled the re-race, creed, class or nationality. The Assembly membership in this assembly shall therefore above all recognize to become a its sacred duty to maintain full and complete unity throughout the Bahi'i community, to relieve and comfort the sick the City of Montreal and distressed, to assist the poor and jurisdiction of the destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahi'is according to the highest age of 21 years. religious and intellectual standards, to compose the satisfaction of pose differences and disagreements among subject to the approval of the members of the community, to promulgate the principles of Divine Civilization revealed by Bahi'u'llah, and to promote in practice required under every way possible the Bahi'i aim of the Full recognition oneness of mankind. It shall faithfully and devotedly uphold the general Bahi'i activities and affairs initiated and sustained by the National Spiritual Assembly. It shall acceptance of, and sub-co-operate whole-heartedly with other local has been revealed by Spiritual Assemblies throughout North America in all matters declared by the

sist of all persons Montreal who are itual Assembly as having quirements of voting local Bahi'i community. T voting member of this person shall a. Be a resident of as defined by the area of Spiritual Assembly, as in this instrument. b. Have attained the c. Have established the Spiritual Assembly, approval of the National that he (or she) possesses of Bahi'i faith and the following standards: of the Station of the Bib), the Author 'Abdu'l-Bah the Exemplar religion; unreserved mission to, whatsoever Them; loyal and steadfast every clause of

'Abdu'l-Bahá's sacred Will

National Spiritual Assembly to be of general association with the Bible and Testament; and close

general Bahá'í importance and concern. It shall be of the same importance to the spirit as well as the form of Bahá'í

shall rigorously abstain from any action or administration throughout the world.

influence, direct or indirect, that savours of

intervention on the part of a Bahá'í body

in matters of political and civil jurisdiction.

Spiritual Assem-

It shall encourage intercourse between the

Trustees chosen

Bahá'í community in the City of Montreal from among the Bahá'ís of the City of

and other recognized Bahá'í communities, Montreal, who shall be elected by these

issuing letters of introduction to Bahá'ís in a manner

hereinafter provided

THE WORLD ORDER OF BAHÁ'U'LLAH

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and who shall continue in office for the term, if impossible, the election shall be under the

period of one year, or until their successors under the supervision of the National

Spiritual As-

sembly shall be elected.

sembly.

ARTICLE 8

ARTICLE 10

Officers. The officers of the Spiritual Assembly shall be: No remuneration for services.

No re-

Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. No remuneration of any kind shall accrue to any

Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. No remuneration of any kind shall accrue to any

such other officers as may be found necessary for the proper conduct of its affairs. No remuneration of any kind shall accrue to any

sary for the proper conduct of its affairs. No remuneration of any kind shall accrue to any

The officers shall be elected by a majority vote of the Assembly taken by secret ballot. No remuneration of any kind shall accrue to any

official duties as

vote of the Assembly taken by secret ballot. No remuneration of any kind shall accrue to any

ARTICLE 9

ARTICLE 11

Meetings of Board, Vacancies. The first meeting of a newly-elected Assembly shall be called by the member elected to membership of its books by an auditor or auditors to be

meeting of a newly-elected Assembly shall be called by the member elected to membership of its books by an auditor or auditors to be

regular auditing

be called by the member elected to membership of its books by an auditor or auditors to be

ship

. by the highest number of votes or, in apportioned by the Assembly.

case two or more members have received

ARTICLE 12

the same said highest number of votes, then

Sphere of Jurisdiction. The sphere of

by the member selected by lot from among

jurisdiction of the Spiritual Assembly, with

those members; and this member shall pre-

spect to residential qualification of mem-

bers until the permanent Chairman shall be

bership, and voting rights of a believer in

chosen. All subsequent meetings shall be

the Bahi'i community, shall be the locality

called by the Secretary of the Assembly at

included within the civil limits of the City

the request of the Chairman, or, in his

of Montreal, but Bahi'is who reside in

absence or incapacity, of the Vice-Chair-

adjacent, outlying or suburban districts and

man, or of any three members of the

can regularly attend the meetings of the

Assembly; provided however, that the

local Bahi'i community, may be enrolled

Annual Meeting of the Assembly shall be

on the membership list of the Spiritual

held on April 21, in accordance with the

Assembly and enjoy full voting rights

administrative principles recognized by all

pending the establishment of a local Spir-

Bahi'i Assemblies.

itual Assembly in their home community.

Section I. Five members of the Assem-

bly present at a meeting shall constitute a

quorum, and a majority vote of those

event that

present and constituting a quorum shall be

unac-

sufficient for the conduct of business, ex-

members of the

cept as otherwise provided in these By-

after en-

Laws, and with due regard to the principle

difference of

of unity and cordial fellowship involved in

or members

the institution of a Spiritual Assembly.

Bahi'i

ARTICLE 13

Appeals. Section I. In the

any decision of the Assembly is

ceptable to any member or

community, the Assembly shall

endeavouring to compose the

opinion invite the said member

to make appeal to the National

The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the manner, if any Assembly, and preserve them in the official records of the Assembly. Assemblies, in Section 11. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly to the Spirit-

body and notify that body of the matter and readiness of bly to become party to the Section 11. In the same difference arises between the another local Assembly, or North America, the Assembly shall the matter to the national inform that body of its joint appeal together with the bly or Assemblies. Section 111. If, however, such appeal is unsatisfactory to

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itual Assembly, or the Assembly at any time has reason to believe that actions of the ~spiritual~ p,sembly i are affect- ~ ~ General Meetings. l In addition to the ir~adversely the welfare and unity of the Meeting, the Assembly ar- ~ ~ h d community 'i of the city ~ ~ range ~ for regular ~ .meetings ~ of the ~ Bahá'í ~ l , - , ~ - community ~ throughout the year at intervals it shall, after to compose its difference of opinion with the body in of nineteen days, in accordance with the direct have right to make calendar in the teachings appeal to the Guardian of the Faith. the Bahá'í Faith.

Section IV. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the Election of Delegates to National Convention that matters of local Bahá'í concern ventiolz. The Spiritual Assembly, on notice and influence are referred to the national from the National Spiritual Assembly, shall body by a member or members of the local report the number of voting members in community without previous opportunity the local community, that the national Bahá'í for action by the local Assembly. ha'i body may be duly informed of the number of delegates to be assigned to the

ARTICLE 14 Bahá'í community of the City of Montreal Annual Meetings and Methods of Election in accordance with the principle of proportion. The Annual Meeting of the Corporationate representation controlling the election at which its Trustees shall be elected national election of members to the National Spiritual Assembly shall be held on April 21, at an hour and place to be fixed by the Assembly, which Section I. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the Bahá'í community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

Section I. The Assembly shall accept purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section 11. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section 111. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Spiritual Assembly.

tion as members of the Spiritual Assembly. ing of the National Assembly.
 Section IV. The Assembly shall prepare Section IV. The result of
 the election
 an agenda for the annual Meeting in which shall be reported by the Spiritual
 Assembly
 shall be included reports of the activities of to the National Spiritual
 Assembly, and the
 the Assembly since its election, a financial Spiritual Assembly shall meet all
 the condi-
 statement showing all income and expendi- tions laid down by the national
 Bah6'i body
 ture of its funds, reports of its commit- for the recognition of local
 Spiritual Assem-
 tees and presentation of any other matters blies and the participation of local
 BahB'i
 pertaining to the affairs of the Baha'i communities in the annual election of
 the
 community. The Assembly, both preceding national Bahl'i body.
 and following the annual election, shall in-
 vite discussion and welcome suggestions
 from the community, in order that its plans Seal. The seal of the
 Corporation shall
 may reflect the community mind and heart. be circular in form, bearing
 the following
 Section V. The result of the election description: CORPORATION OF T H
 E
 shall be reported by the Spiritual Assembly SPIRITUAL ASSEMBLY OF T H E
 BA-
 to the National Assembly. HkfS OF THE CITY OF MONTREAL.
 THE WORLD ORDER OF BAHU'ULLAH
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ARTICLE18 IN WITNESS WHEREOF WE H A Y ~ SIGNED

Amendments. These By-Laws may be	Emeric Sala,
amended by majority vote of the Spiritual	William Sutherland
Maxwell,	
Ernest Vernon Harrison,	
Assembly at any of its regular or special	
Anne Savage,	
meetings, provided that at least fourteen	May Maxwell,
days prior to the date fixed for the said	Rosemary Sala,
meeting a copy of the proposed amendment	Mary Sutherland
Maxwell,	
or amendments is mailed to each member	Siegfried
Schopfloch,	
of the Assembly by the Secretary.	Rowland Ardouin
Estall.	

The National Spiritual Assembly of the Baha'is of Great Britain and Ireland.

BY - L A W S O F T H E S P I R I T U A L A S S E M B L Y O F
T H E B A H A ' I S O F E S S L I N G E N , G E R M A N Y

1. NAMENUND ZWECK.

2. Snz.

Die Bahi'i-Arbeitsgemeinschaft Esslingen Der Sitz ist Esslingen a m .
a/N, ist ein Glied der Bahi'i-Bewegung. Ihr

Zweck ist die Fiirderung, Verbreitung und 3. EINTRAGUNG.
Verwirklichung der Bahi'i-Ideen gemass Die Eintragung in das
Vereinsregister ist

den Lehren Bahb'u'lllh's und 'Abdu'l-Bahb's

4. M~TGLIEDSCHAPT.

und ihrer Fortentwicklung durch deren von

zu beantragen.

I. Edwevh der Mifglicdsrhaft.

der Allgemeinen der BahVi in der Welt Mitglied kann jede in der
Gemeinde Ess-

anerkannten Nachfolger (Huter) . lingen ansissige v o l l j ~ h r
i ~naturliche

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nau!ama41~e uap ssew
~8un~mmesaan -a% (!'eqeg) sralnH UalurreyJaue sap pun
-rapa!lSq~ rap assnlyssag lap Bunrqnfsnv S.eqeg-lcnpqv, pun
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336 THE B A H K ' ~ W O R L D

Certificate of Incorporation of the Spiritual Assembly of the Bahl'is
of Karachi, India.

Certificate of Incorporation of the Spiritual Assembly of the Bahl'is
of Calcurta, India.

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Certificate of Incorporation of the Spiritual Assembly of the Bah6'is
of Delhi, India.

Certificate of Incorporation of the Spiritual Asse~nblyof the Bah6'is of
Rangoon, Burma.

340 THE BAHA'i WORLD

Certificate of Registration of the Spiritual Assembly of the Bahi'is of
Daidanaw, Burma.

THE WORLD ORDER OF BAHĀ'U'LLĀH

341

Certificate of Incorporation of the Spiritual Assembly of the Bah6'is of
Mandalay, Burma.

342

THE B A H A ' ~ W O R L D

Certificate of Incorporation of the Spiritual Assembly of the Bah6'is of
Auckland,
New Zealand.

DOCUMENTS RELATED T O THE INCOR-
PORATION OF THE NATIONAL SPIRITUAL
ASSEMBLY O F T H E B A H A ' I S O F T H E U N I T E D
S T A T E S A N D C A N A D A A S A R E C O G N I Z E D
RELIGIOUS SOCIETY I N P A L E S T I N E

(1) TEXT OF APPLICATION T O THE
PALESTINE GOVERNMENT

2 . Membership.

The Association is composed of

Shoghi

Haifa the 8th of April, 1930. Effendi Rabbani or whoever may lawfully
succeed him as the Guardian of Bahl'i

To the District Commissioner,

Faith, RG1d Afnin and such other persons

Haifa.

as may be appointed from time to time by

Sir,

Shoghi Effendi Rabb6ni or

his lawful suc-

In conformity with the notice dared the cessors with consent of the
National Spir-

26th of August, 1919, regarding registra- itual Assembly of the
Bah6'is of the United

tion of Societies I beg to request that "The States and Canada organized
and existing

National Spiritual Assembly of the Bah6'is under the Declaration of
Trust adopted on

of the United States and Canada-Pales- the 4th of April, 1927, New
York City,

tine Branch" be registered as a Society un- New York, U.S.A.
der the Ottoman Law of the 3rd of Aug-
ust, 1921.

T h e address of the Society is: Persian Col-
ony, C/o Ruhi Afnlñ, Haifa.

The Association is formed

in order to

T h e objects of the Society are stated in hold and to administer various
movable and

the attached Articles. inñlovable properties

belonging to the Na-

T h e Management of the Society is vested tional Spiritual Assembly of

the Baha'is of
in Shoghi Effendi Rabbini; RGhi Afnin is the United States and Canada
in Palestine,
acting as Secretary of the Society. and generally to act on
behalf of and to

Two copies of the Society's Regulations represent the said Assembly.
are attached.

Yours faithfully,

4. Management.

Shoghi Rabb6ni (President) Shoghi Effendi Rabbini or whoever may
K5hi Afnan (Secretary) lawfully succeed him as the Guardian of
Seal of Baha'i Faith or any other

person appointed

National Spiritual

by Shoghi Effendi Rabbini or

his lawful

Assembly of the

successors with approval of

the National

Baha'is of the

Spiritual Assembly of the

Baha'is of the

United States and

United States and Canada

shall be entitled

Canada-Palestine

to act on behalf of the

Association, to sign

Branch.

any deeds or documents, to

represent the

(2) ARTICLES OF ASSOCIATION OF

Association in any dealings

or transactions,

"THE NATIONAL SPIRITUAL AS-

to enter into any agreements, to

receive

SEMBLY OF THE BAHAI'S OF THE

moneys and to give effectual

receipts or dis-

UNITED STATES AND CANADA

charges, to appear before the

Courts and

-PALESTINE BRANCH."

Government Offices, to acquire

properties,

lands, houses, and other immovables in the

1 . The Name.

name of the Association and

to dispose of

The name of the Association shall be:

any such properties, lands,

houses and im-

"The National Spiritual Assembly of the

movables by way of sale,

mortgage, gift,

Bahi'is of the United States and Canada-

partition or otherwise and

generally to do

Palestine Branch" (hereinafter called the

validly any acts which may

be lawfully

Association).

done by the Association.

3 44

THE BAHb'f

WORLD

Certificate of the Palestine Government Incorporating the National Spiritual Assembly of the Bahi'is of the United States and Canada, Palestine Branch, as a Religious Society in Palestine.

THE WORLD ORDER OF BAHÁ'U'LLAH
341

TEXT OF APPLICATION TO THE PALESTINE GOVERNMENT FOR INCORPORATION OF THE PALESTINE BRANCH OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF INDIA AND BURMA

Haifa 2nd. December, 1934. OBJECT: TO hold and administer various movable and immovable properties belonging to the National Spiritual Assembly of the Bahi'is of India and Burma in Palestine Northern District, and generally to act on behalf of and represent the said Assembly.

Your Excellency, ADDRESS: Haifa, Persian Colony, c/o Shoghi Effendi Rabbini.

The application is hereby made for registration as a Society under the provisions of the Ottoman Law of August 3rd, 1925, of the National Spiritual Assembly of the Bahi'is of India and Burma-Palestine Branch. MANAGEMENT: Shoghi Effendi Rabbini, Haifa, Persian Colony, as president; Rabbini, Afnin, Haifa, Persian Colony, as Secretary.

I have the honour to be.

Your Excellency's

THE NAME: The National Spiritual Assembly of the Bahi'is of India and Burma-Palestine Branch. Your Obedient Servants,

SECRETARY PRESIDENT

346 THE BAHÁ'Í WORLD

Certificate of the Palestine Government Incorporating the National Spiritual Assembly of the Bahi'is of India and Burma, Palestine Branch. Trade Mark Certificate obtained from the United States Government covering the word "Bahá'í!" THE BAHÁ'Í WORLD

Registered Aug. 7, 1928.
245,271

Trade-Mark

UNITED STATES PATENT OFFICE.
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'IS OF THE UNITED STATES AND
CANADA, of NEW YORK, N. Y.

ACT OF 1906.

Application filed March 10, 1918. Be 141 Bro. 81. W.

STATEMENT.

To the Commissioner of Patents: Applicant hereby appoints
Linton Liel.

National Spiritual Assembly of the Bahai'is of, Robic & Bastien a firm
Lanlop & of
of the United States and Canada, in com- William C. Linton, a firm
F. R. Kellogg, attorney.

mon-law corporation organized and operated by A. Robic and Alfred Bastien, of
724

located under declaration of trust, and doing Ninth Street, Northwest,
Washington, D. C.

business at 129 East 10th Street, New York, C., registration 11584, its
attorney at law.

N. Y., has adopted and used the trade-mark design of the application to
registration, to have

shown in the accompanying drawing on full power of substitution and revocation
~ A G M I N E S A N D P B I N ~ F D, R O ~ I C S t l e r s m, to make alterations and
amend-

In Class 38 Prints and publications, and designs, to receive the certificate and
to them, .

presents herewith live specimens showing the actual business in the Patent
Office connected

trade-mark as actually used by the applicant therewith.

upon the goods and requests that the same

be registered in the United States Patent
OFFICE OF THE

NATIONAL SPIRITUAL

Office in accordance with the act of February
UNITED STATES AND

BAHA'IS OF THE

of 20, 1905. The trade-mark has been con-
tinuously used and applied to said goods in
applicant's business since 1900. The trade-
mark is applied or affixed to the goods by

CANADA,
5 HORACE HOLUT,

mark is applied or affixed to the goods by
printing the same thereon.

THE WORLD ORDER OF BAHAU'LLAH 349

Trade Mark Certificate obtained from the United States Government covering the
symbol of the Greatest Name.

THE BAHAI: WORLD

Registered Aug. 28, 1934
16,444

Trade-Mark 3

UNITED STATES PATENT OFFICE
National Spiritual Assembly of the Baha'is of
the United States and Canada, West Engle-
wood, N. J.

A& of Feb- 20,1905

AmUcatlon Asdl 12, 1934. Serial No. 249,883

STATEMENT

To the Commissioner of Patents: same thereon. The English translation of the National Spiritual Assembly of the Baha'is of Arabic symbol shown on the drawing means "The the United States and Canada, a common-law Greatest Name". corporation organized and operated under decla- The undersigned hereby appoints Mr. William ration of trust, and doing business a t Evergreen C. Linton, of 1319 B Street, N. W., Washington, Cabin, West Englewood, New Jersey, has adopted D. C., U. S. A., registration No. 10.109, its attorney, and used the trade-mark shown in the accoh- with full power of substitution and revocation, to panying drawing, on PERIODICAL LITEFA- prosecute this application, to make alterations TURE AND PRINTED BOOKS, in Class 38, and amendments therein, to sign the drawing, to Prints and publications, and presents herewith receive the certificate of registration and to five specimens showing the trade-mark rts actual- transact all b u s h e s in the Patent Officeconnect- ly used by apulicant upon the goods, and requests ed therewith. that the same be registered in the United Stites Patent Office in accordance with the act of Feb- NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF February 20.1905. The trade-mark has been contin- STATES AND CANADA, THE UNITED States and Canada, uously used and Bpplied to said goods in appli- By HORACE H o r n y , cant's business since 1909. The trade-mark is applied or affixed to the goods by printing the Seoretaru.

APPLICAPION FOR REGISTIULTICN O F

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TRADE

The undersigned

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n o f t r u a t .

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and having its Principal place of

business at Evergreen Oabin. R a t E W l ~ o o d . I l . r J s r e
e y ,

hereby n p p l i a s r o r t h e

r e g i s t r a t i o n o r t h e T r a d e N a r k h e r e a f t e r d a s c r i b a
d - p u r s u n t t o t h e

U n i a l r C o m p e t i t i o n ~ c t .

The mark of whioh registration is desired is a word
Mark consisting of the following letters in the
following grouping,

. B A H A ' I .

The applicant has used the aaid marks since

1pg0

on w a r e s o r d i n a r i l y a n d c o m m e r c i a l l y d e b o r i b e d b y t h e

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applicant a s p l e M a l l i ? a r a t w m m a p l n t m l b o b .

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principally i n t h e f o l l o w i n g c o u n t r i e s , U ~ W

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I n n d d i t i o n t o w a r e s o f t h e k l n d d e s c r i b e d t h e a p -
p l i c a n t i s c o m 2 e r o i a l l y c o n c e r n e d w i t h
m D m m

Boon.

The applicant has no office or place of business in

Canada and appoints J. ALFRED BASTIF, a member of the firm of

MARION & SONS, 1260 University Street, Montreal,

Canada, to whom

any service in respect of the registration may be sent and upon

service or my proceedings in respect of the registration may be

made with the same effect as if they had been served upon the applicant.

Can it still.

The applicant also considers that having regard to the provisions of the statute in force as it was and is entitled to adopt

and use the mark in Canada in association with the area upon which

it has used it as above set out.

It is the opinion of the undersigned witnesses.

Witnesses:

ILAOIX, ~RUuAmYB

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OTTAWA, CANADA. 1

Trade Mark Certificate obtained from the Canadian Government covering

the name "Bahl'i."

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THE BAHAI WORLD

TRADE MARK No. NS, 4120

REGISTER 19

Redstmnt: ~ T I O I I L SPIRITUAL MS~XBLY OF THE -IS OF TE4

UNITED STATES MD C U ~ D I . a common-law corporation

and under declaration of trust.

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United

Stettla of Insria.

Date of Redatration: 4 Janmry . 1935. e First use:

~ n t of 1900.

Application Serial ~a 165 3 2 6 . mid: 4 Jenusry. 1935.

.Agent f0rScrvi.x: I. Nrrsd Bastien. a member 0 s the firm Oi
Merion & Marloo.
1260 Univgrsity Street.
Montreal, "JleboQ. Cmsda.
~srk; * B ABII".

Warns: Periodical Literature and Printed Beok~.

Chang of Ownership:

,WIYJ
THE WORLD ORDER OF BAHU'U'LLAH 313
CANADA

Zbie: ie: to Certifp
that the TRADE MARK identified on the Register Sheet attached and
forming part of this Certificate has been registered in T H E TRADE M A R K
REGISTER, under the number and date, in the name of the person, and
for use in association with the wares within specified.

3n Zeetimonp PtQlbereof
I have hereunto set my hand, and caused the Seal of the Patent Office
to be hereunto affixeda t the City of Ottawa, in the Dominion of Canada,
this 13th day of Yoveeber .
in the year of Our Lord, one thousand nine hundred and thirty-five..
Oanda. to whom aw marvier in rрмаot of tho r w i r t r a i i o n
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THE BAHU'f WORLD

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Dstc olRcpiltntion: 4 January. 19JS. Datr of First Use:
1909.

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Application Scri.1 No. 166.II27. riled: 4 Jsnmary. 1935.

AecntforSe~ie: J . Alfred B P s t i e n , ncaber of t h e f l r m of
m r i o n & uarion,
1260 Ualver.ity street.

Mwk: . ..
Montreal, m e b e o , Canada.
ARABIC UYHBOL

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L i t e r a t u r e and P r i n t e d Books.

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THE WORLD ORDER OF BAHHA'U'LLAH 317

CANADA

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that the TRADE MARK identified on the Register Sheet attached and
forming part of this Certificate has been registered in THE TRADE MARK
REGISTER, under the number and date, in the name of the person, and
for use in association with the wares within specified.

%n QCerrtirnonp Wlfieeof

I have hereunto set my hand, and caused the Seal of the Patent Office
to be hereunto affixed a t the City of Ottawa, in the Dominion of Canada,
this 3rd day of December.
in the year of Our Lord, one thousand nine hundred and thirty-five.

Commissioner of Patanta

Registrar

(L.S.)

318 THE BAH6'f WORLD

The First National Spiritual Assembly of the Bahh'is of Australia and
New Zealand, 1734.1931.

j. The affairs of the Association shall be ever may lawfully succeed him as
the

conducted in conformity with such direc- Guardian of Bahh'i Faith with
approval of

tions and instructions as may be given by the National Spiritual Assembly
of the

the National Spiritual Assembly of the Bahi'is of the United States
and Canada.

Bah6'is of the United States and Canada.

Certified true copy of regulations sub-

6. Dissolution. mitted t o the District

Commissioner's

In the event of dissolution of the Association 211 and any properties movable or immovable and all and any assets of the Commissioner. offices for registration. (Sigd) E. MacLaren, for District

Association shall be disposed of in such a manner as may be decided by the National Haifa 11.1.30.

Spiritual Assembly of the Bahk'is of the United States and Canada. Seal of National Spiritual Assembly of the

7. Alteration of Articles. Bahi'is of the

The present Articles can be altered by decision of Shoghi Effendi Rabbhni or who- Bahl'i Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahi'is of the

3 60 THE B A H A ' ~ W O R L D

Bahri Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Baha'is of Egypt.

THE WORLD ORDER OF BAHU'U'LLAH 361

Bahi'i Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bah'is of the

THE B A H A ' i W O R L D

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Bah'i Divorce Certificate adopted and enforced by the National Spiritual
Assembly of the Bah'is of frin.

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Outline of Baha'i Laws regarding matters of Personal Status submitted for
recog-

nition to the Egyptian Government by the National Spiritual Assembly of the
Bah'is of Egypt.

THE BAHb'f WORLD

3 66 THE BAHAI WORLD

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THE WORLD ORDER OF BANA'U'LLAH
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378 THE BAHA'I: W O R L D
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THE WORLD ORDER OF BAHA'U'LLAI-I 381

Text of the Resolution presented to President Franklin D. Roosevelt by the
National

Spiritual Assembly of the Bah6'is of the United States and Canada.

THE BAHAI WORLD

THE WORLD ORDER OF BAHA'U'LLAH 383

THE BAHAI WORLD

THE BAHAI WORLD

THE WORLD ORDER OF BAHA'U'LLAH 387

THE WORLD ORDER OF BAHA'U'LLAH 389

Map showing section of route followed by Bahi'dllih on His journey from
Baghdhd to Constantinople.

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THE WORLD ORDER OF BAHA'U'LLAH 391

Facsimile of Tablet addressed by 'Abdu'l-Bah6 to the Chicago "House of Justice."

THE INSTITUTION OF THE MASRIQU'L-ADHKAR

Visible Enzbodinzent of the Universality of the Faith of Bahri'u'lldh
FOREWORD

M A N Y discerning minds have testified Bahi'i institution, we must lay aside all to the profoundly significant change which customary ideas of the churches and cathe- has taken place during recent years in the drals of the past. The Ma&riqu'l-A&kir character of popular religious thinking. Re- fulfills the original intention of religion in ligion has developed an entirely new empha- each dispensation, before that intention had sis, more especially for the layman, quite become altered and veiled by human inven- independent of the older sectarian divi- tion and belief. sions. The Mahriqu'l-A&kir is a channel re- Instead of considering that religion is a leasing spiritual powers for social regenera- matter of turning toward an abstract creed, tion because it fills a different function than the average religionist today is concerned that assumed by the sectarian church. Its with the practical applicatiolls of religion essential purpose is to provide a community to the problems of human life. Religion, in meeting-place for all who are seeking to brief, after having apparently lost its in- worship God, and achieves this purpose by fluence in terms of theology, has been re- interposing no man-made veils between the stored more powerfully than ever as a spirit worshiper and the Supreme. Thus, the of brotherhood, an impulse toward unity, Ma&iqu'LLA&k6r is freely open to people and an ideal making for a more enlightened of all Faiths on equal terms, who now realize civilization throughout the world. the universality of Bahii'u'llih in revealing Against this background, the institution the oneness of all the Prophets. Moreover, of the Mahriqu'l-A&kk stands revealed as since the Bahi'i Faith has no

Bahb'u'llih. Neither do I need to expatiate

MTi well-beloved friends:

Ever since that remarkable manifestation upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, of Bahi'i solidarity and self-sacrifice which by failing with deepening shadows caused has signaled the proceedings of last year's eye-sight and declining strength swiftly gathering about her, yearning memorable Convention, I have been expectantly awaiting the flows of a steady and one remaining solace in her swiftly ebbing life the news of the continuous support of the Plan which can an Edifice, the glories of resumption of work on from the lips of 'Abdu'l-Bahi alone ensure, ere the present year draws to its close, the resumption of building operations on our beloved Temple. learned to admire. I cannot surely over-rate at the present juncture in the progress of our task the challenging resist, I have felt impelled to forego what of our task the challenging character of these remaining months of the may be regarded as the most valuable and year as a swiftly passing opportunity sacred possession in the Holy Land for the which it is in our power to seize and furthering of that noble enterprise which utilize, ere it is too late, for the edification of you have set your hearts to achieve. With brethren throughout the East, our expectant cation in the eyes of the the hearty concurrence of our dear Bahi'i the realities of our Faith, for the vindication in the eyes of the brother, Ziaouddh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this the realities of our Faith, world at large of least for the realization of ago donated it to the Most Holy Shrine, this the realities of our Faith, and last but not least for the realization of precious ornament of the Tomb of Bahi- what is the Great- cst Holy Leaf's fondest 'u'llih has been already shipped to your desire. As I have already shores, with our fondest hope that the proximity of my conversations with intimated in the course of my conversations with ceeds from its sale may at once ennoble and so vast and significant a11 visiting pilgrims, reinforce the unnumbered offerings of the

enterprise as the American believers already accumulated on construction of the first Mas_hriqu'l-A&k6r the altar of Bahi'i sacrifice. I have longed of the West should be supported, not by the ever since to witness such evidences of spon- mu~lificenceof a few but by the joint con- tributions of the entire mass taneous and generous response on your part of the con- as would tend t o fortify within me a confi- vinced followers of the Faith. I t cannot be denied that the emanations dence that has never wavered in the inex- power and inspiration of spiritual destined t o radiate haustible vitality of the Faith of Bahi'u'llih in that land. from the central Edifice of the Mas_hriqu'l- I need not stress at this moment thc high A&kir will t o a very large extent depend upon the range and variety of hopes which so startling a display of un- the contribu- sparing devotion to our sacred Temple has ting believers, as well as upon the nature and degree of self-abnegation already aroused in the breasts of the multi- which their unsolicited ofieriugs will tude of our brethren throughout the East. entail. Moreover, we should, I feel, regard it Nor is it I feel necessary t o impress upon as an axiom and those who are primarily concerned with its guiding pri~incipleof Bahl'i administration erection the gradual change of outlookc that in the conduct of every specific Bahh'i activity, as different from which the early prospect of the construction undertakings of of the f ar-famed Mahriqu'l-A&k& in a humanitarian, philanthropic, or charitable character, which may in America has unmistakably occasioned in future be con- General View of the Mabriqu'l-A&kir a t Wilmette, Ill., U. S . A.

INSTITUTION OF THE

ducted under Ba116'i auspices, orlly ~huar conflicting interests with which they are surrounded. This note of who have already identified themselves with warning may not the Faith and are regarded as its avowed he thought inappropriate at a time when,

and unreserved supporters should be invited to witness
 to join and collaborate. For apart from the Magriqu'l-
 consideration of embarrassing complications to acqui-
 which the association of non-believers in the who, as yet un-
 financing of institutions of a strictly Bahi'i initiated into the Cause, are
 willing to lend
 character may conceivably engender in the financial assistance to its
 institutions, but
 administration of the Bahb'i community of may even feel inclined to
 solicit from them
 the future, it should be remenbered that such aid as it is in their
 power to render.
 these specific Bahh'i institutions, which Ours surely is the paramount
 duty so to
 should be viewed in the light of Bahi'n'll6h's acquit ourselves in the
 discharge of our
 gifts bestowed upon the world, can best most sacred task that in the
 days to come
 function and most powerfully exert their neither the tongue of the
 slanderer nor the
 influence in the world only if reared and pen of the malevolent may
 dare to insinuate
 maintained solely by the support of those that so beauteous, so
 significant an Edifice
 who are fully conscious of, and are unre- has been reared by anything
 short of the
 servedly subinissive to, the claims inherent unanimous, the exclusive, and
 the elf-
 in the Revelation of Bahi'u'lkh. In cases, sacrificing strivings of the
 small yer deter-
 however, when a friend or sympathizer of mined body of the conviuced
 supporters of
 the Faith eagerly insists on a monetary con- the Faith of Bahi'u'116h. How
 delicate our
 tribution for the promotion of the Faith, task, how pressing the
 responsibility that
 such gifts sbo~ild be accepted and duly weighs upon us, who are
 called upon on
 acknowledged by the elected representatives one hand to preserve inviolate
 the integrity
 of the believers will, the express understand- and the identity of the
 regenerating Faith
 ing that they would he utilized by them only of Bahi'u'llih, and to

vindicate on the
to reinforce that section of the Bahi'i Fund other its broad, its
humanitarian, its all-
exclusively devoted to philanthropic or char- embracing principles!
itable purposes. For, as the Fairh of Bah6- True, we cannot fail to
realize at the pres-
'u'llih extends in scope and in influence, ent stage of our work the
extremely limited
and the resources of Bahb'i com~nunities number of contributors
qualified to lend
correspondingly multiply, it will beconle in- financial support to such a
vast, such an
creasingly desirable to differentiate between elaborate and costly
enterprise. We are fully
such departments of the Bahi'i treasury as aware of the many issues and
varied Bahi'i
minister to the needs of the world at large, activities that are
unavoidably held in abey-
and those that are specifically designed to ance pending the successful
conclusion of
promote the direct interests of the Faith it- the Plan of Unified Action. We
are only
self. From this apparent divorce between too conscious of the pressing
need of some
Bahi'i and humanitarian activities it must sort of befitting and concrete
embodiment
not, however, be inferred that the animat- of the spirit animating the
Cause that would
ing purpose of the Faith of Bahi'u'llhh stand in the heart of the
American Conti-
stands at variance with the aims and objects nent both as a witness and as
a rallying cen-
of the humanitarian and philanthropic in- ter to the manifold activities
of a fast grow-
stitutions of the day. Nay, it should be ing Faith. But spurred by
those reflections
realized by every judicious promoter of the may we not bestir ourselves
and resolve as
Faith that a t such an early stage in the evo- we have never resolved before
to hasten by
lution and crystallization of the Cause such every means in our power the
consumma-
discriminating and precautionary measures tion of this all-absorbing
yet so meritorious
are inevitable and even necessary if the a task? I beseech you, dear
friends, not t o
nascent institutions of the Faith are to allow considerations of

number, or the con-
emerge triumphant and unimpaired from sciousness of the
limitatio~of our resources,
the present welter of confused and often or even the experience of
inevitable setbacks
'f WORLD

which every ulighty undertaking is Lou~ld Edifice itself will be converted into
a con-
to encounter, to blur your vision, t o dim glomeration of religious services
conducted
your hopes, or to paralyze your efforts in along lines associated with the
traditional
the prosecution of your divinely appointed procedure obtaining in churches,
mosques,
task. Neither, do I entreat you, to suffer synagogues, and other temples of
worship.
the least deviation into the paths of ex- Its various avenues of approach, all
con-
pediency and compro~niseto obstruct those verging towards the central Hall
beneath
channels of vivifying grace that can alone its dome, will not serve as
admittance to
provide the inspiration and strength vital those sectarian adherents of rigid
fnrmulx
not only to the successful conduct of its and man-made creeds, each bent,
according
material construction, hut to the fulfill- to his way, t o observe his
rites, recite his
ment of its high destiny. prayers, perform his
ablutions, and display
And while we bend our efforts and strain the particular symbols of his faith
within
our nerves in a feverish pursuit t o provide separately defined sections of
Bah6'u'llAh's
the necessary means for the speedy construc- Universal House of Worship. Far
from rhe
tion of the Mahriqu'l-A&liir, may we not Mahriqu'l-A&kir offering such a
spectacle
pause for a moment to examine those state- of incoherent and confused sectarian
ob-
ments which set forth the purpose as well servances and rites, a condition
wholly in-
as the functions of this symbolical yet so compatible with the provisions of
the Aqdas
spiritually potent Edifice? I t will be readily and irreconcilable with the
spirit it incul-

admitted that at a time when the tenets cates, the central House of Bahi'i
worship,
of a Faith, not yet fully emerged from enshrined within the Mas_hriqu31-A@ir,
the fires of repression, are as yet improp- will gather within its chastened
walls, in a
erly defined and imperfectly understood, serenely spiritual atmosphere, only
those
the utmost caution should be exercised in who, discarding forever the trapping?
of
revealing the true nature of those institu- elaborate and ostentatious
ceremony, are
tions which are indissolubly associated with willing worshippers of the one
true God,
its name. as manifested in this age in
the Person of
Without attempting an exhaustive survey Bab6'u'Ilih. T o them will the
Mabriqu'l-
of the distinguishing features and purpose A&kir symbolize the f~mdamental
verity
of the Mas_hriqu'lLAd&k6r, I should feel con- underlying the Bahi'i Faith, that
religious
tent at the present time to draw your atten- truth is not absolute but
relative, that Di-
tion to what I regard as certain misleading vine Revelation is not final but
progressive.
statements that have found currency in va- Theirs will be the conviction that
an all-
rious quarters, and which may lead grad- loving and ever-watchful Father Who,
in
ually t o a grave misapprehension of the true the past, and at various stages
in the evo-
purpose and essential character of the Mas& lution of mankind, has sent
forth His
riqu'l-A@<&- Prophets as the Bearers of
His Message and
I t should be borne in mind that the cen- the Manifestations of His Light t o
man-
tral Edifice of the Ma&riqu3l-A&klr, kind, cannot at this critical
period of their
round which in the fulness of time shall civilization withhold from His
children
cluster such institutions of social service as the Guidance which they sorely
need amid
shall afford relief t o the suficring, sustenance the darkncss which has bcsct
them, and
t o the poor, shelter t o the wayfarer, solace which neither the light of
science nor

to the bereaved, and education to the ignorant, that of human intellect and wisdom
 can
 rant, should be regarded apart from these succeed in dissipating. And thus
 having rec-
 Dependencies, as a House solely designed and organized in Bahá'u'lláh the source
 whence
 entirely dedicated to the worship of God this celestial light proceeds, they
 will irre-
 in accordance with the few yet definitely irresistibly feel attracted to seek the
 shelter of
 prescribed principles established by Bahá'u'lláh His House, and congregate therein,
 unham-
 'u'lláh in the Kirhb-i-Aqdas. It should not be fettered by ceremonials and
 unfettered by
 be inferred, however, from this general creed, to render homage to the one
 true
 statement that the interior of the central God, the Essence and Orb of eternal
 Truth,
 and to exalt and magnify the name of His into close and daily communion
 with those
 Messengers and Prophets Who, from time spiritual agencies centering
 in and radiating
 immemorial even unto our day, have, under from the central Shrine of
 the Mahriq'u'l-
 divers circumstances and in varying meas- A&klr. Nothing short of
 direct and con-
 ure, mirrored forth to a dark and wayward stant interaction between the
 spiritual forces
 world the light of heavenly Guidance. emanating from this House of
 Worship cen-
 But however inspiring the conception of tering in the heart of the
 Mahriq'u'l-
 Bahi'i worship, as witnessed in the central A&klr, and the energies
 consciously dis-
 Edifice of this exalted Temple, it cannot be played by those who
 administer its affairs
 regarded as the sole, nor even the essential, in their service to humanity
 can possibly
 factor in the part which the Mahriq'u'l- provide the necessary agency
 capable of
 A&klr, as designed by Bahi'u'lláh, is des- removing the ills that have
 so long and so
 tined to play in the organic life of the Bahi'i grievously afflicted
 humanity. For it is as-
 community. Divorced from the social, hu- surely upon the consciousness
 of the effi-
 manitarian, educational and scientific pur- cacy of the Revelation of

Bahí'u'llih, rein-	
suits centering around the Dependencies of spiritual communion	forced on one hand by
the Mahriq'u'l-Aakir, Bahh'i worship,	with His Spirit, and on the
other by the	
however exalted in its conception, however	intelligent application and
the faithful exe-	
passionate in fewor, can never hope to	cution of the principles and
laws He re-	
achieve beyond the meager and often transi-	vealed, that the salvation of
a world in	
tory results produced by the contemplations	travail must ultimately
depend. And of	
of the ascetic or the communion of the	all the institutions that
stand associated with	
passive worshipper. I t cannot afford lasting	His Holy Name, surely none
save the insti-	
' satisfaction and benefit to the worshipper	tution of the
Mahriq'u'l-Ad_hlrlr can most	
himself, much less to humanity in general,	adequately provide the
essentials of Bahl'i	
unless and until translated and transfused	worship and service, both so
vital to the	
into that dynamic and disinterested service	regenelation of the world.
Therein lies the	
to the cause of humanity which it is the	secret of the loftiness, of
the potency, of the	
supreme privilege of the Dependencies of	unique position of the
Ma&riqn31-A&klr	
the Mahriq'u'l-A&kir to facilitate and pro-	as one of the outstanding
institutions con-	
mote. Nor will the exertions, no matter	ceived by Bah6'u'llih.
how disinterested and strenuous, of those	Dearly-beloved friends!
May we not as	
who within the precincts of the Ma&riq'u'l-	the trustees of so priceless
3. heritage, arise	
A&lrllr will be engaged in administering the	to fulfill our high destiny?
affairs of the futnre Bahi'i Commonwealth,	Haifa, Palestine,
fructify and prosper unless they are brought	October 21, 1929.

THE BAHÁ'Í TEMPLE

Why Built Near Chicago?

BY SHAHN

T H E Columbian Exposition or World's	who beheld it a
never-to-be-forgotten joy	
Fair, held in Chicago in 1893, stands peer-	and inspiration.
less and unique in the realm of world ex-	When approached by water

on Lake
positions. Its location unexcelled for Michigan, especially when
lighted at night,
beauty, built in a spacious park with over- the electric lights outlining
the buildings
shading trees and wide green lawns, and and silhouetting them against
the sky
on the shore of Lake Michigan, each build- seemed like n heavenly
vision-like the vi-
ing of white stucco, an architectural gem, sion of St. John's of the
"Holy City beside
it stood in all its majestic beauty, to all the tideless sea."
Exterior Ornamentation of the Ma&riqu21-A&kir at Wilmette, Ill., U. S. A.
INSTITUTION OF THE MAERIKU'L-AEKAR
399

Throughout the grounds flowed entranc- ary of Tripoli, Syria in 18 56.
Wan removed
ing lagoons which were fed from Lake to Beirut in 1860. Author of
'The Moham-
Michigan, the water passing under a great medan Missionary
Problems.')

peristyle which rose high above the water The subject of Dr.
Jessup's paper, which
and formed the entrance to the Fair from was read by Reverend George
A. Ford of
the Lake, facing the East. Entering the Syria, was as given above
and the following
Fairgrounds at this point in a launch, one excerpts are taken from it:
"The four ele-
rode under this great colonnade and entered ments which make up the
power for good
the "Court of Honor" of the Exposition. in the English Speaking
Race, and fit it to
At the top of this arched gateway was a be the divine instrument for
blessing the
lareae
" " _ _
zrouv of fizures.. of chariots and horse-
men, at the base of which was in letters of
world are:
1-The Historic Planting and Training.
gold: "Ye shall know the Truth and the
2-The Geographic Position.
Truth shall set you free." These words
3-The Physical, Social and Political
were readable from the inside of the "Court

traits of the English people.
of Honor"; the fact that it faced the West
was most significant in that one must face
Religious character
and training of those nations."

the East when reading it, and one saw the
(Each was discussed at some length.)
promise of the coming of the Truth from
the East.

In the midst of all this beauty and per-
fection of art and the gathering together
made in the image
of all the races and nations of the earth,
all men are
was held the first "World's Parliament of
this divine knowl-
Religions" ever held in America. For the
we hope for.
first time the different races and religions
toward that Image
met on a common footing and each listened
men to aid
with a respect and open-mindedness to his
the Glory of
brother's presentation of his religious Faith.
Holiness. It is a
The scene of a Catholic Cardinal (Cardinal
it comes a high
Gibbons) and a Hindu Swami (Swami
there is no es-
Vivekananda) walking arm in arm into the
hall where the Parliament was held, fore-
or Delight, just
shadowed the coming of the "Great Day
'Alas, on the Syr-
of God" when the "Knowledge of the Glory
months since a
of God shall cover the earth as the waters
Bible Saint named
cover the sea," foretold by Prophets of old,
God,' the head
when unity and love shall reign upon this
Persian Mos-
earth.

Testament as

The following excerpt taken from the

4-The Moral and

The paper ended thus: "This

mission; that we who are

of God, should remember that

made in God's image. To

edge we owe all we are, all

We are rising gradually

and we owe it to our brother

them in returning to it in

God, and the Beauty of

celestial privilege and with

responsibility, from which

came.

"In the palace of Bahji,

outside the Fortress of

Iranian coast, there died a few

famous Persian Sage, the

Bahá'u'lláh, the 'Glory of

of that vast reform party of

Hebrews, who accept the New

the Word of God and Christ as

the Deliv-
 official record of the "Proceedings of the
 nations as one,
 World Parliament of Religion," held in
 Three years ago
 Chicago, 1893, Vol. 11, page 1124, is of
 Cambridge scholar, and
 vital interest to all Bahh'is. I t reads:
 so noble, so
 "On the thirteenth day of this Parlia-
 them in our
 ment, the afternoon session September 23rd,
 a paper on the 'Religious Mission of the
 become one in
 English Speaking People' by Reverend H.
 brothers; that the bond
 Jessup, D.D. of Beirut, Syria was read; Rev-
 between the sons of
 erend L. C . Mercer (Swedenborgian) in the
 that diversity
 chair. (Foot note--Henry Harris Jessup,
 differences of
 born 1832. Director of Presbyterian Mis-
 is there in
 sionary operations in North Syria; Mission-
 These fruitless
 T H E BAHA 'f WORLD
 strifes, these ruinous wars shall pass away,
 sa~lc~iilrclthe
 and the "Most Great Peace" shall come. Do
 they are occu-
 not you in Europe need this also? Let not
 of the Teach-
 a man glory in this that he loves his coun-
 of praise is
 try; let him rather glory in this that he
 the Supreme
 loves his kind.' " Concourse.
 At this session of the Parliament, on Sep-
 American journey
 tember 23, 1893, the name of Bahh'u'llih,
 passed through
 the Glory of God, was first heard in the
 the friends of
 Western world, and to those who today
 sojourned in that
 realize the Station of Bahi'u'llih, this fact is

erer of men, who regard all
 and all men as brothers.
 he was visited by a
 gave utterance to sentiments
 Christ-like, that we repeat
 closing words:
 ""That all nations should
 Faith and all men as
 of affection and unity
 men should be strengthened;
 of religion should cease and
 race be annulled; what harm
 this? Yet, so it shall be.
 ment, having purified and
 heart from every thought,
 pied with the promulgation
 ings of God. Hence the Call
 uninterruptedly raised from
 "Third-During the
 'Abdu'l-Bah6 several times
 Chicago and associated with
 God. For some time He
 city. Day and night He was

occupied with
 surrounded with spiritual significance. I t the mention of the True One
 and sum-
 would seem that the whole Fair had been moned the people to the
 Kingdom of God.
 prepared by God to be a Throne upon which "Fosrth-Up to the
 present time every
 the "Glory of God" descended, and the movement initiated in
 Chicago, its effect
 golden letters on the face of the peristyle was spread to all parts and
 to all directions;
 held a divine and prophetic meaning: "Ye just as everything that
 appears in and mani-
 shall know the Truth and the Truth shall fests from the heart
 influences all the organs
 set you free." For the Spirit of Truth and structures of the body.
 which should lead mankind "into all "Fiffh-The first
 Ma&riqu'l-A&klr in
 Truth," manifested through Bahi'u'llih had America was instituted in
 Chicago, and this
 upon that day been proclaimed. Thus Chi- honor and distinction is
 infinite in value.
 cago was the chosen city to be crowned Undoubtedly out of this
 Mas_hriqu'l-A&kir
 with this great honor. thousands of
 Mahriqu'l-A&kirs will be
 Of Chicago, in a Tablet to the believers born."
 of the Central States of America, 'Abdu'l- Also 'Abdu'l-Bah6 has
 said: "All the in-
 Bahk wrote, in part: habitants of the world are
 in these days en-
 "God specializes for His Mercy whom- gaged in warfare and strife,
 but the friends
 soever He Willeth." "O ye old believers of God are striving with
 heart and soul to
 and intimate friends! lay the basis of the Palace
 of the Kingdom;
 "These twelve States are like the heart of so that the call of prayers and
 supplications
 America, and the heart is connected with may ascend to the heights of
 heaven. The
 all the organs and parts of man. If the flowers of material and
 divine civilization
 heart is strengthened all the organs of the shall grow in the
 Ma&riqu31-A&k6r per-
 body are reinforced, and if the heart is fuming the nostrils with the
 Fragrances of

weak all the physical structures are sub-	Truth. Its doors will be
opened before the	
jected to feebleness.	face of all nations,
religions and sects. Who-	
"Now praise be to God that Chicago and	soever enters therein is
welcomed. Bahl-	
its environs, from the beginning of the dif-	'u'116h is the Universal
Shepherd. All man-	
fusion of the Fragrances of God, have been	kind are His sheep, and the
adherents of all	
a strong heart. Therefore, through Divine	religions are welcomed in
the Mahriqu'l-	
Bounty and Providence it has become con-	Ad&kir, to worship the
Father of all hu-	
firmed in certain matters.	manity with perfect freedom,
reverence and	
"Pirst-The Call of the Kingdom was	obedience."
in the very beginning raised in Chicago.	Another interesting
fact which seems to	
This is indeed a great privilege, for in the	be correlated with the
Bahh'i Temple of	
future centuries and cycles, it will be an	the Ma&riqu'L-Ad&k6r
spiritually, and	
axis around which the honor of Chicago	showing why it should be
built in the en-	
will revolve.	virons of Chicago, is found
in a book	
"Second-A number of souls with the	entitled "Reminiscences of Early
Chicago"	
utmost firmness and steadfastness, arose in	by E. O. Gale, in which we
find this quota-	
that blessed spot in the promotion of the	tion from a letter written
by the grave and	
Word of God, and even to the present mo-	distinguished Explorer,
Robert Cavalier de	
INSTITUTION OF THE	
La Salle, to a friend in Francc in 1682 which	roads and ~~avigation
lines; to all the world	
reads: "After many toils I came to the head	she exports material
foods, and is fast be-	
of the great Lake and rested for some days	coining a center of
sciences, arts and educa-	
on a bank of a river of feeble current, now	tional institutions. A
Spiritual Reality is	
flowing into the Lake, but which occupies	back of this material
reflection, and thus	
the course that formerly these great Lakes	the Temple with its

accessories will mani-	
took as they flowed southward to the Mis-	fest these truths
Spiritually. I t will "act	
sissippi River. This is the lowest point in	all around," with its nine
avenues of ap-	
the great divide between two great valleys	proach to its sacred
heart, or hub. Within	
of the St. Lawrence and the Mississippi.	this Temple all peoples
will be welcomed re-	
The boundless regions of the West must	gardless of color, race or
creed, and there	
send their products to the coast through	they may commune with God,
coming away	
this point. This will be the 'Gate of the	reinforced and putting
forth the fruits of	
Empire,' this the seat of Commerce. Every-	that holy communion in
Deeds. For one	
thing invites to action. The typical man	of the fundamental
principles of the Teach-	
who will grow up here must be enterpris-	ings of Bahh'u'llah is
that "Work is wor-	
ing. Each day as he arises he will exclaim	ship," and "Man is judged
by his deeds and	
"I act, I move, I push" and there will be	not his words."
spread before him a boundless horizon, an	The accessories or
surrounding buildings	
illimitable field of activity. A limitless	connected with the Temple,
and which as	
expanse of plain is here. To the East is	a whole constitute the
Ma&riqu'l-A&kk6r,	
water and at all other points land. If I	will be an outward
expression of this truth;	
were to give the coming city a name I would	here the "fruits of the
Spirit" in material	
derive it from the nature of the place and	expression will be
manifest. From these	
the nature of the man who will occupy	accessories will be given
forth knowledge,	
this place; A ge 1 Act, and Circum-al!	comfort, healing and
enlightenment along	
around, Circago."	all lines, free to all.
Not only spiritual food	
This prophecy of La Salle's given in 1682,	will be given forth from the
Temple, but	
when "wilderness was king" has, as all	material help to those in
distress, regardless	
who have seen or read about Chicago know,	of race or religion.

been literally fulfilled and the spiritual sig-	The Temple will stand
nificances of his words ever grow greater	the other buildings which
surround it and	
as one considers them. Truly no city in	when completed can be seen
by all out-	
the world could so materially express all	going and incoming
mariners. At this	
that the Baha'i Temple stands for as does	point is the drainage
canal's entrance	
Chicago, or the name given to it by the	through which the pure
waters of Lake	
French Explorer: "Circago, -I	Michigan flow to purify
the c i t y a n o t h e r	
Around."	symbol of the Spiritual
Reality of the Water	
One point he emphasizes means much,	of Life, or Word of God, which
will flow	
"To the East is water and at all other points	forth from this Sacred
Edifice to give new	
land." What a deep spiritual truth is here	Life to the world.
symbolized. Water, the symbol of Spirit;	As Chicago is the
"melting pot" of all	
and the East, the Rising Point of the Sun	nations, so will the
Temple be the great	
of Truth. All other points are but material	"Spiritual Melting Pot" of
Divine Love.	
ones and are refreshed and enlightened from	Consuming all racial and
religions differ-	
the One Point.	ences and intolerances,
all prejudices and	
Again he states that, "It is the lowest	bigotry, and melting the
hearts into one	
point in the great divide." The lowest	substance and remolding
them into spirit-	
point in a circle of existence is next to the	ual realities which
recognize only the per-	
first point of ascent, and from the manger	fect brotherhood of man,
the oneness of	
comes forth the Christ-Child Consciousness.	the world of humanity,
wherein all are	
Chicago stands like a great hub in a	children of the One
Everlasting Father	
wheel; from every side are incoming rail-	whose Name is Love.
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Interior Decoration of Center of Dome of the Mahriqu'l-Ad_hlir

at Wilmette, Ill., U. S. A.

Ncver do the eyes of the writer rest upon spheres seems to have been drawn
into con-
the model of the Temple designed by the crete expression, to bless
the lives of men.
inspired architect, Louis Bourgeois, that she Its beauty is so ethereal,
yet so majestic and
does not how her head as before a sacred sublime, that one stands
before it in silence,
shrine in profound and dccp reverence. The for words fail to describe
its spiritual per-
emanation of the "Holy Presence" is so fection, its divine
loveliness. I t carries one
truly felt, the Reality of the Manifestation to realms which "rise above
world and let-
so apparent, that it is like a great chord of ters and transcend the murmur
of syllables
heavenly music, the "Lost Chord" found and sounds."
again, which lifts the soul t o higher realms On first beholding a
picture of the model
above all that is petty and sordid, discord- it impressed me as being
formed like a great
ant and unreal, into the very "Court of the Bell, and upon writing to Mr.
Bourgeois
Almighty," and attunes the heart with the of this fact he replied: "I
am glad you
Infinite. Its perfection of form is, in itself, caught this vision of the
Temple. A bell
a glorious symphony; the very music of the is the most wonderful of all
musical instru-
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SHRIQU'L-AD

-

HKAR 403

mcnts; it rings throughout man's life from fingers of the Will of thy
Lord, the IHigh,
the cradle to the grave. I t rings at a chris- the Supreme, ring I t in the
world of
tening, it calls a child to its meals, to school Eternal Power, through His
Most Splendid
-to church later in life. It rings in time Name."
of danger, for fire and to warn the sailors at The invisible Bell of the
Temple is the
sea. It rings for a wedding and it tolls for Voice of Bahh'u'llih,
calling t o the hearts
a funeral. I t rings from the town clock of men to unite the world

over, and mani-
 marking off the hours of each day and fest the Love of God,
 calling man to that
 night. I t calls one to his front door, to his "Reality of Unity" of which
 our beloved
 telephone and to numerous other activities. 'Abdu'l-Bahi so often spoke.
 I t rang for the Declaration of Indepen- There are so many deep
 emotions which
 dence-the Great Liberty Bell-and I too this marvelous creation
 calls forth from
 feel that the Temple is a great Bell one's innermost being, that
 new symbolisms
 calling humanity to unity and reconcili- are daily being revealed
 which lead the soul
 ation, to brotherhood and ideal common- into the very "Holy of
 Holies" and into
 wealth. Proclaiming the liberation of hu- the Court of which
 Bahi'u'116h has written:
 manity from the bondage of superstition "The pen cannot step into
 this Court and
 and ignorance, and announcing his spiritual the ink gives no result hut
 blackness."
 freedom." Truly this Temple is the
 one foreseen by
 This brought to the writer's mind the the Prophets of old; the one
 promised in
 words of Bahh'u'llhh addressed to Napoleon this "Great Day of
 God"---the Temple
 111-"O King of Paris! Tell the priests not B e a u t i f u k h e vision
 of the Holy Ones of
 to ring the bells. By God the True One! all religions, "come true."
 Blessed are they
 The Most Glorious Bell hath appeared in the who arise to obey Its Call,
 and assist in Its
 Temple of the Most Glorious Name, 311d the erection.

T H E F I V E B I L L I O N C A R A T G E M B A H A ' I T E M P L E A T W I L M E T T E , I L L I N O I S

Published ifz T ~Mineralogist,
 P Jamuary, 1936

I N the January, 1934 issue of The Mi?%- and beneath the quartz tracery the
 dome is
 eralogist, attention was called to the Bahi'i encased in glass. Two varieties
 of quartz
 Temple, located at Wilmette, Illinois, both are being used in the construction,
 one a

to the mineralogical interest and architectural beauty of this noted structure. This of darker opalescent type. The crystalline beautiful edifice is rapidly nearing completion as shown in the accompanying photographs. It might be justly referred to as opaque quartz is ground much finer. These the world's most gorgeous and largest "gem" two materials are then mixed to make stone" as the entire structure is being faced Earley's concrete, a material lighter than with quartz crystal. Some 743 tons of stone, stronger than concrete and impervious to the elements. The nature of the the Temple and an additional amount used material and construction will in the future to face the remainder of the lower portions. not require the periodical cleaning as is the The Temple is equivalent in height to a case with many similar edifices. fifteen story building, the dome being one The crystalline quartz facing of the of the five largest in the world. structure gives a beautiful sparkling effect.

The Temple architect, Louis Bourgeois, either in direct sunlight or under artificial designed the structure as a Temple of Light, making the Temple visible for many.

The Dome of the Mdriqu'l-Ad_hkir at 'Ishqibid, Turlistin.

The Dome of the Mdriqu'l-Ad_hkir at Wilmette, Ill., U. S. A.

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miles. The crystal and crystalline quartz of light, a shelter of cobweb interposed between earth and sky. It is necessary then South Carolina, and the opalescent material for your advisory board to place themselves from Moneta, Virginia. at once in an attitude of respect for this The decorative design of the completed beautiful idea and applying the fruits of Temple embodies the curved lines described experience, bend the practical

to the esthetic,
 by the planets moving through their orbits with sympathetic
 understanding, in the en-
 and a far-seeing feature of construction deavor to assist to the utmost
 the realization
 given consideration by the architect is the of the creator's dream."
 appearance of the Temple when viewed I t is not at all beyond
 conception to
 from aircraft. The Temple appears as a assume that this beautiful
 Temple marks
 huge scintillating star and will act as a bea- a new era in architectural
 beauty, which
 con for airplanes stopping at Chicago. will eventually be used
 universally and that
 I n the geometric forms of the ornamenta- it is creating national attention
 is indicated
 tion are represented religious symbols used by the thousands of visitors
 who have
 by all peoples of the world, including the signed the Temple register.
 Swastika cross, the Circle, the Triangle and A new and inspiring
 approach to the so-
 the double Triangle or Six-Pointed Star lution of Universal Peace is
 made possible
 (Solomon's Seal-the magic symbol of through the teachings of
 Bahi'u'llih so it is
 necromancers of old). But more than this, said, and the Temple is being
 erected to
 the noble symbol of the spiritual orb, or send forth the message of love
 and peace to
 sun behind the Savior of mankind; the five- all mankind. With a war ridden
 world
 pointed Star, representing the man Savior- struggling to recuperate from
 the many
 Christ or Buddha or Muhammad; the Greek past conflicts and nations
 again ready to
 Cross, the Roman or Christian Cross, and spring at the throats of their
 neighbors, the
 supreme above all is the nine-pointed Star, Bahi'i Temple stands as a
 monument of
 figured in the structure of the Temple it- hope to all mankind. May the
 light of this
 self, and appearing again and again in its brilliant architectural gem,
 radiate to the
 ornamentation as significant of the spiritual darkest corners of the earth
 and instill an
 glory of the world today. understanding in the hearts of
 all men,

Mr. H. Van Buren Magonigle, past presi-	both rich and poor, that War does
nor	
dent of the American Federation of Arts,	pay.
writes of the Temple as follows: "It har	"We desire but the good of
the world and	
been necessary for me as the architectural	the happiness of the Nations;
that all	
member of your advisory board, to ndjust	Nations shall become one in
faith and all	
myself to an unusual point of view. Mr.	men as brothers in the bonds
of affection;	
Bourgeois has conceived a Temple of light	and unity between the sons of
men shall be	
in which structure as usually understood is	strengthened; that diversity
of religion shall	
to be concealed, visible support eliminated	cease and differences of race
be annulled.	
as far as possible, and the whole fabric to	So it shall be, these
fruitless strifes, these	
take on the airy substance of a dream; it is	ruinous wars shall pass away,
and the Most	
a lacy envelope enshrining an idea, the idea	Great Peace shall
come."-Babd'z~'1ldh.	

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TEMPLE ECHOES FROM THE WORLD'S FAIR BY DR. ZIA BAGDADI

The Bahd'i Temple: "A befitting and concrete embodiment of the spirit anhnating the
Canse standing in the heart of the American continent both as a witness and as
a rally-
ing center to the manifold actiwties of a fast growing Faith."--SHQGHI EFFENDI.

W H E N the Century of Progress Expo-	science to human endeavors
only, unaware	
sition was opened in Chicago a year ago, the	of the Source of all
inspiration. In their	
Bah6'is used this opportunity t o acquaint	exhibit, accordingly, the
Bahh'is had only	
the people with the significance of the	one aim,-to convey a
heavenly message	
Bahi'i Faith, first, by giving occasional lec-	which brings true happiness,
real prosperity,	
tures at the Hall of Religions, and later by	and permanent security to all
mankind.	
placing an exhibit in a prominent place in	This heavenly message was
embodied in a	
the heart of the Hall of Religions. As the	small model of the beautiful

Bahá'í Temple,
 writer was one of the many volunteers who made by Mr. Louis Voelz of
 Kenosha, Wis-
 had the privilege of assisting in this service consin. The chaste beauty of
 this minia-
 he wishes to set forth a few of the features ture temple held the attention
 of many and
 which distinguished the Bahá'í exhibit from a Baha'i was always at hand to
 explain how
 the others; to repeat some of the questions the principles of world unity
 and brother-
 often asked by thousands of visitors and to hood for which the Temple
 wands, are,
 give brief answers to them; and to report through the power of
 Bahá'u'lláh, the rem-
 some incidents observed and remarks re- edy for the sick world.
 peatedly heard, all of which indicate public
 reaction toward the Bahá'í Movement and "What is the purpose of the
 Bahá'í Tem-
 its Temple. In this way the readers of the ple?" was one of the first
 questions asked by
 Bahá'í Magazine may get a comprehensive those who paused to examine
 the Temple
 idea of the fulfillment of 'Abdu'l-Bahá's model. To this we answer in
 Abdu'l-Bahá's
 promises, especially in regard to the influ- own words:
 ence of the Temple on mankind during the "Temples are the symbols of
 the reality
 days of the greatest exposition ever known and divinity of God-the
 Collective Center
 to man. of mankind. Consider how
 within a temple
 every race and people is seen and repre-
 To the Bahá'í World's Fair means a sented; all in the presence of the
 Lord, cove-
 century of spiritual progress as well as ma- nanting together in a covenant
 of love and
 terial progress; to others it means material fellowship; all offering the
 same melody,
 progress only. Bahá'í demonstrated the prayer and supplication to
 God. Therefore
 instruments of universal peace remedies it is evident that the church
 is a collective
 for all human ailments and problems, the center of mankind. For this
 reason there
 means for the establishment of Divine Civ- have been churches and temples
 in all the

ilization. Others demonstrated the newest machines and most modern devices of industry, agriculture and transportation. impressed upon me the importance of building the Temple.

Bahá'u'lláh attributed this century's miraculous progress and achievements to no other reason than the coming of the Promised One. He stopped of all nations-the Glory of God, Bahá'u'lláh called my attention to the fact that were it not for that little church not one of the followers of the

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Christian Faith could be found or seen in essential spiritual elements of all religions the city. No other power on earth than and all philosophies." Explaining further this humble church could protect and unite he says: "Into this new design, then, of the such a small community of Christians for Temple, is woven, in symbolic form, the more than thirteen hundred years in a Muhammadan land under fanatic and despotic rulers. The Bahá'í Temple, so exquisite and perfect in all the details of its conception and execution, so perfectly symbolic of unity, huge sum of money now being spent on it is a most powerful influence in bringing the ornamentation could be used for material people into a consciousness of the need of benefits to mankind?" To this we reply world unity and of the vitalizing power of that it is for the benefit of all mankind and the teachings of Bahá'u'lláh.

Shoghi Effendi for nothing else that the Temple has been helps us to understand this when he says, built in the utmost beauty. Bahá'u'lláh has "it is assuredly upon the consciousness of

said: "O Concourse of Creation! O Peo- the efficacy of the Revelation of Bahl'u'llah, ple! Construct homes (or Houses of Wor- reinforced on the one hand by spiritual ship) in the most beautiful manner possible communion with His spirit, and on the in every city, in every land, in the name of other by the intelligent application and the the Lord of Religions. Then commemorate faithful execution of the laws He revealed, thy Lord, the Merciful. . . . Verily by this that the salvation of a world in travail must commemoration, the breasts shall be dilated, ultimately depend." the eyes illuminated, the hearts gladdened." Few people yet realize that the remedy "How is the building of the Temple for this sick world must have a spiritual financed?" Many of the Fair visitors who foundation. In speaking of the erection of went to Wilmette to see the BahCi Temple this Temple 'Abdu'l-Bahi has said: "Its and attended the meetings, found to their building is the most important of all things. amazement that there was no such thing This is the spiritual foundation; for that as a money collection, returned to us with reason it is the most important of all foun- this question, "Who pays for the building dations; from that spiritual foundation will of the Temple and from where does the come forth all manner of advancement and money come to run the affairs of the progress in the world of humanity." Movement?" Our answer is simply this: That the This leads us to another question often BahCis throughout the world have the rep- asked: "In what way does the Bahi'i Tem- utation of being a self-sacrificing people. ple differ from other temples and churches, They do not ask material rewards for their and bow can one expect more benefit from services rendered for the sake of God and this one temple than from others?" Those humanity. They have no priesthood and who give only a passing glance at the Tem- clergy to support. Therefore joyously and ple may carelessly speak of the design as generously they are ready at all times to oriental, but those who inspect it even contribute according to their best ability to

briefly see that the design is new and unique. carry on their transactions and support the
 Indeed, according to the master minds of administration of the Cause.
 world famed architects and engineers the "Truly I say," 'Ahdu'l-Bahi
 once wrote,
 Bahl'i Temple is "the first new idea in "the friends of God (that is, the
 Bahh'is)
 architecture since the thirteenth century." display wonderful generosity in
 regard to
 The idea behind it and for which it stands the contributions for the
 Ma&riqu'l-A&kir
 is equally new-the idea of the unity of (the Temple)." This spirit of
 sacrifice has
 mankind and of the essential oneness of all been especially noteworthy among
 the
 religions. In the words of the architect of friends in the Orient. I n regard
 to this
 the Temple, the late Mr. Louis Bourgeois, 'Abdu'l-Bahh said, "Until this day an
 event
 "the Bahi'i Movement is the fusing of the of this character has never
 transpired, that

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The Masbriqu'l-A&kir at 'Is_hqlbbd, Turkistin
 from the East and Asia contributions were Soon after I saw the light
 through the dome
 forwarded t o the West for the building of a of the Bahi'i 'Temple. Then I
 knew where
 temple. Verily this is a cause of astonish- I was."
 ment for the people of perception." One Sunday afterno00 a
 family of three
 came from some distance to attend the
 "Do the Bahi'is believe in Christ?" was Service in the Foundation Hall of
 the Tem-
 another question asked many times. To ple. They had heard about the
 Temple and
 those who are familiar with the Bahi'i wished to know for what it
 stood. After
 Teachings this query seems strange indeed. the service they expressed
 their extreme
 We assure all that the Bahi'is believe in happiness over what they had
 heard and
 Christ and in all the divine Messengers of wished to come again as they
 had missed
 God. "Bahb'u'llbh established Christ in the part of the talk. One of the
 group added
 East," said 'Abdu'l-Bahl. "He has praised that he had been a seeker all

his life and his
 Christ, honored Christ, exalted Him, called soul was hungry for just such a
 message as
 Him 'the Word of God,' 'the Spirit of God,' he had heard. The next Sunday
 they were
 raised the name of Christ to supreme sum- present again and this same man
 publicly
 mits of glorification. Throughout the Ori- announced, with sincere
 devotion and great
 ent Bahi'is have illumined the lamp of happiness, his faith in the
 BahB'i Cause.
 Christ and spread His mention." Since then the members of this
 family of
 three have been rendering important serv-
 Besides these and other questions which ices to the Cause.
 were asked many interesting incidents oc- During the past sulnnler a
 gentleman
 curred. One of the most striking was as from a distant city heard that
 "sun wor-
 follows: One day a handsome young man shippers are building a temple
 at Wihette,
 stopped and after gazing at the model his near Chicago!" When he &ally
 went to
 face flushed, his eyes sparkled and with a Chicago, just for curiosity's
 sake, he went
 voice itltense with emotion he said, "Do you to see the Temple. He was so
 impressed by
 know that this Temple has saved my life! the Temple and the Bah6'i
 teachings that
 You see I am a flier, and once while return- after further investigation he
 declared
 ing to Chicago during a severely stormy himself a believer in the BahPi
 Revela-
 night I was lost because nothing below was tion.
 visible. I became desperate and prayed. In short, many are those who
 through

The Ma&riqu'l-A&kir a t Wilmette, Ill., U. S. A.

their visit to the Telnple are now studying commotion, what a spiritual
 attraction,
 the Bahl'i teachings, wherein they have what a heavenly inspiration,
 what eternal
 found their hopes and all their heart's de- bestowals are emanating from
 this sacred
 sires. With the World's Fair in full sway sanctuary, this House of
 Worship, this

the rush of visitors and tourists may be those who
compared to the waves of the sea. What a know.

THE BAHAI TEMPLE-AN APPRECIATION

NEWCOMB

BY DR. REXFORD

Dealt of College of Fine and Applied Arts, University of Illinois

ARCHITECTURE is, and always has of human experience nine great doorways

been, an index to the life and thought of an which beckon men and women of every race

age or a race. Throughout history the aims, and clime, of every faith and conviction, of

the ambitions, the ideals of mankind have every condition of freedom or servitude to

been built into those structures which enter here into a recognition of that kinship

man in his strength has reared to sym- and brotherhood without which the mod-

bolize his relationship to his fellow man ern world will be able to make little further

or his relationship to what he considered progress.

God. Entering these portals, one

comes pres-

Man is, and always has been, incurably ently into a great lofty central space, the

religious and prodigiously inventive. His aspiring structural lines of which, reaching

earliest monuments were shelters to shield from the lower planes of human relation-

his body from the elements, but almost as ship, as symbolized by the outlying wings

early came some sort of a sanctuary in the of the temple, gracefully, yet with assur-

sacred precincts of which he attempted ance, contrive to define the triumphantly

through certain rites of propitiation to make beautiful dome that crowns the struc

whatever contact he might with those un- tnre.

seen forces which he felt ruled and guided The dome, pointed in form, aiming as

his destinies. Thus the early house sym- assuredly as did the aspiring lines of the

bolized the brotherhood of man, the temple medieval cathedrals toward higher and bet-

the sonship of man to whatever God may ter things, achieves not only

through its

he.

symbolism but also through its

structural

In the design of the Bahá'í Temple on the shores of Lake Michigan the late Louis Bourgeois, beloved of man generally and of artists and architects in particular, has conceived a temple which at once symbolizes the brotherhood of man and his kinship to God. Framed of steel, the construction is a masterpiece of modern architecture, but clothed with a protective covering of concrete to withstand the ravages of the elements, this essential continuity and unity of all human

propriety and sheer loveliness of beauty not matched by any

ture since the construction of Michel-

angelo's dome on the Basilica of Saint Peter

in Rome.

Thus this building points out through its

symbolism that out of the yearnings, the

hopes, the aspirations of man there comes

the recognition of the essential oneness of

mankind, the oneness of Godhead, and the

essential continuity and unity of all human

-

"Temple of Light" opens upon the terrain

W, Imette

1 near Chicago, 111. experience.

A TEMPLE OF UNIVERSAL RELIGION

BY D. M. NORTHCROFT

In The Inquirer, London, Jan. 19, 1935

ALTHOUGH very little notice has been taken of the event by the Press of this country, a significant epoch in the trend towards Universalism in Religion took place in America early in 1930. etc., demonstrating that

When the Temple is completed a series of buildings will be erected in the surround-

ing park, a hospital, an orphan asylum, a

hospice or house of hospitality, a University,

"religion is an atti-

This was the opening of the first Bahá'í Temple of Worship for all Religions, in the Temple itself; worship can be voiced in the

western world, the foundation of which worship are to be but the results of such

was laid a few years ago by 'Abdu'l-Bahí, evidenced in the surrounding

buildings

the interpreter and expounder of the Bahi'i where all activities of the community will

teachings to the western race. meet in comradeship inspired by mutual

The Temple is situated in the city of counsel.

Wilmette, on the beautiful shores of Lake Entering one of the nine doors, the visitor

Michigan, a short distance from Chicago. It passes through a hall-way into the central

is a noble edifice and original in form. . . . dome-shaped auditorium, capable of seating

The Temple stands 186 feet high, and is about 700 people. Looking upward towards

composed of a steel, reinforced concrete and the dome, two galleries, one above the other,

glass framework, over which is a lacelike are visible. Above the second (or singers')

design, sculptured from quartz stone, mixed gallery is a nineteen foot clerestory, from

from a medium of white cement. The result which springs the dome.

result is a surface harder and more enduring Out of the main hall open radially (sepa-

than rock, and at the same time carrying an rated by the hall-ways) nine smaller rooms,

intricate design as delicate as lace. comparable to chapels in a cathedral, and

The glass roof and sides protect the interior able to hold about 100 people in each.

terior from the weather, and the light enters In the geometric forms with which the

through the open design of the ornamenta- interior of the Temple is decorated, all the

tion. When flood-lit and viewed from an religious symbols of the world are repre-

aeroplane at night the Temple appears as a sented-the five-pointed star embodying the

gigantic nine-pointed star. Man Saviour (Christ, Buddha, Muhammad),

Nine is the number of perfection and the Greek and Roman crosses, the swastika

the basic principle of Unity, the keynote of cross, the circle, the triangle, and the double

the Bahi'i teachings, consequently the Tem- triangle or six-pointed star, and supreme

ple is a nine-sided building standing in nine over all and constantly recurring through

acres of parlr land, planted with trees and the schelne of decoration, the great nine- pointed star, emblem of the flowers. Each of the nine sides of the Tem- unification of pointed star, emblem of the ple is in the form of a circular arc, with a all religions. large doorway in the centre, the whole edi- This beautiful and impressive building is a universal house of worship fice giving the appearance of extending wel- built by the coming arms t o worshippers of all nations Bahl'is of the United States of Canada, with the help of Bahh'is from approaching from every direction. practically Surely the nine entrances symbolize the every race and nation in the world. The various pathways by which man travels in Temple will be open t o people of all reli- his search after Truth, but which can all gions, sects and races, and is dedicated t o the Oneness of God and the converge in the Universal Focal Point. oneness of man- Interior Ornamentation of the Mas_hriqu'l-A@lr at 'Ishqibid, Turkisthn.

Exterior Ornamentation of the Mas_hriqu'l-A&kBr at Wilmette, Ill., U. S. A

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kind, the union of science and religion, to per entering the Temple will hear only the words of Bahi'u'llih chanted or universal education and the fundamental will be no sermons and no read. There unlty of religions. ritual. Its essential purpose is to provide a A wonderful prophecy concerning the future of Religion was made by community meeting-place for all who are Bahi'u'llih, 'Abdu'l-Bah6, when the son of seeking to worship God, and achieves this foundation stone of this he laid the purpose by interposing no man-made veils Temple: "The ages of darkness have passed away between the worshipper and the Supreme. Thus, the central hall is freely open to peo- tury of Light has arrived. The differences ple of all Faiths on equal terms, expressing which exist among the nations and the peo-

in this the universality of Bahá'u'lláh, the principles are soon to pass away, and the foundations of the Bahá'í faith, who affirmed the fundamentals of the divine religions, which are the fundamental oneness of all the prophets. No other than the solidarity and the oneness. Since there are to be no priests the worship of the human race, are to be established."

"CONCRETE FULFILLS A PROMISE"
BY JOHN J. EARLEY, ARCHITECTURAL
SCULPTOR

Published in a 1934 issue of "Architectural Concrete"

At the same time that the building for the Department of Justice was being done in our Washington studio, the great dome of the Baha'i Temple at Wilmette, Ill., was being done in our Rosslyn plant. This temple, designed by Louis Bourgeois, was intended by him to be the symbol of a new religion founded in Persia some seventy years ago. Mr. Bourgeois wished to design a temple as new in form and treatment as the religion that it symbolized. He did not wish it to be reminiscent of other styles of architecture associated with other and older faiths. When concrete is rationally used, there can be no doubt of Economy is of the nature of is a plastic material and the erally recognized that it takes work, less money or whatever will, to form a plastic than to form a solid material. A plastic material requires it form. This mold or form is test of ingenuity of the use of concrete. About a tion ago, a few engineers designed structural elements which could be duplicated in He designed a nine-sided temple with a the same form. This permitted one set of perforated dome, as intricate in design and forms to be used for several stories of construction, and it effected an economy that In doing this, he called for the skill of gave a real impetus to the use

of concrete
the best craftsmen and for a material of in industrial buildings. Now we
are in an-
marvelous flexibility. This dome is now other period, and again the
practice of a
completed; why concrete was used and few shows the -way t o methods
that will
how it was used is a story in itself. Suffict in turn become general
practice. Further
it to say here that the dome was executed economy in forming has been
effected by
beautifully and faithfully with architec- using plastic materials for the
forms them-
tural concrete and with economy pos- selves and by the still more
radical departure
sible only through the use of a plastic of omitting the forms. Let me
emphasize
material. the fact that such methods of
forming are

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not just something to be discussed, nor of this structure were made of
plaster of
something to be desired, nor something to paris, or calcined gypsum, a
plastic material
be expected in the future; on the contrary, which by proper technique could
be made
they are an accomplished fact. to meet all the requirements of
such a
In the Department of Justice building complicated design. They were made
with
the concrete finish rompvised the forms in economy, with a minimum of
labor, and
zuhdch the structural beams and slabs of the were maintained in such good
working con-
ceiling were placed. I n this way the finish dition that all necessary
duplication for the
for the structure was the form for the construction of the dome was
made in one
structure and was thereby integrally incor- set of forms.
porated in it. Remember, this is not theory, In closing, permit me to
state that in
but practice. presenting this thesis I have
been uncon-
For the dome of the Bahi'i Temple, the scious of any effort to appeal to
emotion.
problem was to build an intricate, lace-like I have, on the contrary,
endeavored to pre-

design in concrete. The forming of such a structure with wood or similar materials would have placed on concrete a handicap of cost such as in all probability it would never have been able to carry. The molds material should sent simple facts and examples concrete is beautiful, that concrete is economical and that it tectural material. Finally, I that such an architectural

Airplane View of Ma&riqu'l-A&kir at Wimette, Ill., U. S. A.
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be in the hands of all architects because Bahd'i Temple, symbol of n new religion, with concrete they may bring into reality is crowned w i t h a concrete dome as intricate ideas and dreams that have wanted only the in design, as beautiful as fine lace. Louis proper medium in which to execute them. Jean Bourgeois, Architect.
BAHAI CALENDAR AND
FESTIVALS
FOREWORD

From Bahri'u'lldh and the New Era
A M O N G different peoples and at differ- t o adjust the calendar to
the solar year. The Bib named the months after
ent times many different methods have been the attributes
adopted for the measurement of time and of God. The Bahi'i New
Year, like the ancient Persian New Year,
fixing of dates, and several different calen- is astronomically
dars are still in daily use, e.g., the Gregorian fixed, commencing a t the
March equinox in Western Europe, the Julian in many (March 21st), and the
Bahh'i era com- mences with the year of
countries of Eastern Europe, the Hebrew tion (i. e., 1844 A.D.,
the Bib's declara- tion (i. e., 1844 A.D.,
among the Jews, and the Muhammadan in 1260 A.H.).
Muslim countries. I n the not far distant
future it will be necessary that all peoples in
The Bib signalized the importance of the world agree
the dispensation which H e came to herald, on a common calendar.
by inaugurating a new calendar. I n this, I t seems, therefore,

fitting that the new
as in the Gregorian Calendar, the lunar age of unity should have a
new calendar
month is abandoned and the solar year is free from the objections
and associations
adopted. which make each of the
older calendars un-
The Bahh'i year consists of 19 months of acceptable to large sections
of the world's
19 days each (i.e., 361 days), with the ad- population, and it is
diacult to see how any
dition of certain "intercalary daysm (four in other arrangement could
exceed in simplic-
ordinary and five in leap years) between the ity and convenience that
proposed by the
eighteenth and nineteenth months in order Bib.

BAHA'I FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Ridvin (Declaration of Bahh'u'llih), April 21-May 2, 1863.

Feast of Naw-Ruz (New Year), March 21.

Declaration of the Bib, May 23, 1844.

The Day of the Covenant, November 26.

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

Birth of the Bib, October 20, 1819.

Birth of 'Ahdu'l-Bah6, May 23, 1844.

Ascension of Bahi'u'llih, May 29, 1892.

Martyrdom of the Bib, July 9, 1810.

Ascension of 'Abdu'l-Bahb, November 28, 1921.

Pasting season lasts 19 days beginiling with the first day of the month of
'A16,

March 2-the feast of Naw-Rliz follows immediately after.

BAHA'I HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Ridvhn,

The ninth day of Ridvin,

The twelfth day of Ridvin,

The anniversary of the declaration of the Bib,

The anniversary of the birth of Bahi'u'llih,

The anniversary of the birth of the Bib,

The anniversary of the ascension of Bahi'u'llih,

The anniversary of the martyrdom of the Bib,

The Feast of Naw-R6z.

NOTE: Xbdu'l-Bahi, in one of His Tablets addressed to a believer of Nayriz,
frin, has

written the following: "Nine days in the year have been appointed on which
work is forbidden. Some of these days have been specifically mentioned in the

Book. The rest follows as corollaries to the Text. ... Work on the Day of the Covenant (F&te Day of 'Abdu'l-Bahi), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is

not obligatory. The days pertaining to the Abhi Beauty (Bahi'u'llih) and the Primal Point (the Bib), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Bahi are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahi'is in East and West, holding administrative positions, whether or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM NABI'S NARRATIVE (VOL. 11), REGARD- ING THE BAHÁ'Í CALENDAR

THE Badi' Calendar (Bahi'i Calendar)	the Bib took place on the evening preceding
has been taken by me from the "Kitdb-i-Jamidiyu'l-Avval, of the	the fifth day of
ArM," one of the works written by the	year 1260 A.H. It has been
ordained that	
Bib. As I have observed in these days that	the solar calendar be followed,
and that the	
certain believers are inclined to regzrd the	vernal Equinox, the day of
Naw-Rliz, be	
year in which Bahi'u'llih departed from	regarded as the New Year's Day
of the	
B a d h d to Constantinople as marking the	Badi' Calendar. The year sixty,
in which	
beginning of the Badi' Calendar, I have re-	the fifth day of
Jamidiyu'l-Avval coin-	
quested Mirzi A q i Jin, the amanuensis of	cided with the sixty-fifth day
after Naw-	
Bahi'u'llih, to ascertain His will and desire	Ruz, has accordingly been
regarded as the	
concerning this matter. Bahi'u'llih an-	first year of the Badi'
Calendar. As in that	
swered and said: 'The year sixty A.H.	year, the day of Naw-Rhz, the
vernal Equi-	
(1844 A.D.), the year of the Declaration of	uox, preceded by sixty-six days
the date of	

the Bib, must be regarded as the beginning of the Declaration of the Bib, I have therefore, of the Badi' Calendar.' The Declaration of throughout my history, regarded the Naw-
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R r i ~01 the year sky-one A.H. (the Naw- of Malik, in that city, Ile
comn~andedme
Rbz immediately following the Declaration to transcribe the text of the
Badi' Calendar
of the Bib) as the first Naw-Ruz of the and to instruct the believers
in its details.
Badi' Calendar. I have accordingly consid- O n the very day in which I
received His
ered the Naw-Rbz of this present year, the command, I composed, in verse
and prose,
year 1306 A.H., which is the 47th solar year an exposition of the main
features of that
after the Declaration of the Bib, as the Calendar and presented it to
Him. The
46th Naw-R6z of the Badi' Calendar. versified copy, being now
unavailable, I am
Soon after Baha'u'll6h had left the fort- herein transcribing the version in
prose.
ress of 'Akki and was dwelling in the house The days of the week are named
as follows:

Days	Arabic Name	English Name	Translation
1st	Jalkl	Saturday	Glory
2nd	Jamil	Sunday	Beauty
3 rd	Kan161	Monday	Perfection
4th	Fid61	Tuesday	Grace
rth	'Id61	Wednesday	Justice
6th	Istijlil	Thursday	Majesty
7th	Istiqilil	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

Month	Ambit Nnnze	Translatioiz	First Days
1st	Bahi	Splendor	March 21st
2nd	Jalil	Glory	April 9th
3rd	Jamil	Beauty	April 28 t h
4th	'A~amat	Grandeur	May 17th
5th	N6r	Light	June 5th
6th	Rahmat	Mercy	June 24th
7th	Kalimit	Words	July 13th
sth	Kamil	Perfection	August 1st
9th	Asmi'	Names	August 20th

10th	'Irzat	Might	September
8th			
11th	Ma&iyyat	Will	September
27th			
12th	'Ilm	Knowledge	October 16th
13th	Qudrat	Power	November 4th
14th	Qawl	Speech	November
23rd			
15th	Masi'il	Questions	December
12th			
16th	Saraf	Honor	December 3
1st			
17th	Sulfin	Sovereignty	January 19th
18th	Mulk	Dominion	February 7th
19th	'A16'	Loftiness	March 2nd

Ayyim-i-Hi (Intercalary Days) February 26th to March 1st inclusive-four in ordinary and five in leap years.

The first day of each month is thus the days. He has named the New Year's Day, day of Bahi, and the last day of each month which is the Day of Naw-Rbz, the day of the day of 'Ali'. Bah6, of the month of Bah6. He has or-

The Bib has regarded the solar year, of dained the month of 'Alh' to be the month 365 days, 5 hours, and fifty odd minutes, of fasting, and has decreed that the day of as consisting of 19 months of 19 days each, Naw-R6z should mark the termination of with the addition of certain intercalarp that period. As the Bib did not specifically

R A N D FESTIVALS

dcfi~trl l ~ r lor ~ l r clour days ancl the 1. AliI A.
fraction of a day in the Badi' Calendar, the 2. B6' B.
people of the Baydlz were at a loss as t o how 3. Ab Father.
they should regard them. The revelation 4. D61 D.
of the Kitdb-i-Aqda.7 in the city of 'Akk6 I . Bib Gate.
resolved this problem and settled the issue. 6. V6v V.
Bahfi'llbh designated those days as the 7. Abad
Eternity.
"Ayyim-i-Hi" and ordained that they 8 . J6d
Generosity.
should immediately precede the non nth of 9 . Bah6
Splendor.
'Ali', which is the month of fasting. H e 1 0 . Hubb Love.
enjoined upon His followers to devote these 1 1 . Bahhij

Delightful.

days to feasting, rejoicing, and charity.
Immediately upon the termination of these
Single.

intercalary days, Bahi'u'llah ordained the
Bountiful.

month of fasting to begin. I have heard it
Affection.

stated that some of the people of the Baydn,
Beginning.

the followers of Mirzi Yahyi, have re-
Luminous.

garded these intercalary days as coming im-
Luminous,

mediately after the month of 'Alk', thus
terminating their fast five days before the
day of Naw-RGz. This, notwithstanding
years is called

the explicit text of the Bajidtz which states
constitute a period

that the day of Naw-Ruz must needs be the
numerical value

first day of the month of Babi, and must
nineteen, that of

follow immediately after the last day of the
"Vlhid" signifies

month of 'A16'. Others, aware of this con-
unity of God.

tradition, have started their fasting on the
stated that this

fifth day of the month of 'All', and in-
upon the ac-

cluded the intercalary days within the pe-
"Him Whom

riod of fasting.

One word

Every fourth year the number of the
establish

intercalary days is raised from four to five.
it forever.

The day of Naw-RGz falls on the 21st of
the 21st of

March only if the vernal Equinox precedes
first day of

the setting of the sun on that day. Should
to the Kitdb-

the vernal Equinox take place after sunset,

12. Javib Answer.

13. Al?ad

14. Vahh6h

15. Vidid

16. Badi

17. Bahi

18. Ahhd Most

19. Vbhid Unity.

Each cycle of nineteen

Vihid. Nineteen cycles

called Kull-i-say'. The

of the word "Vihid" is

"Kull-i-say" is 361.

unity, and is symbolic of the

The B i b has, moreover,

system of His is dependent

ceptance and good-pleasure of

God shall make manifest."

from Him would suffice either to

it for all time, or to annul

For instance, the date of

April, 1930, which is the

Ridvin, and which according

i-Aqdas must coincide with

the "thirteenth
 Naw-RGz will have to be celebrated on the day of the second Bahl'i
 month," and
 following day. which fell this year (193
 0) on Monday,
 The Bib has, moreover, in His writings, would, according to the system
 of the
 revealed in the Arabic tongue, divided the Badi' Calendar, he described
 as follows:
 years following the date of His Revelation, "The day of Kam61, the day
 of Qudrat,
 into cycles of nineteen years each. The of the month of Jalbl, of the
 year Bahhij,
 names of the years in each cycle are as of the fifth Vnhid, of the
 first Kull-i-
 follows: &ay'."

HISTORICAL DATA GLEANED FROM NABI'L'S NARRATIVE (VOL. 11) REGARDING BAHÁ'U'LLÁH~

Works Revealed During This Period	Houses Occupied During This Period	Qullu't-Ta'im	House of H i
arrival latter part JamIdiyu'&- j i 'Ali- n 6 n i , 1269 A.H. March 12-April 10, 1813 A.D. i d)		Madad (in old B a d d	
departure for Sulayminiyyih on Sulaymin-i- Wednesday, April 10, 1854 A.D.- Rajab 12, 1270 A.H.			House of G_hannIm

,
 B. SULAYMAN~YYIH Prayers
 Before reaching sulaymlniyyih, H e
 lived for a time on the Sar-Gal6
 mountain.
 During His absence from Ba&dld, Saqiyas-Ehayb-i-
 His family transferred their resi- Bqi
 dence from House of H i j i 'Ali-
 Madad to that of Sulaymin-i-
 Ghannim.
 Nabil arrived at B a d d i d 6 months
 after Bahl'u'lllh's departure for
 Solaymlniyyih.
 Tafsir-i-Hur6f 6t-i-
 C . BACSD~D Muqa~ta'ih

arrived from SulaymIniyyih on Sal?ifiy-i-Sattiyyih
 Wednesday, March 19, 1816 A.D.- Haft-V6di
 Rajab 12, 1272 A.H. (Seven Valleys)

Tafsir-i-H&

Lawh-i-Huriyyih

Kitib-i-fqin

Kalimit-i-Maknhih

(Hidden Words)

departure from Mazra'iy-i-Va&- Subhina-Rabbiya'l-
 &6&: Thursday, March 26, 1863 A'16

A.D.-S_havvII 1, 1279 A.H. S_hikkar-Sikan-

Tablet of the Holy Mariner revealed Savand

while in the Mazra'iy-i-Vash&6s_h. HSr-i-'Uj6b

Halih-Halih-Yi

Bi&lrat

G_hulimu'l-chuld

Az-Bid-i-Ilihi

departure from B a d d i d for Con- Bizivu-Bidih-Jlmi
 stantinople, Wednesday afternoon

(first day of Ridvln), April 22,

1863 A.D.-D_hYI-Qa'dih 3 , 1279

A.H. 1

BAHA'I CALENDAR A N D FESTIVALS 423

Works Revealed Houses Occupied

C . BAGHDAD-continued During This During This.
 Period Period

S6riy-i-Sabr revealed on first day of Mallihu'l-Quds

Ridvin. (Holy Mariner)

arrival at Garden of Najibiyyih

(Garden of Ridvin), April 22,

1863 A.D.-Rhi'l-Qa'dih 3 , 1279

A.H.

arrival of Bahi'u'll6h's Family at

Garden of Ridvin on eighth day

after first of Ridvin.

departure from Garden of Ridvin

for Constantinople last day of

Ridvin, at noon on Sunday, May

3, 1863 A.D.-D&il-Qa'dih 14,

1279 A.H.

length of overland journey from

Garden of Ridvin t o Samsun on

Black Sea: 110 days.

Firayjit, (arrival early afternoon- Mirdin,
 stayed seven days) arrived on Sun- Diyar-Bakr,

day, May 3 , 1 8 6 3 A.D.-xhi'l- Ma'dan-Mis,
 Qa'dih 14, 1279 A.13. (Firayjit Khirput, (stayed 2 or 3 days)
 is about 3 miles distant from Ma'dan-Nuqrih,
 Baddid) Dilik-T&&,
 Jidaydih, Sivilis,
 Dili-'ALhis, Thqit,
 Qarih-Tapih, Amasia, (stayed 2 days)
 Salihyyih, (stayed two nights) 116hiyyih, (while approaching S6m-
 DGst-Lhhunnitri, sun, "Lawh-i-Hawdaj" was re-
 Tdwuq, vealed), (last day of overland
 Karkhk, (stayed two days) journey)
 Irbil, Simsun, (stayed 7 days) Black Sea
 Z6b River, port. Sailed in a Turkish
 steamer
 Bartallih, about sunset for Constantinople
 Mosul, (stayed 3 days) Sinope, (arrived next day about
 Zikhil, noon) Black Sea port. Stayed few
 Jazirih, hours
 Nisibin, Anyibuli, (arrived next day).
 Hasan-bql,

424 T H E B A H A ' I W O R L D

Works Revealed Dur- Houses Occupied Dur-
 D. CONSTANTINOPLE ing This Period ing This Period
 Duration

arrival at noon on Subhnik-Y6-HG House of S_hamsi Big 1 month
 Sunday, August 16, Lawh-i-'Ahdu'l-'Aziz (2-story, near Khir-
 1863 A.D. Va-Vukali gih Sarif Mosque)
 Rabi'u'l-Avval 1,
 1280 A.H.
 Lenith of sea voyage House of Visi Pl&6 3 months
 from SImisn to (3-story, near Sul-
 Constantinople 3 fln M u h a m m a d
 days. Mosque)
 Length of journey
 from Constintinople
 to Adrianople 12
 days.

--

1. Kir&ik-C_hakma&il~ (3 hours from Constantinople-spent one night)
 2. BuyGk-C_hakma&ih (arrived about noon)
 3 . Salvari 4. Birkbs ?. Bbbi-iski

Works Revealed Dur- Houses Occupied Dur-
 E. ADRIANOPE ing This Period ing This Period

Duration
 arrival on Saturday, SGriy-i-AshLb 1 . Gin-i-'Arlb
 3 nights

December 12, 1863 (caravanserai, two-story, near house of 'Izzat-Aga)

A.D.-Rajab 1 , 1280

A.H. Lawh-i-Hajj I

Length of stay: 4 years, 8 months, 22 days.

<< <t c<

Length of overland 1 week

journey from Constantinople to Adrianople: 12 days.

Departure from Adrianople on Wednesday, August 12, 1868

A.D.-Rahim ' ~ ' 6T -h i n i 22, 1281 A.H.

(Prayers for Fast-

I1

Kitlb-i-Badi'

2. House in Muidiyyih

Sbriy-i-Muluk (Tablet of the Kings)

3. House in Murldiyyih

SGriy-i-Amr SGriy-i-Damm

quarter, near house 2

Alvbh-i-Laylatu'l-Quds (several stories, near Sultan-Salim Mosque)

Siylm

4. Khlniy-i-Amru'llbh

Lawb-I-Sayyih I. House of Rid6 Big 1 year

L a ~ h - i - N 6 ~ u l ~ G In 6 . House of Amru'llhh 3 months?

(First Tablet to Napoleon 111)

of Sultan Salim Mosque)

Lawh-i-Sulyln 7. House of 'Izzat- 11 months

(Tablet to the &6h Aqd

of Persia)

Lawh-i-Nuqtih

1. Uzlin-Kupri

2. Kahinih, (arrived about noon. Lawh-i-Ra'is (Tablet of Ra'is) was revealed in this place)

(length of journey from Adrianople to Gallipoli about 4 days)

3. Gallipoli

(after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)

4. Madelli, (arrived about sunset-left at night)

I. Smyrna, (stayed 2 days, left at night)

6 . Alexandria, (arrived in the morning, transshipped and left at night for Haifa)

7. Port Said, (arrived morning, left the same day at night)

8. Jaffa, (left at midnight)

9. Haifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Alik)

arrival on Monday,

Kit6b-i-Aqdas

Works Revealed Dur- Houses Occupied Dur-
ing This Period

I

ing This Period

1. Barracks

Duration

2 years, 2

August 31, A.D. Lawh-i-Nhpulyfin I1 months,

1868-Jamhdiyu'l- (Second Tablet a 5 days

Avval 12, 1281 Napoleon 111)

A.H. Lawh-i-Malilrib 2. House of Malik 3 months

(Tablet to Queen 3. House of Rbbi'ih

Victoria)

Purest Branch dicd on Lawh-i-Malik-i - RG! 4. House of Mansur 2 or 3

Thursday, June 23, (T a b l e t to the months

1870 A.D.-RabiC- Czar)

u'l-Avval 23, 1287 Suriy-i-Haykal I . House of 'Abbud

A.H. Lawh-i-Burhin (where Kitlh-i-

Lawh-i-Ru'yi Aqdas was re-

Lawh-i-I&-i-D_h?h vealed)

(Epistle to Son of 6 . Mazra'ih

the Wolf)

Passed away May 29, Lawh-i-Pip 7. Qasr

1892 A.D. (T a b l e t to the (Mansion, where

Pope) He passed away)

YOUTH ACTIVITIES THROUGHOUT

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

B A H ~ Y ' O ~ U T H

A I Z Estimate and Survey of Ii~ternationalEve~zts

1934 t o 1936

BY MARION HOLLEY

T O D A Y it is no longer necessary to de- stale, a sterile period;
yet may it not be the

fine the world's condition. The pressure of propitious moment for
deliverance-for the

years, now almost seven, of steady social challenge of this extreme
futility by a

disintegration accompanying and feeding sound and vital program?

upon our economic chaos, has weighed upon Three years ago in the
summer of 1933,

the native optimism of us all, until in the National Spiritual

Assembly of the

honest dismay we have come to admit a Bahi'is of the United

States and Canada

predicament. The privileges which seemed which, in an
 our for the taking have vanished; neither aid in the spread
 desire nor urgent need seem likely to re-Bah'i Faith among
 store them. The universe, once so friendly, its work as
 evinces a marked disinterest in our affairs, Effendi, Guardian
 ignores our suggestions, proceeds calmly to the inter-
 its own destiny while we writhe in oars. wrote: "You should
 Clearly, human society has an existence the national
 of its own, a power of choice apart from create under the
 the necessity of nature which, underesti-National Spiritual
 mated and abused, has attained sudden body of active
 prominence by leading us into our present who, con-
 unhappy state. In an environment poten- and sacred responsi-
 tially adequate, with unique equipment of arise to spread the
 intellect and energy, we of the human race 3)
 are nevertheless free to starve, kill, and mis- first general letter,
 use our fellows and ourselves. It is a motivated
 situation we should brand as improbable stirring ideal of
 except that it surrounds us. world change which
 Bahi'u'llib, the Mani- festation of the power and
 In this confusion of 1936, all are victims authority of
 alike, for the disruption and perversion of God, released to reshape
 and renew our troubled society. "The
 social institutions proceeds as virulently in rium," BahPu'llhh affirmed,
 world's equilib-
 Europe as in America, in Asia, Africa, and "hath been
 in most of the countries of the world. upset through the vibrating

influence of

Scarcely a single constructive idea stands
World Order.

out against the prevailing drift. Young
been revolu-

people, who are not historically patient,
of this unique,

seem at as great a loss as their elders for an
like of which

impulse toward the proper action. I t is a
witnessed."

Y O U T H A C T I V I T I E S T H R O U G H O U T T H E B A H A ' I W O R L D

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Tu thr buyport o l this s t a r ~ l i r challerlge

l~ in particular stand out as measures of youth

, -for Bahi'u'llih's enunciation constitutes
past two years every

a mighty claim-the Youth Committee
thwarted or confirmed ac-

called its contemporaries. "We have grown
conformity with them.

firmly convinced that our destiny is indeed
standard imposed by Bah6'u'llah

t o live in the construction of a new world
character. "Whoso ariseth

order, an order which must rise from and
the Cause of his Lord,

displace this helpless and decadent civiliza-
else, teach his own self,

tion. . . . Surely none of us would now
attract the hearts of

deny that i t is the task of this generation,

The transformation

of this BahCi generation, to build the
the expression in deeds

framework for that wonderful conception."
is verbally professed is

(Bahl'i News, November, 1933 .)

obligation of every Bahi'i. I n

The record of the response from Baha'i
addressed the youth

youth will form the substance of this
Louhelen in these words: "A

survey. Because of the shortness of time
responsibility has been laid upon

since 1933, and the barriers of language and
short of a pure, a virtu-

this most great, this new

Mankind's ordered life hath

tionized through the agency

this wondrous System-the

mortal eyes have never

work, and in these

effort has been

ording t o its

The first

was that of

among yon to teach

let him, before all

that his speech may

them that hear him."

of one's own life and

of that faith which

the primary

1934, Shoghi Effendi

conference at

tremendous

you, and nothing

space which still intervene between American youth and international groups, the truly exemplary life can fulfill your high destiny."

record is incomplete. On the other hand, difficult of attainment, so

the diverse activities of young Bahi'is prevailing customs and habits throughout the world cannot be attributed first neglected by Bahi'i

to the efforts of one committee. The announcement, be it remembered, was Bahi-

their eagerness to win 'u'lldh's and it has roused not only His comradeship of other

immediate followers, but all those who are felt even a certain contributing in any way to the unfoldment

thought of creating a sense of this destined plan.

Today, however, that hesitance has passed

BAHA'f STANDARDS AFFECTING

growing sentiment in

YOUTH

faithfulness to

The process of growth in the Bahi'i community presents an interesting study, for it

intoxicants and 'Abdu'l-

assumes characteristic patterns and develops renouncing of

through phases of vitality which are original, demanding, but absolutely necessary.

justice, dignity, tolerance, and kindness

There are periods in the process which, to were enjoined. In a

otherwise unproductive; yet in American believer, 'Abdu'l-

these times certain ideals are implanted importance of chastity,

which nourish the whole action that is of divine knowledge

follow. There are insistent patterns which chastity is greater than ten

appear to limit and constrict growth; yet

oui, an active and

enable you to

This goal, so

alien to the

of society, was at

youth. Perhaps it is

was overlooked, in

the attention and

young people. Some

shyness at the

of difference.

and in its place is a

favor of frank, unqualified

the ideals of Bahá'í

forbade the use of

Bahá recommended the

tobacco. More

honesty, courtesy,

ance, and kindness

tablet to an

Bahá emphasized the

"because in the ocean

one particle of

thousand years of

adoration." And always
ultimately these form a solid base from which the community rises to unforeseen perfection. "The achievement. That Bahá'í youth are subject to the same conditions which govern the Bahá'í community was one of the first discoveries of local youth committees. It was soon found that neither efficient nor ingenious instructions of the Manifesta-plans for organization and teaching can ensure group success, apart from adherence to the will of Bahá'u'lláh. Two standards Youth, in letters, in discus-

the spoke of that the crown of human first bounty from the unity and harmony," he these all the deeds result." A gradual port of these tion is the most among young Bahá'ís. I bulletin Bahá'í

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sion groups and on the public platform, a rudimentary and no imitation can assist these ideals are being stressed and this fact in a solution. Rather what is demanded of will surely hasten the day when "the Bahá'í young Bahá'ís is a fresh imagination, a pro-youth of America," in fulfillment of the found and mature originality, that they National Assembly's urgent hope, "can be may conceive a new relationship for youth a source of inspiration to the numberless and age, and create, by identifying their young people who are groping for a light aims with the larger ideals of the community, a new integration. Thus their seeking a sure foundation upon which to work will advance, not retard, the development build their lives." (Letter to the Youth ment of an original society-Bahá'u'lláh's Committee, November 5, 1935.) conception of an organic, all-embracing, The second standard set forth by Bahá'í world community. 'u'llah was unity. "In this wondrous Revel- Local groups have approached

this prob-
 ation, this glorious century, the foundation le- in various ways, sometimes
 failing al-
 of the Faith of God and the distinguishing together, their expansion
 undoubtedly de-
 feature of His Law is the consciousness of layed; yet one cannot study their
 efforts
 the Oneness of Mankind." This principle without gaining confidence that finer
 rela-
 extends into every aspect of society, uniting tions are being continuously
 established as
 in a common destiny every class, race, reli- each group strives toward a fuller
 consulta-
 gion, nation and temperament. I t is the tion and more steadfast individual
 service
 basis for the new institutional life of man under the leadership of its local
 Spiritual
 and it determines the form into which all Assembly.
 institutions must develop. Yet at the time
 of the appointment of the Youth Commit- A N ASSEMBLY OF YOUNG PEOPLE
 tee, no one suspected its chief p~oblers The spirit of the Bahi'i
 Faith has,
 would be contributed by the operations of throughout its history, exerted a
 special at-
 this standard. 'Abdu'l-Bah6 had written traction over young people. In Nabil's
 that "universality is of God and all limita- great narrative of the early days
 of the
 tions earthly." No one associated this movement, The Dawn-Breakers,
 although
 divine principle with the mechanics of a no emphasis is laid upon youth, it is
 evi-
 youth movement. dent upon every page that the
 first follow-
 I n a sense the establishment of youth ers of the Bib, most of whom sealed
 their
 groups in the midst of Bahi'i community sincerity with martyrdom, were men
 under
 life is incongruous. The rivalry of youth thirty. The B6b Himself, described as
 a
 with age has enjoyed a long history and a "Youth of radiant countenance," was
 but
 peculiarly sterile one; it was not the intent twenty-five when He announced His
 mis-
 of the National Assembly to perpetuate it. sion. Nor is i t unusual that His
 Cause
 ~ d m eemphasis of teaching work among should have found its chief champions
 among

young people was required, however, to- younger people, for the message of the
 Bab
 gether with a more consistent effort to shattered traditions, evoked a deep
 idealism,
 initiate Bahá'í youth into community re- and required daring for its spread.
 sponsibility. So the Youth Committee was Each of the Founders of the
 Faith was
 created, but its energies for several months supported by 2 group of persons
 whose lives,
 were diverted by an attempt first to define activities, and ambitions were
 centered in
 and later to abolish a conception of age the Prophet's will. The Bib, in six
 brief
 limit. Although that struggle is now past, years, created His heralds and sent
 them
 the necessity for constant interpretation of forth to rouse frln. By 1852 ,
 they had ac-
 function and adjustment remains. accomplished their destiny and
 joined their
 For the problem which confronts Bahá'í Master. (He was martyred in 1850
 .) The
 youth is one unknown to other youth or- generation of believers in the
 Manifestation
 ganizations. The methods which bring suc- of Bahá'u'lláh formed another group
 who,
 cess to these groups betray our deepest pur- for half a century, labored to
 establish His
 poses. No guidance can be obtained by Cause. When in 1892, Bahá'u'lláh passed
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on, His work was continued by 'Abdu'l- lievers to eighteen. God is
 good, and
 Bahá; it was the latter's special privilege to Bahá'u'lláh's lives, today and
 always!"
 extend the influence of the Bahá'í Faith into In fact the exhilaration
 which is felt in
 the western world. In France, Germany, those words has been
 translated into thrill-
 England, and in America the news of this ing motion. A dozen plans of
 teaching are
 personage spread, exciting a great enthusi- used; there are afternoon and
 evening study
 asm in the hearts of innumerable men and classes; each week at least
 one open discus-
 women. These, too, were often young; to- sion is scheduled "where
 anyone is welcome

day they continue to breathe into the local exchange for ours";	to give his viewpoint in
Assemblies a sense of the greatness of the community joins in	On Saturday night the
Cause, teaching by their example that de- teachers are	recreation; nationally known
votion and reverence, that patient service them "we arrange	invited to assist, and for
which 'Abdu'l-Bahl Himself so patiently meetings, and pri-	public meetings, group
taught to them.	vate consultations, ahead of
time so that	
But today is another day and a new	there is a definite program to
fill in every	
epoch in the advance of the Cause. I t is	hour of their stay." This
wide scope of	
the time which belongs, in history, to Shoghi	activity bespeaks a vitality
and singleness	
Effendi, first Guardian and grandson of	of purpose which will teach
the Cause	
'Abdu'l-Bah6. It is the period of consoli- around the world.	
dation, of the establishment of that Ad- THE NEW HOUR IN TEACHING	
ministrative Order which "will, as its	There are, perhaps, few
component parts, its organic institutions, local Assemblies	
begin to function with efficiency and vigor, where a group of young	
Bahi'is, by its	
assert its claim and demonstrate its capacity own unaided efforts, has	
obtained the suc-	
t o be regarded not ously as the liucleus but cess of the Flint Assembly.	
There are,	
the very pattern of the New World Order however, innumerable local	
communities in	
destined to embrace in the fulness of time which youth groups exist and	
prosper. I n	
the whole of manlcind." And Shoghi Ef- a survey made in the fall of	
1935, twenty-	
fendi, like his predecessors, is the center for eight organized groups were	
discovered in	
the ardent hopes, the devoted services of a America. In addition, in a	
total of sixty-	
generation. Youth! Today's youth, like one localities there were	
young Bahi'is from	
the generations which have gone before, sixteen to twenty-five years	
of age. In	
has found its destined field of ~ction-the most cases, these young	
pcople carry, aside	

building of a world community. from their youth activities,
a responsible
It is, therefore, worthy of note that in share in the general life of the
community.
Flint, Michigan, an Assembly has been or- They serve on committees,
lead classes, take
ganized which is composed solely of young eager part in Feast
consultations, are rap-
people. "We have not felt a need for a idly qualifying as public
speakers, and as-
special Youth Committee as our Flint Ba- sist in the organization of
inter-Assembly
h6'i Assembly is made up entirely of yonng and teaching conferences.
people, except for one member who has But their chief
opportunity lies in that
just been elected to the Assembly to fill a special phase of teaching
which is planned
vacancy. . . . Being n small community, we for youth. No other part of
the Baha'i
have set no age limits, because the rhree community is so fitted to
undertake this
young people who exceed the age of twenty- work, for no one else
understands quite so
five years, by two or rhree years, are quite intimately the problems and
modes of
naturally a part of the youth group. There thinking of yonng people.
are nine BahCis who are between the ages In this field the BahCi
youth of London
of twenty-one and twenty-five." This was seem to have achieved an
outstanding suc-
in September, 1931. In November of the cess. The N e w s Letter from
the Bahd'is
Fame year a letter was received: "Recently, of the British Isles makes
frequent mention
we added six new believers to our commu- of their programs which,
during 1934 and
nity, which brings the total resident be- 1931, included a monthly
series of discus-
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sion groups, a monthly series of public talks, gave a fine talk of six or
seven m i n u t e on
and frequent social meetings. There are 'The Three Great Figures of
the Bahi'i
now twenty-five active Bahi'is and their Faith'; Mardiyiyih Carpenter
finished with
numbers will no doubt increase as they de- general remarks and led a
very interesting

vise fresh attractions. I n April, 1934, one
 advantages t o
 hundred and fifty guests were entertained
 n the first
 with a play and a brief exposition of the
 inquirers are
 Faith. In August, a Summer School for
 an hour or
 youth was held. This group has also tried
 speaker; also there
 methods of publicity, the latest being a cir-
 different points of
 cular letter t o a number of youth which
 enthusiasm
 included these sentences: "We believe that
 developed among the
 everyone looks today for a better order of
 courage to
 things. Many hopes and aspirations have
 listeners, convincing.

.
 sadly come t o no result. . . Our organi-
 inter-group
 zation is young, but it is born and bred on
 stimulation to
 solid principles given to us more than sixty
 Bahb'is and youth
 years ago. A t a time when no one thought
 outstanding meet-
 of International Cooperation, Bahb'u'llih
 has become al-
 arose in iran, as the Promised One of all
 youth dinner held
 the Faiths, speaking of a world state and
 Convention. I n 1934,
 federation of mankind. H e proclaimed the
 seventy-three,
 basic oneness of all religions, and ordained
 discussion of teach-
 equality of sexes, equal opportunity for all,
 the report
 universal education, and a fair solution of
 international Bul-
 economic di6culties. We are following in
 throughout the
 His footsteps. . . . You will find us a group
 of people who know what they want, and

discussion. There are many
 this type of teaching work. I
 place, the guests and sincere
 not bored with a talk of half
 longer on the part of one
 are presented several
 view." Other teams speak with
 of the unity which is
 members, a unity which lends
 each and is, for the
 I n America the use of the
 conference has imparted great
 the activities of individual
 groups. Perhaps the most
 ing of this type, one which
 most an institution, is the
 during each National
 the participants, numbering
 held a lively round-table
 ing methods for young people,
 of which, carried in the
 letin, reached Bahgi youth
 world.
 Several localities are

especially suited to
 with faith in their work for making this these inter-group meetings.
 New York,
 earth a saner and more congenial place to with outlying suburbs,
 neighboring com-
 live." munities, and Assemblies not
 too far away,
 I t has been the privilege of local youth scheduled a regional teaching
 conference in
 groups, ill the few years of their existence, October, 1935, on the
 occasion of Ruhi
 to inaugurate a number of original teaching Effendi's visit t o America.
 This proved so
 methods. One which was initiated during valuable that another
 conference was
 1731, with real success was the teaching planned for the Christmas
 holidays, and
 team. Today there are three such teams, invitations were sent t o
 twenty-five Assem-
 the first begun in Los Angeles, followed by blies. Both San Francisco and
 Los Angeles,
 teams in San Francisco and New York. The on the west coast, on several
 occasions
 method has been vividly described by Mr. sponsored this same type of
 discussion with
 Joseph Bray of San Francisco: "We call i t Bahl'i youth from neighboring
 cities. But
 the miniature symposium and it is working no region is so adapted t o
 the inter-Assembly
 beautifully. The way it works is this: meeting as the central states
 and on the
 some friend, a non-Bahi'i, asks friends in North Shore of Lake Michigan
 a number of
 to hear of the New World Order. Usually conferences have occurred.
 The participat-
 four of us arrive and after everyone is ing groups include Chicago,
 Kenosha, Ra-
 settled, I start off with a talk of six o r cine, Winnetka, Wilmette,
 Evanston, Ur-
 seven minutes on, say 'The Signs and Need bana, Peoria, Flint, and
 Milwaukee; in
 of a New World Order.' Of course that's 1931, they met a t the
 Louhelen Summer
 an easy subject because all one needs do is School, in Winnetka in
 September, and in
 to read yesterday's or today's newspaper Peoria. Situated as these
 youth groups a r e

for material. At our last symposium Sylvia Mahriqul-Ioas took up where I finished; Joyce Lyon strength is of
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great promise, bearing, it would seem?, testimony to the Guardian's cabled message that Alexander who, the "forces which progressive revelation of reaching young people through the medium of an English conversation class. no one of this generation can correctly appreciate the activities of Bahá'í youth in every Bahá'í community throughout the world. reports come of other youth groups, each survey, one may glimpse the power and energy with its specialized program and each contributing life to this far-flung Cause. Although Bahá'ís may perhaps be convinced that, as the Guardian has ready the units of the New World Order hour has struck in (the) said, "the new beloved Cause." are assuming tangible form in these Assemblies; their youth are a guarantee of their perpetuation. THE SUMMER SCHOOLS In Paris a group of Iranian students holds, With the increased according to one observer, "brilliant meetings." In December, 1934, this union work, partly as a result of the appointment of a National Youth sponsored its fifth annual conference where wide expansion of functioning Committee, and the has become necessary to the following subjects were considered: (1) States and Canada into three groups, it divide the United The Bahá'í Faith in Present-Day Iran, large regions,

(3) Discipline, the Basis of Liberty, and thus better to understand and assist local

(4) Patriotism~and World Cooperation. action. This division, made by the National

The B a d d i d Youth Committee has Committee to expedite its own business,

"weekly study classes where the Kitdb-i- grew naturally out of the fact that Bahi'is

Aqdas and the iqdn are discussed, and talks have already concentrated their attention

on important subjects are given." upon three centers: the Summer Schools at

I n 1934, a new group was organized in Green Acre, Louhelen and Geyserville.

Sydney, Australia, by a former member of Just as the Bah6'i communities have drawn

the Montreal Youth Group, Mrs. Poppoea fresh vigor each year from these institu-

Rickman. tions, so now Bahi'i youth are taking more

On the island of Maui, in the Hawaiian part and receiving as a consequence more

group, a study class of thirty young people training and inspiration. meets, and a large proportion of these youth In 1934, for the first time, a special

are Japanese. Hawaii, even more than the youth conference was planned at Central

United States, is by virtue of its diverse States Summer School.

Twenty-six young

races a unique laboratory for the proving Bahi'is sponsored the move and the sessions

of Bahi'u'lllh's teachings on the oneness of were attended by almost fifty. This group,

mankind. before its dispersion,

elected a Youth Coun-

Although frinian youth activities form cil which, with the Summer School Com-

the subject of a later section of this paper, mittee, was made responsible for the follow-

the news from Massoud Rassikh, a Bahi'i ing year's meeting. In

reply to an

student in the American University of Bei- announcement of these facts, Shoghi Ef-

rut, is appropriate here. In the summer of fendi sent instr~ctionsin

words which are

1934, Mr. Rassikh and several friends of significance not only to the youth of

formed in Qazvin a club of young people, Louhelen, but to all Bahi'i
 young people
 Bahi'is and others, for physical recreation. who are making efforts in the
 path of
 A tennis court was built in the garden of Bahi'u'llBh. "The work in
 which you are
 the Ha~irat'l-Quds, thus making this Ba- engaged is dear and near to
 my heart and
 hi'! center a point of general attraction. constitutes one of the most
 vital aspects
 Mention should be made, too, of the ef- of the manifold activities of our
 beloved
 forts of Mrs. Gregory in Belgrade, Jugo- Faith. The highest standards
 of purity, of

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integrity, of detachment and sacrifice must dearest hopes. Rrst ~ssured,and
 persevere.
 be maintained by the members of your however great the obstacles
 which yon may
 group in order to enable you to play a de- have t o face in the future or
 the disappoint-
 cisive part in the spread and consolida- ments which you must necessarily
 experi-
 tion of the Faith. A tremendous responsi- ence. Your work will assuredly
 triumph."
 bility has been laid upon you, and nothing The Summer Schools of Green
 Acre and
 short of a pure, a virtuous, an active and Geyserville have not as yet
 adopted the pro-
 truly exemplary life can enable you to cedure of a separate conference
 for youth.
 fulfil your high destiny. I will pray that However, each of them has
 arranged cer-
 you may be guided and strengthened to tain specialized sessions and in
 each, young
 render the most effective service to the BahPis have made notable
 contributions to
 Cause and by your example lend a fresh the program. I t is still a
 question, at least
 impetus to the onward march of its new- in Geyserville, as to whether a
 Youth Con-
 born institutions." ference is desired; a feeling
 strong with
 The Youth Conference of 1931, four many is that in some way, new and
 so far
 days in length and attended by sixty young untried, youth may win an

important place
people, carried forward the spirit set the in the program, discover
especial functions,
preceding summer. We quote from the and enrich both themselves and
the main
letter sent by the Youth Council to Shoghi body of the school by creating
this higher
Effendi: "It is with great joy that we re- integration.
port the completion of a most successful At any rate, Geyserville
holds a great
and happy Youth Conference. . . . The challenge, for in 1931, a large
group of
spirit of joy and cooperation among us has children and youth were in
attendance.
been continually present, with a deepening There were, between the ages of
fifteen and
sense of responsibility and devotion to our twenty-five, some fifteen young
people,
beloved Faith. seventeen who were from ten to
fourteen
"The mornings have been devoted to years, and thirteen from seven to
nine years.
classes. We opened with a devotional, in These children represent a
potential reservoir
which various people were given an oppor- which, in the next few years,
may be de-
tunity to serve; Mrs. Bishop Brown led the veloped to the honor of the
Faith. At
class on the 'Bahá'í Approach to World present, plans are already on
foot to issue
Problems'; Mrs. Dorothy Baker spoke in- a small bulletin of Geyserville
news for
spiringly on 'The Bahá'í Life.' The two circulation among the Bahá'í
youth in west-
classes which were held during the last ern Assemblies. Such a paper
will intensify
period in the morning dealt with the Guard- interest, and may lead to the
type of pro-
gram so deeply desired.
gram so deeply desired.
At Green Acre a weekend was
devoted
during the Summer School of
1934, to
youth meetings. Three sessions
who were less familiar with them. The
were held
afternoons and evenings were mostly spent for the discussion of world
problems, as

in recreation and informal gathering-an ball and
 excellent opportunity to become better ac- beach picnic were also arranged,
 and on
 quainted and to speak more intimately in Sunday morning the regular
 meeting was
 regard to those Bahi'i problems which lie conducted by young Bahi'is. A t
 this school
 closest t o our hearts." three of the adult courses were
 taught by
 Under date of August 3, 1931, the Bahi'i youth: Mary Maxwell on "The
 Guardian replied: "I am overjoyed to learn Dawn-Breakevs," Bahiyyih
 Lindstrom on
 of the splendid work you have achieved, and "The Iqa'n," and David Hofman
 with a
 particularly of the determination with discussion on "Proposed
 Solutions of the
 which you have arisen to promote the best Economic Problem."
 interests of our beloved Faith. I will, from In 1 9 3 f , although 1
 second youth confer-
 the depths of my heart, pray for the early ence was planned, it was not
 carried
 and complete realization of your highest and through, due to the small
 numbers who

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were able to attend. Green Acre is more expensive than the other two schools and more remote. However, thirteen of the any inter- young people held an impromptu meeting communica- for consultation, adopting a firm resolution have doubtless to sponsor a program in 1936. by it. How- America is not the only country to have existence established Bahi'i Summer Schools. Pre- barriers, vious mention has been made of the Sum- Dewing has mer School arranged by the London Youth Section in Group. An account has also been received Assemblies	SOME OTHER ACTIVITIES A major problem confronting national movement is that of tion and the young Bahi'is been impeded in their program ever, various means are now in which, except for the language show good promise. Bertram for three years edited a Youth the Herald of the Soetb. If

of the "Summer-Week in Esslingen, Ger-	subscribed more widely to this
magazine	
many, from which the following extracts	it could become a most
valuable medium.	
are taken. It must be remembered, how-	The Bahd'i News has
published frequent	
ever, that as Helen Bishop has written, "In	articles and news of the Youth
Committee,	
Gern~anythe law prohibits or does not per-	and during 1934-31, no issue
passed with-	
mit any youth organizations because they	out some mention of youth
activity.	
have an elaborate political . . . organization	The National Youth
Committee has it-	
in which youth is practically cornpelled to	self issued an occasional
bulletin, and in its	
participate."	third issue has adopted a new
format and	
Dr. Hermann Grossmann prepared this	name. Henceforth it is hoped that
Bahd'i	
report, which has been translated from his	Yozcth, An International
Bulletin, will ap-	
German. "There is no youth work of the	pear quarterly, carrying to
youth in all	
Bah6'is in Germany and Austria at this	parts of the world news and
help from their	
time. The young Bahi'is attend the com-	contemporaries.
mon Bahi'i meetings. The yearly Bahi'i	Finally, with the help of
Victoria Be-	
Summer School in Esslingen (on the Neckar	diluan, a world-wide
interchange of cor-	
River) takes place in the Esslingen Bahi'i	respondence has begun.
Home. This summer school has been cre-	One project yet remains to
be noted	
ated by the young generation to represent	which carries more significance
than almost	
a center of systematic study of the Teach-	any other; its success will
ensure the con-	
ings and for social contact. . . .	tinuity of our whole program.
In July,	
"The first summer-school week in Ess-	1934, the National Spiritual
Assembly of	
lingen took place from August 13 to Aug-	the United States and Canada
asked all	
ust 21, 1932. . . . The fourth Bahi'i	local Assemblies to encourage
young people	
Summer-week held from August 24 to Sep-	from sixteen to twenty-one

years of age
 tember 1, 1935, dealt with these themes: to declare "their interest in
 the Cause and
 'Mankind in the New Era' and 'Bah6- their intention to become
 voting members.
 'u'llih's Message.' " To these youth was
 accorded the
 "All the meetings mentioned are in the privilege of attending Nineteen
 Day Feasts.
 form of social worlr-gatherings. A con- The Youth Committee studied
 this mat-
 stantly growing number of attendants of ter and in its second Bulletin
 suggested a
 all ages is registered. The young Bahi'is study outline by the use of
 which young
 also attend these meetings with sincere in- people might acquire a
 sufficient knowledge
 terest. The age mostly represented in of the Faith to determine
 their own inter-
 speakers and participants, as well as that est. Undoubtedly a campaign
 must be
 of most of the volunteers in kitchen-work, entered upon to enroll the
 children of Ba-
 is the age between twenty-five and forty hl'is and all those who
 manifest a sincere
 years. conviction. Each youth group,
 by its very
 "Concluding the summer school session nature, has a special obligation
 in this re-
 there was a Fall meeting in Esslingen on gard and a special opportunity
 to prepare
 October 6 , 1934. This meeting was espe- its younger members for this
 prime, essen-
 cially devoted to the Bahl'i youth." tial step.
 434 T H E BAHb'f WORLD
 FOR T H E FUTURE of a movement which today has won
 secur-
 ity on a solid basis of philosophy and accom-
 Bahi'i youth, three years ago, stood at
 plishment,
 the threshold of service t o their Faith. There Today the promise is all
 ahead, ~~~~
 were individuals among them who had par- the New World Order exists
 in the minds
 ticipated fully in the community tasks; youth, not dimly, ,lot
 as a fantastic hope,
 sporadic attempts a t organization had oc- but in a real form which is

vivid, sure, and	
curred; but no unity of consciousness, no	ours to be demonstrated. n a
t mankind	
group dedication of will, no "international	will demonstrate it upon the
field of civi-	
body of active youllg BahP'i Inell and	lization none of us doubts.
That young	
women" had been envisioned or achieved.	' i ~ lead the way
is our utmost	
~ ~ h 6 shall	
In the light of these facts, the story of	desire. Bur only the grace
of Bahi'u'llih	
progress since 1933 is no slight one; it	can bestow such a priceless
favor, and only	
represents the initial steps, maneuvered at	our lives, when surrendered
t o the pur-	
the bidding of the Guardian, with the steady	pose of the Guardian, will
render us worthy	
support of the National Spiritual Assembly,	of His trust.

BAHA'I YOUTH I N i R A N
BY MARD~YYIH
CARPENTER

U N T I L the summer of 1935, when the	hours' notice they can
transform an audi-	
Government ordered women of fran to un-	torium into a palace hung
with rugs, bright	
veil and appear in public, the term "youth	with candelabra, and serve
several hundred	
group" as applied t o Baha'i activities in	guests a perfectly appointed
banquet-their	
fr6n referred t o separate groups composed	ability in this adequately
emphasizing that	
of young men and women respectively. For	cardinal frinian principle
of hospitality.	
centuries the veil has made of f r i n virtually	Regarding teaching
activities carried on	
two separate nations; hampered by its re-	by these young people, a
number of factors	
strictions, women of f r i n were unable fully	illustrative of the
difficulties they meet and	
to cooperate with the men in directing	overcome along this line are
worthy of	
Bahi'i activities; at present it is obvious	note. Present-day Muslims
have as a rule	
that after gradual adjustment t o the new	been brought up t o
disregard the Bahi'is,	

way of living, young Bahi'i women will in for adverse propaganda has
 been so strong
 cooperation with the men play a still more that it has effectively
 throttled any effort
 significant rble in establishing a new Bahi'i a Muslim might make toward
 impartial in-vestigation of this Cause. A
 civilization throughout frbn. Muslim hear-
 Muslim hear-
 A n investigation of the Tihirin Youth ing of some achievement on the
 part of a
 Group will serve t o illustrate the activities Bahh'i is apt to say, "How
 can such a man
 of young Bah6'is of frbn as a whole. This be e Bahi'i"; which is
 similar t o the Ameri-
 group has an enrollment of several hundred can's commenting on a
 Negro's achieve-
 members, who among other duties direct a ment, "But he has white
 blood!" or t o the
 library and maintain a number of classes European's saying of an
 American achieve-
 in public speaking, Bahi'i history and prin- ment, "But his ancestors
 were European!"
 ciples; they engage in athletics, their teams Those who remember the hate
 engendered
 competing with others throughout the city. by propagandists in the last
 war, a hate
 They write and produce enthusiastically which made impartial
 thinking criminal,
 attended plays illustrative of Bah6'i prin- will understand this phase
 of the present
 ciples. Visitors t o f r i n long remember the situation in frln. The
 average modern
 work of the two Service Committees, com- Muslim is incidentally not
 interested in re-
 posed largely of young men and women ligion; from Europe he has
 imported cyni-
 whose function it is t o prepare general meet- cism, along with champagne
 and the rhumba;
 ings, receptions, feasts and the like; at a few of religion he retains only
 the dregs of

YOUTH ACTIVITIES THROUtzHOUT THE B A H A ~WORLD

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faith: fanaticism. Other difficulties be- Cause throughout the W e a ~haa
 nut yet
 setting the young Bah6'i teacher are the been introduced into frhn, partly no
 doubt

fact that the Cause is revealed partly in for transportation and climatic reasons.

Arabic, virtually a foreign language to a day's excursion into the country or a frinians; that many fr6nians are ill-terate; short trip to welcome or bid good-by to

that the Government has forbidden the some visitor, in the course of which meet-

entry of Bahh'i books into frhn, so that ings may be held, are prhaps the nearest

such facilities as a p b l i c reading room with parallel to the summer schools of the West.

a wealth of available literature, are un- I t is probable that with the increasing mo-

achievable; that transportation difficulties torization of f r l n the s ~ ~ m m eschool

r will

widen the distances, and living conditions be established here.

curtail leisure; that so recently as the winter I t would seem, incidentally, that the

of 1934, Bahl'is were compelled by the youth of frhn are not especially "youth-authorities to pledge that they would hold conscious." Age in the East has always

no meetings. Obviously teaching the Cause been confused with wisdom, and a suc-in fr6n is not so simple as in such a coun- cessful youth is one who gives an impression

try as the United States, where one has of age. ("Pir-shi"-"May you become old"

only to reach for an Esslemont, place it in is a phrase sometimes used in expressing

the inquirer's hands and send him away, thanks.) Moreover, there is perhaps no happy in the knowledge that he will now Youth Group in irhn similar to that in the

make a Bah6'i of himself.

West, where a college career

prolongs ado-

With reference to educational facilities lence; for example, frhn has as yet no

for Bahh'i youth of irhn, as it is known the university for women, and for them as a

Government closed all Bahh'i schools in the rule marriage and the csres of family life

country during the winter of 1934-31. The immediately follow the secondary educa-

curriculum in these was uniformly that tion. On the other hand, the young men laid down by the Ministry of Education; it are very frequently educated abroad, and

is probably accurate that French ~nfluence, the years of separation from their elders

stressing theory rather than practice, pre- tend to obliterate any feeling of
differentia-
dominated in the system adopted; subjects tion based on age.
were secular, and a large percentage of the Regarding the Guardian's
injunction to
students were often non-Bah6'i. The offi- build up an "international body of
active
cially recognized superiority of these schools young BahDi men and women," it
would
consisted in their discipline and idealism, as seem that a first step in
accomplishing this
well as in their academic equipment. Sup- with reference to frhn would be to
estab-
plementary to the secular education re- lish regular correspondence with
various
ceived in the schools, Bahi'i youth attend members of the youth group of irhn.
I t
weekly classes in character training-the might not be amiss to
exchange question-
well-known "Dars-i-Aallq" course of naires (always bearing in
mind that the
study composed of teachings of the various Eastern method of collecting
information
Manifestations-and later take up the in- is to "by indirections find directions
out").
tensive study of such works as the fqdn Obviously, in future a considerable
amount
and Some Answered Questions. These of traveling will he necessary
to enable Ba-
classes meet at the homes of parents at dif- h6'is in different countries to
meet face to
ferent points throughout the city and are face and discuss their work around
con-
frequently visited by members of the Spir- ference tables; to lay the
foundations of
itual Assembly and others; opportunities are such meetings and to dispatch
their pre-
given the students ro speak in general meet- liminaries by means of regular
correspond-
ings and yearly examinations are "publicly" ence would seem advisable at
present. The
held at which prizes are distributed. Com- personal contact established through
letters
mittees composed of young men and women is indispensable in chis connection;
mere
respectively, direct instruction in all these text-book information on the
countries to

classes. The summer school which is proved to be represented at such conferences would
being so effective a means of teaching the prove insufficient.

PLAYS AND PAGEANTS

STORY OF THE PAGEANT,

"THE GATE OF DAWN"

(Arranged by Mrs. Harold Bowditch with suggestions by Mr. Kenneth Christian and presented with the assistance of a large committee in Green Acre, Maine, in the summer of 1934.)

BY NANCY BOWDITCH

THE summer of 1934 marked the beginning of a new activity among the Bahá'ís of the United States and Canada. A new group called "The Green Acre Committee for Plays and Pageants" was formed whose purpose was to develop a means of presenting the Bahá'í Teachings through some form of dramatics, particularly in representing scenes from the early history of the Faith. This undertaking was the outcome of the enthusiasm raised in the hearts of some of the devoted believers in and to Mr. the Revelation who were assisted by a number of generous and interested friends who, though in some cases not listed among the ranks of the believers, lent most valuable assistance. After consultation it was decided that to present a series of tableaux proved the in- versal principles of World Unity fellowship which the Faith of reveals, so after the reading of of the sacred writings of 'Abdu'l-Bahá they embarked upon portant enterprise. Great credit the membership of the Committee as to Mr. Randolph Bolles, Mr. Maxwell, Dr. Ambrose of D. C., Mrs. E. N. Jones (who declared Bahá'í made a special Washington in order to assist), Max Miller who trained the who wrote a special song called "The Valley of Search" especially for An interesting lecture given Acre by Ali-Kuli Khan on the of colors in the art of irón

would be the most practical, as well as the costumes for the most dignified way to begin the work, and designed.

the Green Acre Summer School in Eliot, Maine, was selected as the best place. Through the generosity of the National of pageantry Spiritual Assembly, the studio of Mrs. Holy Words.

Mary Lucas was secured for the work. Mrs. Lucas was one of the first women pilgrims to visit 'Abdu'l-Bahi in the "Mast Great Prison" in 'Akki, Palestine, and thus her Inn. Across home was converted into a busy workshop stretched two where members of the Summer School as were at-

well as the Committee worked together in This frame arranging for the pageant and tableaux, and sides

In the beginning the Committee felt great responsibility in undertaking a work that stretching col-

presented such possibilities, but they dedicated their services with love for the uni-

colors, so

Plan of Bahb'u'llah's House in Baghdad, 'Iraq.

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

that the general lighting of the stage? could hands to take

represent early morning or noon or sunset steadfastness that the

as required, and were changed for each prevent them.

scene.

from dis-

spiration upon which the

"Attributes" and others were

This first effort resulted in

tion of tableaux from "The

ers" with prologue and epilogue

and music and reading of the

The following is a brief

the way in which the tableaux

sented. A small stage was

end of the auditorium in the

the proscenium arch were

layers of gauze netting which

tached to a square framework.

was lighted at the top, bottom

and created the illusion of a

Color filters were made by

ored paper over a light

These were in sets of different

"O my God, strengthen my

Thy Book with such

hosts of the world shall not

Then protect them, O my Lord,

In front of the center of the stage a	posing of anything not owned by
them.	
small dais was placed which was "top-	Verily, Thou art the ~ o w e
r f u l ,the Mighty!"	
lighted" by a "spot" suspended in the beams	Then the Angel speaks:
of the room. After the audience was as-	"The Sun of T r u t h is
the Word of God	
seemed all the lights in the hall were ex-	upon which depends the
tinguished with the exception of this "spot-	people of the country o i
thought. I t is	
light," then the soft strains of violin and	the Spirit of Reality and the
Water of Life.	
piano were heard. A t this point there	All things owe their
existence t o It. Its	
came slowly from the back of the audi-	manifestation is ever
according t o the ca-	
torium two angels, one a small girl with	capacity and coloring of the
mirror through	
white wings, dressed in soft pink draperies	which it may reflect. For
example, Its	
and carrying in her hand a three-branched	Light, when cast on the
mirrors of the wise,	
lighted candle. Behind her came the angel	gives expression t o wisdom;
when reflected	
Gabriel clad entirely in white with wings,	from the minds of artists I t
produces mani-	
holding in his hands a large illuminated	festations of new and
beautiful arts; when	
book. A few paces behind the angel came	I t shines through the minds
of students I t	
a poet of f r l n . When they reached the	reveals knowledge and unfolds
mysteries.	
dais the angel stepped upon it, having the	. . . All the good names and
lofty qualities	
poet on one hand and the small angel on	are of the Word. . . This
is the Water	
the other.	which giveth life t o all
things. . ."	
Leaning forward the Angel Gabriel held	The poet answers:
out the book to the poet (the music muted	"We beg of God that we
may partake of	
SO that the speaking voices became clearly	this Life-Giving Water of
Heaven, and	
audible), a t the same time repeating these	quaff from the spiritual
chalice of rest, and	
verses from the "Hidden Words" of Bahb-	thus be free from all that

tends to withhold

'u'116h: us from approaching His Love.

"This is that which hath descended from "Glory be upon the people of
Glory!"

the realm of glory, uttered by the tongue Now the music becomes
louder, the two

of power and might, and revealed unto the angels continue slowly
through the hall and

Prophets of old. We have talren the inner exit. The poet withdraws to
one side of the

essence thereof and clothed it in the gar- stage and places his book on
the reading

ment of brevity as a token of grace unto stand. Meantime a procession
of some of the

the righteous, that they may stand faithful "Attributes" of
God-Sovereignty, Lofti-

unto the Covenant of God, may fulfil in ness, Love, Glory, Death and
Life-form at

their lives His trust, and in the realm of the back of the hall and move
slowly for-

spirit obtain the gem of Divine Virtue." ward, each very far apart, so
that only one

The poet, raising his face to Gabriel, held at a time is in view of the
audience.

out his hands for the book saying: Love enters garbed in
long robes of pink

"O God! my God! Thy call has at- and rose colors, carrying in her
arms a spray

tracted me and the Voice of T h y Pen of of roses. She mounts the dais
and, turning

Glory has awakened me; the stream of Thy toward the audience repeats
from the "Hid-

Holy U t t e r a ~ ~ c e has

s enraptured me, and den Words"-

the Wine of "Thy Inspiration entranced me." "O Friend! I n the garden
of the heart

"Thou srest me, O Lord, detached from plant naught but the rose of
love, and from

all things but Thee, clinging t o the cord the nightingale of affection
and desire

of T h y Bounty and craving the wonders of loosen not thy hold. Treasure
the compan-

T h y Grace. . . ." ionship of the righteous and

eschew all fel-

Then taking the boo% from the Angel lowship of the ungodly."

Gabriel he repeats: "O Son of Love! Thou art

but one step

away from the glorious heights above and tentively receiving his
 instructions. The curtains are lowered and then
 from the celestial tree of love. Take thou again, to show the picture
 drawn aside the curtains are lowered the
 one pace, and with the next advance into poet begins to read from the
 twice. When of the story which is here
 the immortal realm and enter the pavilion the curtains are lowered the
 last time the poet begins to read from the
 of eternity. Give ear then to that which of the story which is here
 book the poet hath been revealed by the Pen of Glory!"
 given briefly- H e tells how the fire of
 After Love has left the room, each of the Belief and Faith
 others in turn, on reaching the dais, step spread rapidly throughout the
 dark land of f r i n and how a New Dawn is
 up, and facing the audience, recite further spreading its
 from the "Hidden Words." light over all the country.
 One day when
 When the "Attributes" have made their Siyyid Kaqim was teaching his
 pupils be-
 exit, the poet opens his book and begins neath the shade of a palm
 tree there ap-
 to read: peared to him a shepherd who
 came to tell
 "O my friends! I shall your ears delight of a dream that he had had. He
 dreamed
 with the wondrous tale of the Day wherein that he saw the Prophet
 Muhammad who
 you live. History, in destiny's wind again told him that he would find
 the Siyyid in the vicinity of the mosque in
 is stirred, once more the clarion of dawn the shade of
 the shade of this tree, and that he was to
 comes to rejoice the hearts of men; two
 give him the following message:
 stars first caught its Light;-an aged man, "Rejoice, for the hour of
 a S_hayk_h of 'Arabi, arose and called men to
 your depart-
 prepare for the advent of that Promised ure is at hand. When you
 shall have per-
 One Whose Name for a thousand years they formed your visits in
 Kdzimayn and shall
 had invoked. King and peasant of frdn did have returned to Karbili,
 there, three days

he stir and at length, nearing his journey's end, he passed on the leader's torch to Siyyid Me. Soon Kiqim. In these words he bade him carry Truth, be made on: manifest. Then shall the world be illu-
 "You have no time to lose. Every fleet- minated by the light of His Face." (Nabil's Narrative, page 44.)
 ing hour should be fully and wisely utilized. Again the curtains are drawn aside and a scene of the shepherd kneeling before Siyyid Kizim is shown.
 by the Grace of God, and by the hand of wisdom and loving-kindness, those veils of The poet reads on. He reads of the death of Siyyid Kizim and how one remained of his disciples, a youth, one Mu116 Husayn, who was mindful of his ing night, the Hour I have besought God to teacher's words. He spare me from witnessing, for the earth- had told him to detach himself from earthly things and to seek with quake of the Last Hour will be tremendous! determination and prayer his true Guide and Master.
 the overpowering trials of that Day, for Mu116 Husayn traveled from city to city until finally, on the outskirts of the city of Sir62 he met a sweeping force! Others of greater endurance and power have been destined to bear him. There took him home and entertained him. There he sat all night enraptured this stupendous weight; men whose hearts by the words of his Host, in a room filled are sanctified from all earthly things, and with fragrant blossoms, whilst fruits and whose strength is reenforced by the potency delicious drink were served to him by an of His Power!" (Nabil's Narrative, page 16.) He was made so happy that he

put his feel-

At the closing of this reading of the poetings into these words:

the curtains of the stage are parted dis-"Methinks I was in, a

place of which it

closing a living picture of S_hoyk_hAhmid- can be truly said-"Therein

no toil shall

i-Alxi'i seated cross-legged on the floor reach us, and therein no

weariness shall

with his pupil, Siyyid Kizim near him, at- touch us; no vain discourse

shall they hear

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therein, nor any falsehood, but o ~ ~ lthe y were called for t o ascend and

give the call

cry, -"Peace! Peace!" ' Then his Host to prayer. The first youth who

ascended

addressed him saying: to the roof had no sooner

proclaimed the

" 'O thou who art first t o believe in Me! opening "God is the Most Great"

when a

Verily, I say, I am the B i L t h e Gate of ballet from the enemy shot him

down. Im-

God, and thou art the Bib'u'l-Bib, the Gate mediately a second youth

ascended, taking

of the Gate. Eighteen souls must, in the up the prayer where the first

left off, only

beginning, spontaneously and of their own t o be stricken down as his

predecessor. I n

accord, accept Me and recognize the Truth this way the prayer was

continued until

of My Revelation. Unwarned and unin- the end, each youth cheerfully

offering

vited, each of these must seek independently himself in the place of the

one gone be-

to find Me.' " fore. When the curtain is

lifted upon this

From this state of ecstasy Mu116 Husayn scene the third youth is revealed

continu-

was awakened by the voice of the priest ing the prayer with the first

two lying dead

calling the people to early morning prayer. at his feet.

(At this point appears a tableau of These six scenes will serve to

show how

Mulli Husayn showing the fruit being of- the tableaux were presented. A

brief ont-

ferred t o him by the servant. A pink light line of the rest follows:

is diffused over the scene and vases of Scene seven represents the

little Sifter of
 flowers are set on the floor in different Wheat, who, hurrying away from
 the mar-
 places.) ket-place with his sieve in
 his hand, an-
 The next scene is the public punishment swered those who called after him
 inquiring
 of Quddus and Mull6 Sidiq, the two first where he was going so
 hurriedly, "I have
 victims of the enemies of the New Revela- arisen t o join the glorious
 company of the
 tion. Mulli Sidiq say7 of this punishment: Defenders of the
 S_hay!ih-Tabarsi." O u t of
 "The first seven strokes were severely that great city of I ~ f i h i
 nonly one person
 painful, t o the rest I seemed t o have grown went forth t o find the Light
 of the New
 indifferent. I was wondering whether the Day-a humble sifter of wheat!
 strolres that followed were being actually Scene eight represents the
 farewell of
 applied t o my own body. A feeling of joy- Qudd6s and Mulli Husayn. This
 event oc-
 ous exaltation had invaded my soul. I was curred just before one of the
 great defenses
 trying t o repress my feelings and to restrain of Fort Tabarsi when they had
 been holding
 my laughter. I can now realize how the the army of the & i h at bay
 for eleven
 Almighty Deliverer is able, in the twinkling months.
 of an eye, t o turn pain into ease and sor- Scene nine shows Mirzi
 Qurbn-'Ali
 row into gladness. . . ." (Nabil's Narra- bending over, pleading with
 the executioner,
 tive, page 148.) while his arms are about the
 body of the
 The next picture is that of Tibirih, that first glorious martyr who was the
 uncle of
 great woman disciple, casting off her veil the Bib. His words were:
 "Approach and
 in the presence of Quddhs, the famed Bibi, strike your blow, for my
 faithful compan-
 defender of the Faith. This took place at ion is unwilling t o release
 himself from my
 the conference of Badaht. These were her embrace and calls me to hasten
 together
 words in part: with him to the court of the
 Well-

"This is the Day of festivity and universal rejoicing, the Day on which the fetters of the past are burst asunder! Let those who have shared in this great achievement in the fortress arise and embrace each other!"

Scene ten shows the valiant girl soldier, Zaynab, who, not being able to witness the sufferings of her companions of Zanj, begged to be allowed to have a sword and dress in men's clothing.

The next picture represents that scene in the Caravanserai where three hundred youths had banded together in defence of their Faith, led by Mull* Husayn. When it became time for evening prayer volunteers became time for evening prayer volunteers who were married during one of the great Facsimile of Autograph Letter addressed by Prof. E. G. Browne to 'Abdu'l-Bahí, dated Sept. 11, 1890

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signs of Fort Tabarsi. They are being bearers of the Name of God in this Day!

torn from each other's arms as the cry of You have been chosen as the repositories of His mystery. It behooves "Yi Shihuz-Zamlín" (O Lord of the Ages!) summons the bridegroom to the de- to manifest the attributes of God and to exemplify by your deeds fense of the Faith. While a soldier is leading the bridegroom away a friend of the signs of His righteousness, His power and glory. The very members of bride is trying to console her. your body

Scene twelve shows Tihirih, arrayed in must bear witness to the loftiness of your purpose, the integrity of purest white, handing a green kerchief to your life, the re- ality of your faith, and the boy who has escorted her, in order that the exalted character of your devotion. . . he may hand it to the executioner who is

." (Nabil's Narrative, page 92.)

The last scene shows the "Attributes of With these closing words

the Attributes

God" re-entering the hall and forming of God begin softly to
chant the Greatest Name.' Then, as they form
themselves in two groups, one on each side in procession
of the stage. The curtains part disclosing the chant becomes
gradually louder as the entire cast joins in and
an anRel with great white wings who recites room in single file the
passing through the the farewell message of the Glorious Bib t o
the whole audience rises His disciples which begins: and intones the chant in
glorious crescendo.

-

"O my beloved friends! You are the IArranged t o m u s ~ cby
Saffa Kilmey.

THE DRAMA OF THE KINGDOM

A M O N G the all-too-rare dramatic adap- inspiring. The music
becomes soft, while the Herald proclaims the
tations of the episodes and teachings con- coming of the
coming of the Kingdom. He holds a
tained in the early history of the Bahi'i trumpet t o his
trumpet t o his mouth.
Faith there appears from the pen of "Par- vine" (Mrs. Basil Hall of London) an ex- "The curtain rises. The
sedge is crowded with men and women. All
quisite and faithful dramatization under the the sound of the trumpet
are asleep. A t they begin to
title of "The Drama of the Kingdom" which took form in consequence of a Talk awake.
they begin to given in the home of her mother, Lady "Sudde~~lythe music
breaks forth. The people hear and wonder.
Blomfield, by 'Abdu'l-Baha. Mrs. Hall relates They rise and
the history of the occurrence in the follow- question one another,
saying, 'What is this? Whence comes this music?'
ing nlaner and uses the story as a Foreword Some return t o
to the Drama itself. She says: their occupations,
unheeding. First a few
I t was during 'Abdu'l-Bahi's visit to talk together, then one
ceases his work, and
London in 1913, that he said to one whom proceeds t o make
inquiries. A merchant, leaving his stall, comes t
he called "Hamsayeh" (Neighbor) : "I will

o ask the meaning
 give you a play. I t shall be called "The of the eager group. A
 soldier, who is prac-
 Drama of the Kingdom." tising arms, withdraws
 from his comrades
 The circle of friends, who were pthered and joins those who are
 wondering.
 round him that evening, held a tense silence, "Here, a banker is seen
 counting his
 while, in his deep, sonorous voice, 'Abdu'l- money; his attention is
 attracted. H e pauses
 Bahi unfolded the pageant of his sublime in his calculation, and
 asks, 'What is the
 imagination thus: news?'
 ' "The Herald of the Kingdom stands be- "There are seen dancers
 and others hold-
 fore the people. Wonderful music swells ing revelry. Some of them
 come forth and
 from an unseen orchestra, movinn and soul- ask the news,. questioninr
 the Herald.
 A

"Now those who come t o ask are more
 "The above are the words of 'Ahdu'l-Bahl 'Abbis,
 down by Or less divided into the groups.
 by an inrerprerer
 Parvine as they were spoken. First those who, having
 heard of the Com-

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ing of the Promised One, frown and shrug were mystical. The prophecies
 concerning
 their shoulders, returning t o their work, the Second Coming are also
 mystical. The
 scoffing and disbelieving. The second type earthquakes and unrest, the
 darkening of
 are those who hear the music, strain their the sun and moon, the falling
 of the stars-
 ears t o catch the meaning of the Message. all these foretell the
 humiliation of those
 and their eyes t o discern the Mystery. whom the world considers great.
 Theolo-
 "The blind receive their sight, the deaf gians wrapped in blind traditions,
 the bigots
 their hearing, and those who were dead arise and the hypocrites: such will
 fall.
 and wallc, still wrapped in the garments of "Now these sayings will be
 divided be-

death.
altogether forming
"Then there are those who will not believe until they have had signs revealed to them, who crave for proof, saying: 'But The Pageant we want to see the earthly equal. If the Promised One is indeed come, the sun should not give his light, the moon should be darkened, and the stars should fall. We await our Promised One till these signs be fulfilled. We expect to see him descend from heaven in clouds of great glory.' One falls, the "Those who believe shout, 'The Promised One has come!' Those who doubt cry, 'What proof is there? Show us a proof!' They do not stop by the way. "The poor who have believed look on "They who understand explain: 'Whence did Christ come? He came from heaven, sadly. "The scene changes. A banquet hall. though they who scoffed at Him said, "We know this man, he comes from Nazareth." The orchestra is playing heavenly music. This is the real meaning: His spirit came more brilliant, The lights become gradually from heaven, while His body was born of shining. Round the until the whole hall is an earthly mother. As it was then, so is table sit the very poor in torn garments. it with the Second Coming.' An Oracle arises and cries: "The Kingdom "But we await the signs,' say the doubtful ones. 'How, otherwise, shall we know? of God is like a feast! Remember what Christ said! Here we see the

Kingdom!

The earth must shake, the mountains be The greatest and the worldly
wise are not'

rent asunder. The Promised One shall con- here, but the poor are here!"
quer the East and the West.'

his heart, and "Each sings from the joy of

"One arises and tells the people that there is great rejoicing. Some
dance, one

these signs did not come outwardly, nor plays the flute, everyone is
radiantly happy.

will they again. Those who look with the Someone addresses the people.
While this

eyes of Truth shall see that these portents man is speaking they say: 'Hear
him! Hear

are of the Spirit. his eloquence! We know him. H e
was

"The Eternal Sovereignty descends from poor and ignorant, and now he is
wise!"

heaven, the body is of the earth. The And so they wonder and
question one an-

mountains are men of high renown, whose other. A woman rises and
speaks, laugh-

famous names sink into insignificance, when ing and happy. The people are
surprised,

the dawn of the Manifestation fills the saying: 'But what has happened?
Yester-

world with light. The pomp of Annas and day this woman was sad, and
angry. Her

Caiaphas is outshone by the simple glory heart was full of sorrow and
disappoint-

of the Christ. The earthquake is the wave of ment. Why is she so joyous?"
spiritual life, that moves through all living "A man enters with a sack

of gold and begins to offer it t o the
things and makes creation quiver.

people, but they

"The prophecies of the Coming of Christ refuse, one saying, 'I am rich, I
do not need

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your gold.' 'Nor I,' 'Nor I.' The m a n everlasting glory! The
illum~i~ration of the

with the gold is surprised and says, 'We Spirit is yours. God hath
chosen you for

know you are poor and starving. Why do His service!' They take their
crowns and

you not accept my gold?' kiss them, and again place them
on their

"Then a teacher comes and speaks on a high plane of philosophy and science. All supplicate: those who listen wonder, for he had been ignorant and accounted of no importance. for these proofs H o w is he now so learned? "Another comes with shining eyes, gaz- ing with joy on the beautiful surroundings. The people wonder and say, 'How is this? Yesterday he was blind.' Christ, Who gave "Another hears beautiful music and he tells the people that a few hours ago he was deaf to all sound. those who be- " 'A miracle! A miracle! Here is one 'We mean who was dead, and now he is walking be- fore us!' "One arises and says: 'You know the cause of these miracles? I t is the Heavenly food! Everlasting life is for him who par- praising God and takes of it.' "When the people hear this they shout in a white with one will, 'Glad tidings! Glad tidings! Glad tidings!' in wonder. "Each one is supremely happy. They sulg an Alleluia. great riches u 'O God, we were poor, Thou hast which she made us rich! we were hungry, ~h~~ hast made us

heads. "Then they begin to pray and "O God! O Almighty! " 'We give Thee thanks of T h y bounty! Thou hast Life! Make us faithful, so that of T h y Love may fill our T h y Light may illumine our fer us to be firm unto up His life for us!' "The curtain falls. "In the last scene one of lieve is taken by the persecutors. to kill you,' they say. 'I am happy," he answers. With hands Heaven, he cries, 'O God, 'make me Then he gives himself up to other is taken, and dies His mercy t o mankind. "The third is a beautiful girl garment, wearing a heavenly her head. Everyone gazes at her She is seated, apart. A messenger from the king with an offer of if she will but give up the Cause has embraced. She answers: 'I have not accepted this Cause blindly through

tradi-
 satisfied! tion. I have seen Reality with mine own
 eyes. The Truth is in my heart. How
 Athirst were we, and Thou hast
 given us the Water of Life! should I renounce my faith thus
 lightly?'
 Our eyes were blinded, ~h~~ hast "Her father comes and entreats her
 t o
 given us sight! give up her faith. She answers: 'Can
 you
 we were dead, ~h~~ has given unto Say there is no sun, when you have
 seen
 us Life Eternal! the light? I have seen the sun. You are
 We were of the earth, Thou hast blind.
 . . . Awake! The sun is shining!
 *\\uake!'
 made us the children of Heaven!
 We were outcasts, Thou hast made Another messenger comes. This
 time
 us beloved! from a great prince who wishes to wed
 her
 We were helpless, Thou hast made on condition that she gives up her
 Faith.
 us powerful! We praise Thee, O " 'I know no prince save God. I
 will not
 Lord!' close mine eyes t o the glory of the
 King
 of Kings!'
 "After this song, glorious diadems de- "They bring her jewels and an
 earthly
 scend from Heaven and rest on each head. crown. 'Take these!' they say.
 They shine with the radiance of Heavenly " 'They to me are so many
 pebbles. The
 jewels. All wonder and ask questions. One jewels I treasure are the
 jewels of the
 arises and says: 'These are the crowns of the Knowledge of God. Those earrhly
 stones
 Kingdom! Ye are all Heavenly rulers! Ye may be broken or lost. Behold
 my crown!
 shall have eternal dominion! Ye shall have These are eternal gems! For
 those earthly
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 stones that ace doonled to ~erish,shall I shrouds, and after a grcat
 silence, people
 give up this everlasting diadem?' enter and lift the coverings in
 awe and

"They say, 'We shall imprison you.' reverence. They stand wondering,
as lights
" 'I am ready.' appear and shine upwards from the
pros-
" 'We shall beat you.' trate forms. Some question as to
the mean-
" 'I am ready.' ing of this. 'These are the
spirits of those
" 'You shall be killed.' martyred ones, freed from their
bodies.
" 'Is that true? Do you mean it? Good Now they enjoy eternal liberty.
See, they
news! Good news! For then I shall be ascend to the Kingdom!'
free. My soul will escape like a bird at "Realizing this, the people
are wonder-
liberty from this earthly cage of my body. struck and amazed. They cry:
'What
Then shall I be free. Now am I in chains. bounty God has bestowed on
them! They
These bonds shall be broken. Kill me! Kill are so free and joyful! Now can
they wing
me!' their way to the Sun of
Reality! Their
"They slay her. One after another is souls return to the Sun from which
they
martyred. Their bodies are covered with came!"

PAGEANTRY AS A FACTOR IN EDUCATION BY CLARA WEIR

THE idea of the pageant, which I here a vehicle for the education of
the youth of
describe, gradually evolved during my trav- his time. "The modern pageant
is the direcc
els through Egypt, Palestine, and Syria outgrowth of the mystery
of the later
when I had exceptional opportunities to middle ages," writes Linwood
Taft in his
make interesting contacts, and later, book on pageantry. "The mystery
play
when I joined the International Students concerned itself with those
rare moments
Union while I was associated with the of human experience when
existence was
Bahh'i Bureau in Geneva, Switzerland. I transformed and glorified
through contact
was so deeply impressed by my experiences with the divine. The sort of
event that

that I decided upon my return to the makes suitable and convincing
 pageant ma-
 schoolmom to convey to my pupils my deep terial, is the unusual event,
 the kind of
 conviction of the essential oneness of hu- thing that happens only in
 exalted moments
 manity. I t was then that I chose the when men are inspired by lofty
 and un- selfish motives." I
 pageant as a means of giving a message. We called our presentation "A
 An educator said to me after hearing of
 Pageant
 this pageant, "A pageant to be of value of Nations." A spectator might
 have de-
 must grow out of the heart of the author, scribed it as follows: A
 prologue consisting
 and the need of the times." I had a mes- of a dialogue between an old
 sea-captain and
 sage to give and I felt that the need for it his grandson prepared the
 audience for the
 had arisen. It was begun as a simple pro- pageant that followed. The
 Captain relates
 gram presented in observance of Interna- his experiences in foreign
 lands, dwelling
 tional Goodwill Day, before a Junior High upon the similarities of people
 as a factor
 School audience, but has since been given for unification, and upon their
 differences
 for adults to whom it appealed as much as as a means of enhancement; the
 need of
 to the youth, which proves that the realm acquiring better understanding
 so that
 of the heart is "ever-young." prejudice may not enter and,
 also, of culti-
 The history of pageantry is an interesting vating not only the international
 mind hut
 one. I t sprang from pantomime, the first the international heart as
 well.
 means of communication, and became the The notes of a flute furnish
 the signal f o r
 mother of drama. Primitive man probably
 "The Technique of Pageantry (1921), Introduc-
 found in pageantry, crude as it might be, ,ion, plgos I 6.
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 be opening of the pagcant, the sea-captain to delnonrtr~tethar if
 fl.iendqhip is possible
 and boy remaining at the left of the stage among these closely associated

and rebated
as spectators. The opening of the curtain also possible
reveals the Spirit of Progress with out-brief, yet color-
stretched arms before the altar of civilization. The altar is placed before a stone wall introduced
above which appear the dome and minarets mu'adhhin's
of a mosque, the tower of a Christian Upon the
church, and the top of a synagogue, with gives the call
shrubbery and ~ a l mtrees, the scene typical again, and then the
Muhammadans are seen
of an eastern Mediterranean port. The or- passing t o the mosque. A t
the ringing of
chestra is la ping an oriental melody, "In a the church bells a priest and
his flock are
Persian Market." The Spirit of Progress shown on their way to mass;
later, a rabbi
turns and talces her lace "down right." and his followers pass t o
worship-this to
There she tells the story of civilization as show that there is a place for
every religion
each nation, race, or religion places its con- in the scheme of things. A
typical oriental
tribution upon the altar. street scene is then enacted.
Arabs, Jews,
Part I contains nineteen episodes, begin- Hindus, frdnians, American and
English
ning with the col>tributions of the Egyp- tourists, Chinese, and
American sailors, pre- sent a colorful panorama.
tians and Babylonians t o science, and of
Native women
the Hebrews t o religious literature. Since carrying water jugs and
baskets, boys bear- ing huge trays of bread on
the main thread of continuity is furnished
their heads, and
by the theme of the "oneness of humanity" a man leading a white donkey
suggest con- sistently the picturesqueness
the episodes are strung upon this theme,
of such a scene.
with equality as the unifying idea. The I n the meantime the
sea-captain has again
Spirit of Progress shows that many great resumed the dialogue with the

boy, explain-
religious leaders have arisen from time to time, presenting as the highlight of Part I resumed the contribution of Palestine with its gift Arabs. Part II of the Prince of Peace,-this scene presented number of very by a \$1 who recites some of the Beatitudes, unveiling of using as a climax, "Blessed are the peace-martyr of frin, makers for they shall be called the children the gift of of God,"-followed by the contribution of America, the Rome in the spread of Christianity; of the these lines of Crusades as a factor in the greater unification of mankind; of the gifted and heroic Joan of Arc; and of Lafayette, who ce-grandest lesson: mented the friendship between France and America; of Scotland and Robert Burns, the poet of brotherhood, who enters t o the tune "Columbia, the of "Auld Lang Syne," and reads the lines, dramatic entrance of the framers of the Constitution; For a' that and a' that It's comin' yet for a' that, and while the music continues faintly, a colored boy struggles "center stage" with That man to man, the world o'er his hands tied. After several futile attempts Shall brothers be for a' that. t o free himself, the tall, familiar figure of And the curtain closes upon Part I with the seeing the joyous dancing of an Irish jig. slave's anguish releases the bonds. The con- Then followed a short interlude called tributions of the negro race then follow. "A Pledge of Friendship" in which Colum-reverence as it One of these is the spirit of bia, as hostess, welcomes Canada, Mexico reveals itself in his

beautiful spirituals, sung

and the South American Republics. This is
is followed

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by the contribution of the American Indian,
all were of the

climaxed by the entrance of an Indian chief
be monotonous

who lays his pipe of peace upon the altar as
humanity

a symbol of brotherhood. Part I1 ends with
various races are

the gift of Switzerland: the city of Geneva,
its adorn-

the home of the League of Nations.

orchestra plays a beaa-

The Spirit of Progress then resumes her
Peace enters

recital. She says, in brief, that the nlost
nation to an-

important contributions have been made to
each with the

civiliz~iion during the past eighty years,
the Spirit of

improvements in the means of transporta-
following words:

tion and communication drawing the ends
of the ecstasy of

of the world together. When Morse flashed
earth, upon the

those dramatic words through space in
message: 'Ye are all the

1844, a new era was begun, and that,
drops of one ocean,

"America has been the leader in furnishing
God!" " "

the means for the unification of mankind,
planned as a

but that it is self-evident that unity and
the education

conciliation of the human world cannot be
interesting experi-

accomplished through material means alone.
upon the

To establish these principles a propelling
responsibility of

by a negro quartet. This scene

charm t o t h e garden. If

same color the effect would

and depressing. The world of

is like a garden, and the

the flowers which constitute

ment.'" Here the

tifnl strain and the Spirit of

dancing joyously from one

other, joining the hand of

hand of ~ t sneighbor. Then

Progress pronounces the

"Me thinlrs in the stillness

this hour I hear wafted t o

breath of peace, this

Leaves of one tree, the

and the children of one

A pageant of this kind,

means to an end-a phase in

of youth-proved a most

ment. When we realize that

youth of today rests the

power is needed which will bring about a rescuing the world from chaos, of active change in the hearts of all men. Unity is participation in the reconstruction of tomorrow, and the possible among individuals; it is also possible establishment of a new world order, then no effort among nations." "When God created the earth there were no restricted boundaries. the soil is fertile, and results are certain. H e did not apportion a certain area to Germany, o r t o France, or to England, but He The combined effect of the words of the Spirit of Progress, the music by an orchestra of forty pieces, which Then let us strive again to bring about such supported the theme and added to the emotional a condition so that when one is asked, "To which nationality do you belong?" the an- colorful costumes, made a lasting impres- sion on the youthful sion will be, "To the nationality of human- the pageant expressed a audience; and those in joyousness that was refreshing. Each one felt ity.' I n other words, we shall be one family, his identity in that of a nation, a race, a religion, or a quality. Joan of Arc was the personification of the spirit The last scene shows the uniting of the of Joan of Arc; Abraham Lincoln spoke but nations. All participants are gathered on one line, "The white race should be just the stage at the rise of the curtain. In the colored race," but that line and kind t o the was imbued with the spirit of Lincoln. center stands a sleuder white pole sur- mounted by a white dove, with wings out- The girl who represented the lady of frdn spread, and bearing in its bill an olive said t o me: "I feel that I am TQhirih branch. Colored streamers suspended from and that the words she speaks are my words," the pole are held by some of the representa- and of this one

tives of the nations and races who form two could have no doubt. So
virjid was her
circles about the pole. A t the right stands pantomime that when she
unveiled her face
Tihirih, the lady of i r l n , who is saying to and wallred off the stage
with beclroning
them: "In a flower garden, the very fact gesture, one could almost
supply these
that there is difference and variety lends a words: "0 women of the
world, follow in
my footsteps-work for the advallcement
'Abdu'l-Bahi, Promulgation of Universal Peace -
(192!), I, 9, Ibid., I, 42.
{bid., I, 114. 51bid., 11, 316.
THE BAHAI'f WORLD

of human kind, m d lift the veils of preju- lishing unity and
understanding. Associat-
dice." ing itself with sound, color,
action, and
A t a time of social, economic, and polit- music, with all the realm of art,
history,
ical unrest, the pageant furnishes a very and literature at its command,
pageantry
effective, if not an ideal means for estab- holds an indisputable place in
education.

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Alphabetical List of Authors

Archduchess Anton of Austria	Angela Morgan
Charles Baudouin	A. L. M. Nicholas
President Eduard BeneS	Prof. Yone Noguchi
Prof. Norman Bentwich, Hebrew Univer-	Rev. Frederick W. Oakes
sity, Jerusalem	H.R.H. Princess Olga of Yugoslavia
Princess Marie Antoinette de Broglie	Sir Flinders Petrie,
Archeologist	
Aussenac	Prof. R. F. Piper
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University, Fellow of British Academy	Prof. Dr. J. Rypka

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etudes, Paris	Ex-Governor William Sulzer
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Dr. Auguste Forel, University of Zurich	Leo Tolstoy
Dr. Herbert Adams Gibbons	Prof. Arminius Vambiry,
Hungarian Acad-	
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Dr. Henry H. Jessup, D.D.	Sir Francis Younghusband,
K.C.S.I., K.C.I.E.	
President David Starr Jordan	
Prof. Jowett, Oxford University	
Prof. Dimitry Kazarov, University of Sofia	
Miss Helen Keller	
Prof. Dr. V. Lesn	
Harry Charles Lukach	
Dowager Queen Marie of Rumania	A WOMAN brought me the
other day	
a Book. I spell it with a capital letter because	
Alfred W. Martin, Society for Ethical Cul-	
ture, New York	it is a glorious Book of love and
goodness,	
President Masaryk of Czechoslovakia	strength and beauty.
Dr. Rokuichiro Masujima, Doyen of Juris-	She gave it to me because
she had learned	
prudence of Japan	I was in grief and sadness and
wanted to	
Mr. Renwick J. G. Millar	help. . . She put it into my
hands saying:	
Prof. Herbert A. Miller, Bryn Mawr College	"You seem to live up to His
teachings."	
The Hon. Lilian Helen Montagu, J.P.,	And when I opened the Book I
saw it was	
D.H.L.	the word of 'Abdu'l-Bah, prophet
of love	
Arthur Moore	Miss Martha L. Root.-Editor
REFERENCES	TO THE BAHAI FAITH
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2nd kindness, and of his father the great	2nd death with a shrug and
2 "that ends it	
teacher of international good-will and un-	all; nothing comes after."
derstanding--of a religion which links all	But how difficult ~t 1s

so to dismiss the
 creeds. universe, our world, the
 animal and vege-
 Their writings are a great cry toward table world, and man. How
 clearly one sees
 peace, reaching beyond all limits of fron- a plan in everything. How
 unthinkable it
 tiers, above all dissension about rites and is that the miraculous
 development that has
 dogmas. It is a religion based upon the inner brought man's body, brain
 and spirit to
 spirit of God, upon the great, not-to-be- whar it IS, should cease.
 Why should it
 overcome verity that God is love, meaning cease? Why is it not logical
 that it goes
 just that. It teaches that all hatreds, in- on? Not the body, which is
 only an instru-
 trigues, suspicions, evil words, all aggressive ment, but the invisible
 spark or fire within
 patriotism even, are outside the one essen- the body which malies man
 one with the
 tial law of God, and that special beliefs are wider plan of creation.
 but surface things whereas the heart that My words are lame, and
 why should I
 beats with divine love knows no tribe nor grope for meanings when I
 can quote from
 race. one who has said it so much
 more plainly,
 It is a wondrous Message that Baha'u'llih 'Abdu'l-Bahi, whom I know would
 sanction
 and his son 'Abdu'l-LBah6 have given us. the use of his words:
 They have not set it up aggressively, know- "The whole physical
 ing that the germ of eternal truth which
 creation is perish-
 lies at its core cannot but take root and able. Material bodies are
 composed of atoms.
 spread. When these atoms begin to
 separate, decom-
 There is only one great verity in it: Love, position sets in. Then comes
 what we call
 the mainspring of every energy, tolerance death.
 toward each other, desire of utlderstanding "This composition of
 atoms which con-
 each other, knowing each other, helping stitutes the body or mortal
 element of any
 each other, forgiving each other. created being, is temporary.
 When the power

It is Christ's Message taken up anew, in of attraction which holds these atoms together is withdrawn, the same words almost, but adapted to the body as such ceases thousand years and more difference that lies to exist. between the year one and today. No man "With the soul it is different. The soul is could fail to be better because of this Book. not a combination of elements, is not com- I commend it to you all. If ever the posed of many atoms, is of one indivisible name of Bahi'u'llih or 'Abdu'l-Bah comes substance and therefore eternal. to your attention, do not put their writings "It is entirely out of the order of physi- cal creation; it is from you. Search out their Books, and let immortal! The soul, being an invisible, indivisible their glorious, peace-bringing, love-creating substance, can suf- words and lessons sink into your hearts as fer neither disintegration nor destruction. they have into mine. Therefore there is no reason for its coming One's busy day may seem too full for t o an end. religion. O r one may have a religion that "Consider the aim of creation: Is it pos- satisfies. But the teachings of these gentle, sible that all is created t o evolve and de- wise and kindly men are compatible with velop through countless ages with merely all religion, and with no religion. this small goal in view-a few years of Seek them, and be the happier. man's life on earth? Is it not unthinkable (From the Toronto Daily Star, May 4, that this should be the final aim of ex- 1926.)

- istence? Does a man cease t o exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has 2. been for nothing. All those eons of evolu- Of course, if you take the stand that tion for nothing! Can we imagine that creation has no aim, it is easy to dismiss life creation had no greater aim than this?

"The very existence of man's intelligence brings God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to the intermediary between his body and his spirit. When man allows his spirit, through that with our earthly ears we should be able to hear and understand. his soul, to enlighten his understanding, Those who read their Bible then does he contain all creation; because with "peeled eyes" will find in almost man being the culmination of all that went every line some revelation. But it takes long before, and thus superior to all previous or some sudden event to tear life, suffering the veil from our eyes, so evolutions, contains all the lower already- evolved world within himself. Illumined that we can truly see. . . . all at once Sorrow and suffering are evolved by the spirit through the instrumentality of the soul, man's radiant intelligence makes the surest and him the crowning-point of creation!" also the most common instructors, the straightest channel to God-that Thus does 'Abdu'l-Bahá explain to us the is to say, to that inner something within each of us know. which is God. (From the *Toronto Daily Star*, September 28, 1926.) Happiness beyond all understanding comes with this revelation that God is within us. if we will but listen to His voice. We need not seek Him in the clouds. He is the All-Father whence we came and to whom we shall return when, having done with this earthly body, we pass onward. At first we all conceive of God as something or somebody apart from ourselves. If I have repeated myself, forgive me. There are so many ways of We think He is something or somebody saying things, but what is important is the definite, outside of us, whose quality, meaning and so-to-say "personality" we can grasp lies in all the many ways of expressing it. (From the Philadelphia "Evening" with our human, finite minds, and express

en k g Bulletin,"

in mere words.

Monday, September 27,

1926.)

This is not so. We cannot, with our earthly faculties entirely grasp His meaning -no more than we can really understand the meaning of Eternity.

"Lately a great hope has

come t o me

God is certainly not the old Fatherly gen- from one, 'Abdu'l-Bah6. I have found in tleman with the long beard that in our Bahi'u'llBh's Message of

His and His Father,

childhood we saw pictured sitting amongst Faith all my yearning for real religion satis- clouds on the throne of judgment, holding fied. If you ever hear of Bahl'is or of the the lightning of vengeance in His hand. Bahl'i Movement which is known in Amer- God is something simpler, happier, and ica, you will ltnow what that is. What I yet infinitely more tremendous. God is All, mean: these Books have strengthened me Everything. H e is the power behind all beyond belief and I am now ready to die beginnings. H e is the inexhaustible source any day full of hope. But I pray God not of supply, of love, of good, of progress, of t o take me away yet for I still have a lot achievement. God is therefore Happiness. of worlr t o do."

His is the voice within us that shows us good and evil.

-

But mostly we ignore or misunderstand this voice. Therefore did H e choose his Elect t o come down amongst us upon earth to peace and

"The Bah6'i teaching brings

make clear His word, His real meaning.

understanding.

Therefore the Prophets; therefore Christ, gathering to-

"It is like a wide embrace

Muhammad, Bahi'u'll6h, for man needs searched

gether all those who have long

from time to time a voice upon earth to for words of hope.

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"It accepts all great prophets gone before, Bibiism can reckon then1 by thousands?"

it destroys no other creeds and leaves all plain as the sun
 doors open. at midday. Western Christianity, save in the
 "Saddened by the continual strife amongst rarest cases, is more Western
 than Christian, believers of many confessions and wearied more racial than religious;
 and by dallying of their intolerance towards each other, I with doctrines plainly
 incompatible with discovered in the Bahi'i teaching the real the obvious meaning of its
 Founder's words, spirit of Christ so often denied and mis- such as the theories of
 "racial supremacy," understood: "imperial destiny," "survival
 of the fittest,"
 "Unity instead of strife, hope instead of and the like, grows steadily more
 rather condemnation, love instead of hate, and a than less material. Did Christ
 belong to a great reassurance for all men." "dominant race," or even to a
 European or "white race"? . . . I am not arguing that
 the Christian religion is true, but merely that it is in manifest conflict with several
 other theories of life which practically regu-
 "The Bah6'i teaching brings peace to the late the conduct of all States
 and most soul and hope to the heart. individuals in the Western
 world, a world
 "To those in search of assurance the which, on the whole, judges all
 things, in- words of the Father are as a fountain in the cluding religions, ~nainlyby
 material, or to desert after long wandering." use the more popular term,
 "practical,"
 1934. .
 standards. . . There is, of course, another
 factor in the success of the B6hi propagandist, as compared with the Christian mis-
 sionary, in the conversion of Muhammadans to his faith: namely, that the former admits,
 "More than ever today when the world while the latter rejects, the Divine in-
 is facing such a crisis of bewilderment and spiration of the Qur'in and the prophetic
 unrest, must we stand firm in Faith seeking

function of Muhammad. The Christian missionary must begin by attacking, ex- asunder."

licitly or by implication, both these beliefs; "To those searching for light, the Bahi'i too often forgetting that if (as happens but Teachings offer a star which will lead them rarely) he succeeds in destroying them, he to deeper understanding to assurance, peace destroys with them that recognition of and good will with all men." former prophetic dispensations (including 1936.

the Jewish and the Christian) which Muhammad and the Qur'in proclaim, and converts his Muslim antagonist not to Christianity, but to Skepticism or Atheism. What, indeed, could be more illogical on the part of Christian missionaries to Muhammadan lands than to devote much time Effendi, pages xv-xx; 1703 rev. 1912- and labor to the composition of controver-

I have often heard wonder expressed by sial works which endeavor to prove, in one and the same breath, first, Christian ministers at the extraordinary suc- that the Qur'Qn cess of Babi missionaries, as contrasted with is a lying imposture, and, secondly, that it bears witness to the truth the almost complete failure of their own. of Christ's mis-

"How is it," they say, "that the Christian sion, as though any value attached to the testimony of one proved a doctrine, the highest and the noblest which liar! The Babi (or Bahi'i) propagandist, on the world has ever known, though sup- the other hand, admits that Muhammad ported by 111 the resources of Western civil- ization, can only count its converts in Mu- Qur'In is the prophet of God and that the hammadan lands by twos and threes, while Word of God, denies nothing but their

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finality, 2nd does not discredit his own 3.

witness when he draws from that source

A Traveller's Narrative, page 309-

arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bilbis, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their admirable conduct towards mankind and especially towards their fellow-believers, which constitutes their strongest claim on his attention.

country and any

such a country-

prodigy-nay, almost

of her marvellous

fervid

eloquence, her fearless

glorious martyrdom, she

comparable and immortal

trywomen. Had the Bibi religion no other claim to greatness, this were sufficient-that it produced a heroine like Qurratu'l-'Ayn.

Introduction to Myron H. Phelps' 'Abbas Efendi, pages xii-xiv-

It was under the influence of this en-

thusiasm that I penned the introduction to pages ix, x-

my translation of the Traveller's Narrative.

... This enthusiasm, condoned, if not whither I was

shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack given to me),

in the Oxford Magazine, an attack concluding with a throb

ing with the assertion that my Introduction definitely con-

displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The venerable figure,

The appearance of such a

Qurratu'l-'Ayn is in any

age a rare phenomenon, but in

try as Persia it is a

a miracle. Alas in virtue

beauty, her rare intellectual gifts, her

eloquence, her fearless

glorious martyrdom, she

comparable and immortal

Though I dimly suspected

going and whom I was to

distinct intimation had been

a second or two elapsed ere,

of wonder and awe, I became

scious that the room was not

In the corner where the

wall sat a wondrous and

review in question appeared in the Oxford
 head-dress of the kind
 Magazine of May 25, 1892, page 394, . . .
 (but of unusual
 "the prominence given to the Bib in this
 base of which
 book is an absurd violation of historical
 turban. The face
 perspective; and the translations of the
 never forget,
 Tmveller's Narratzve a waste of the powers
 Those piercing
 and opportunities of a Persian Scholar.")
 very soul; power
 Increasing age and experience (more's the
 ample brow; while
 pity!) are apt enough, even without the as-
 forehead and face im-
 sistence of the Oxford Magazine, to modify
 jet-black hair and
 our enthusiasm; but in this case, at least,
 indistinguishable
 time has so far vindicated my judgment
 waist seemed to
 against that of my Oxford reviewer that he
 whose presence I
 could scarcely now maintain, as he formerly
 before one who is
 asserred, that the Blhi religion "had affected
 love which
 the least important part of the Muslim
 sigh for in
 World, and that not deeply." Every one
 who is in the slightest degree conversant
 bade me be seated,
 with the actual state of things (September
 be to God, that
 27, 1903), in Persia now recognizes that
 thou hast attained! . . . Thou hast come
 the number and influence of the Bibis in
 exile. . . . We
 that country is immensely greater than it
 world and the
 was fifteen years ago.
 they deem zrr

crowned with a felt
 called to by dervishes
 height and make), round the
 was wound a small white
 of him on whom I gazed I can
 though I cannot describe it.
 eyes seemed to read one's
 and authority sat on that
 the deep lines on the
 plied an age which the
 beard flowing down in
 luxuriance almost to the
 belie. No need to ask in
 stood, as I bowed myself
 the object of a devotion and
 kings might envy and emperors
 vain.
 A mild, dignified voice
 and then continued: "Praise
 .
 to see a prisoner and a
 desire but the good of the
 happiness of the nations; yet

a s t j i ~ e ~ - zof~ pstrife and sedrtzon wovthy of trotion, more
 intimately acquainted with
 bondage and banishnzent. . . . That all na- the sacred boolis of the
 Jews, the Christians
 tions should become one il* faith and all men and the Muhammadans,
 could, I should
 as brothers; that the bonds of affection and think, be scarcely
 found even amongst the
 unity between the sons of men shoz~ld be eloquent, ready and
 subtle race to which he
 strengthened; that diversity of religion belongs. These
 qualities, combined with a
 should cease, and differences of race be an- bearing at once
 majestic and genial, made
 n u l l e d l u h a t harm is there in this? . . . me cease t o wonder at
 the influence and
 Yet so it shall be; these fruitless strifes, esteem which he enjoyed
 even beyond the
 these ruinous wars shall pass away, and the circle of his father's
 followers. About the
 'Most Great Peace' shall co~ne.. . . Do not greatness of this man
 and his power no one
 you in Eurote need this also? Is not this who had seen him could
 entertain a doubt.
 that iuhich Christ fol,etold? . . . Yet do
 iue see ljoza h i n ~ sand rulers lavishinfi their
 treasures more freely on means for the de-
 Excerpts from Comkarative Religions, pages
 struction of the hnn*an race than on that
 70, 71-
 zuhich would conduce to the ha\$piness of
 .
 mankind. . . These strifes and this blood- From that subtle
 race issues the most
 shed and discord mzut cease, and all .inen be remarkable movement
 which modern Mu-
 as one kindred and one fa?nily. . . . Let hamn~adanismhas
 produced. . . . Disciples
 not a nzan plory in this that he loves his gathered round him, and
 the movement was
 country; let him rather glory in this; that not checked by his
 arrest, his imprisonment
 he loves his kind. . . ." for nearly six years
 and his final execution
 Such, so far as I can recall them, were in 1810. . . . It, too,
 claims to be a uni-
 the words which, besides many others. I versal teaching; it has

already its noble
heard from Bahi. Let those who read them
holy books; has
consider well with themselves whether such
her miseries, given
doctrines merit death and bonds, and
which will go round the
whether the world is more likely to gain
or lose by their diffusion.

BY THE REV. T. K. CHEYNE,
D.LITT., D.D.

Excerpts from The Reconciliation of Races
and Relipions.. (1914)-

. ,
Introduction t o A Traveller'r Narrative,
There was living quite lately a human
pages xxxv, xxxvi-
being of such consummate excellence that
Seldom have I seen one whose appearance
permissible and in-
impressed me more. A tall, strongly built
identify him mystically
man holding himself straight as an arrow,
Godhead. . . . HisZcom-
with white turban and raiment, long black
and power is so rare
locks reaching almost t o the shoulder, broad
him in a line with
powerful forehead, indicating a strong in-

.
super-normal men. . . We learn that, at
tellect, combined with all unswerving will,
career after he had been
eyes keen as a hawk's, and strongly marked
radiance of inight and
but pleasing features-such was my first
his countenance that
impression of 'Abbis Effendi, "The Master"
look upoil the effulgence
('A&i) as he par excellence is called by
Nor was it an
the Bibis. Subsequent conversation with
unbelievers in-
him served only to heighten the respect with
down in lowly obeisance
which his appearance had from the first
Holiness.

army of martyrs and its

Persia, in the midst of

birth to a religion

world?

many think it is both

evitable even t o

with the invisible

bination of mildness

that we have t o place

great points in his

in an ecstasy, such

majesty streamed from

none could bear t o

of his glory and beauty.

uncommon occurrence for

voluntarily t o bow

a n beholding His

inspired me. One more eloquent of speech,
Bahí'u'll.411.

more ready of argument, more apt of illus-
THE BAHÁ'Í WORLD

2 Bib.

The gentle spirit of the Bib is surely high
up in the cycles of eternity. Who can fail,
Testimonial to the Religion of 'Abdu'l-Bahí.
as Professor Browne says, to be attracted
(Published in Egyptian Gazette, Sept. 24 ,
by him? "His sorrowful and persecuted life;
1913, by Mrs. J. Stannard.)-

his purity of conduct and youth; his cour-
age and uncomplaining patience under mis-
petition to the

I forward this humble

fortune; his complete self-negation; the dim
presence of 'Abdu'l-Bahb

sanctified and holy

ideal of a better state of things which can
of knowledge,

'Abbis, who is the center

be discerned through the obscure mystic
world, and loved by

famous throughout the

utterances of the Bayin; but most of all, his
friend who art

all mankind. O thou noble

tragic death, all serve to enlist our sympa-
humanity-May

conferring guidance upon

thies on behalf of the young prophet of
thee!

my life be a ransom to

Sirlz."

The loving epistle which

you have con-

"Il sentait le besoin d'une reforme pro-
servant, and the

descended to write to this

fond H introduire dans les mœurs publiques.
forwarded, came safely

rug which you have

. . . Il s'est sacrifié pour l'humanité; pour
meeting with

to hand. The time of the

elle il a donné son corps et son Bme, pour
memory of the

your Excellency, and the

elle il a subi les privations, les affronts, les
presence, recurred to

benediction of your

injures, la torture et le martyre."
and I am long-

(Mons. the memory of this servant,

Nicolas.)

ing for the time when I

shall meet you

If there has been any prophet in recent
traveled through

again. Although I have

times, it is to Bahí'u'lláh that we must go.
of Islám, yet have

many countries and cities

Character is the final judge. Bahi'u'llih	I never met so lofty a
character and so	
was a man of the highest class-that	of exalted a personage as your
Excellency, and	
prophets. But he was free from the last	I can bear witness that it
is not possible to	
infirmity of noble minds, and would cer-	find such another. On this
account, I am	
tainly not have separated himself from	hoping that the ideals and
accomplish-	
others. He would have understood the	ments of your Excellency
may he crowned	
saying: "Would God all the Lord's people	with success and yield
results under all	
were prophets!" What he does say, how-	conditions; because behind
these ideals	
ever, is just as fine: "I do not desire lordship	and deeds I easily discern
the eternal wel-	
over others; I desire all men to be even as	fare and prosperity of the
world of hu-	
I am."	
manity.	
The day is not far off when the	This servant, in order to
gain first-hand	
details of 'Abdu'l-Bahi's missionary jour-	information and
experience, entered into the	
neys will be admitted to be of histori-	ranks of various religions,
that is, out-	
cal importance. How gentle and wise he	wardly, I became a Jew,
Christian, Muham-	
was, hundreds could testify from per-	madan and Zoroastrian. I
discovered that	
sonal knowledge, and I, too, could perhaps	the devotees of these
various religions do	
say something. . . . I will only, however,	nothing else but hate and
anathematize each	
give here the outward framework of 'Ab-	other, that all their
religions have become	
du'l-Bahi's life, and of his apostolic	the instruments of tyranny
and oppression	
journeys, with the help of my friend	in the hands of rulers and
governors, and	
Lutfullih. . . .	that they are the causes of
the destruction	
During his stay in London he visited Ox-	of the world of humanity.
ford (where he and his party--of Persians	Considering those evil
results, every per-	
mainly--were the guests of Professor and	son is forced by necessity

to enlist himself
 Mrs. Cheyne), Edinburgh, Clifton and on the side of your
 Excellency, and accept
 Woliing. It is fitting to notice here that with joy the prospect of a
 fundamental
 the audience at Oxford, though highly aca- basis for a universal
 religion of God, being
 demic, si-emcd to he deeply interes~ed, and laid through your efforts.
 that Dr. Carpenter made an admirable I have seen the father
 of your Excellency
 speech. . . . from afar. I have realized
 the self-sacrifice
 and noble courage of his son, and I am lost Persia is no longer subject
 to such violent
 in admiration. perturbations. At least, as
 far as we are
 For the principles and aims of your Ex- concerned, the appearances of
 peace prevail,
 cellency, I express the utmost respect and and few of us care or have
 occasion to look
 devotion, and if God, the Most H ~ g h ,con- beyond the appearances. But
 for the Persians
 fers long life, I will be able to serve you themselves, have the
 conditions very much
 under all conditions. I pray and supplicate changed? Do they not witness
 one day the
 this from the depths of my heart. sudden rise of this or that
 favorite of for-
 Your servant, tune and the next day his sudden fall?
 (Mamhenyn.) Have they not seen the Atibak-i-A'zam
 V A M B ~ K Y . twice hold sway as the &6h's all-powerful
 Vazir, and twice hurled down from that
 pinnacle by a bolt from the blue? How
 many other ministers and governors have sat
 Quotation iron1 T h e Frhzge of t h e East
 for a time on the seats of the mighty and
 (Macmillai~& Co., London, 19 13 .) -
 been swept away by some intrigue as sordid
 Bah6'ism is now estimated to count more as that to which they owed their own
 exal-
 than two million adherents, mostly com- tation? And how many in humbler
 stations
 posed of Persian and Indian a i ' i h s , but in- have been in the meantime the
 recipients of
 cluding also Inany Sunnis from the Turkish their unworthy favors or the victims
 of
 Empire and North Africa, and not a few their arbitrary oppression? A village

which
 Brahmans, Buddhists, Taoists, Shintoists and but yesterday was fairly prosperous
 is beg-
 Jews. It possesses even European converts, gared today by some neighboring
 landlord
 and has made some headway in the United higher up the valley, who, having duly
 pro-
 States. Of all the religions which have been pitiated those in authority,
 diverts for the
 encountered in the course of this journey- benefit of his own estates
 the whole of its
 the stagnant pools of Oriental Christianity, slender supply of water. The
 progress of a
 the strange survivals of sun-worship, and governor o r royal prince, with all
 his cus-
 idolatry tinged with Mubainmadanism, the tomary retinue of ravenous hangers-on,
 eats
 immutable relic of the Suinerians-it is the out the countryside through which i
 t passes
 only one which is alive, which is aggressive, more effectually than a flight of
 locusts.
 which is extending its frontiers, instead of The visitation is as ruinous and
 as unac-
 secluding itself within its ancient haunts. countable. I s it not the absence
 of all
 It is a thing which may revivify Islim, and visible moral correlation of cause
 and effect
 make great changes on the face of thc Asi- in t h e ~ ephenomena of daily life
 that has
 atic world. gone far to produce the
 stolid fatalism of
 the masses, the scofing skepticism of the
 more educated classes, and from time t o
 time the revolt of some nobler minds? Of
 Quotations from T h e Middle Eastern Qzrcs-
 such the most recent and perhaps the no-
 ti08 or Some Political Problents of Ifzdian
 blest of all became the founder of Bibiism.
 Defense, chapter X I , page 116 (The Re-
 Chapter XI, page 120-
 vival of B6biism.)-
 The Bib was dead, but not Bibiism. H e
 When one has been like Sa'di, a great per- was not the first, and still less
 the last, of a
 sonage, and then a common soldier, and long line of martyrs who have testified
 that
 then a prisoner of a Christian feudal chief; even in a country gangrened with

corrup-
 when one has worked as a navvy on the tion and atrophied with indifferentism
 like
 fortifications of the Count of Ancioch, and Persia, the soul of a nation
 survives, inar-
 wandered back afoot t o S_hir6z after infinite ticulture, perhaps, and in a way
 helpless, hut
 pain and labor, he may well be disposed to still capable of sudden spasms of
 vitality.
 thinlr that nothing that exists is real, or, at Chapter XI, page 124-
 least, has any substantial reality worth Socially one of the most
 interesting fea-
 clinging to. Today the public peace of tures of Blbiism is the
 raising of woman to
 'i WORLD
 a much higher plane than she ia usually ad- roll of martyrs fop the
 cause for which it
 mitted to in the East. The Bbh himself had stands, twenty thousand in
 Persia alone,
 no more devoted a disciple than the beauti- proving it t o be a movement
 worth dying
 ful and gifted lady, known as Qurratu'l- for as well as worth living
 by.
 'Ayn, the "Consolation of the Eyes," who, From its iuception i t
 has been identified
 having shared all the dangers of the first with Bahi'u'llbh, who paid
 the price of pro-
 apostolic missions in the north, challenged longed exile, imprisonment,
 bodily suffering,
 and suffered death with virile fortitude, as and mental anguish for the
 faith he cher-
 one of the Seven Martyrs of Tihrin. No ished-a man of imposing
 personality as
 memory is more deeply venerated or kindles revealed in his writings,
 characterized by
 greater enthusiasm than hers, and the influ- intense moral earnestness
 and profound spir-
 ence which she yielded in her lifetime still ituality, gifted with the
 selfsa~nepower so
 inures to her sex. conspicuous in the character
 of Jesus, the
 power to appreciate people ideally, that is,
 BY ~ R o m s o nJOWETT of Oxford to see them at the level of
 their best and to
 make even the lowest types thinli well of
 Quotation from Heroic Lives, pages 30Y-
 themselves because of potentialities within

Prof. Jowett of Oxford, Master of Balliol, of which
 the translator of Plato, studied the movement and was so impressed thereby that he not any specific
 said: "The Bibite [Bahb'i] movement may an informing
 not impossibly turn out to have the promise into the world
 of the future." Dr. J. Estlin Carpenter through the example of his
 life and thereby
 quotes Prof. Edward Caird, Prof. Jowett's quickening souls into new
 spiritual activ-
 successor as Master of Balliol, as saying, "He ity. Surely a movement of
 which all this
 thought Bibiism (as the Bahi'i movement can be said deserves-nay,
 compels-our
 was then called) might prove the most im- respectful recognition and
 sincere apprecia-
 portant religious movement since the foun- tion.
 dation of Christianity." Prof. Carpenter . . . Taking precedence
 over all else in
 himself gives a sketch of the Bahi'i move- its gospel is the message of
 unity in reli-
 ment in his recent book on Comparative gion. . . . It is the
 crowning glory of the
 Religions and asks, "Has Persia, in the midst Bahi'i movement that, while
 deprecating
 of her miseries, given birth to a religion that sectarianism in it?
 preaching, it has faith-
 will go around the world?" fully practised what it
 preached by re-
 fraining from becoming itself a sect. . . .
 Its representatives do not attempt to im-
 pose any beliefs upon others, whether by
 Excerpts from Comparative Religiotz and
 argument or bribery; rather do they seek
 the Rclrgjon of the Future, pages 81-91-
 to put beliefs that have illumined their own
 Inasmuch as a fellowship of faiths is at lives within the reach of
 those who feel
 once the dearest hope and ultimate goal of they need illumination. No,
 not a sect, not
 the Bahi'i movement, it behooves us to take a part of humanity cut off
 froin all the rest,
 cognizance of it and its mission. . . . To- living for itself and

aiming to convert all
 day this religious movement has a million the rest into material for
 its own growth;
 and more adherents, including people from no, not that, but a leaven,
 causing spiritual
 all parts of the globe and representing a fermentation in all
 religions, quickening
 remarkable variety of race, color, class and them with the spirit of
 catholicity and
 creed. It has been given literary expression fraternalism.
 in a veritable library of Asiatic, European, . . . Who shall say but
 that just as the
 and American works to which additions are little company of the
 Mayflower, landing
 annually made as the movement grows and on Plymouth Rock, proved
 to be the small
 grapples with the great problems that grow beginning of a mighty
 nation, the ideal
 out of its cardinal teachings. It has a long germ of a democracy which,
 if true to its

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principles, shall yet overspread the habitable III~L and in elevating him
 exalts woman
 globe, so the little company of Bahi'is up to his level. Bibiisni,
 which died
 exiled from their Persian home may yet itself in less than five
 years from one end
 prove to be the small beginning of the of Persia to another, which
 was bathed in
 world-wide movement, the ideal germ of 1852 in the blood of its
 martyrs, has been
 democracy in religion, the Universal Church silently progressing and
 propagating itself.
 of Mankind? If Persia is to be at all
 regenerate it will be
 through this new faith.

Excerpt from Art in "Persia: A Historical
 and Literary Sketch" (translated by Excerpts from Contrapuntal
 Studies, Part
 G. K. Nariman), and incorporated in 111, page 1J 1. (Allan &
 Unwin, Lon-
 Persia and Persis, Part I, edited by G. K. don, 1924.1-
 Nariman. Published under patronage of
 We Westerners are too apt to imagine
 the Iron League, Bombay, 1921. (The

that the huge continent of Asia is sleeping
 Marker Literary Series for Persia, No.
 as soundly as a mummy. We smile at the
 2.)-

vanity of the ancient Hebrews, who be-

The political reprieve brought about by lieved themselves to be the
 chosen people.

the S6fis did not result in the regeneration We are amazed at the
 intolerance of the

of thought. But the last century which Greeks and the Romans, who
 looked upon

marks the end of Persia has had its revival the members of all races as
 barbarians.

and twofold revival, literary and religious. Nevertheless, we ourselves are
 like the

The funeral ceremonies by which Persia Hebrews, the Greeks and the
 Romans. As

celebrates every year for centuries-the Europeans we believe Europe to
 be the only

fatal day of the 10th of Muharram, when world that matters, though
 from time to

the son of 'Ali breathed his last at Karbili time we may turn a paternal
 eye towards

-have developed a popular theater and America, regarding our
 offspring in the

produced a sincere poetry, dramatic and New World with mingled
 feelings of con-

human, which is worth all the rhetoric of descension and pride.
 the poets. During the same times an Nevertheless, the great

cataclysm of 1914 is leading some of us to

attempt at religious renovation was made, examination of the inviolable
 undertake a critical

the religion of Babiism. Demoralized for the European nations are the
 dogma that

centuries by ten foreign conquests, by the there not been of late years
 elect. Has

yoke of a composite religion in which she of the nullity of modern
 a demonstration

believed just enough to persecute, by the nullity which had already been
 civilization-the

enervating influence of a mystical phi- by Rousseau, Carlyle, Ruskin,
 losophy which disabled men for action and
 Tolstoy, and

divested life of all aim and objects, Persia Nietzsche? We are now inclined
 to listen

has been making unexpected efforts for the more attentively to whispers

from the East.

last fifty-five years to re-make for herself Our self-complacency has been disturbed

a virile ideal. Buddhism has little of originality in its dogmas and mythology. Its by such utterances as that of

Rabindranath Tagore, who, lecturing at the Imperial Uni-

mystic doctrine takes its rise from Shintism versity of Tokio on June 18,

1916, fore- told a great future for Asia.

and the old sects of the Aliides formed

The political civilization of Europe was

around the dogma of divine incarnation.

"carnivorous and cannibalistic in its

But the morality it inculcates is a revolu-

tendencies." The East was patient, and could afford

tion. It has the ethics of the West. It to wait still

suppresses lawful impurities which are a the West, "hurry after the

expedient," had

great barrier dividing Islam from Christen- to halt for want of breath.

"Europe, while

dom. It denounces polygamy, the fruitful busily speeding to her

engagements, disdain-

source of Oriental degeneration. It seeks fully casts her glance from

her carriage

to reconstitute the family and it elevates window at the reaper reaping

his harvest in

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the field, and in her intoxication of speed, 'Till is ~ n ~ u c s t i o

naught beyond of the most

cannot but think him as slow and ever re- comprehensive of these, one

of the most ex-

ceeding backwards. But the speed comes to alled, one of the most

satisfactory to the

its end, the engagement loses its meaning, modern mind. . . .

and the hungry heart clamors for food, till That is why Bahi'u'llah

is a severe critic

at last she comes to the lonely reaper reap- of the patriotism which

plays so large a

ing his harvest in the sun. For if the office part in the national life

of our day. Love

cannot wait, or the buying and selling, or of our native land is

legitimate, but this

the craving for excitement-love traits, and love must not be

exclusive. A man should

beauty, and the wisdom of suffering and love his country more than

he loves his
 the fruits of patient devotion and reverent house (this is the dogma
 held by every patriot) ; but Bahi'u'llih
 meelrness of simple faith. And thus shall
 adds that he should love the divine
 wait the East till her time comes."
 world more than he
 Being thus led t o turn our eyes towards loves his country. Erom this
 standpoint,
 Asia, we are astouished to find bow much patriotism is seen to be an
 intermediate
 we have misunderstood it; and we blush stage on the road of
 renunciation, an in- complete and hybrid
 when we realize our previous ignorance of
 religion, something we have to get beyond.
 the fact that, towards the middle of the
 Throughout his life Bahi'u'llih regarded the
 nineteenth century, Asia gave birth to a
 ideal universal peace as one of the most
 great religious movement-a movement
 important of his aims. . . .
 signalized for its spiritual purity, one which . . . Bahi'u'llih is in
 has had thousands of martyrs, one which
 this respect enunci- ating a novel and fruitful
 Tolstoy has described. H. Dreyfus, the
 idea. There is a better way of dealing with
 French historian of this movement, says
 social evils than
 that it is not " 2 new religion," hut "re- by trying to cure them
 after they have
 ligion renewed," and that it povides "thc come to pass. We should try
 to prevent
 only possible basis for a mutual understand- them by removing their
 causes, which act
 ing between religion and free thought." on the individual, and
 especially on the
 Above all, we are impressed by the fact child. Nothing can be more
 plastic than
 that, in our own time, such a manifestation the nature of the child.
 'The government's
 can occur, and that the new faith should first duty must be to
 provide for the care- ful and efficient education
 have undergone a development far more
 of children, remembering that education
 extensive than that undergone in rhe same
 is something more than instruction. This
 space of time nearly two thousand years

will be an enormous step towards the
ago, by budding Christianity. solution of the
.. . A t the present time, the majority social problem, and t o take
such a step will be the first task of the
of the inhabitants of Persia have, to a vary- Baytu'l-'Ad'l (House
ing extent, accepted the Bibiist faith. In of Justice). "It is
ordained upon every father to rear his son or
the great towns of Europe, America, and his daughter by
Asia, there are active centers for the propa- means of the sciences, the
arts, and all the commandments; and if any
ganda of the liberal ideas and the doctrine one should neg-
of human community, which form the lect to do so, then the
members of the council, should the
fou~ldationsof Bah6'ist teaching. offender be a wealthy
We shall not grasp the full significance man, must levy from him the
sum neces- sary for the education of
of this tendency until we pass from the his child. When
description of BahB'ism as a theory t o that the neglectful parent is
poor, the cost of the necessary education
of Bahi'ism as a practice, for the core of must be borne by
religion is not metaphysics, but morality. the council, which will
provide a refuge for the unfortunate."
The Bahi'ist ethical code is dominated by The Baytu'l-'Ad'l,
the law of love taught by Jesus and by all likewise, must prepare
the prophets. In the thousand and one de- the way for the
establishment of universal
tails of practical life, this law is subject t o peace, doing this by
organizing courts of arbitration and by
manifold interpretations. That of Bahi'u-
influencing the govern-
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mmrs. Long beforc the Esperantists had he rethought hy minds
schooled in the Western mode of thought.
begun their campaign, and more than
But, in its existing form, Bahb'ist
twenty years before Nicholas II had sum-
teaching may serve, amid our present chaos, to
moned the first Hague congress, Bahi'u-

open for us a
 '116h was insisting on the need for a uni- road leading t o solace and
 to comfort; may
 versal language and courts of arbitration. restore our confidence in
 the spiritual des-
 He returns to these matters again and tiny of man. I t reveals t o
 us how the
 again: "Let all the nations become one in human mind is in travail; i
 t gives us an
 faith, and let all men be brothers, in order inkling of the fact that the
 greatest hap-
 that the honds of affection and unity be- penings of the day are not
 the ones we were
 tween the sons of men may be strengthened. inclined to regard as the
 most momentous,
 . . . What harm can there be in that? . . . not the ones which are
 making the loudest
 I t is going t o happen. There will be an end noise.
 t o sterile conflicts, t o ruinous wars; and the
 Great Peace will come!" Such were the DR. HENRY
 H . JESSUP, D.D.
 words of Bahb'u'lliih in 1890, two years be-
 From the World's Pailianzent of Religion;
 fore his death.
 \Tolume 11, 13th Day, under Criticism
 While adopting and developing the Chris-
 and Discussion of Missionary Methods,
 tian law of love, Bahi'u'llih rejected the
 page 1122. A t the Columbian Expo-
 Christian principle of asceticism. H e
 sition of 1893, a t Chicago. Edited by
 discountenanced the macerations which
 the Rev. John Henry Barrows, D.D.
 were a nightmare of the Middle Ages, and
 (The Parliament Publishing Company,
 whose evil effects persist even in our own
 days. ... Chicago, 1893 .) -
 Bahh'ism, then, is an ethical system, a This, then, is our mission:
 that we who
 system of social morality. But i t would be are made in the image of God
 should re-
 a mistake t o regard Bahi'ist teaching as a member that all men are made
 in God's
 collection of abstract rules imposed from image. T o this divine
 knowledge we owe
 without. Bahh'ism is permeated with a sane all we are, all we hope for.
 We are rising

and noble mysticism; nothing could be gradually toward that image,
 and we owe
 more firmly rooted in the inner life, more t o our fellowmen to aid
 them in returning
 benignly spiritual; nothing could speak to it in the Glory of God
 and the Beauty
 more intimately to the soul, in low tones, of Holiness. I t is a
 celestial privilege and
 and as if from within. . . . with it comes a high
 responsibility, from
 Such is the new voice that sounds t o us which there is no escape.
 from Asia; such is the new dawn in the I n the Palace of Bahji,
 or Delight, just
 East. We should give them our close atten- outside the Fortress of
 'Akki, on the Syrian
 tion; we shonld atandon our customary coast, there died a few
 months since, a
 mood of disdainful superiority. Doubtless, famous Persian sage, the
 Bdbi Saint, named
 Bahi'n'llhh's teaching is not definitive. Bahh'u'llih-the "Glory
 of God"-the
 The Persian prophet does not offer it to us head of that vast reform
 party of Persian
 as such. Nor can we Europeans assimilate Muslims, who accept the New
 Testament
 all of it; for rmodern science leads us t o as the Word of God and
 Christ as the De-
 make certain claims in matters of thought liverer of men, who regard
 all nations as
 -claims are cannot relinquish, claims we one, and all men as
 brothers. Three years
 should not try t o forego. But even ago he was visited by a
 Cambridge scholar
 though Bahi'u'll6h's precepts (like those of and gave utterance t o
 sentiments so noble,
 the Gospels) may not fully satisfy a11 these so Christlike, that we
 repeat them as our
 intellectual demands, they are rarely in con- closing words:
 flict with our scientific outlooks. If they "That all nations should
 become one in
 arc to become our own spiritual food, they faith and all men as
 brothers; that the
 must be supplemented, they must be re- bonds of affection and unity
 between the
 lived by the religious spirits of Europe, must sons of men should he
 strengthened; that

diversity of religions should cease and in the cemetery have
become places of pilgrimage where many a tear is
shed over

is there in this? Yet so it shall be. These the fate of the "Martyrs of
Isfahan." . . .

fruitless strifes, these ruinous wars shall It is these little incidents,
protruding from

pass away, and the 'Most Great Peace' shall time to time their ugly
features, that prove

come. Do not you in Europe need this Persia to be not as yet quite
redeemed, and

also? Let not a man glory in this, that he that somewhat staggers the
tall-talkers

loves his country; let him rather glory in about Persian civilization. If
one conclude-

this, that he loves his Iran." sion more than another has been
forced

upon our notice by the retrospect in which
I have indulged, it is that a sublime and
murmuring [?] devotion has been incul-
Excerpts from Persia, Vol. I, pages 496-504.
cated by this new faith, whatever it be.

(Written in 1892.)-

There is, I believe, but one instance of a
Beauty and the female sex also lent their Bibi having recanted under pressure
of

consecration to the new creed and the hero- menace of suffering, and he
reverted to the

ism of the lovely but ill-fated poetess of faith and was executed within two
years.

Qazvin, Zarrin-Kuh (Crown of Gold) or Tales of magnificent heroism illumine
the

Qurrat-ul-Ayn (Solace of the Eyes), who, bloodstained pages of Bibi history.
Ignore-

throwing off the veil, carried the missionnary rant and unlettered as many of
its votaries

torch far and wide, is one of the most rare, and have been, they are yet
prepared

affecting episodes in modern history. . . . to die for their religion, and
fires of Smith-

The lowest estimate places the present number did not kindle a nobler
courage than

number of Bibis in Persia at half a million. I have met and defied the more
refined torture-

am disposed to think, from conversations mongers of Tehran. Of no small
account,

with persons well qualified to judge, that then, must be the tenets of a creed that can

the total is nearer one million. They are to awaken in its followers so rare and beautiful

be found in every walk of life, from the a spirit of self-sacrifice. From the facts

ministers and nobles of the Court to the that Bibiism in its earliest years found

scavenger or the groom, not the least arena itself in conflict with the civil powers and

of their activity being the Mussulman that an attempt was made by Bibis upon priesthood itself. I t will have been noticed the life of the &ah, it has been wrongly

that the movement was initiated by Siyyids, inferred that the movement was political in

H i j i s and Mullis, i.e., persons who, either origin and Nihilist in character. It does

by descent, from pious inclination, or by not appear from a study of the writings

profession, were intimately concerned with either of the B i b or his successors, that

the M&ammadan creed; and it is among there is any foundation for such a suspicion.

even the professed votaries of the faith that . . . The charge of immorality seems to

.

they continue t o make their converts. . . have arisen partly from the malignant in-

Quite recently the Bibis have had great ventions of opponents, partly from the success in the camp of another enemy, much greater freedom claimed for women having secured many proselytes among the by the Bib, which in the oriental mind is

Jewish populations of the Persian towns. scarcely dissociable from profligacy of con-

I hear that during the past year (1891) duct. .. . If Bibiism continues t o grow

they are reported t o have made 1 5 0 Jewish at its present rate of progression, a time

converts in Tihirin, 100 in Hamadin, 50 may conceivably come when it will oust in Kbhbnn, and 75 per cent of the Jews at Muhammadanism from the field in Persia.

.

Gulpiyigin. . . The two victims, whose . . . Since its recruits are won from the

names were H l j i M i r z i Hasan and H i j i best soldiers of the garrison whom it is

Mirzi Husayn, have been renamed by the attacking, there is greater reason t o

believe

Bibis: Sulfinu'sl-Suhadl', or King of that it may ultimltely pevail. . . . The Martyrs, and MahbSbu'&-Suhadi', or Be- pure and suffering life of the Bib, his igno-

loved of Martyrs-and their naked graves minious death, the heroism and martyrdom

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of Ilia followers, will appeal to many others God-man. Of the sincerity of his convic-

who can find no similar phenomena in the tion that he was

God-appointed, the man-

contemporaneous records of Isl61n. . . . ner of his death is the

amplest possible

proof. I n the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And

Excerpts from The Glcaii~. (1923.)- of his power of attaching men

to him, the

passionate devotion of hundreds and even thousands of men who gave their lives in

The story of the Bab, as Mirza 'Ali Mu-

.

his cause is convincing testimony. . .

hammad called himself, was the story of H e himself was but "a

letter out of that

spiritual heroism unsurpassed in Svabhava's most mighty book, a dewdrop

from that

experience; and his own adventurous soul limitless ocean." The One to

come would

was fired by it. That a youth of no social reveal all mysteries and all

riddles. This

influence and no education should, by the was the humility of true

insight. And it

simple power of insight, be able t o pierce has had its effect. His

movement has

into the heart of things and see the real grown and expanded, and it

has yet a great

truth, and then hold on to it with such future before it.

firmness of conviction and present it with During his six years of

ministry, four of

such suasion that he was able t o convince which were spent in

captivity, he had per-

men that he was the Messiah and get them meated all Persia with his

ideas. And since

to follow him to death itself, was one of his death the movement has

spread t o

those splendid facts in human history that even into Europe
Svabhava loved to meditate on. This was are now num-
a true hero whom he would wish to emulate which per-
late and whose experiences he would profit Browne, "is
by. The Báb's passionate sincerity could affect most
not be doubted, for he had given his life for its influence."
his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him. interested in
If a young man could, in only six years Baha'i Movement-
of ministry, by the sincerity of his purpose into the past
and the attraction of his personality, so forward into the
inspire rich and poor, cultured and illiterate, future. It realizes and
preaches the oneness of mankind. And I have
alike, with belief in himself and his doctrines that they would remain staunch, ardently its followers work
for the further-
though hunted down and without trial sentence of peace and for the
general welfare
tenced to death, sawn asunder, strangled, of mankind. God must be with
them and
shot, blown from guns; and if men of high their success therefore
assured.
position and culture in Persia. Turkey and
Egypt in numbers to this day adhere to his
doctrines, his life must be one of those
Excerpt from Modern Mystics. (1935, p.
events in the last hundred years which is
142.)
really worth study. And that study fortunately has been made by the Frenchman
Gobineau and by Professor E. G. Browne, This martyrdom of the Báb
took place

so that we are able to have a faithful representation of its main features. . . . Thus, in only his thirtieth year, in the year 1810, ended the heroic career of a true battle. Qudlis had been done? to death in captivity. But through which men BahA'u'llih lived. The One who shall be or truth of made manifest was alive. And in him and teaching in in others had been engendered such love for purity of his the Bib and what he stood for as, in the his words, aroused words of the chronicler, no eye had ever however, sub-beheld nor mortal heart conceived: if the authorities, branches of every tree were turned into imprisonment, pens, and all the seas into ink, and Earth in 1810. But and Heaven rolled into one parchment, the writings of immensity of that love would still remain copious, were untold. This love for the Cause still been survived. And it was sufficient. Bahi-and the United 'd l l i h was, indeed, despoiled of his position, deserted by his friends, driven into exile from his native land and, even Dr. Jowett in exile, confined to his house. But in him the Cause was still alive-and and character more than alive, purified and ennobled by Bibiism, as the the fiery trials through which it had known, might on July 9, 1810, thirty-one date of his birth. His body was dead. His spirit Husayn had been slain in (meaning door or gate, could arrive at the knowledge God), and who commenced Persia in the year 1844. The character, the nobility of great enthusiasm. He was, jected to great hostility by who secured his arrest and and he was finally executed the movement went on, and the the Bib, which had been widely read. The movement has brought into India, Europe, States. It does not seek to sect, but to inspire all fundamental love. The late Dr. Jowett once said to him that he had impressed with the teachings of the Bib that he thought present movement was then

passed. become the greatest religious
movement

Under the wise control, and direction of since the birth of Christ.

Bahí'u'lláh from his prison-house, first at

Bahá'u'lláh and then at 'Akki in Syria, there BY REV. J. T y s s u

~DAVIS, B.A.

grew what is now known as the Bahí'i

Quotation from A Length of Religions.

Movement which, silently propagating it-

Excerpts from Chapter X: Bahí,ism-

self, has now spread to Europe and America

The Religion of Reconciliation., (The

as well as to India and Egypt, while the

Lindsey Press, London, England.)-

bodily remains of the Báb, long secretly

guarded, now find a resting-place on Mount The Bahí'i religion

has made its way

came into a Tomb-shrine, which is a place . . . because it meets the
needs of its day.

of to visitors from all over the It fits the larger outlook

of our time better

world. than the rigid exclusive

older faiths. A

- characteristic is its unexpected liberality

and toleration. It accepts all the great re-

ligions as true, and their scriptures as

Excerpt from The Christian Common-

wealth, January 22, 1913: 'Abdu'l-Bahá inspired. The Bahí'ists bid the

followers

of these faiths disentangle from the wind-

Bahá at Oxford"-

„

lines of racial.. unarticulated.. local prejudices..

'Abdu'l-Bahá addressed a large and deeply the vital, immortal thread, the

pure gospel

interested audience at Manchester College, of eternal worth, and to

apply this essential

Oxford, on December 31. The Persian element to life. Instances

are quoted of

leader spoke in his native tongue, Mirza people being recommended to

work within

Ahmad Sohrab interpreting. Principal the older faiths, to remain,

vitalizing them

Estlin Carpenter presided, and introduced upon the principles of the

new faith. They

the speaker by saying that they owed the cannot fear new facts, new

truths as the

honor and pleasure of meeting 'Abdu'l-
believe in a
Bahí to their revered friend, Dr. Cheyne,
admit the
who was deeply interested in the Bahá'í
and allow that
teaching. The movement sprung up dur-
incomprehensible, but
ing the middle of the last century in Persia, is to be known through His
manifesta-
with the advent of a young Muhammadan tions. Their ethical ideal is
very high and
who took to himself the title of the Báb is of the type we Westerners
have learnt

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to designate "Christlike." "What doen ~ ~ t
estimating claim on his
ro ~ ~ ~ r i r their
he do to his enemies that he makes them attention."
his friends?" was asked concerning the late "By their fruits shall
ye know them!"
leader. What astonishes the student is not We cannot but address to
this youthful re-
anything in the ethics or philosophy of this ligion an All Hail! of
welcome. We cannot
movement, but the extraordinary response fail to see in its
activity another proof of
its ideal has awakened in such numbers of the living witness in our
own day of the
people, the ~ o w e r f u l influence this standard working of the sleepless
spirit of God in the
actually exerts on conduct. It is due to hearts of men, for He
cannot rest, by the
four things: (1) It makes a call on the necessity of His nature,
until He hath made
Heroic Element in man. It offers no bribe. in conscious reality, as
in power, the whole
It bids men endure, give up, carry the cross. world His own.
It calls them to sacrifice, to bear torture,
to suffer martyrdom, to brave death. (2)

BY HERBERT
PUTNAM

It offers liberty of thought. Even upon Librarian of
Congress
such a vital question as immortality it will The dominant impression
that survives in
not bind opinion. Its atmosphere is one of my memory of 'Abdu'l-Bahí
is that of all

trust and hope, not of dogmatic chill. (3)
 physically, in the
 It is a religion of love. "Notwithstanding
 head so massive yet so finely poised, and
 the interminable catalogue of extreme and
 the modeling of the features; but spir-
 almost incredible sufferings and privations
 itually, in the serenity of expression, and
 which this heroic band of men and women
 the suggestion of grave and responsible
 have endured-more terrible than many
 meditation in the deeper lines of the face.
 martyrdoms-there is not a trace of resent-
 But there was also, in his complexion, car-
 ment or bitterness to be observed among
 riage, and expression, an assurance of the
 them. One would suppose that they were
 complete health which is a requisite of a
 the most fortunate of the people among
 sane judgment. And when, as in a lighter
 whom they live, as indeed they do certainly
 mood, his features relaxed into the playful,
 consider themselves, in that they have been
 the assurance was added of a sense of humor
 permitted to live near their beloved Lord,
 without which there is no true sense of pro-
 beside which they count their sufferings as
 portion. I have never met any one
 nothing" (Phelps). Love for the Master,
 concerned with the philosophies of life
 love for the brethren, love for the neigh-
 whose judgment might seem so reliable in
 bors, love for the alien, love for all human-
 matters of practical conduct.
 ity, love for all life, love for God-the old,
 My regret is that my meetings with him
 well-tried way trod once before in Syria,
 were so few and that I could not benefit by
 trodden again. (4) It is a religion in har-
 a lengthier contact with a personality com-
 monly with science. It has here the
 bining a dignity so impressive with human
 advantage of being thirteen centuries later
 traits so engaging.
 than Islam. This new dispensation has been
 I wish that he could be multiplied!
 tried in the furnace, and has not been found

extraordinary nobility:

wanting. It has been proved valid by the
lives of those who have endured all things
on its behalf. Here is something more
to Mme. Isabel
appealing than its logic and rational philos-
22, 1903

Translated from a letter

Grinevskaya, Oct.

ophy. "To the Western observer" (writes
Prof. Browne), "it is the complete sincerity
V. V. Stassov

I am very glad that Mr.

of the Bibis, their fearless disregard of
impression which

has told you of the good

death and torture undergone for the sake of
and I thank you

your book has made on me,

their religion, their certain conviction as to
the truth of their faith, their generally

for sending it.

I have known about the

Bibis for a long

admirable conduct toward mankind, espe-
interested in

time, and have always been

cially toward their fellow-believers, which
to me that these

their teachings. It seems

REFERENCES

TO THE BAH' F

FAITH

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teachings, as well as all the rationalistic
the nature of

in which some thoughts upon

social religious teachings that have arisen
opinion if we

God are included. In my

lately out of the original teachings of Brah-
all false con-

were to free ourselves from

manism, Buddhism, Judaism, Christianity
whether as

ception of God we should,

and Islam distorted by the priests, have a
ourselves

Christians or Muhammadans free

great future for this very reason that these
a personality.

entirely from picturing God as

teachings, discarding all these distorting in-
seems to me to

The conception which then

crustations that cause division, aspire to
requirements

be the best for meeting the

unite into one common religion of all man-
in 4th chap.

of reason and heart is found

kind.

St. John, 7-12-If that means

God is Love.

Therefore, the teachings of the Bibis,
lives in us

It therefore follows that God

inasmuch as they have rejected the old
capacity of

according to the measure or

Muhammadan superstitions and have not

each soul to express His

nature. This
 established new superstitions which would thought is implicit more or
 less clearly in
 divide them from other new superstitions all religions, and therefore
 in Muham-
 (unfortunately something of the kind is madanism.
 noticed in the exposition of the Teachings Concerning your second
 question upon
 of the Bhh), and inas~uchas they keep to what awaits us after death I
 can oldy reply
 the principal fundamental ideas of brother- that on dying we return to God
 from whose
 hood, equality and love, have a great future Life we came. God, however,
 being Love
 before them. we can on going over expect
 God only.
 I n the Muhammadan religion there has Concerning your third
 question, I answer
 been lately going on an intensive spiritual that so far as I understand
 Islhm, like all
 movement. I know that one such move- other religions, Brahmanism,
 Buddhism,
 ment is centered in the French colonies in Confucianism, etc., it
 contain? great basic
 Africa, and has its name (I do not remem- truths but that these have
 become cor-
 ber i t) , and its prophet. Another move- rupted by superstition, and
 coarse interpre-
 ment exists in India, Lahore, and also has tations and filled with
 unnecessary legentic
 its prophet and publishes its paper "Review descriptions. I have had much
 help in my
 of Religions." researches t o get clear upon
 Mul?ammadan-
 Both these religious teachings contain ism by a splendid little hoolr
 "The sayings
 nothing new, neither do they have for their of Muhammad."
 principal object a changing of the outlook of The teachings of the BBbis
 which come
 the people and thus do not change the re- to us out of Islhm have
 through Bahi'u-
 lationship between the people, as is the case 'Ilhh's teachings been
 gradually developed
 with BABiism, though not so much in its and now present us with the
 highest and
 theory (Teachings of the Bhh) as in the purest form of religious
 teaching.

practice of life as far as I know it. I therefore sympathize with Bibiism with all my heart inasmuch as it teaches people brother-understand-

hood and equality and sacrifice of material realization of the

life for service t o God.
barriers of

language m d religion, the feeling of re-

Translated from a letter to Frid ul Khan
suffer from

Wadelbekow

branches of the same central teaching which

(This communication is dated 1908 and is

gives the Bahi'i Movement such a faithful

found among epistles written to Cauca-

and active family of workers in so many

sian Mul?an~madans.)

countries.

. . . I n answer t o your ietter which

questions how one should understand the

term God. I send you a collection of

lignes qui prBc&-

writings from my literary and reading club,
ajouter aujour-

REFERENCES

T O T H E B A H A ' ~ FAITH

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prmpernos Scot belonging to Wigtonshire,
brotherhood,

who is in the building trade. H e is an
union of

ex-president of the St. Andrew's 'Society.
the Chi-

Mr. Falconer and other Scots friends were
indifferent to all its

present, and they were all exceedingly kind
some day they

and comnplimntary. I could not, in short,
of the fact

have been treated with more distinction if
the city as

I had been a prominent Minister of State
instead of a humble Scottish journalist out
on a mission of fraternity and good wlll.

O n the same day I met by appointment

Editor, Pasadelza Star News

Mr. Albert R. Windust with whom I went

BY DR. EDMUNDPRIYAT

The practical and spiritual

ing between nations, the

unity of mankind above all

sponsibility towards all who

grief or injustice, are only different

BY DR. AUGUSTEFORL

". . . J'avais Bcrit les

dent en 1912. Que dois-je

universal religion, universal

universal education, and the

science and religion. Meantime

cagoans are seemingly

spiritual significance; but

will wake up t o a realisation

that its symbolism will mark

one of destiny in the world.

out to see the Bahi'i Temple which is in nobler, for	Humanity is the better, the
course of being erected at Wilmette, a Faith that en-	the Bahi'i Faith. I t is a
suburb of Chicago on the shore of Lake from life its	riches the soul; that t a b s
Michigan. I t is about an hour's ride out on the elevated railway. Only the founda-	dross.
express myself	I am prompted thus t o
tion and basement have so far been con-	because of what I have seen,
what I have	heard, what I have read of the
structed, and the work was meanwhile results of	the Movement founded by the
stopped but, we understand, is now shortly Reverend	
to be resumed. I have no hesitation in say-	Bahb'u'llih. Embodied within
that Move-	
ing that when completed this Temple will	ment is the spirit of world
brotherhood;	
be one of the most beautiful pieces of archi-	that brotherhood that makes for
unity of	
tecture in the world. I had the privilege	thought and action.
of an introduction t o the architect, a	Though not a member of the
BahVi	
Frenchman, M. Bourgeois, who speaks	Faith, I sense its tremendous
potency for	
English fluently. We spent a considerable	good. Ever is it helping t o
usher in the	
time with him in his beautiful studio over-	dawn of the day of "Peace on
Earth Good	
looking the Lalce, and he did me the honour	Will to Men." By the spread of
its teach-	
of showing me the plans of the Temple,	ings, the Bahi'i cause is
slowly, yet steadily,	
drawings which cost him years of toil, and	making the Golden Rule a
practical reality.	
they are far beyond anything I could have	With the high idealism of
Bahi'u'116h as	
imagined in beauty and spiritual signifi-	its guide, the Bahb'i Faith is
as thc shining	
cance. M. Bourgeois, who is well advanced	light that shineth more and
more unto the	
in years, is a genius and mystic-a gentle-	perfect day. Countless are its
good works.	
man of charming personality. In all that	For example, t o the pressing
economic prob-	
I had the pleasure of seeing in his studio I	lems it gives a new

interpretation, a new
 had a privilege that is given to few. My
 is causing
 signature is in his personal book, which
 they ace as one,
 contains the names of some of the great
 nnited.
 ones of the earth! Mr. Windust, who is a
 this little
 leading Bahi'i in the city, is a quiet and
 adding to the
 humble man, but full of fine ideas and
 cleanness of
 ideals. He treated me with the utmost
 brotherly courtesy. How is it, I kept ask-
 ing myself, that it should be mine to have
 all this privilege and honour? There was
 no reason save that they told me I had
 Movement
 touched the chords of truth and sincerity
 teachings,
 in referring to and reviewing the Bahi'i
 have filled
 writing? and principles in a few short
 this Move-
 articles in this Jozbmal. The Temple is
 appeal, and so
 designed to represent these principles-
 Truth, is sure
 'i WORLD

to bring peace and joy to the hearts of
 SAMUEL,
 millions.
 Free from metaphysical subtleties, prac-
 Weekly,
 tical in its outlook, a b ~ v eall sectarianisnl,
 1933.
 and based on God, the substratum of the
 to pick out points
 human soul and the ~henomenalworld, the
 among all creeds.
 Bahi'i Movement carries peace and illu-
 purpose of the Bahi'i
 mination with it.
 and growth of
 As long as it is kept free from orthodoxy

solution. But above all else it
 peoples everywhere to realize
 by heart and spirit divinely
 And so I find joy in paying
 tribute to a cause that is
 sweetness, the happiness, the
 life.

My contact with the Bahi'i
 and my acquaintance with its
 given by Hadrat-i-Bahi'u'llih,
 me with real joy, as I see that
 ment, so cosmopolitan in its
 spiritual in its advocacy of

BY THE RT. HON.SIR HERBERT

G.C.B., M.P.

In John O'London's

March 25th,

"It is possible indeed

of fundamental agreement

That is the essential

Religion, the foundation

which is one of the most

striking move-

and church-spirit, and above personalities, it ments that have proceeded
from the East in
will continue to be a blessing to its fol- recent generations."
lowers.

"Last summer upon my return from a

I am in entire sympathy with all of the visit to Japan, I had the
pleasure of meeting

~rinciplesthat the Bahi'i Movement stands Mrs. Keith Ransom-Kehler on
the boat. I t

for; there is nothing which is contrary to was learnt that this lady
is a teacher of the

what I am preaching. I think at this stage Bahi'i Cause, so we
conversed upon various

of the world such teachings are needed inore subjects of human life very
thoroughly. I t

than anything else. I find the keynote of was soon found that what
the lady imparted

the Teachings is the spiritual regeneration to me came from the source
of Truth as I

of the world. The world is getting more have felt inwardly all
along, so I at once

and more spiritually bankrupt every day, realized that the Bah6'i
Faith can offer

and if it requires anything it requires spir- numerous and profound
benefits to man-

itual life. The Bahi'i Movement stands kind.

above all caste, creed and color and is based "My senior, Mr. Y, S.
Tsao, is a well-read

on pure spiritual unity. man. His mental capacity
and deep experi-

ence are far above the average man. He

often said that during this period of our
country when old beliefs have lost their

In World Unity Magazine

hold upon the people, it is absolutely neces-

The central drive of the Bahi'i Move- sary to seek a religion of
all-embracing

ment is for human unity. I t would secure Trnth which may exert its
powerful influ-

this through unprejudiced search for truth, ence in saving the
situation. For the last

making religion conform to scientific dis- ten years, he has
investigated indefatigably

covery and insisting that fundamentally all into the teachings of the
Bahi'i Cause.

religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things carefully read- there should be a universal language; so the realization that Bahi'is take a great interest in Esperanto by Mrs. though they do not insist on it as the ultimate and unshakeable. mate language. No other religious movement has put so much emphasis on the by Mr. Tsao and emancipation and education of women. the opportunity- Everyone should work whether rich or poor cannot but and poverty should be abolished. . . . What will be the course of the Bahh'i same. . . Should the Truth of the Bahi'i Movement no one can prophesy, but I think disseminated among the it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia. Should everybody again exert his efforts towards

REFERENCES TO THE BAHAI FAITH

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Recently, he has completed of the book on the New Era a copy of the proof. After ing it, I came to the full the Truth as imparted to me Ransom-Kehler is veritable This Truth of great value t been eminently translated now the Chinese people have tunity of reading it, and I express my profound . Faith be widely Chinese people, it will coming of the Kingdom of

everybody again exert his

the extension of this beneficent influence grandissant throughout the world, it will then bring about world peace and the general welfare enseignements of humanity." nous-n'importe (From Rev. K. T. Chung's Preface to the appartenons-juste-Chinese version of Dr. Esslemont's nature spiri- Book.) tuelle.

rPaliser une union roujours parmi les hommes. Le Bahi'isme est un des qui cherche a 6veiller chez i quelle religion nous ment cette conscience de notre

Il y a plus de 20 ans un groupe d'hommes
 et femmes de différentes nationalités et
 religions, animés par le désir de travailler
 University, Sofia, Bulgaria
 pour l'union des peuples, ont commencé à
 Une des causes principales de la situation
 sous le titre
 actuelle du monde c'est que l'humanité est
 premier article du
 trop en arrière encore dans son développe-
 journal était consacré
 ment spirituel. Voilà pourquoi tout en-
 fondateur. Il me
 seignement qui a pour but d'éveiller et
 preuve d'élargir
 fortifier la conscience morale et religieuse
 de dire sur le
 des lointains est d'une importance capitale
 pour l'avenir de notre race. Le Bahá'isme
 est un de ces enseignements. Il a ce mérite
 qu'en portant des principes qui sont com-
 muns de toutes les grandes religions (et
 Christian Church,
 spécialement du christianisme) cherche à
 les adapter à nos conditions de la vie actuelle
 Religions," et
 et à la psychologie de l'homme moderne.
 formerly minister of
 En outre il travaille pour l'union des hommes
 London, and at
 de toute nationalité et race dans une con-
 Unitarian Church in
 science morale et religieuse commune. Il
 writer sets out to
 n'a pas la prétention d'être autant une
 religious move-
 religion nouvelle qu'un trait d'union entre
 contributed some-
 les grandes religions existantes: ce sur quoi il
 importance to the spiritual
 insiste surtout ce n'est pas d'abandonner la
 the great con-
 religion à laquelle nous appartenons d'ici
 has been the
 pour en chercher une autre, mais à faire une
 Brahmanism that of
 effort pour trouver dans cette même religion

publier un journal en espéranto

"Universals Unigo." Le

premier Numéro de ce

au Bahá'isme et à son

semble que ce fait est une

tante de ce que Christ vient

Behá'isme.

Highgate Hill Unitarian

London, England

In his book "A League of

Rev. J. Tyssul Davis,

the Theistic Church in

present minister of a

Bristol, England, the

demonstrate that each great

ment in the world has

thing of peculiar

life of man. Thus, he says,

tribution of Zoroastrianism

thought of Purity; of

Justice; of Muhammadanism

that of Sub-

l', ,

element qui nous uuit aux autres et d'en
of Service;

faire la force dkterminante de notre con-
instance he lays his

duite route entiere. Cet Clement (commun
excellence for

B toutes les grandes religions) c'est la con-
religious culture

science que nous sommes avant tout des
tries to catch

ltres spirituels, nnis dans une meme entite
an epigrammatic

spirituelle dont nous ne sommes que des
way, to Bahh'ism,

parties-unies entre elles par l'attribut fonda-
of Recancilia-

mental de cette entiti spirituelle-h savoir
on Bahb'ism he

l'anzour. Manifester, realiser, dCvrlopper
chez nous et chez les autres (surtout chez
made its way

les enfants) cette conscience de notre
of the day. I t fits

nature spirituelle et l'amour comme son
time, better than

attribut fondamental c'est la chose prin-
characteristic is

cipale que nous devons poursuivre avant
and tolerance. I t

tout et par toutes les manifesntions de notre
religions as trus and

activith. C'est en meme temps le seule
inspired."

moyen par lequel nous pouvons esperer de
Bahi'ism, is its

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THE B A H A 'f

WORLD

essential features: liberality, toleration, the
spirit of reconciliation; and that, not in the
Passage tire! de Renan "Les ApBtrcs, P."
sense, as Mr. H. G. Wells has it in his "Soul
Edition Levy, Paris, 1 8 6 6

of a Bishop," of making a "collection" of
approved portions of the world's varied and
mouvements re-

mission; of Christianity that

and so on. I n each

finger on the one thing par

which the particular

seemed to him to stand, and

its special contribution in

phrase. Corning, in this

he names it "the Religion

tion." I n his chapter

says:

"The Bahi'i religion has

because it meets the need

the larger outlook of our

the rigid older faiths. A

its unexpected liberality

accepts all the great

their scriptures as

This, then, as he sees

BY ERNESTRENAN

Notre siecle a vu des

differing creeds, but in the sense, as he also ligieux tout anssi
extraordinaires que ceux
puts it in the same booli, of achieving a d'aatrefois, mouvements qui
ont provoque
great "simplification." autant d'entbousiasme, qui
ont eu dijii, pro-
"Bahi'ists," says Dr. Davis, "bid the fol- portion gardee, plus de martyrs,
et dont
lowers of these (that is, the world's) faiths l'avenir est encore
incertain.
disentangle from the windings of racial, Je ne park pas des
Mormons, secte ii
particularist, local prejudices, the vital, im- quelques Cgards si sotte et
si abjecte que Yon
mortal thread of the pure gospel of eternal hesite B la prendre au
serieux.
worth, and to apply this essential element I1 est instructif,
cependant, de voir en
t o life." plein 196me siecle des
milliers d'hommes de
That is Dr. Davis's interpretation of the notre race vivant dans le
miracle, croyant
genius of Bahrism, and that it is a true one, avec une foi aveugle des
merveilles qu'ils
no one who has studied Bahh'ism, even disent avoir vues et
touchies. I1 y a d i j i
superficia'lly, can question, least of all the toute une littirature pour
montrer l'accord
outsider. Indeed one may go further and du mormonisme et de la
science; ce qui vaut
assert that no one who has studied mieux, cette religion,
fondee sur de niaises
Bahi'ism, whether superficially or other- impostures, a su accomplir
des prodiges de
wise, would wish to question it; particularly patience et d'abnigation;
dans cinq cents
if he approaches the subject from a liberal ans des docteurs prouveront
sa divinitC par
and unprejudiced point of view. I n the last les merveilles de son
itablissement.
act of his "Wandering Jew," Mr. Temple Le Bdbisme, en Perse, a
i t 4 un phinomPne
Thurston puts into the mouth of Matteos, autrement considirable. U n
homme doux
the Wandering Jew, himself, the splendid et sans aucune pretention,
une sorte de
line, "All men are Christians-all are Jews." Spinoza modeste et pieux,

s'est vu, presque
 He might equally well have written, "All malgr6 lui, Clevis au rang de
 thaumaturge
 men are Christians-all are Bahi'is." For, #incarnation divine, et est
 devenu le chef
 if the sense of the Unity of Truth is a pre- d'enne secte nombreuse,
 ardente et fanatique,
 dominant characteristic of liberally-minded qui a failli amener une
 revolution com-
 people, whatever may be their religious parable h celle de l'Isim.
 Des milliers de
 tradition, it is predominantly a character- martyrs sont accourus pour
 lui avec l'allC-
 istic of Bah6ism; since here is a religious gresse au-devant de la mort.
 Un jour sans
 system based, fundamentally, on the one, pareil peut-etre dans
 l'histoire du monde
 simple, profound, comprehensive doctrine f u t celui de la grande
 boucherie qui se fit
 of the unity of God, which carries with it, des Bibis, 3. TihCran. "On
 vit ce jour-li
 as its necessary corollary and consequence, dans les rues et les bazars
 de Teheran, dit
 the parallel doctrine of the unity of un narrateur qui a tout su
 \$original, u n
 Man. spectacle que la population
 semble devoir
 Tnis, at all events, is the conviction of n'oublier jamais. Quand la
 conversation
 the present writer; and it is why, as a Uni- encore aujourd'hui se met
 sur cette matikre,
 tarian, building his own faith on the same on peut juger l'admiration
 melee d'horreur
 basic principles of divine and human unity, que la foule Cprouve et que
 les annies n'out
 he has long felt sympathy with and good pas dirninuee. On vit
 s'avancer entre les
 will toward a religious culture which stands bourreaux des enfants et des
 femmes les
 on a foundation identical with that of the chairs ouvertes sur tout le
 corps, avec des
 faith he holds. And a religion that affirms meches allumies, flambantes,
 fichCes dans les
 the unity of things must of necessity be a blessures. On traitait les
 victimes par des
 religion of reconciliation; the truth of which cordes et on les faisait
 marcher ii coups de

in the case of Bahá'ism is clear.

fouet. Enfants et femmes

s'avancaient en

REFERENCES

T O THE

BAHA'f

FAITH

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chantant un verset qui dit: En vkviri nous
fut le compagnon de

Un disciple qui

venons de Dieu et nous retournons a Lui.
suspendu i wti de lui aux

supplice du Bib,

Leurs voix s'ilevaient, iclatantes, nu-dessus
et attendant la mort,

remparts de Tabriz

du silence profond de la foule. Quand un
i la bouche "Es-tu con-

n'avait qu'un mot

des supplici4s tombait et qu'on le faisait
maitre?"

tent de mmoi,

relever 1 coups de fouet on de baiounette,
your peu que la perte de son sang qui ruis-

BY HON. LUIAN

HELEN MONTAGUE,

selait sur tous ses membres Lui laissit encore
D.H.L.

J.P.,

un peu de force, il se mettait a danser et
criait avec un surcroit d'enthousiasme:

As a Jcwess I

am interested in the BahP'i

"En vPriti nous sommes B Dieu et nous
teaching lays particular

Community. The

retournous i lui." Quelques-uns des en-
Unity of God and the Unity

stress on the

fants expirerent pendant le trajet; les
incorporates the doctrine of

of Man, and

bourreaux jererent leurs corps sous les pieds
Prophets that the Unity of God

the Hebrew

de leurs pPres et de leurs soeurs, qui marcher-
Unity of men. Also, we

is revealed in the

ent fiPremnent dessus et ne leur donnerent pas
conception of God's mes-

seem to share the

sengers as being those people who in their
denx regards. Quand on arriva au lieu

deep reverence for the attributes of God,

d'exbcution, on proposa encore aux victimes
la vie pour leur abjuration. Un bourrean

His beauty, His

truth, His righteousness

and His justice,

imagina de dire 21 un pere que, s'il ne cedait
seek t o imitate Him in their

imperfect human way. The light of God is

pas, il couperait la gorge B ses deux fils sur
reflected in the soul of him who seeks to

sa poitrine. C'ktaient deux petits garEons

be receptive. Like the members of the
 dont Pain4 avait 14 ans et qui, rouges de
 Bahi'i community, we Jews are scattered
 leur sang, les chairs calcinées, Ccoutaient
 all over the world, but united in a spiritual
 froidement le dialogue; le pPre répondit, en
 brotherhood. The Peace ideal enumerated
 se couchant par terre, qu'il 6tait prCt et
 by the Hebrew Prophets is founded on faith
 l'aln6 des enfants, rkclamant avec emporte-
 in the ultimate triumph of God's justice
 Inent son droit d'alnesse, de~nanda B dtre
 and righteousness.

igorgi le pre1nier.l Enfin tout f u t
 ached. La nuit tomba sur un amas de
 chairs informes; les tCtes Ptaient attachées
 en paquets au poteau justicier et les chiens
 indeed be now regarded
 des faubourgs se dirigeaient par troupes de
 three h u ~
 of four faiths,
 ce cbt6.

because the BahCi
 creed, which has its cen-
 Cela se passait en 1 8 5 2 . La secte de
 pilgrimage in Acre and
 Mozdak sous Chosroks Nousch f u t ttouffhe
 attaining to the character of a
 dans un pareil bain de sang. Le divoue-
 far as its influence goes
 ment absolue est pour les nations nai'ves la
 a factor making for in-
 plus exquise des jouissances et une sorte de
 interreligious understand-
 besoin. Dans l'affaire des Bibis, on vit des
 gens qui Ctaient i peine de la secte, venir
 "Palestine," by Norman Bentwich,
 se dCnoncer eux-m@mes afin qu'on les ad-
 joignit aux patients. Il est si doux A
 l'homme de souffrir pour quelque chose, que
 dans hien des cas l'appit du martyre suffit
 pour faire croire.

-

Trois prophetes
 Un nutre dCtail que je tiens de source première
 Quelques sectaires, au'on ~ 0 u l a i tamcner
 c s t celui-ci: AlorS que le
 marxisme sovietique pro-

"Palestine may
 as the land not of

Haifa, is
 world-religion. So
 in the land, it is
 ternational and
 ing."
 (From

p. 231.)

B r&tractation, furent ztrachCs i la gueule de canons
 amarc~s daune ,,Ache langue er brfillne lentunent. clame le
 matdrialisme historique, que
 On leur proposait de couper la m i h e , s'ilr reniaienr les jeunes
 ghn&rations sionistes sont &gale-
 le Bib. Eux, les bras rendus vers l e feu, le sup- merit de
 en plus indiffbrentes ault
 pliaient dc sc h3ter at de venir bien vitc consomrncr
 leur bonheur. croyances

Ctablies, une nouvelle religion est

REFERENCES T O T H E B A H A ' ~ F A I T H

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nbe en Orient, et sa doctriinc prcnd, dans diqur: unr prcaiience
 ttunnante des ivtne-
 les circonstances actuelles, un int6ri.t d'au- ments qui se sont dkroulCs
 depuis: la guerre
 tant plus grand que, \$&cartant dn domaine d'ahord, la crise ensuite.
 Il mourut peu
 purement philosophique, elle pricooise en apres la guerre, ayant vu
 la realisation de la
 economie politique des solutions qui coi'n- premiere partie de ses
 propheties.
 cident cnrieusement avec les preoccupations L'originalitC du
 Bahi'isme est de chercher
 de notre Cpoque. h faire passer dans le
 domaine pratique, et
 Cette religion, de plus, est par essence plus particulipremient dans le
 domaine social,
 antiraciste. Elle est nee en Perse, vers 1840, les principes essentiels
 du juda'isme, du ca-
 et les trois prophltes successifs qui l'ont tholicisme et de
 l'islamisme, en les combi-
 prechke sont des Persans, c'est-h-dire des nant et en les adaptant
 aux hesoins de notre
 musulmaus de naissance. Ppoque.
 Le premier, le crkateur, s'appelait le Bbb. Le Bahi'isme proclame que
 les rapports
 Il precha vers 1850, et priconisa, outre la sociaux devieient
 fatalement impossibles
 rconciliation des diffCrents cultes qui divi- dans une socittC oh
 l'idealisme individuel ne
 sent l'humanitb, la libbration de la femme, donne pas une base certaine
 aux engagements
 rkduite aujourd'hui encore a un quasi escl- qui lient les hommes entre
 enx.
 vage dans tout l'Islam. L'individu se sent de

plus en plus isolée
 Une Persane d'une race belle, et qui, au milieu d'une jungle sociale
 qui menace, est
 chose rare chez les musulmans, était douée beaucoup d'égards, sou-
 bien-être et sa sC-
 d'un grand talent oratoire, répondant an curité. La bonne volonté
 et l'honnêteté, ne
 nom difficile à prononcer de Qourratou-'I- produisant plus dans sa vie
 et dans son tra-
 'fin, l'accompagna dans ses réunions, n'hésail le résultat qu'il
 attend, tendent à perdre
 tant pas, en donnant elle-même l'exemple, pour lui toute valeur
 pratique. De là nais-
 prôner la suppression du voile pour les sent, selon les
 caractères, l'indifférence et le
 femmes. dkouragement, ou
 l'audace, le manque de
 Le B6b et elle réussirent à convaincre, B scrupules qui tendent à se
 procurer par tous
 l'époque, des dizaines de milliers de Persans les moyens, même les plus
 compréhensibles,
 et le shah de Perse les emprisonna l'un et les bénéfices matériels
 nécessaires à l'existence.
 l'autre, ainsi que la plupart de leurs partisans. Le B6b fut pendu. Sa belle collaboratrice fut La société, n'étant
 plus soumise à aucun
 contrôle dans sa prison. Leurs disciples contrôle, ni politique ni
 moral, devient un
 furent exilés à Saint-Jean-d'Acre, devenue, vaisseau sans gouvernail où
 personne ne peut
 temple du "Baháisme." C'est ainsi que plus rien prévoir et qui
 est sujet à des crises
 j'ai visité la maison du successeur du Báb, de plus en plus fréquentes
 et de plus en plus
 Bahá'u'lláh, transformée aujourd'hui en violentes. L'époque
 actuelle, déclarent les
 temple du "Baháisme." C'est ainsi que prophètes persans, marque
 la fin d'une civili-
 sation qui ne sert plus les
 s'intitule cette religion, qui est plutôt une
 doctrine philosophique, car elle ne comporte maniti.
 ni culte défini, ni surtout de clergé. Les Elle aboutit à la
 faillite complète des in-
 stitutions morales et
 pères, disent les Baháistes, sont tentés de
 matérielles destinées à
 fausser, dans un but de lucre, l'idéalisme assurer le bien-être et la
 sécurité des hommes,

des créateurs de religions. c'est-à-dire l'Église,
 l'Église, le Commerce et
 Bahá'u'lláh, le principal des trois prophètes
 fondamentaux d'aujourd'hui
 et, répandit sa doctrine non seulement
 civilisation engagée
 Orient, mais dans beaucoup de pays d'Europe,
 conduisent à sa destruction dans des voies qui
 et surtout aux États-Unis où son influence est la solidarité des
 nations et des races. Car
 fut telle que le nombre des Bahá'ís attend l'interpénétration des
 peuples est évaluée
 aujourd'hui plusieurs millions. Il fut presque
 impossible de trouver isolément la voie de la
 coupé par les Perses et mourut en exil.
 prospérité.
 Son fils, 'Abdu'l-Bahí, lui succéda et for- Ces prophéties, qui
 pouvaient paraître
 mula, d'après les principes de son père, la
 pessimistes & excessives et quelque peu
 doctrine économique du Bahá'ísme; elle in- l'époque où elles ont été
 faites, vers 1890,
 476 THE BAHÁ'Í WORLD
 ne sont pas, les événements l'ont prouvé, de dont l'influence et les
 événements récents
 simples prémisses. Il reste à examiner com- vellent la vie intérieure de
 l'homme et font
 ment, partant de ces données, qui ne sont de travers le monde
 une nouvelle
 que trop exactes, le Bahá'ísme, conçu dans vague de progrès.
 la Perse lointaine et si arriérée à l'époque, "Chaque nouveau cycle
 détruit les croy-
 aboutit aux mêmes conclusions que la plu- ances et les institutions
 usages du cycle pré-
 part des économistes modernes qui, dans les dent et fonde sur d'autres
 croyances, en
 différents pays de civilisation occidentale, étroite conformité, celles-ci,
 avec les besoins
 proclament qu'en dehors d'une collaboration actuels de l'humanité, une
 civilisation nou-
 internationale il n'y a pas d'issue possible nouvelle.
 la crise actuelle entraînant tous les peuples "L'influence de chaque
 prophète s'est, dans
 une misère toujours plus grande. le passé, limitée à une race
 ou à une religion,
 (From LES ÉCHOS, Paris, France, Septem- en raison de l'isolement
 géographique des

ber 27, 1933.) regions et des races, mais le
 siecle dans lequel
 nous entrons necessite la creation d'un ordre
 i. organique s'etendant au monde entier. Si le
 vieil esprit de tribu persiste, la science d'Etat-
 Une religion "occidentale"
 ruira le monde, ses forces destructrices ne
 Les principes du Bahá'í, formulés par pouvant être contrariés que par
 une hu-
 son principal prophète, Bahl'u'llih, peuvent manifestée unie travaillant pour
 la prospérité et
 paraître sérieusement compromis en un temps le bien commun.
 où la frenésie nationaliste, récemment ag- "La loi de la lutte pour la
 vie n'existe plus
 gravée de racisme, semble en éloigner de pour l'homme dès qu'il devient
 conscient de
 plus en plus l'application. ses pouvoirs spirituels et
 moraux. Elle est
 Toute la question est de savoir si ceux alors remplacée par la loi plus
 haute de la
 qui sont en faveur aujourd'hui, dans l'ant- coopération. Sous cette loi,
 l'individu jouira
 de pays, sont susceptibles de résoudre le pro- d'un statut beaucoup plus
 large que celui
 bloqué non pas de la prospérité, mais simple- qui est accordé aux citoyens
 passifs du corps
 ment du logement et de la Saim, dans les politique actuel.
 L'administration publique
 différentes nations qui nient par leurs thio- passera des mains de partisans
 politiques qui
 ries et tous leurs actes la solidarité des communiste plus ou moins
 théocratique, mais
 peuples et des races. d'hommes capables de
 considérer une charge
 Une nouvelle guerre mondiale sera sans publique comme une mission
 sacrée.
 doute nécessaire pour que l'humanité, qui "La stabilité économique ne
 dépend pas
 n'a pas encore compris la le monde 1914, se de l'application de tel plan
 socialiste ou
 rende enfin compte que les solutions de vio- communiste plus ou moins
 théocratique, mais
 lence et de conquête ne peuvent engendrer du sentiment de la solidarité
 morale qui unit
 que la mine générale, sans profit pour aucun tous les hommes et de cette
 conception que
 des belligérants. les richesses ne sont pas la

fin de la vie, mais

Quoi qu'il en soit, les principales pensées sont seulement un moyen de vivre.
économiques de Bahi'u'llih, telles qu'elles "L'important n'est pas en
une aveugle

ont été formulées il y a un demi-siècle, prou- soumission générale B tel
système politique,

vent que la sagesse et le simple bon sens ont A tel règlement, qui ont pour
effet de sup-

cela de commun avec les crevettes, c'est primer chez l'individu tout
sentiment de

qu'il leur arrive fréquemment de marcher 2 responsabilité morale, mais en
un esprit

reculons. d'entraide et de coopération.

Ni le principe

Voici les principaux préceptes de ce dt4mocratique, ni le principe
aristocratique

moderne Marc-Aurèle: ne peuvent fournir séparément
à la société

"L'évolution humaine se divise en cycles une base solide. La démocratie
est impuis-

organiques, correspondant à la lutte d'une sante contre les querelles
intestines et l'aris-

religion, laquelle est d'environ un millier tocratie ne subsiste que par
la guerre. Une

d'années. Un cycle social nouveau com- combinaison des deux principes
est donc

commence toutes les fois qu'apparaît un prophète nécessaire.

REFERENCES TO THE BAHAI FAITH

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"En cette période de transition entre le
vieil âge de la concurrence et l'ère nouvelle

Malgré les tristesses de notre époque et
de la coopération, la vie même de l'humain-

peut-être même à cause d'elles, je reste

nit4 est en péril. Les ambitions nationalistes,

convaincue que les idées à la fois divines et

la lutte des classes, la peur et les convoitises

humaines qui sont l'essence du Bahá'isme

économiques sont autant de forces qui

finiront par triompher, pourvu que chacun

possède une nouvelle guerre internationale-

de ceux qui en comprennent l'immense

ampleur. Tous les Gouvernements du monde

interst continuent quoi qu'il advienne à les

doivent soutenir et organiser une assemblée

d'élégance et qu'ils propagent.

dont les membres soient ~111spar i'tlite des
(Excerpt from a letter dated October 29,
nations. Ceux-ci devront niètre au point,
1934.)

au-dessus des igoismes particuliers, le nou-
veau statut economique du monde en
dehors duquel tons les pays, mais surtout
l'Europe, seront conduits aux pires catas-
rational mind.

trophes."

with it. Japan is

Ahdu'l-Bahf, son successeur, reprenant la
where re-

doctrine de son yere, coucluait dans un dis-
existed. The

cours prouonc& i New-Yorlc en 19 12:
patron of all re-

"La civilisation matirielle a atteint, en
publications

Occident, le plus haut degri de son develop-
Majesty's Library as

pement. Mais c'est en Orient qu'a a pris
House. . . .

naissance et que s'est developpee la civilisa-
universal edu-

tion spirituelle. Un lien s'etablira entre ces
Bahl'i Teachings,

deux forces, et leur union est la condi-
fail to interest

tion de l'immense progres qui doit @treac-
is bound to

compli.

in a short time."

"Hors de 18, la securitd et la confiance
feront de plus en plus defaut, les luttes et
les dissensions s'accroitront de jour en jour
et les divergences entre nations s'accentue-
Bahf'u'l16h deserves the

ront davantage. Les pays augmenteront
I am return-

constammeot lenrs armements; la guerre,
blind people who

puis la certitude d'une autre guerre mondiale
myself may be

angoisseront de plus en plus les esprits.
and their hearts

L'unitB du genre humain est le premier

"The Japanese race is of

No superstition can play

the only country in the world

ligious tolerance has always

Japanese Emperor is the

ligious teachings. The Bah6'i

now form part of His

accepted by the Imperial

"The search for truth and

cation inculcated by the

if soundly conducted, cannot

the Japanese mind. Bahf'ism

permeate the Japanese race

The philosophy of

best thought we can give it.

ing the boolr so that other

have more leisure than

"shown a ray of Divinity"

be "bathed in an inundation

of eternal
fondement de toutes les vertus." love."
Ainsi parla 'Abdu'l-Bah6 en 1912, et tout I take this opportunity to
thank you for
se passa cornme il l'avait pr4dit. your % i d thought of me,
and for the in-
Mais ces paroles n'ont pas vieilli; elles spiration which even the most
cursory read-
pourraient, sans le moindre changement, ing of Bahi'u'llih's life
cannot fail to im-
dtre rCpCtCes en 1933. Aujourd'hui, comme part. What nobler theme than
the "good
il y a vingr a m , la menace de la guerre esr of the world and the
h~ppinessof the na-
de nouveau suspendue au-dessus de nos tetes tions" can occupy our lives?
The message
et les causes de haines et de conflits s'accumu- of universal peace will
surely prevail. I t is
lent tel point que, s'il existe vraiment un useless to combine or
conspire against an
flux et un reflux des idCes, on peut presque idea which has in it potency
to create a
conclure, avec une certaine dose d'opti- new earth and a new heaven
and to quicken
misme, que nous n'avons jamais 4t6 si pris human beings with a holy
passion of service,
de venir aux idCes de cooperation qui, seules, (In a personal letter
written to an American
peuvent nous sauver. Bah6'i after having read
homething from
(From LES ~ C H O S ,Paris, France, Septem- the Braille edition of
"BahPu'llfh and
ber 28, 1933.) the New Era.")
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(Exccrpt from prsonal letter dated May
18, 1934 .)
The Bahi'i Movement of Persia should be
a welcome adjunct to true Christianity; we BY H . R . H. PRINCESS
OLGAOF JUGOSLAVIA
must always remember how artificial the H. R. H. Princess Olga,
wife of H. R. H.
growth of Latin Christian ideas has been as Prince Regent Paul of
Jugoslavia, daughter
compared with the wide and less defined of H. R. H . Prince Nicholas
of Greece and
beliefs native t o early Christian faith. cousin of His Majesty King

George I of Greece, is deeply interested in religion and education, and her wonderful kindnesses to every one have been commented upon beautifully in several English books and magazines as well as by the Balkan press. Continue to do what you are doing, "I like the Bahá'í Teachings for universal spread these principles of humanity and do education and universal peace," said this not wait for the diplomats. Diplomats alone gracious Princess in her charming villa on cannot bring the peace, but it is a great the Hill of Topcider, Belgrade, on January sixteenth, 1936; "I like the Bahá'í about these universal peace principles. Take Movement and the Young Men's Christian these principles to the diplomats, to the universities and colleges and other schools, and religions. Without unity no man can live also write about them. It is the people who in happiness." Princess though she is, she will bring the universal peace. stressed the important truth that every man (In an audience with an American Bahá'í ?must do his job! "We are all sent into this world for a purpose and people are too apt to forget the Presence of God and true religion. I wish the Bahá'í Movement every success in the accomplishment of its high ideals." before her marriage was Her Royal Highness Princess Ileana of Rumania, in an audience with Martha L. Root, June 19, 1934, in Vienna, gave the following statement for Excerpt from Corfu, 1931, pp. 108-109 The Bahá'í World, Vol. V: "I like the Bahá'í Movement because it reconciles all Nous avons trace dans ces pages seulement la signification du Baháisme, sans examiner tous ses principes et as well as religion, and its ideal is peace."

son pro-
gramme pratique dans lequel sont harmoni-
BY DR. HERBERT ADAMS GIBBONS sees avec l'idéal religieux "les
aspirations et
American Historian les objectifs de la science sociale." Mais
I have had on my desk, and have read on doit attirer l'attention de
tous les esprits
several times, the three extracts from 'Ab- libres sur ce mouvement, dont
les promo-
du'l-Bahí's Message of Social Regeneration. teurs ont le mérite d'avoir
contribué à la
Taken together, they form an unanswerable clarification de l'ancienne
controverse entre
argument and plea for the only way that la religion et la science-et
d'avoir donné
the world can be made over. If we could a maint homme un peu de leur
tolerance et
put into effect this program, we should in- de leur optimisme: "L'humanité
était
deed have a new world order. jusqu'ici restée dans le stade
de l'enfance;
"The morals of humanity must undergo elle approche maintenant de la
maturité"
change. New remedy and solution for hu- ('Abdu'l-Bahí, Washington, 19
12).
man problems must be adopted. Human Qui osera répéter
aujourd'hui, dans la
intellects themselves must change and be mOle des haines nationales et
socials, cette
subject to the universal reformation." In sentence de progrès? C'est un
Oriental qui
these three sentences we really have it all. nous a dit cela, à nous,
orgueilleux ou scept-
REFERENCES TO THE BAHÁ'Í FAITH
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Bahá'í Friends gathered in Convention, Sydney, New South Wales, Australia,
1934.

ticlues Occidentaux. Nous voudrions voir stroyed the barriers between
nations, that
aujourd'hui, dans l'Allemagne hitlérienne, dans the world needs a uniting
force, a kind of
les pays terrorisés par le fascisme, paralyse super-religion. I think
Bahí'ism could de-
par la dictature politique, -un spectacle velop to such a kind of
religion. I am
dit par le suisse Auguste Forel d'après quite convinced of it, so far

as I know the
 l'anglais Spragne qui a vue en Birmanie et Teachings of Bahb'u'llih. . .
 . There are
 en Inde, des bouddhistes, des inahomCtans, modern saviors and Bahi'u'llbh
 is a Savior
 des chretiens et des juifs, qui allaient bras- of the twentieth century.
 Everything must
 dessus bras-dessous, comme des frkres, "au be done on a democratic basis,
 there must
 grand 6tonnement de la population qui n'a be international brorherhood.
 We must
 jamais vu une chose pareille!" learn to have confidence in
 ourselves and
 then in others. One way to learn this is
 BY ARTHURHENDERSON through inner spiritual education, and
 a
 Excerpt fmm a letter dated way to attain such an education may
 be
 January 2 6 , 193Y through Bahi'ism.
 I have read the pamphlet on the "New 2.
 World Order" by Shoghi Effendi. It ic an I srill of the opinion
 that I had four
 eloquent expression of the doctrines which years ago the ~ ~ h i
 M~~~~~
 'i call
 I have always associated with the Bahgi form the best basis for
 international good.
 Movement and I would like to express my will, ~ ~ h i ' ~
 q~1 6i ~ ~ is ~the ~ l f
 great sympathy with the aspirations towards Creator of an eternal bond
 between the
 world unity which underlie his teaching. ~~~t and the west. . . ,
 ~h~ ~ ~ h ireach,
 'i
 BY PROP.DR. V. LESNY ing is a living religion, a living
 philoso-
 1.
 .
 phy. . .
 I do not blame Christianity, it has done
 The conditions are so changed now, since a good work for culture in
 Europe, hue
 the technique of the present time has de- there are too many dogmas in
 Christianity
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 at the present rime. . .

. Buddhism was
very good for India from the sixth century The Bahi'i Teaching carries
in its Mes-
B.C. and the Teachings of Christ have been sage a fine optimism-we must
always in
good for the whole world; but as there is spite of everythmg be
optimists; we must
a progress of mind there must be no stop- he optimists even when events
seem to prove
ping and in the Bahi'i Faith one sees the the contrary! And Bah6'is can
be hopeful,
continued progress of religion. for there is a power in these
Teachings to
bring to humanity tranquillity, peace and a
higher spirituality.
A cette Cpoque oh l'humanitC semble
sortie d'un long sommeil pour revivre a
While sectarians squabble over creeds, the
l'Esprit, conscietninent ou inconsciemment,
Bahi'i Movement goes on apace. I t is grow-
l'homme cherche et s'blance B la poursuite
ing by leaps and bounds. I t is hope and
de l'invisihle et* de sciences qni nous y
progress. I t is a world movement-and it
conduisent.
is destined t o spread its effulgent rays of
L'angoisse religieuse aussi n'a jamais it4
enlightenment throughout the earth until
plus intense.
every mind is free and every fear is ban-
Par sa grande &volutiou l'homme actuel
ished. The friends of the Bahb'i Cause be-
est prCt B recevoir le grand message de Ba-
lieve they see the dawn of the new day-
h6'u'Ilbh dans son mouvement synthetique
the better day-the day of Truth, of Jus-
qui nous fait passer de l'ancienne compre-
tice, of Liberty, of Magnanimity, of Uni-
hension des divisions i la comprChension
versal Peace, and of International Brother-
moderne oh nous cherchons i suivre les
hood, the day when one shall work for
ondes qui se propagent traversant t o u e
all, and all shall work for one.
limitation humaine et de la creation.
(Excerpt from the Rogc~.ofiMagazine)
Chaque combat que nous livrons i nos

penchants nous degage des voiles qui sepa-
rent le monde visible du monde invisible et
augmente en nous cette capaciti de percep-
with the Bah6'i

tion et de s'accorder aux longueurs d'ondes
interested

les plus varikes, de vihrer au contact des
religion of peace is

rythmes les plus divers de la creation.
always have needed,

Tout ce qni nous vient directement de la
the religion

nature est toujours harmonie ahsolue. Le
tout est de capter l'iquilibre de route chose

BY PROF.YONENOGUCHI

et lui donner la voix au moyen d'nn instru-
ment capable d'dmettre les mOmes harmo-
'Abdu'l-Bah6,

nies que notre %me, ce qui nous fait vibrer
but I should

et devenir le lien entre le passe et l'avenir
because no ideai-

en atteignant une nouvelle &tape corre-
true, exists with-

spondant 2 l'4volution du monde.
realisn~. There is

En religion, la Cause dc Bahi'u'llih, qui
on truth.

est la grande r4vCIation de notre ipoque,
sunlight;

est la mdme que celle du Christ, son temple
are universal.

et son fondement les memes mis en har-
more important

monie avec le degre de maturite moderne.

BY DAVIDSTARRJORDAN
RAYMOND

Late President of Stanford University
stirring fu-

'Abdn'l-Bahl will surely unite the East
religious insight.

and the West: for He treads the mystic way
"struck by their

with practical feet.

they have ex-

REFERENCES

BY LUTHERBURBANK

I am heartily in accord

Movement, in which I have been

for several years. The

the religion we need and

and in this Bahi'i is more truly

of peace than any other.

I have heard so much about

whom people call an idealist,

like to call Him a realist,

ism, when it is strong and

out the endorsement of

nothing more real than His words

His words are as simple as the

again like the sunlight, they

. . . No Teacher, I think, is

today than 'Abdu'l-Bahh.

BY PROFESSOR FRANKPIPER

These writings (Bahi'i) are a

sion of poetic beauty and

I, like another, have been

comprehensiveness." I find

T O 1' H E B A H P ; ' ~ F A I T H

traordinary power to pull aside the veils ritice. Faithfully they
 fulfill their office
 that darken my mind and to open new vi- and professional duties.
 Long ago they
 sions of verity and life. already solved the problem
 of the Eastern
 woman; their children are carefully edu-
 BY ANGELAMORGAN cated. They are sometimes reproached
 for
 One reason I hail with thanksgiving~ the their lack of patriotism.
 Certainly, as spe-
 interpretation of religion known as the cifically Iranian as the
 Shi'ih Faith, the
 Bahá'í Faith and feel so deep a kinship with Bahá'í Faith can never
 become; but the
 its followers is that I recognize in its Revel- Bahá'í Religion like
 Christianity does not
 an outreach of the Divine to stum- preclude the love of one's
 fatherland. . . .
 bling humanity; a veritable thrust from the Are the Europeans not
 sufficiently patriotic!
 radiant Center of Life. According to my experiences,
 the Bahá'ís
 Every follower of this faith that I have in that respect, are very
 unjustly criticized
 ever met impressed me as a living witness by their Muhammadan
 brothers. During
 to the glory at the heart of this universe. the centuries the Shi'ih
 Religion has de-
 Each one seemed filled with a splendor of veloped a deep national
 tradition; with this
 spirit so great that it overflowed all bounda- the universal Bahá'í Faith
 will have a hard
 ries and poured itself out upon the world battle. Nevertheless, the
 lack of so great
 here in this moment of time, by some con- numbers is richly
 recompensed by the fer-
 vent act of love toward another hu- vor and the inner spirit of
 the Iranian Bahá-
 man being. Bahá'í Community. The Bahá'í
 world com-
 munity will educate characters which will
 BY ARTHURMOORE appear well worthy of emulation by
 people
 The lovely peace of Carmel, which still of other Faiths, yes, even by

the world of	
attracts mystics of different faiths, domi-	those now enemies of the
Bahí'í Cause.	
nates Haifa. On its summit are the Druses	The experience acquired
in the West, for	
in their two villages; at its feet the German	me was fully verified also
in the frdnian	
Templars, whose avenue leads up to the	Orient. The Bah6'i Faith is
undoubtedly	
now large and beautiful terraced property	an immense cultural value.
Could all those	
of the Persian Bahi'is on the mountainside.	men whose high morality I
admired and still	
Here the tombs of the Bib and of 'Abdu'l-	admire have reached the
same heights only	
Bah6, set in a fair garden, are a place of	in an another way, without
it? No, never!	
international pilgrimage. On Sundays and	Is it based only on the
novelty of the	
holidays the citizens of Haifa of all faiths	Teachings, and in the
freshness of its closest	
come ior rest and recreation where lie the	followers?
bones of that young prophet of S_hiriz who	
nearly a hundred years ago preached that	BY A. L. M.
NICOLAS	
all men are one and all the great religions	Je ne sais comment vous
remercier ni	
true, and foretold the coming equality of	comment vous exprimer la
joie qui inonde	
men and women and the birth of the first	man coeur. Ainsi donc, il
faut non seule-	
League of Nations.	ment admettre mais aimer et
admirer le	
Bib. Pauvre grand Proph6te nk au fin fond	
BY PROF. DR. JAN RYPKA	de la Perse sans aucun moyen
#instruction	
The Bahi'is of i r l n are resolutely firm in	et qui seul au monde, entour4
d'ennemis,	
their religion. Their firmness does not	arrive par la force de son
genie a creer une	
have its roots in ignorance. The irinian	religion universelle et
sage. Que Bahi-	
inborn character causes them to see things	'u'116h lui ait, par la
suite, succ6d4, soit, mais	
somewhat too great, slightly exaggerated,	je veux qu'on admire la
sublimitk du Bhh,	
and their dissensions with the ruling Isldm	qui a d'ailleurs pay6 de sa

vie, de son sang la
 make them a little bitter towards it. Every- rkforme qu'il a prtchke.
 Citez-moi un au-
 thing else in their characters is accounted tre example, semhlahle.
 Enfin, je puis
 for as due to their Teachings; they are mourir tranquille. Gloire i
 Shoghi Effendi
 wonderfully ready to help and happy to sac- qui a calm6 mon tourment et
 mes inqui6-

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tudes, gloire B lui qui reconnais la valeur London ro the Firsc Races
 Congress in
 de Siyyid 'Ali-Muhammad dit le Bib. July, 1911, when I heard for the
 first time
 Je snis si content que je baise vos mains of the Bahi'i Movement and its
 summary
 qni ant tracC mon adresse sur l'enveloppe of the principles for peace. I
 followed it
 qni m'apporte le message de Shoghi. Merci, during the war and after the war.
 The
 Mademoiselle. Merci du fond du coeur. Bahi'i Teaching is one of the
 spiritual
 forces now absolutely necessary to put the
 spirit first in this battle against material
 forces.... The Bahi'i Teaching is one of
 I have followed it (the Bahi'i Cause) the great instruments for the final
 victory
 with deep interest every since my trip to of the spirit and of humanity.

IN MEMORIAM

A B A H ~ P' I ~ O N E E R O F E A S T A N D W E S T -

DOCTOR SUSAN I. MOODY (THE HAND-
 MAID OF T H E MOST HIGH)

Amatu'l- A'li

BY JESSIE E. REVELL

" I N reality," says 'Abdu'l-Bahh, "faith whose teaching Dr. Moody
 was always ex-
 embodies three degrees: to confess with the ceedingly grateful.
 tongue; to believe in the heart; to give evi- The first BahVi Sunday
 School in Chicago
 dence in our actions." In writing a brief was conducted by Dr. Moody and later
 account of the life of Dr. Susan I. Moody she was one of the group of Bahl'i
 sisters
 the real faith, as quoted here, is outstanding. who traveled up and down
 the outskirts of
 She was born November 20, 1851 in Chicago's north side in search of the best
 Amsterdam, New Yorlr, of Scotch-Cove- location for the now famous BahVi Temple

nanter parents. Here she received the usual in Wilmette, Illinois.
 schooling and orthodox religious training of About 1908 a party of
 American Bahl'is
 the "best" families of the day. After traveled to frhn to visit the Bahh'is in
 that
 graduating from Amsterdam Academy, she land, and while there some friniau
 doctors
 taught school, later entered the Women's asked if it would be possible to
 induce an
 Medical College in New York City. After American woman doctor to come to
 Tihrh, n,
 her parents passed away, she made her home frhn, to live, for the purpose of
 caring for
 with her brother in Chicago where she the women of frin who at that time were
 studied music. Still later, Dr. Moody so deprived of skilled medical care.
 Stop-
 studied painting and sculpture at the Art ping in 'Akki, Palestine, on their
 return,
 Institute of Chicago, then for three years the Americans communicated this wish
 to
 in the Academy of Fine Arts in Philadel- 'Abdu'l-Bahh who asked them if they
 knew
 phia, then under the great painter Chase, in of such a doctor. The name of Dr.
 Moody
 New Yorlc and finally, in the art schools was presented, and she received word
 with-
 and studios of Paris, but she was not, how- out delay from 'Ahdu'l-Bahi telling
 her
 ever, to make art her life work for instead she had been chosen for this great
 medical
 of following the professional art career, for work in frln. "I knew then," Dr.
 Moody
 which she was well qualified, she finally often remarked, "why I had felt the
 urge
 yielded to the conscantly increasing urge so strongly to study medicine; I was
 obliged
 which she felt and concluded her study of to study medicine in order to come to
 frin."
 medicine, graduating from a Chicago medi- When the call came from 'Abdu'l-Bahl,
 cal college. she proceeded immediately
 on her journey.
 During those early days of her life in Enroute to frln, Dr. Moody
 stopped in
 Chicago, she met friends who were attend- the Holy Land to see
 'Abdu'l-Bahl and re-
 ing the first classes formed for the study of ceive from Him the necessary
 instructions

the Bahi'i Revelation, which classes she and encouragement for the work ahead of joined but did not become a confirmed be- her. At the time of parting He said, "You liever until 1903, after making an inten- will need patience." He also further stated sive study of the teachings with Mrs. Isa- that He was sending her t o frhn and bella D. Brittingham, for the privilege of whether living or dead He would always

THE BAHAI' WORLD

Dr. Susan I. Moody, 18F1-1934.

he with her. During that visit with 'Ab- determination to accomplish what 'Ahdu'l- Bahd wished her to do. du'ldahl, Dr. Moody made a vow which Often she prayed for the was, "All that I am and have, and all that tience which 'Abdu'l-Bahl had supreme pa- I hope to be and have, I dedicate to Thee, prescribed. 0 God." She also said that those three She soon became fluent in the irinian lan- guage. Frequent were her days in the Holy Land with the Master, letters to Amer- 'Abdu'l-Bahl, were all her life. ica, explaining her work, enclosing photo- Dr. Moody arrived in Tihryn November graphs and telling of the lack of freedom and education of the irdnian 26, 1909. 'Ahdu'l-Bahd mentioned to some women, of the pilgrims the great love with which the custom of wearing the veil, etc., of the Bahi'i of f r l n had greeted Dr. Moody when Bahi'i work of establishing a hospital, a she arrived in frhn, saying that between girl's school and a Ma'riqu'l-A@ir there. In a Tihryn newspaper in 1910 Enzeli, on the Caspian Sea, and Tihrln there appeared were nineteen relay stations and at sixteen the following: of these there were Bahi'is gathered to "DOCTOR MOODY-AMERICAN LADY- greet the western Bahi'i. Soon after her not only does she know medicine, but also arrival a reception was given to her and gynecology, obstetrics and women's dis- Dr. Moody then knew she had an eter- eases. Her good qualities and kind attri- butes, her love for her Persian nal home in the hearts of these dear oriental

friends. sisters, are all equal. Every
 day from morn- ing till noon she is in her
 During her fifteen years of service to office, No. 10 Ave-
 the Cause in Irlan, many were her difficulties due Aladauleh, receiving her
 patients for
 and hardships but she had an inflexible consultation, examination and
 treatment, ex-
 cepting Friday and Sunday afternoons, when and self-sacrificing life was
 the fact that it
 she goes to the Hospital Sebat (Hospital of was built on the solid
 foundation of the
 Health), where she meets the patients of Word of God. She had a keen
 spiritual
 the higher and wealthier class. perception, a pure and
 undefiled conception
 "We give the utmost thanks and grati- of the Bahi'i teachings, and a
 desire to
 tude to such a noble woman, to such a re- render instant obedience. She
 was humble,
 respected person, whose presence here is a selfless, and her sense of
 justice was out-
 great privilege to the country of Persia. standing.
 On account of the great care of this blessed After fifteen years of
 unique service in
 person, the sick of all nationalities, Moslem, Irish, Dr. Moody returned
 to America until
 et al., become well. We beg of God to conditions in Tihirin would
 improve and
 keep this blessed and respected person with enable her to resume her
 work. Accom-
 US.)' panied by Miss Elizabeth H .
 Stewart she
 Aside from her medical work, there was made a visit in Haifa and there
 the writer
 ever present in her mind the most impor- joined them. Dr. Moody was the
 first of
 tant question of the education of girls. the four American Bahi'i women
 to go to
 Often she would say, "My heart aches for fran and survived the longest.
 the neglected ones." She found that many Dr. Moody, Miss Stewart
 and the writer
 of the Bahi'i men were in full sympathy arrived in New York City in
 January,
 with her views and through Bahi'i co- 1921, where the Bahi'is had
 arranged a
 operation and consultation a girl's school reception at the Hotel Waldorf

Astoria.

was started with an attendance of thirty pupils. It has now an enrollment of several hundred and is known as the Tarbiyat School for Girls. Someone has declared it to be "the greatest among all the schools in Tihrrhn." One of the activities most dear to the heart of Dr. Moody was the raising of funds for an additional building. She wished this fund to be known as the "Kappes Memorial Fund" in memory of Miss Lillian Kappes, the first American Bahb'i teacher who died in frill after giving nine years of untiring service to the School. Dr. Moody not only started the Tarbiyat School for the secular education of girls, she also founded the Baha'i study classes for girls and herself visired these classes every Friday. These study classes were managed by trained teachers and in these classes many who started years ago in the first course are now teaching others. Dr. Moody was loved and honored by thousands of people in her life time, among

Calmly, yet with the dramatic emphasis which always surrounds one who ally participated in stirring Moody related her experiences After this reception she writer, "To return to America such love from the friends, is than any sacrifice one could That the remarkable work I. Moody in Tihrrhn had made figure in this country was by extensive articles which press. While in Oakland, took a short trip in an press published her picture and an article in part as ing to Dr. Moody, who into Tihrrin, the capitol of and four where she went to spread the gospel of hygiene to the women, and her exodus in a doubtful vintage twenty years sees no reason why aerial

them being Major Robert W. Imhrie, who women of offered protection to the Bahl'is and who suffered martyrdom by fanatical Muhammadans. During the epidemic of influenza, Dr. Moody the famine and a variety of dreadful conditions, Dr. Moody wrote to America, "Oh, Tihrah friends, what a mercy that we are alive and awaiting return to friends, ended and trying to serve in the Kingdom of She was a Abhl." The secret of Dr. Moody's noble in Philadelphia-

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delphia for about 2 year and during that monument perpetuated time although she was then past 75 years mission. (1) of age, yet young in spirit and progressive whatever expense in- and active, she studied Esperanto with a admiration for class.

to which she In 1928, Shoghi Effendi, the Guardian of which her sacred the Bahh'i Cause, sent the following instructions to Dr. Moody: "I pray that you gathering (in) may soon in the company of a capable and devoted American co-worker, resume your by hundreds of historic labors for our beloved Cause in school girls, with Tihrah." Following this suggestion on November 17, 1928, Dr. Moody, then 77 years least one mile to of age, left for Iran, accompanied by Miss Garden), the Adelaide Sharp of San Francisco, California, Bahh'is.

should hold any fears for the today."

During her stay in ary, 1921, to November, 1928, was interesting friends to work she, together with the expected to continue on her the Kappes Memorial School. member of the Revell household

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instructing Persia regarding memory (of) her noble am gladly defraying curred as token (of) my

community (i.e., America)

originally belonged and on life shed imperishable ing befitting Memorial Temple Foundation Hall." Her funeral was attended

Bah'is friends. Scores of flowers in hand walked in through the city' for at Gulistan-i-Javid (Perennial burying ground of the

who volunteered her services at the Tarbi-
 Tablets says:
 yat School in Tihrln. To Dr. Moody's bis-
 faithful to
 toric career in Tihrln was now to be added
 unwaveringly
 the final chapter of complete consecration
 after his ascension,
 t o Bahh'i service. They conferred with
 that all the
 Shoghi Effendi in Haifa en route to fran.
 hath created
 Dr. Moody, named by 'Abdu'l-Bahh
 "Amatu'l-PIC" which means the handmaid
 of the Most High, wrote of the welcome in
 Tihrln in part as follows: "The friends
 came singly, in groups, committees, assem-
 blies, more than seven hundred the first
 dearly beloved
 week, and still we are greeting many new
 Harris, from this
 and old friends, both women and men.
 invisible eternal
 Words fail t o express the joy of our 'home-
 Bahh'i Community
 coming.' I wish you might have seen how
 more of those faith-
 that love overflowed in gifts, potted vines,
 gave the best
 plants, flowers, silver vases, confectionery,
 promotion and
 sweets of all kinds. Do you wonder why
 t hof Bahi'u'llih
 the two Americans were overwhelmed?"
 East.
 After her return to Tihrln, due to age, her
 was horn in
 health gradually weakened but she con-
 1866. All
 tinually worked for the Kappes Memorial
 were spent in
 School, and the friends called on her con-
 finishing High
 stantly. At the end of her life when asked
 difficulties at home pre-
 for some statement from her regarding her
 of law at Col-

BahPu'116h in one of His
 "The soul that hath remained
 the Cause of God and stood
 firm in His path shall,
 be possessed of such power
 worlds which the Almighty
 can benefit through him."
 With the passing of our
 BahPi brother, Hooper
 phenomenal world to the
 realm, the world-wide
 sustained the loss of one
 ful and devoted souls who
 years of their lives to the
 establishnent of the F a ~
 in the West and in the
 William Hooper Harris
 New York City, December 14,
 his early years, however,
 Nashville, Tenn. After
 School, financial
 cluded his intended study

service to keep for posterity, Dr. Moody by day, studied
said, "Let it go, let it pass into the Infinite." law at night and was
admitted to the bar
Shoghi Effendi cabled to America as fol- in Birmingham, Alabama, in
1893. In
lows: "Passing dearly beloved Susan Moody 1887, he married Sarah
Gertrude Rawls of
deprives BahCi world (of the) far-famed Birmingham and in 1894,
they came to
pioneer who, through her indomitable spirit, New York City to live,
where he became
ceaseless services, earned unique distinction. an expert court reporter,
doing work of
(He) forged first link in (the) chain unusually high quality till
the very day of
uniting (the) spiritual destinies (of the) his death.
cradle of our faith (i.e., Persia) and (the) In New Yorli City, in
1899, his wife,
community (of its) stalwart defenders in ever persistent in her
desire and search for
(the) great American Republic. (I am) Truth, was told, by Mrs.
Archie Fisk, of the
I N MEMORIAM

Hooper Harris, 1866-1934.

Bahi'i Faith and Mrs. Harris soon realized request for specific
instructions as to how
it to be the object of her search. Hooper to teach in India,
'Abdu'l-Bahh's only reply
Harris accompanied her to hear the Bahh'i was, "Face the people with a
smile on your
Message and ere long he, too, realized the face and the love of God in your
heart and
Light and Bounty of the Revelation of rely wholly upon the Holy
Spirit." 'Abdu'l-
Bahi'u'llih. Bahi sent with Mr. Harris and
Mr. Ober,
Thereupon he became a faithful and de- as companions and teachers, two
frinian
voted student of the BahB'i Revelation and teachers neither of whom could
speak Eng-
of all the previous Revelations of Truth to lish. One was Janabi Ibn Abhar,
an
mankind, especially those parts of the vari- elderly frinian who had suffered
for years
ous Books which prophesied this Great Day in prison and in chains for his

Faith, the
of Light. His continuous study and un- other Mirzi Mahmfid, a young man
whom
tiring efforts to know the Truth spiritually we knew later when he came to
America
as well as mentally proved to be a timely with 'Abdu'l-BahP in 1912.
preparation which enabled him to answer From the time of the first
address given
the call of 'Ahdu'l-Bah6 in 1906 for an aboard the ship by request of
the Captain,
American to go to India to teach the Cause. just before reaching Naples, Mr.
Harris
On November 10, 1906, Mr. Harris, ac- was engaged continuously, day by
day, for
accompanied by Harlan Ober of Beverly, a period of seven months, in
promulgating
Mass., left New York City for 'Akki to the Faith. The letters which he
sent from
receive the blessing and instructions from the East t o the friends in
America form
'Abdu'l-Bahi. In answer to Mr. Harris' a large volume and give most
vivid descrip-
'f WORLD
tions of his activities in Bombay, Poona, thr Cause can be mncasurd
only by the All-
Lahore, Calcutta, Rangoon and Mandalay. Seeing Eye of God Himself. We
see and
He was privileged to address large audi- know but a few of the traces of
his spirit;
ences of the Brama Somaj and Arya Somaj Balli'u'llAh knows the full
record.
movements, Theosophical Societies, The Na- Our prayer is that ~ a h P
u ' l l i hmay eter-
tional Association of Indian Women, and a nally shower His love and
bounty upon our
Conference of Religions held at Lahore. He beloved brother in the Faith,
Hooper Harris.
was interviewed by many interested seek- From a letter received by
Mrs. Harris
ers individually. He wrote a series of six from Shoghi Effendi, dated
September 20,
articles upon the Faith for the Zoroastrian 1934, the following excerpt
is quoted: "His
daily newspaper and other articles for the passing in these early days of
the formative
"Bombay New Thought Magazine" and the period of our Faith is,

indeed, a severe loss
 "Times of India." not only to his friends and
 relatives but also
 His work in India was well done and and mainly to ail the American
 followers
 time alone will reveal the harvest from the of the Movement who had found
 in his
 seeds planted so carefully and prayerfully person not only a real and
 sincere fellow-
 in the fertile soil of India. believer hut also an active
 and capable ex-
 Mr. Harris returned to New York in ponent of the teachings and
 principles of
 1907 and continued ceaselessly to set forth the Cause." From the same
 letter, the post-
 the teachings, stressing the logical fulfill- script written by the
 Guardian: "The irre-
 ment of the successive Covenants of God parable loss of your very dear
 husband has
 and bearing witness to the inspiration, removed a distinguished figure
 from the
 glory, and responsibilities of living in this community of the American
 believers and
 Day of fulfillment. inflicted a severe blow to its
 best interests.
 His constant and efficient work in teach- The share he has had in lending
 fresh impe-
 ing caused him to be appointed by the tus to the teaching activities
 of its members,
 National Spiritual Assembly as Chairman of the contributions he has made
 to the ad-
 the National Teaching Committee of the vancement of its institutions,
 the example
 Northeastern States, and the Conventions he has set by his
 single-mindedness, his elo-
 and Conferences arranged by him proved quent presentation of the
 essentials of God's
 a great benefit to those privileged to attend. Faith and his exemplary
 devotion to its
 He served as a faithful, conscientious and cause will long be remembered
 after hi.
 active member of thr New York Spiritual He w a s indeed one of the
 leading apostles
 Assembly for all but a few scattered years of Bah6'u'llih."
 from 1901 till his death on July 27, 1934,
 and the present Spiritual Assembly feels
 deeply the loss of his sincere and disinter;

ested counsel.

At one time, in the early years of the The friends of the New York
Assembly
Cause in America, the Harris home served as were deeply grieved to read
the following
headquarters for the "Board of Counsel"; in despatch from London to "The
New York
fact, his home was open at all times to the Times" of the passing of Harry
Houston
friends. Many of the teachers of f r i n sent Romer on April 13, 1935.
to America by 'Abdu'l-Baha were his guests. "On April 13, 1935, Harry
Houston
Mr. and Mrs. Harris were rejoiced to have Romer, member of the
Associated Press,
'Abdu'l-Bahi Himself spend an afternoon domestic and foreign staffs,
died today of
and night in their home in 1912. heart disease, aged 64 years.
A native of
The many Tablets which Hooper Harris Westchester County, N. Y., Mr.
Romer was
received from 'Abdu'l-Bahi-now preserved a member of an old American
family. Dur-
in the National Archives in Chicago-were ing the war he held important
posts in the
a constant stimulant toward ever greater news organization. He became
Chief For-
effort to serve. eign News Editor and later was
placed in
Hooper Harris' life of loving devotion to charge of the Berlin Bureau.
Subsequently
IN MEMORIAM

Harry H. Ronler, 1870-1931.

he was a member of the London Staff where ings and lectures at the New
York Center,
his experience and background in United at "The Bahi'i Congress," and
at the Ethical
States and international affairs aided him ~n Culture Society, etc. The
program for this
handling the swiftly moving events of the work at the Center was
essentially planned
post-war era. Mr. Romer carried on his for the purpose of presenting
to the people a
duties through the present European crisis coniprehensive outline of
Bahh'u'llbh's great
until physicians ordered him to bed two principles laid down for the
New World

weeks ago. Surviving him are his widow Order and to study the most
 efficient propa-
 and a son, Professor Alfred S. Romer, of ganda for this worlc.
 Harvard University." First Mr. Romer conceived
 the idea of
 I t was in 1922 that Mr. Romer became a publishing each week (Saturday) in
 the
 member of thc New York Community. On Leading newspapers unique and
 attractive
 April 21, 1924, Mr. Romer was elected to advertisements which included
 quotations
 the Spiritual Assembly and after February from the words of Bahi'u'llih
 and 'Abdu'l-
 19, 1921, was its chairman. On April 21, Bahh. This was the first time
 such a thing
 1921, he was again elected to the Spiritual ever had been done and it was
 found to
 Assembly and made chairman. O n June 11, be a most effective way to
 publish the
 1921, he was a delegate to the Convention "Word of God." See page
 490 for an
 at Greenacre. example.
 I t was the writer's happy privilege to be The plan resulted in capacity
 audien?es
 closely associated with Mr. Romer during throughout the entire series.
 For two years
 the period of establishing the public meer- Mr. Romer took the
 responsibility of adver-
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 the sense of the i r ~ i ~ o r t a ~ of ~ c the
 e thcn
 THE FORCE BEHIND
 THE NEW CIVILIZATION little-known BahPi Movement. I t was
 The Moving Power of the Present Marvelous largely through his
 efforts that much of the
 World Dweloprnt Revealed by the
 Baha'i Message publicity was obtained at the time of 'Ab-
 Next iu the Senes of Free Ledules o n
 the Basic BahB'i Princ~pler, at the du'l-Bahb's passing. He heralded
 the news
 BAH A ' I LIBRARY
 250 W e t 57th Street, to the press, and leading newspapers pub-
 Sunday, Nav. 16, 4 P. M . , by lished reports which in some cases
 gave his-
 MARY HANFORD FORD
 Subject:
 torical data of the Cause and an outline of

"THE TEMPLE OF MAN"

'Abdu'l-Bahi's visit to the United

States.

"In this day he who seeks the light of the
Romer rendered

We consider that Mr.

Sun

~b';,f,;hes~.\;g,";p;J 2; ::

Truth must free his land from the

&

&

d

;h signal service to the Cause in his association

of virtue Then shall he arrive at the with the New York Assembly

during a pe-

ocean of Oneness."-Behb'u'ilph.

All Cordially Invited. riod when it was emerging into a new phase

Library open daily, 10 A. M. to 4 P. M. of Bahd'i activities

after the passing of

'Abdu'l-Bahi.

tising and printing for this work, including ~ i ,

qualities were his

Bahi'i meetings on other platforms.

straightforwardness, uncompromising loy-

Mr. Romer's devoted and inspiring service alty to truth, keen perception, clear
vision,

never flagged; always his thought enter- simplicity and humility. w i t h him

-word

tained the broad, universal scope of Bahi- and deed alike one color bore," H~

lived

'u'llih's teachings and was the basic view- and dwelt in the steadfastness of

his shining

point from which all activities emanated. faith, very

kind in life, natural and

His very presence of radiant cheer was a simple, with an unerring instinct for
the

pervading influence at all gatherings-a finest and

best, especially in and lit-

presence which banished all fears-strength- erature, he

attracted all him by =

ened our hope and faith in the power of benevolent equity and tenderness of
soul.

BahB'u'llh to overcome all difficulties which

might arise. I t was a thrilling experience in I t was in

1926, that Mr, and Mrs. Romer

that we were privileged to witness the "Sun arrived in London, and at once

became

of Truth" dispersing all clouds.

known to

the friends. The presence of these

No thought of self or personal advantage two sincere and earnest Bahá'ís has had an ever dimmed the light of his clear vision, influence on the Cause that cannot be esti- Like all illumined souls he exhaled the frag- mated till the secrets of all hearts are dis- rance of humility. He had but one all- closed. Mr. Romer was prevented by his embracing desire-the advancement of the professional obligations from taking the Cause and the promulgation of its Teach- active part in the work of the Movement, ings. Nothing could depress his buoyant which his wife undertook so faithfully; but spirit or lessen the fervor of his vital efforts his influence was deeply felt. His sincerity in this work. He had indeed caught a and selflessness gave great value to his coun- glimpse of the Glorious Splendor and it grew sel, and his simple faith was an inspiration upon him as he witnessed the result of ear- to all who knew him. He was beloved for nest effort evolving steadily and increasingly his kindly generous nature, and when he as the months passed. We fel- c it to be a entered a gathering an added warmth and great appreciation when our dear departed light seemed perceptible. He was always brother, Mr. Hooper Harris, said, "You've reluctant to speak in public, or to take a established a great work and it will go on prominent part in meetings; but when he forever." could be prevailed on to do so, his words Mr. Romer was the only professional carried great weight, for they were backed newspaper man in the Bahá'í community by a life lived on the purest Bahá'í ideals. and he spread the knowledge of the Bahá'í A young friuian was once heard to remark Movement throughout the News Association that they looked on him as the exemplar of with which he was connected, thus estab- what a Bahá'í should be. I n 1929 great lishing in the minds of many foreign editors efforts were made to give the Movement a

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better setting in London. It was felt that LUXMORECARPENTER

HOWARD

a Center for work and meetings should be \--
 (190-6- - - -',
 193%)
 acquired; and a room at Walmar House,
 Dr. Howard Carpenter became a Bahá'í
 Upper Regent Street, was rented. Mr. Romer
 through conversations with Howard Mac-
 did good work on the Committee formed to
 Nutt when the latter was lecturing in
 bring this into operation. Later, in 1933-34
 California, and shortly afterward he matric-
 he served on the London Spiritual Assembly,
 and Finance committee; but the exactions of ulated at Stanford University,
 graduating
 his profession gave him very little strength from the Stanford Medical School in
 1932.
 or leisure for other things, and it was his During his uliveraity years he
 attended
 strong sense of Bahá'í obligations that led Bahá'í meetings at Stanford and in
 San
 him often to tax his strength unduly. Francisco, and served on the
 San Francisco
 Though averse to public speaking, Mr. Assembly in various capacities including
 Romer was never backward in speakine of that of Chairman. He was present at the
 - u
 the faith that was in him, and in his daily ~essiousof the Geyserville Summer
 School,
 life he found countless opportunities to and was the first to build a cabin on
 land
 speak of the Cause. offered to Bahá'ís by John
 Bosch for that
 In matters of policy he always deprecated purpose. At Stanford he exemplified
 the
 any t e l ~ d e n c to
 ~ rigidity or sectarianism; Bahá'í principle of race oneness-inciden-
 and his clear, direct vision always led him to tally startling his university
 contemporaries
 a clear and logical conclusion. There was no by rooming with Yoshio Okumoto, a
 Jap-
 compromise with truth as he saw it. anese fellow-student.
 It was with great grief that the friends He married Mardiyih Nabil in
 1929, and
 heard of his sudden illness a l ~ dthat the doc- in 1932 he and his wife left
 San Francisco
 tors had ordered him to have complete rest. for Vielma, where he toolc a
 medical course,

His brave cheerfulness had concealed from 2nd afterward at the Guardian's
 direction
 most of them how heavily the weight of traveled through Central Europe and the
 business cares had pressed on him, undermin- Balkans. With Martha Root in
 Vienna,
 ing his health. No one was prepared, how- Budapest and Belgrade, he then spent
 five
 ever, for the sudden call, "Friend, go up weeks in Sofia, Bulgaria, assisting
 Miss
 higher." Marion Jack, after which he
 stopped briefly
 His outward presence was quietly with. in Saloniki and went on to Tirana,
 Albania,
 drawn, without stress or undue suffering, to visit Refo Chapar~. He then left
 for
 but he was coi~sciousto the last. Haifa, where he stayed three
 weeks on his
 His earthly form rests in the beautiful way to Tihra~n.
 cemetery at Hainpstead close to his last In frln, notwithstanding
 the efforts of
 home. the Assembly, he was
 prevented for more
 A Bahb'i Service was held in the Chapel than one year from obtaining a medical
 there; and as the friends gathered round the license. His health failed, and he
 was bed-
 grave, passages from the Hidden Words were ridden for many months. At last his
 ~ h ~ s -
 recited. " O Son of Spirit, with the joyful ical condition improved, he resumed
 activi-
 tidings of light I hail thee. Rejoice! To ties as a member of the Unity of the
 East
 the Court of holiness I summon thee, =bide and West Committee, and the
 authorities
 therein that thou Inayest live in peace for granted him a license to practise
 medicine.
 evermore," seemed to fill the hearers with At this time he was stricken with
 paralysis.
 solemn joy, for truly they felt that his spirit He lay seven months in a
 hospital, after
 was with his Lord. His lovable, kindly which Mr. and Mrs. Rahmat 'Alh'i invited
 nature, his sensitive artistic soul, and above him to their home, surrounding
 him with
 all his uncompromising straightness remain the same loving care which they had
 given
 with a fragrant memory and inspiration, Keith Ransom-Kehler the year before.
 His
 while we believe that hc is called to worli in doctors advised a return to the

United

a higher station in the presence of Bahá'u'lláh as his only hope for recovery; he

'u'lláh. braved the long journey

across the desert

THE BAHÁ'Í WORLD

Dr. Howard Luxmoore Carpenter, 1906-193:

by motor, the presence of the 'Alí's, who brilliance, his almost surgical frankness, his

escorted him to Haifa, helping him to sur- hatred of sentimentalism, his intellectual ap-

vive it. proach to the Cause of

Bahá'u'lláh, his utter

After nine days in Haifa, during which devotion to the furtherance of Bahá'í insti-

the Guardian visited him daily, he too lectures, were a light and guide to those who

ship for New York where he was greeted accompanied him through his brief life. On

by the National Spiritual Assembly, and the occasion of his passing, the following

then left by way of the Panama Canal for cable was sent his family by the Guardian:

San Francisco. Here he had recourse to the "Griefstricken sudden loss beloved precious

best medical authorities, but was pronounced soul. Memory his interrupted historic serv-

incurable. He passed away November 24, ices in Persia imperishable.

Assure . . .

1931. He is buried at Sunset Memorial Park relatives profound sympathy ardent prayers

in Berkeley. The Bahá'í service held for Holy Shrines-Shoghi."

him was conducted by Leroy Ioas of San Francisco; Bahá'ís of Berkeley, Oakland, As it was the privilege of

Howard Carpenter to achieve his greatest tribulation in

were present, and the words of Bahá'u'lláh the land of Bahá'u'lláh, one is reminded in

on immortality radiated such power as to this connection of the words addressed by

efface all thought of death. Bahá'u'lláh to Tihir: "O Land

of Tihir!

Those who remember Howard Carpenter Thou art still, through the grace of God,

are especially grateful for certain of his a center around which His

beloved ones have
 qualities of mind, qualities which served to gathered. Happy are they; happy
 every
 enrich the lives of those near to him. His refugee that seeketh thy
 shelter, in his suf-
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Dr. Edward C. Getsinger, 1866-1935.

ferings in the path of God, the Lord of this -"Gleanings From The Writings of
 Bahi-

wondrous Day!" 'u'llhh," translated by SHOGHI
 EFFENDI.

"Thou hast, moreover, asked Me concern-
 ing the nature of the celestial spheres. T o
 comprehend their nature it would be neces-

"Give ear, O My servant, unto that which sary to inquire into the meaning of
 the allu-

is being sent down unto thee from the sions that have been made in the
 Boolis of

Throne of thy Lord, the Inaccessible, the old to the celestial spheres and
 the heavens,

Most Great. There is none other God but and to discover the character of
 their rela-

Him. He hath called into being His crea- tionship to the physical world,
 and rhe influ-

tures, that they may know Him, Who is ence which they exert upon it.
 Every heart

the Compassionate, the All-Merciful. . . ." is filled with wonder at so
 bewildering a

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theme, and every mind is perplcxed by its interest. His interpretation of
 the science

mystery. God, alone, can fathom its im- of celestial mechanics was to
 remain to him

. port. . .]-bid. a fascinating branch of the

great scientific
 tree of astronomy.

"These holy ones have, moreover, an- In the year 1893, Dr. Getsinger
 is found

nounced that when He Who is the Day at Chicago, as he writes: "Was appointed
 Spring of the manifold grace of God mani- one of the state's (Michigan)

delegates to
 festeth Himself, all the Prophets and Mes- World's Congress of Scientists,
 Chicago

sengers, including the QB'im, will gather World's Fair." And it was at this

Fair, in
together beneath the shadow of the sacred another World's Congress, the
"World's
Standard which the Promised One will raise. Congress of Religions," that the
Baha'i
That hour is now come."-Ibid. Faith, the greatest of all the
interests that
was later to gain and hold the attention of
Within the above quotations, one can perceive the heavenly skies that hounded the America.
life history of Dr. Edward C. Getsinger. To As its distinguished
Guardian Shoghi
his many friends, who recall the spirit of Effendi has written: "Of pomp and
circum-
Dr. Getsinger's interests and Faith, both stance, of any manifestations of
public re-
the problems that attracted his attention joining, or of popular applause,
there was
and the final success of his life are therein none to greet this first
intimation to America-
clear and evident. America's citizens of the existence
and purpose
Dr. Getsinger was born at midnight, January 7-8, 1866, in the town of Franken- Nor did he who was its chosen
Bahá'u'lláh.
January 7-8, 1866, in the town of Franken- Nor did he who was its chosen
instrument
muth, Saginaw County, Michigan. He died profess himself a believer in the
indwelling
in Hollywood, California, March 12, 1935. potency of the tidings he conveyed,
or sus-
The name of his parents is given as Goetzinger, but he, himself, always cursory a mention was destined to
which so
singer or Goetzinger, but he, himself, always cursory a mention was destined to
release."
wrote his name as Getsinger. Whether, or not, "the
magnitude of the
At the early age of seven, the child, forces" released by the mention "of the
Edward, had left the home of his parents Revelation proclaimed by Bahi'u'lláh"
at
and disappeared into a neighboring town. this great World's Fair in Chicago in
1893
Five years were to elapse before he was again had, in some way not as yet
understood, an
seen by his parents; for in this town he had effect upon Dr. Getsinger, certain
it is that
been taken into the home of a former pro- Thornton Chase, confirmed by the
Center

fessor of Heidelberg University and there of its Covenant, 'Abdu'l-Bah6, as
"the first
he contentedly remained. At this early age BahS'i in America," heard of the
BahCi

he is fascinated by the mystery of the lumi- Faith within a year (June 1,
1894), and

nous bodies in stellar spaces, and often Dr. Getsinger is listed as certifying
t o his

climbs to the roof to gaze at the illimitable wish to be counted a believer in
the Bah6'i

heavens.

Cause on October 27, 1897. (At

this time

A t a later date he feels himself a disciple the early believers considered the
giving of

of Hahnemann, who passed away in 1843, the Greatest Name as the symbol of ac-
and takes to reading medicine with such ceptance.)

success that, at 2 2 , he is admitted to prac- I n his own chronology of
events, Dr. Get-

tice in the state of Michigan, having served singer is d e n t as to the years
after the Fair

the required year in a hospital, and is classed in 1893, until the year 1896.

Dr. Getsinger

as a homeopath.

writes: "It (the Bah6'i Faith)

was first

But with Dr. Getsinger, the practice of brought to my attention in Chicago in
1896,

medicine as the object of his life, beautiful and after hearing the Message as
delivered to

and important as this profession is, when me by a Syrian, I returned to my home
in

united with the Love of God, soon gave way Detroit, Michigan, and there studied
the

to the more preponderant appeal which the matter for months in absolute
fairness to

stars in their orbits exerted in attracting his truth." By 1897, he had
accepted the Reve-

ORIAM

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lation of Bahi'u'llih. And, also, in 1897, and all to the principles
for which He stands

he married Lua A. Moore.

in the world."

Again quoting Dr. Getsinger: "Mrs.
account, before

According to his own

(Phoebe) Hearst read of me in the news-
existence of God

becoming assured of the

papers in 1897, and called me to her Haci-
in the Bahb'i Faith,

because of the clear logic

enda. She was regent of the University of

Dr. Getsinger had been an

atheist. This

..

California . gave her the Message." (Of statement he makes in a lecture written by the Bahb'i Faith.) In response to this call him and from which he read in 1902, and he goes on to ask his audience, reading from the same lecture, "What together, and not many months elapsed before Mrs. Hearst expressed the wish to visit any belief can bring atheists back when once they turn from hope? Only 'Abdu'l-Bahb in His home in 'Akkb, the truth, rational religion, the sensible Prison City of Palestine. She invited Lua clear interpretation of scientific exposition, given by the Bahi'is can and Dr. Getsinger to be her guests on that trip. Late in the year 1898, they all de- accomplished this." parted for the Holy Land, via Paris, France. An old friend of Dr. Getsinger writes To quote from the letter of an early be- of him: "His early writings show him to .. . have been a student. . . . And even then he warred upon worldliness, to 'Abki and they were the very first a~nb'itiou,pride pilgrims to the Prison City, from Amer- and strife. . . . He was ,. . . not an egoist, ica." for he did not regard self-development and self-satisfaction as the "Mrs. Hearst and her guests went first t o istence." her home in Paris, France; she took her col- As one sympathetically ored butler from there ... to 'Akki, and reviews Dr. Get- singer's life, its two the Master, as you probably know, was very his zealous attention to strong foundations are tific lines, and his, but for a loving and kind to Robert." continuous, unfailing research along scien- service to the Faith of From the account of still another early Bahl'u'llbh. Dr. believer, it is ascertained that Mrs. Hearst remained for a time in Paris, France, sending Getsinger's aim, and his-

Dr. and Lua Getsinger ahead of her to probably record	torians of the Faith will
'Akbb, where she joined them later.	these matters in detail,
was the search for	
In Lua's written account of this first	additional truths that seemed
unquestionably	
pilgrimage of Americans to the "Most Great	related to the central truth
of all truths to	
Prison" city of 'Akki, Palestine, the state-	him, the great Revelation
of Bahi'u'llih.	
ment is made that she and Dr. Getsinger	Those in position to know
state that he	
arrived in Haifa, Palestine, Thursday, De-	left volumes of manuscripts
completed only	
cember 8, 1898, about 10:30 P.M. The day	three or four days before
his death, of re-	
after the next day, of December 10, 1898,	search into the ancient
truths of the Old	
in the morning, they left Haifa, and in a	Testament and in relation
to his theories of	
short time they had arrived at 'Akki, passed	celestial mechanics. At one
time he had	
through its gate and had gone directly to	toured the universities and
had been invited	
the home of 'Abdu'l-Bah. They then met	to Carnegie Institute in
relation to these	
'Abdu'l-Bah.	subjects.
Dr. Getsinger writes: "When I first saw	Of his early services to the
Bah'i Cause	
'Abbas Effendi ('Abdu'l-Bah) the Servant	there is much of historic
importance. In	
of Bah, at 'Akki, in spite of my former	co-operation with Mrs.
Fannie G. Lesch,	
belief I still had enough spiritual perception	who had collected the
material, and with the	
with(in) my living Tomb to see at once, a	financial assistance of Mrs.
Phoebe Hearst,	
holy man, a divine character, a most humble	as reported by Mrs. Lesch,
he published the	
yet profound spirit and intellect, a heart as	first book of the Tablets of
Holy Bah'i	
great as human weakness, a mercy as wide as	Writings ever to be printed
in America.	
justice, a soul that I could not comprehend	Likewise, Mrs. Lesch states,
he published the	
and at that moment I consecrated my life	first volume of "Hidden
Words" translated	

in this country. With the approval of wit-hdrawn from 'Abdu'l-Bahb, he published, as he told this request of her writer, the Album of beautifully colored experience of photographs of Bahi'i Holy Places in Pales- to the sensitive tine-these photographs had been taken by make her search a Greek photographer. The beautiful Tab- herself. This gave let, the first which 'Abdu'l-Bahi chanted what later into a phonograph to he retained in record and unfet- form, was chanted after continued sollicita- was during her tion by Dr. Getsinger that He grant such a Andrews heard fairn request, and the record was brought to religious persecutions America by Dr. Getsinger in 1899. identified with the I n that pamphlet of glorious promise and wondering encouragement to American Bahi'is writtell perpetrated be- by Shoghi Effendi, Guardian of the Faith, intelligent in the year 1933, and called "America and school at the age The Msst Great Peace," the Bahh'i Faith is first group divided into four decades to include the enter for a forty years, from 1893 to 1933, of its devel- Examination-a sign opment in America. I n each of these decades advancement of Dr. Getsinger had lived as a Bahb'i accord- ing to his ever growing understanding and Blundell received development. He was an old and tried awakening. Such an ex- believer. A friend has written of him: "My

lishment; the child was religious instruction at the Nonconformist parents. This withdrawal was a sore trial child, but its effect was t o for causes and think for rise in her immature mind to developed into a wholehearted tered search for Truth. I t school days that Sarah echoes of the terrible in irin, which later she Blbis. She remembered vividly why such deeds should be cause of religion. She was an student and before leaving of eighteen she was among the of young ladies permitted to Cambridge University in those days of the colning women. In her early thirties Mrs. a definite spiritual perience can never be

adequately described
memories of him are very precious of a by words. When speaking of it
to the
firm, faithful believer who gave all that he writer, she said, "I thought
I was in Heaven.
had of Bahá'í treasures, his knowledge and Texts of scripture poured
into my mind
anything he could do to serve the glorious with new meaning." In the
light of this
Cause of Bahá'u'lláh." awakening she received such
deep spiritual
joy and strength that the material troubles
Note-The author wishes to acknowledge she was at that time
encountering became as
assistance, in furnishing data upon which nothing. So having received
"oil for her
this article is based in part, from Mrs. Fannie lamp" she continued her
journey in the
G. Lesch, Miss Leone Basnitz, and W. F. "Valley of Search" with
unwavering faith
Lucas. 2nd hope. Some years later in
a state of per-
plexity, she took her problem to God in
prayer. She heard a voice which said, "Can
One of the pioneers of the Bahá'í Cause you go through poverty?" Her
trustful re-
in New Zealand-Mrs. Sarah Blundell- ply was, "Through anything or
anywhere
passed away at her home in Auckland on with Thee, Lord."
December 20, 1934, at the advanced age of In 1887, when Mrs.
Blundell with her
eighty-four years. She was born at Burwell, husband and family of seven
children ar-
Cambridgeshire, England in 1810-the year rived in New Zealand, her
faith was put to
sacred in Bahá'í history as that of the Bib's the test. Here she
experienced for a time,
martyrdom. not only lack of material
wealth, and the
Mrs. Blundell received her early religious comforts of life to which she
was accus-
tomed, but also lack of
training from her father, Mr. Henry friends, for she came
A n d r e w a Nonconformist of strong con- as a stranger to a strange
country. She
vications and high principles. passed through these years of
trial and test-

Before the age of seven she had acquired ing with cheerful courage, firm
in her belief
a knowledge of Bible history and a desire in God's help and guidance.
"to be good." At this time little Sarah was In her search for Truth
she passed through
sent to boarding school-an orthodox estab- many fields of thought,
lishment emerging through
I N M E M O R I A M

Sarah Blundell, 1850-1934.

the mists of dead creeds and dogmas, always Whilst in London, she said to
the late
following the light, and helping doubtful Mrs. Claudia Coles, "For me,
the search is over."
and troubled souls to set their feet on the From her acceptance of the
path of spiritual endeavour.
Bahh'i revelation-
From the "Christian Commonwealth" tion till the end of her life she
experienced
Mrs. Blundell first heard of 'Abdu'l-Bah's complete spiritual joy and
contentment.
visit to London in 1911. There she read of The words of 'Abdu'l-Bah were
fully ex-
His life and teachings, and was at once at- emplified in her life:
tracted. She sent for literature which she ents at the feet of that
heart-enkindling
read with an open mind and prepared heart, Beloved and characterize
thyself with such
so when in 1922, Mr. and Mrs. Hyde Dunn deeds and words that thou
mayest become
came to Auckland to spread the Bahk'i mes- the cause of the guidance of
sage, Mrs. Blundell invited them to her worked unsparingly for the
Cause of Bahl-
home and there the first BahPi meeting was 'u'llih in New Zealand until
her failing
held. physical powers could no
longer reflect her
In 1925, Mrs. Blundell was one of the first loving spirit and her body was
laid aside as
party of Pilgrims from Australia and New a wornout tool. She passed
away peacefully
Zealand who were privileged to visit Haifa in the presence of members of
her family,
-The Holy Family-The Shrines of the who ,received comfort and
strength through

Bib, Bahh'u'llih and 'Abdu'l-Bah6, and t o the spirit of triumphant joy
 which filled the
 come into personal contact with many con- room and which took away the
 sting of
 firmed Bahi'i-a "crowning gift" to one death. Truly for her death was
 as "glad
 whose spiritual path had been traveled alone. tidings." I n the hearts of
 New Zealand
 -196 THE BAHAI WORLD

Khalil Qamar.

Bahl'is she will ever be a shining example of for those who gathered at her
 home for that
 a beautiful and consecrated life. event. (The day the
 accompanying photo-
 Mrs. Blundell's father, Mr. Henry graphwas taken.)
 Andrews, in the days of his early manhood
 was one of a group of young men who met Slyym ~ A L I LEL-QAMAR
 OF 'AVASEQ
 each day at midday for prayer and Bible
 study in a room at the business house of Siyyid Lhahalil El-Qamar was
 born in
 Messrs. Hitchcock & Williams, St. Paul's 1867 A.D. at 'Avl&iq, a village
 situated
 Church Yard, London. Mr. Williams, one sixty-five miles from B a d d i
 d . After a
 of the heads of the firm, on hearing of this long period of insistent and
 continuous re-
 meeting was greatly impressed, and the idea sistance he was attracted to
 the Cause and
 was born of forming the organization which wholeheartedly embraced the
 Faith and has
 is known all over the world as the Young been f o r twenty-five years a
 famous and ac-
 Men's Christian Association. tive Bahi'i.
 -. During the whole period of his new Bahl'i
 Mrs. Blundell's gift as a pianist was above life he was well known by his
 activities in
 the average. Her music master in Germany the Cause not only at his
 birth-place bur
 wished her to enter the profession, but this also at B a d d i d and in most
 parts of 'Irlq.
 her parents did not agree to. All her life Although he was a villager
 by birth, illit-
 she used her talent, giving pleasure to many. erate and very far from
 schoIastic life, an
 Her soul qualities spoke through her fingers, agriculturist and landlord by

calling, yet
 uplifting her hearers with the spirit in the through the sublime spiritual
 influence of
 music. On her eightieth birthday she played the Cause he could eloquently
 present proofs

IN MEMORIAM

Hiji Mhammad Yazdi.

of the Cause confirmed by Verses from the elected a member of it, which
 post he held

Qnr'6n and H a d i h to all classes of people, until the end of his life.
 in such convincing manner that they became He was privileged twice
 during his life to

surprised by his inspired and effective speech. be honored by visiting our
 beloved & Guard-

He was one of the few old believers who ian and was a recipient of his
 loving kindness

attended the court as a witness while the and appreciations, which
 increased consider-

case of the houses of Bah'6'u'llih was under ably his activities and
 self-sacrifice.

trial. Amidst the infuriated populace he His tragic death occurred
 on January 9,

pushed his way to the court and very cour- 1936, in consequence of a
 falling down of a

ageously and boldly declared his faith and section of the
 Haziratu'l-Quds of Ba&did

gave the necessary testimony and paid no where he was sleeping with
 his eldest son

heed t o the menaces and intimidations, Isma'il and both of them died
 immediately.

though his life was exposed to inevitable This sad news was
 communicated to the

death under such critical circumstances. Guardian, who immediately
 sent a telegram

He was the real mover of the Friends of of deep sympathy and hearty
 condolences to

'AvQ&iq and the one to whom they came the Friends of 'Avi&iq
 which was followed

for help, guidance and counsel. He was an by a letter in appreciation
 of his brilliant

important factor in erecting the Haziratu'l- services, the translation of
 an extract of

Quds of his locality, which was the first of which, written by his
 secretary, is as fol-

its kind in 'Irlq. lows:-

He was secretary to the Spiritual Assem- "That zealous servant of God

has ren-

bly, and on formation of the National Spir-
services to the

itual Assembly of 'Iriq in 1931, he was
God. That digni-

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T H E B A H H ' f

WORLD

Led in a l ~ was the sign of firmness and the
guests of the

essence of steadfastness and rectitude, hold-
ing fast to the teachings of God and cling-
the Alexandria

ing unto His brilliant and sacred command-
opened a store

ments. He never let any opportunity pass
the late Siyyid

without manifesting his self-sacrifice and
on business

sincerity and let no chance slip away with-
consequence of the

out showing his gallantry and solemnity. So
occupation

it is no wonder if this sudden and unex-
the great

pected incident caused a deep grief and
he left for

intense sorrow to the Guardian who enter-
seven

tained so great an attachment to him, was
utterly satisfied with him, and had complete
every Bahi'i

confidence in him."

of Bahi-

'u'llhh, he, suffering bitterly from separation
from his Beloved, in accord with the Will
and Testament of BahB'u'llih turned toward

The late y a j i Muhammad Yazdi, the son
fully

of 'Abdu'l-Rahim-i-Yazdi, was born about
remained firm in

1810 in Yazd, and at the same time as his
instru-

elder brother, the late &ay&-'Ali,
Spiritual Assembly

achieved in early youth the privilege of be-
made of

coming a Baha'i. He then became the re-

dered excellent and sublime

threshold of his merciful

or returning they would be the

Alexandria friends.

Meanwhile, in addition to

interests, Muhammad Yazdi

in 'Akki with his close friend

'Ali Yazdi and the two carried

there. In 1882, as a

rebellion of 'Arribi Pi&&, the

of Alexandria by Great Britain,

fire and the general confusion,

the Holy Land, returning some

months later.

When in 1872, the life of

was darkened by the ascension

the Center of the Covenant, and,

obedient to 'Abdu'l-Bahh,

the Cause. At that period he was

he mental in establishing a

which achieved renown. He later

his residence in Ramlih

(Alexandria) a gathering place for the believers, it being his custom to hold regular Sunday meetings and was singled out for especial grace. To such a degree was he set aflame that he spent lasting from afternoon till nearly midnight, most of his time either in teaching the Cause at which occasions the believers would come to his friends and kindred, in holding Bahi'i together, partake of refreshments and chant feasts and gatherings in his home or in the holy prayers and Tablets. Whenever the chanting the Tablets and prayers. At last, Master and members of the Household however, he could no longer endure his long- would visit that city, he exerted every effort ing for the presence of Bahi'n'llhh; he set in carrying out the Master's behests. Previ- out with the late H i j i Amin on his first ous to this he married Jamilih Khhnurn, journey to the Holy Land, and there, in daughter of the late 'Ali Man&6diy-i-'Akki, he attained to meeting with the Yazdi, and believers from various parts of Blessed Beauty. Egypa, from Port Said and Alexandria came Afterward, with the permission of Bahi'u- to Ramlih for the wedding. 'llih, Muhammad Yazdi went to Alexandria During the World War, from 1914 to in Egypt and settled there. I n Alexandria 1717, Muhammad Yazdi carried on business around the year 1870, he and the late Hiji in Beirut and Damascus, and also in Haifa Siyyid Javid-i-Yazdi undertook the postal with my brother, Aqb Mirzi Husayn. despatch of tablets from Bahi'u'llih t o the When the ascension of the beloved Master Bah6'is of frhn and of letters from the had plunged the believers into sorrow, he latter to the Holy Land. Within a few turned, obedient to the Master's Testament, years some of the Baha'is who had come to the Guardian of the Cause, remaining together in Alexandria established a trading staunch and steadfast. Around 1925, he company, and conducting their affairs with went back to Port Said,

engaging in business

great and spiritual harmony, they prospered. in the store of his brother,
Ahmad Yazdi,

At that period all the 'Akkl pilgrims trav- and almost yearly he would
journey to visit

eled by way of Alexandria; from the frinian the Guardian and pray at the
Holy Shrines.

Gulf, from India, from the Caucasus and In his eighty-fourth year,
Mammad Yazdi

Turkey, frinian and other believers would was struck by a motor cycle and
passed

came to the Holy Land, and whether going away September 1, 1933. He is
survived

IN MEMORIAM SO1

by his widow, four sons and one daughter Oil Company in Iran; Rawhin,
attending

as follows: say@-'Ali, now a resident of the School of Medicine at
Lyons, France;

Berkeley, California; 'Abdu'l-Rahim, Port Fitirnih-Sultin, now living
with her mother

Said; 'Aziz, employed by the Anglo-Indian in Port Said.

EXTRACTS FROM BAHÁ'Í NEWS

IN MEMORIAM Christ Jensen, Racine, Wisconsin.

Owen Mead Snyder, Seattle, Washington.

Death proffereth to every confident Mrs. Bertha Bruss, Milwaukee,
Wisconsin.

believer the cup that is life indeed. It Mrs. Sophie Wagner,
Milwaukee, Wisconsin-

bestoweth joy, and is the bearer of gladness. sin.

It conferreth the gift of everlasting life. Mrs. Mada Longmeyer,
Chicago, 111.

As to those that have tasted the fruit of Mr. W. M. Cline, Sr., Verdugo
City,

man's earthly existence, which is the recog- Calif.

nition of the one true God, exalted be His Mr. A. I. Truesdell, Santa
Monica, Calif.

glory, their life hereafter is such as We are Dr. Howard Carpenter,
Berkeley, Calif.

unable to describe. The knowledge thereof Mr. John Stoeffel,
Baltimore.

is with God, alone, the Lord of all worlds.- Mrs. Iva Johnson, Urbana,
Ohio.

Bahá'u'lláh. Mrs. Annie E. McKinney,
Providence,

Mrs. Lily Wiggins, Phoenix. R. I., and Eliot, Maine.

Frederick Diehl, Pasadena. Mr. Weaver of Kirtley,

Glendale, Calif.

Mrs. Pauline Ayres, Trenton, N. J.
Haven, Conn.

Mrs. George Busey, Urbana.
Ohio.

Mrs. Angela Lynch, San Francisco.
Kansas.

J. T. Reddin, Marstock, N. S.
Angeles,

Mrs. W. H. Repogle, Bakersfield, Calif.
Lorene Neville, Glendale, Calif.
Wis.

Henry Blankenbecker, Mrlwauliee, Wis.
C.

Mrs. C. B. Anderson, New York City.
Phoenix, Ariz.

Mrs. C. L. Lincoln, Brooklyn.
Mich.

Mrs. Frank Moxey, Newark.
Vancouver.

Mrs. Mary Isabel Marshall, Washington,
Francisco.

D. C.
Chicago.

Charles F. Coles, Washington, D. C.
Y.

Otto Weiss, Teaneck, N. J.
Wisc.

Hooper Harris, New York City.
Minn.

Mrs. Julia McCormick, Everitt, Wash.
Mrs. Sarah J. Swift-Hardy, Richmond
Province, Quebec, Canada.
Chicago.

Otto Weiss, Closter, N. J.
Springs,

Mrs. Harriet Schwartz Lebman, Colum-
bus, Ohio.
Muskegon.

Dr. Susan I. Moody, Tihrrhn, i r k .
Samuel Angus Roberts, Kelvin, Arizona.
Fay Swain, Portland, Oregon.
Mme. Frieda Stjerna, Portland, Oregon.
City.

Mrs. Mabel F. Geary, Seattle, Washington.
Mrs. Evora Ella Jones, Worcester, Massa-
chusetts.

Mrs. Clara Hillhouse, New

Mrs. Frances A. Moore, Lima,

Mrs. Rose Hilty, Topeka,

Dr. Edward C. Getsinger, Los
Calif.

Mrs. Mathea Larsen, Racine,

Miss Mary Hudd, Washington, D.

Mrs. Lillian A. Kendall,

Mrs. Nellie A. Rahn, Detroit,

Mr. George Russell Monroe,

Mrs. C. E. Cuddeback, San

Mrs. Helen M. Babo,

Miss Rhoda Nichols, Troy, N.

Mr. Leslie Calhoon, Racine,

Dr. Clement Woolson, St. Paul,

Mrs. Dora Smith, Seattle.

Charles Belyea, Milwaukee.

Mrs. Caroline Brown,

H. De Vogh Wright, Orange

N. Y.

Mrs. Hulda Mecher,

Marshall Humphrey, Phoenix.

George Monroe, Vancouver.

Miss Ella J. Abeel, Pasadena.

Mrs. Eleanor Terry, Atlantic

Mrs. Fred Hale, New York.

Mr. E. B. Rabb, San Francisco.

Col. Henry S. Culver,

Eliot.

Mrs. Emma Hanson, Racine, Wisconsin. Mrs. Ellen M. Glines,
Washington, D. C.

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Mrs. Gertrude Mattcrn, Washington, Mme. Marie Beck, February 10,
1915,

D. C . Lausanne, Switzerland.

George E. Witte, Willcox, Arizona. Miss Elsie Lea, Whit-Monday, June
10 ,

Mrs. Thursa Morwood-Clark, Vancouver. 1935, London, England.

William B. Remey, Bremerton, Wash- Mrs. Edith Burr, June, 1935,
Florence,

ington. Italy.

Mrs. Maverette Fisher, Three Rivers, Mr. Kustner, June 1935,
Stuttgart, Ger-

Massachusetts. many.

George Steiner, in April 1934, Gyar, Jinib-i-F6dil-i-&irhzi.
Hungary. MirzI T6&i W i n Bahin-Ayin.

PART THREE

B A H A I DIRECTORY, 1 y j l - 1 y j 6

92 OF THE B A H A ' I E R A

BAHK'f NATIONAL S P I R I T U A L ASSEMBLIES

National Spiritual Assembly of the Bahi'is of Australia and New Zealand,
Care of Miss Hilda Brooks, Box 447 D, Adelaide, SOUTH AUSTRALIA.

National Spiritual Assembly of the Bahi'is of Caucasus,
Care of Mr. DiyI'u'llih Asdarzidih,
4 Victoria Avenue, Bishopsgate, London, E. C. 2, ENGLAND.

National Spiritual Assembly of the Bahi'is of Egypt,
1'. 0. Box 13 , Daher, Cairo, EGYPT.
Telegraphic Address: Bahabureau, Cairo.

National Spiritual Assembly of the Babi'is of Germany and Austria,
Care of Dr. Eugen Schmidt, Reinsburgstrasse 198, Stuttgart, GERMANY.

National Spiritual Assembly of the Baha'is of Great Britain and Ireland,
Bahb'i Center, 86 Lancaster Gate, London, W. 2.

Telegraphic Address: National, As&arzidih, London.

National Spiritual Assembly of the Bahi'is of India and Burma,
Care of Mr. 'Abbis-'Ali Butt, 86/1, the Mall (Middle Flat), Simla, INDIA

National Spiritual Assembly of the Baha'is of 'Iriq,
P. 0. Box 5, Baddid, 'IRAQ.

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sin-i-Lirijini

(dated 1280 A.H.) rewarding him for his share in the persecution inflicted upon
he

B6bis. (See "The Dawn-Breakers," Chapters IX and XX.)

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 ton. Ravine Avenue.
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 M. Barton.
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 non, 707 Post Street. Liberty Street.
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 Spiritual
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 Cole, 3174
 185 Lewis Street. Corydon Road.
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pine Aye.

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St. Ashury Park, Miss Jane Durand,
1 3 0 1 Com-

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 ~ ~ ~Edward
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 Conover, 321 5th St. BRITISH C O L U M B I A - A I ~ S

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eral Delivery; Mrs. Inglis J. Carre, Gen- COLORADO-
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St.; Miss Ads L. Chandon, 778 Olive U I AHO-

St. Coeur d'Alene, Mr. J. F. Behrens, 21 1

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livery. Haugan, Dr. Grover Burnett.

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 Ave.; Miss Dorothy Hoar, 26 Maple Ave. 741 13th St.
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 strom, 404 W. German St.
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 Oriskany, Miss A. R. Phipps, Care 0. E. S. Burlington, Mrs. Olga K. Mills, 83
 Sun%-
 Home. mit St.
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 Potsdam, Miss Gretchen Westervelt, 16 cartersville, M ~ A.
 ~ .D. ~ ~ i ~ ~ R.D. N ~ .

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 Utica, Mrs. A. E. Stewam, 1641 Kemhle ~ , M~~~~ ~ ~
 hR.~ 1,l ~ ,
 M ~ John
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 8 ~
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 Canton, Milton W. Zim. St.
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 Bellingham, Mrs. Elizabeth Rudisilo, Route Box 210.
 3, Box 674.
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 June Harris, BOX 3 3 3 . Appleton, Mrs. E. W. Turley,
 114 W. 5th
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 Strellen, 119 So. Sth.
 lumbia St. Greenbush, Mrs. James Parker
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 Omak, Mr. J. D. Hilts. Mantiowac, Miss Elcore
 Gmrgensen, 929
 Richmond Beach, Miss Blanche E. Hillmsn. N. 14th.
 -

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I. DISTRICT;T 1 ~ x . i ~ 26. Qal'ih-SaC6datiyyih.
 27. Kalik, 28.
 1. TIHRAN, 2. Hasanibid, 3. Garm-Darh, 29. Ridbibid, 3
 0 . Qal'ih-
 mih-%&hi, 4. Ja'faribhd, I. 'Aliyibbd, Hasan-&in, 31. Jawqin, 32.
 Fahandak,
 6. Ismi'ilib&d, 7. Sarifhbhd, 8. 'Abdu'l- 3 3 . Sahrak, 34. Awrizin,
 35. Safja-
 lih-ibid, 9. Maqshdhbid, 10. Jalbliyyih, &6naj, 36. Justin, 37.
 KarkabSd, 38.
 11. Kamiliyyib, 12. Qal'ih-Nay, 13. Gatihdih, 39. Sahr-i-Qum.

Front View of the Haziratu'l-Quds of Tihrin, frin.

Hadrar-i-'Abdu'l-aim, 14. G i n i y i - 11. DISTRICT:A B ~ I H
 bid, 11. Kabiribid, 16. 1)iyi'ibid. 17. 1. ABAD~H, 2. Isfmd6b&d,
 3. rqfid, 4.
 'Adlibid, 18. Mu~affariyyih, 19. ShlGr, Idrisibid, I. Bahman, 6.

Bav6nbt, 7.

20. Chihir-Tiqi, 21. Varbmin, 22. Tajin , 10.

(?), 23. Pala&, 24. Qulhak, 25. Tajri&, 'Aliyibid-i-
'f WORLD

Sufli, 13. Firighih, 14. Kuhkak, 15. 41. Mafanaq,
Najafibhd-i-S~di, 16. Himmatibhd, 17. 44. Miyinaj,
Vaziribid, 18. 'Abbisibid-i-Bahman, Ardabil, 48.

19. 'Abbisibid-i-Hij-'Ali-mn, 20. KJGjin, 50.

Sivin-j-i-Bavinit, 21. Bazm-i-Bavinit, Haddidin,

22. Munj-i-Bavinit, 23. Maziyyiu-i- IS.

Bavinit, 24. Suryin-i-Bavinit, 25. Sur- maq, 26. Cbir-i-Bavinit, 27. Sarvistin- i-BaviinAr, 28. FirGzi.

1. YAZD, 2. Ardakin, 3. Amiribid, 4.

111. DISTRICT:K ~ s _ N ~ N

6. 'Aliyibid.

1. KASBAN, 2. ~ m i r i n ,3. NG&ibid, Mihdiybbhd-i-Rustiq,

4. Yazdil, 1. Mashkin, 6. Vidiqin, 7. Na- Mariyamibid, 11.

riq, 8. Jisb, 9. Jaw&iqin, 10. Qamsar; @urram&ih, 13.

11. Mizgin, 12. Barzuk, 13. Kbiyinih, I I .

14. Qaziin, 15. Rabbit-i-Turhc, 16. Arin, Nasribid-i-Pihkith, 17.

17. Girlgin-i- Jisb, 18. Mirq. Manhad, 19.

Hurmuzak, 20 . Marvast, 21. Dahaj, 22.

IV. DISTRICT:K I R M ~ N

Hasanibid-

1. KIRMAN, 2. Rafsinjin, 3. Bandar- Ahmadibid-i-Ardakin,

'Abbis, 4. Sirjin, 5. ban^, 6. Anir, 7. Ilbhibid, 28. Nusrad-

Rivar, 8 . Gurramibid, 9. Zarand, 10. Abrandibid,

chatrhd, 11. Bi&ayn, 12. Rhbur, 13.

Ghinir, 8. @mami, 9. D u d

Dir&&, 11. S u b i d , 12.

39. sabastar, 40. Saysin,

42. Diznib, 43. Bibikandi,

45. Sarlb, 46. Qidijhn, 47.

Hirawibid-i-K_haI!&il, 49.

Al-i-Hihim, 51. Ahar, 52.

13. Girdhlqin, 54. @inbigghi,

Qiv&Sq, 56. Qarah-sirin.

VII. DISTRICT:YAZD

Husaynibid, 5. 'Izzibid,

7. S&araffbid, 8.

9 . 'Asribid, 10.

Kithihbayk, 12.

Mihdiyibid-i-HGmah, 14. Taft,

Nirsiyibid, 16.

Khudibid-i-Pihkuh, 18.

Qisimibid, 23. Mayhud, 24.

i-Qutbibid, 21.

26 . Sadribid, 27.

bid, 29. MahmGdibid, 30.

31. Kasnaviyyih, 32.

Na'imibid, 33.

Hiitak, 14. Jibi1-i-Biriz, 11. Jiruft, 16. R&mathbid, 34.

Mhammadibid-i-

NGq, 17. Piriz, 18. DivarLu, 19. Qanit- e i h a k , 3 I.

Hasanibid-i-HGmah, 36.

i-Chasshn, 20. Qaryatu'l-'Arab. 21. &ha- Khahavidak, 37. Fahraj, 38.

Saqrazd, 39.

braqti, 22. Bandar-i-Langah, 23. KGhan- Mihriz, 40. Havazm, 41.

Givaf&id, 42.

bin, 24. Langar, 25. Hasanhbaid, 26. Hanzl', 43. Hidish, 44.

Banidak-i-Sidbt,

Hurmuzdbbid, 27. Jupir, 28. TGq, 29. 41. G a y r i b i d , 46.

Mazra'ih-Sayd-

Pirin. Mirzi, 47. Biyibinik, 48.

Anlrak, 49.

Sahr-i-Bibak, 50. Hirit, 51. Hiribar-

V. D r s r ~ l c r :QAZV~N

AND Z A N J ~ N

jin, 52. Ahristin, 53. Mubirakah, 14.

1. QAZVfN, 2. Qadimibid, 3. Aminh- Far@&, J1. S_hamsi, 16.

Sanhivid, 57.

bid, 4. Nusratibid, I. Muhammadibid, S_hGruk, 18.

C_hbvur&iy-i-&aahr-i-Bi-

6. S_hahristin, 7. Gulkin, 8. 'Ali-Ridi- bak, F9.

Qanit-i-Nbh-i-aahr-i-Blbak,

ibid, 9. Kulah-Darrih, 10. I&tihiird, 11. 60. Givar-i-Man&id, 61.

Yaadin-i-

Sirhs, 12. Ritdbir, 13. Sarkhin, 14. BulGk, 62. Bafr6.

Zanjin.

VIII. DISTRICT:I S F ~ H ~ N

VI. DISTRICT:A B I R B ~ Y J ~ N

Ardistin,

1. TABRfZ, 2. Milin, 3. UskG, 4. 4. Zavirih, S . Burhjin, 6.

Qahfirukh, 7.

Bivayl-i-'Ulyi I. Bivayl-i-Sufli, 6. Dastjird-i-Imimzidih,

8. Simin, 9.

fl!&i&i, 7. Mamaqin, 8. Givgin, 9. Dihiqin, 10. Jaz, 11. Dizaj,

12. LhGlin-

Dihghrqin, 10. &i&avln, 11. 'Ajab- jin, 13. Isgandazi, 14. Afls,

15. Tirin,

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18. Rus-

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27. QahraminlG, 2 8 . S_hibpAr, 29. QGy, 32. Varnimkhi?, 33.
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30. V i g a q , 31. Pirkandi, 32. ivivuqli, Bi&bahldurin, 3 5. Ch6dig6n, 3
6. Ad-
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60. N i k i n . i-zulaymhn, 10. Haftgil, 11.
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13. Rimhur-
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8. Zarqin, 9. Kinirih-Marvda&t, 10.
'Imidibid-i-MarvdaGt, 11. Kksak-i- jin, 21. Kurrihpi, 22.
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9. Dinvar.
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i-Baydb, 27. Milylin. XVI. DISTRICT:KSGSAN
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Jijar~n, 19. Ruvn, 20. Isfari'in, 21.
17. Jam&idibhd, 18. Uqbuliq, 19.
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27. Akinlit, 28. Pirtij.
29. Sarvalhyat, 30. Ma'dan, 31. Sabzavir,
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 Da&-i-Gurgin.
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 1. BABUL, 2. 'Arabgayl, 3 . Bahnamir,
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 Bandar-i-Mahhadsar, 6.
 1 . SARf, 2. Mahfurczak, 3. Araf, 4. Bandar-i-Firayd5n-Kink,
 7. N6r, 8. Tikur, 9. Amul, 10.
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 Rawhhni, care Mu'ay-
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 hini, care Bistini, Ahvzh. MA*H.~D: R~i!p~'llih
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 jand. sar.
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 +
 Z: Ag6 Hidmi, care Paymin
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Yazdini, Tihrin.
Fur&& & Co., Sarhy-i-Chihir-G6&. YAZD:Isfandiyhr Majz6b.
Telegraphic ad-
Telegraphic address: Rawhhni, care dress: Rawhini, care
MajzGh Paymhn,
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Alvih-i-Laylatu'l-Quds. Lawh-i-Ibn-i-Khi'b (Epistle to
the Son of
Asl-i-Qullu'l-K_hayr. the Wolf).
Az-Bid-i-flihi. Lawh-i-Ittihad,
Biz-Av-u-Bidih- Jimi. Lawh-i- Jambl.
B i h i r i t (Glad-Tidings) . Lawh-i-Karim.
G i h i r - V i d i (Four Valleys). Lawh-i-Karmil.
~hulimu'l-@uld. Lawb-i-Kullu'f-Ta'im.
Haft-Vbdi (Seven Valleys). Lawh-i-Maliki (Tablet to Queen
Victoria).
Halih-Halih-Yi-Bi&irat. Lawh-i-Malik-i-Rhs (Tablet to
the Czar of
Hhr-i-'Ujkb. Russia).
Hurhfit-i-'Allin. Lawh-i-Mallihu'l-Quds (Tablet
of the
I&riqit (Effulgences) . Holy Mariner).
Kalimit-i-Firdawsiyyih (Words of Paradise). Lawh-i-Manikai-Sihib.
Kalimht-i-Malm6nih (Hidden Words). Lawh-i-Maqs5d.
Kitib-i-'Ahd (Book of Covenant). Lawh-i-Maryam.
Kitib-i-Aqdas (Most Holy Book). Lawh-i-Mawl6d.
Kitih-i-Badi'. Lawh-i-Muhihilih.
Kitib-i-Iqdn (Book of Certitude). Lawh-i-Nisir.
Kitib-i-Sulrin (Tablet t o the &i11 of Lawh-i-Nasir.
.
Persia) Lawh-i-N6puly6n I (First Tablet to
Napo-
Lawh-i-'Abdu'l-'Aziz-Va-Vuka16. leon 111).
Lawh-i-'Ahdu'l-Vahhib. Lawh-i-Nipulyhn I1 (Second
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Lawh-i-'Abudu'r-Razz6q. poleon 111).
Lawh-i-Ahbib. Lawh-i-Nuqfih.
Lawh-i-Ahmad (Tablet of Ahmad), Lawh-i-Pip (Tablet to the Pope).

Lawh-i-Amvij.	Lawh-i-Pisar-'Amm.
Lawh-i-Anta'l-Kifi.	Lawh-i-Qinl'.
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Lawh-i-Ahraf.	Lawh-i-Rafi'.
Lawh-i-'A&iq-va-Mac&Gq,	Lawh-i-Ra'is (Tablet to Ra'is) .
Lawh-i-Ayiy-i-Nhr.	Lawh-i-Raq&B'.
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Lawh-i-Basifatu'l-Haqiqih.	Lawh-i-Ru'yi.
Lawh-i-Bismilih.	Lawh-i-Sahib.
Lawh-i-Bulbulu'l-Firiq.	Lawh-i-Salm6n I.
Lawh-i-Burhin.	Lawh-i-Salmin 11.
Lawh-i-Dunyi (Tablet of the World).	Lawh-i-Sbmsiin.
Lawh-i-Fitnih.	Lawh-i-Sayyih.
Lawh-i-G_hulimu'l-Lhuld.	Lawh-i-&ayk&-Fini.
Lawh-i-Vabib.	Lawh-i-Tawhid.
Lawh-i-Haft-Pursih.	Lawh-i-Tibb.
Lawh-i-Haqq.	Lawh-i-Tuql.
Lawh-i-Hawdaj.	Lawh-i-Yhsuf.
Lawh-i-vikmat (Tablet of Wisdom).	Lawh-i-Zaynu'l-Muqarrahin.
Lawh-i-Hirtik.	Lawh-i-Ziylrih.
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Qasidiy-i-Varqi'iyih.	SGriy-i-Ism.
Rashh-i-'Aml.	shriy-i-~smuna'l-Mursil.
Ridvinu'l-'Adl.	S6riy-i-Javid.
Ridvinu'l-Iqrir.	SGriy-i-&hirib.
Sahifiy-i-&at~iyih.	SGriy-i-Ma'ini.
Salif-i-Mayyit (Prayer for the Dead).	SGriy-i-Man'.
Siqi-Az-Ehayb-i-Baqb.	Shriy-i-Muluk.
Shikkar-&&an-savand.	Suriy-i-Nidh.
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Subhanaka-Yi-Hfi.	SGriy-i-Qadir.
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SGriy-i-Azhib.	SGriy-i-Vaf i.
Shriy-i-Asmi.	Shriy-i-Ziyhrih.
SGriy-i-Baybn.	Suriy-i-Zubur.
SGriy-i-Burhbn.	Sdriy-i-Zhhiu.
SGriy-i-Damm.	Tafsir-i-HG.

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Suriy-i-Bibh.	Tafsir-i-SGriy-i-Va'&-shams.
SGriy-i-DJhikr.	Tajalliyit (Revelations).
Shriy-i-Fadl.	Tarizit (Ornaments).
S~iriy-i-Fath.	Ziyirat-Nimih (The Visiting
Tablet).	
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Si-riy-i-@qn (Tablet of the Branch).	Ziy6rat-Nimiy-i-Bibu31-Bib va Q u
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S6riy-i-IfIajj 11.	Ziy6rat-N6miy-i-Maryam.
SGriy-i-Haykal.	
Ziyirat-Niimiy-i-SiyyiduU&-Shuhadi.	

8.

LIST OF THE BAB'S BEST-KNOWN WORKS

1. The irinian Bayin.	1 r. Risiliy-i-Fiqhiyyih.
2. The Arabic Bayhn.	16. RisAliy-i-Xhahabiyyih.
3. The QayyGmu'l-Asmi'.	17. Gthbu'r-RGh.
4. The Sal?ifatu'l-Haramayn.	18. SGriy-i-Tawhid.
I . The Dal6'il-i-Sab'ih.	19. Lawh-i-HurGfit.
6. Commentary on the SGrib of Kaw&ar.	20.
~afsir-i-Nubuwat-i-&izs;h.	
7. Commentary on the SGrib of Va'l-'Asr.	21.
Risa'liy-i-Furs-i-'Adliyyih.	
8. The Kitib-i-Asml'.	22. Lhasi'ly-i-Sab'ih.
9. Sahifiy-i-Ma@d_hfimiyyih.	23. Epistles to Muhammad \$ih
and H i j i	
10. Sahifiy-i-Ja'fariyyih.	Mirzb Aqisi.
11. Z'iybrat-i-&bh-'Abdu'l-Wim.	
12. Kirib-i-Panj-Sa'n.	N. B.-The B6b Himself
states in one	
13. Sahifiy-i-Radav'yyih.	passage of the frhnian Bayhn
that His writ-	
14. Rishliy-i-'Adliyyih.	ings comprise no less than
S00,000 verses.	

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Languages.	
(d) Writings of 'Ahdu31-Bahzi.	(a) irinian.
(e) Writings of Shoghi Effendi.	(b) Urdu.
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- Fnnn. (e) Burmese.
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2. Bahi'i Publications of England. (i) Gnjrati.
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12. Bahl'i Literature in German. Blind).
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1.

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TRANSLITERATION OF

ORIENTAL W O R D S

F R E Q U E N T L Y USED I N B A H A ' ~

LITERATURE

|                 |                  |                     |                   |
|-----------------|------------------|---------------------|-------------------|
| 'Abi            | Bib              | Fath-'Ali           | Ism6'iliyyih      |
| Abidih          | B6bn'l-B6b       | Firdaws             | Istaribid         |
| 'Abbis          | Ba&did           | Firdawsi            | 'Izzat            |
| 'Abdu'l-Bahi    | Bahi             |                     |                   |
| 'Abdu'l-1;iamid | Sahi'i           | Ganjih              |                   |
| Gilhn           |                  |                     |                   |
| 'Abdu'l-Husayn  | Baha'u'llih      |                     |                   |
| Gul             | Jamil            |                     |                   |
| 'hbdu'llih      | Bahiyyih         |                     |                   |
| Bahji           | Gulastin         | JamBl-i-Mubirak     |                   |
| Abu'l-Fadl      |                  |                     |                   |
| Bali1&ist6n     | Gurgin           | Jarnil-i-Qidam      |                   |
| 'Adasiyyih      |                  |                     |                   |
| A&in            | Bandar-'Abbis    | f;Iabib             | Jisb              |
| Pl&irbiyyin     | Biqir            | Hadik               | Jubbih            |
| Af a i n        | Baqiyyatu'llih   | Wadrat              |                   |
| A&&             | Birfurhh         | Heji                | Ka'bih            |
| 'Ahd            | Basrib           | H i j i Mirzz Aqisi | Kad-@ud&          |
| Ahmad           | Bl~um            | HBjj                | Kalantar          |
| Ahsi'i          | Bayin            | Hamadin             | Kalim             |
| Ahviz           | Bayt             | Hasan               | Kalimit           |
| Akbar           | Big              | Hnydar-'Ali         | Kami1             |
| 'Ali            | Birjand          | Haykal              | Karand            |
| <A12            | Bi&irbt          | Haziratu'l-Quds     | Karbili           |
| 'Ali            | Bismi'llih       | ~irnmat-Abbd        | Ki&in             |
| 'Ali-Muhammad   | Bulhhrh          | wujjat              | Ka&k61            |
| AllPh-u-Abhi    | BurGjird         | vusayn              | Ka~mu's-Sa'6~idih |
| Alvhl?          | BGs_hihr         | Huvaydar            | I<awr&ar          |
| Alvbh-i-Salitin | BuhrGyih         |                     | ICizim            |
| Amin            | Bu&r&'i          | Ibrhhim             | Kh?imayn          |
| Amir            |                  | il                  | %in               |
| Amir-Nizim      |                  | 'Ilm                | I(halk_hil        |
| Amru'llih       | Dali'il-i-Sab'ih | Imim                | Iainiqayn         |
| ~ m u l         | Dirudih          | imbm- Jum'ih        | Lhayli-Eh6b       |
| Anzali          | Dawlat-Abid      | fmim-Z6dih          | &urisin           |
| Aqb             | Ehabih           | fqin                | K_~UY             |
| Aqdas           | Duzdib           | irin                | Kirmin            |
| 'Arabistin      |                  | 'Irlq               | Kirmin&ih         |
| Asmb'           | Farb'id          | 'Irbq-i-'Ajam       | Kit-ib-i-'Ahd     |

|                          |                   |                   |                    |
|--------------------------|-------------------|-------------------|--------------------|
| 'Avi&iq                  | FBrbn             | Isfihhn           | I<itib-i-Aqdas     |
| Ayidi                    | Farmin            | 'I&qbhld          | Kitib-i-Asmi'      |
| Azal                     | FarriG-Bahi       | I&riqit           | Kit6b-i-iq6n       |
| 'Apmat                   | FBrS              | Is_htihkd         | Kulhh              |
| 'Aziz                    | Farsaa            | Islim             | Kurdistin          |
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| Lihijbn                  | Munirih           | Rafsinjin         | Sul~in             |
| L6r                      | Musta&ith         | Rahim             | Sultin-Abid        |
| Lawh                     | Muzaffari'd-Din   | Rab6n             | Sulthnu'&-Guhadi'  |
| Luristin                 |                   | Rabat             | Sunni              |
| Nabil                    | Ramadin           | Shratu'l-Haykal   |                    |
| Madrisih                 | Naj af            | Ra&t              | S6rih              |
| MahbSbu's_h-Suhad.6'     | ~ ~ j ~ f - & & d |                   |                    |
| Mahd-i-'Uly6             | Niqidin           | Rawhhni           |                    |
| Ridvlu                   | Tabriz            |                   |                    |
| Mih-KS                   | Nisiri'd-Din      | ~~hu'llih         | Tihirih            |
| Mabhd                    | Navvib            |                   | Tajalliyit         |
| Maliyir                  | Naw-RSz           | Sabzivir          | Tikur              |
| Man-Yu~hiruhu'llih ~~~d~ |                   | Sadratu'l-Muntahi | Taqi               |
| Maqhm                    | Ni&ibhr           | Shibu'z-Zamin     | Tarizit            |
| Mar&&&                   | Nuq~ih            | Mifatu'l-Haramayn | Tarbiyat           |
| Marhaba                  | Nhr               | Sa'id             | Tihkand            |
| Marv                     |                   | Samarqand         | Tawhid             |
| Mash'il                  | Pahlavi           | Sangsar           | -                  |
| Thurayyl                 |                   |                   |                    |
| Mas_hhad                 |                   | SlrI              | T~hrin             |
| Ma&iyyat                 | QAdi              | Sha'bln           | TSmin              |
| Ma&riqu'l-A&kir          | Qidiyin           | &ih               | Turkistin          |
| Masjid                   | Qahqahi           | &ahid             |                    |
| Maydin                   | Q6'im             | gahmirzid         | 'Ulam              |
| Mizindarl                | Qalyin            | aihrhd            | Urhmiyyih          |
| Mibdi                    | Qam~ar            | Sara£             | 'U&mln             |
| Mihrib                   | Qasr-i-sirin      | &ay@              |                    |
| Milln                    | Qawl              | &ayl&-Tabarsi     |                    |
| Mi'rij                   | Q ~ Y Y ~         | &ay@u'l-fslim     |                    |
| Vali-'Ahd                |                   |                   |                    |
| Mirzi                    | Qayyiunu'l-Asml'  | ai'ih             |                    |
| Mihkin-Qalam             | Qazvin            | &irlz             | Varqi              |
| Mu'adhain                | Qiblih            | &&tar             | Vazir              |
| Mufti                    | Qh&in             | Simnin            | Yi-Bahl'u'l-Abhi   |
| Mdammad                  | Quddhs            | Sisin             | Yahyi              |
| MSammarih                | Qudrat            | Sistlu            | Yazd               |
| Muharram                 | Qum               | Siylh-Chi1        |                    |
| Mujtahid                 | Qur'in            | Siyyid            | ZanjAn             |
| Mulk                     | Qurbln            | Shf i             | Zarand             |
| Mulll                    | Qurratu'l-'Ayu    | _Sulaymin         | Zaynn'l-Muqarrabin |
| TRANSLITERATION          |                   | OF ORIENTAL WORDS |                    |

# GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET

a . . . . . a s in i . . as (e) in u . . as (0) in aw . . . . .

a s i n

account best short mown

h . . . .as in i .as (ee) in 6 as (00) in

arm meet moon

The "i" added to the name of a town signifies "belonging to." Thus, S\_hirlzi means native of S\_hir6z.

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## NOTES ON THE PRONUNCIATION OF IRANIAN

The emphasis in Iranian words is more may be pro- or less evenly distributed, each syllable being equally stressed as in French. For example, do not say Tabriz or Tabar-si; stay as long on one syllable as on the next: Tab- the "s" in pleasure.

riz; Ta-bar-si. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

in Scotch loch

ceptions to this rule, it is the most generally correct method of treating the question of rule incapable of

stress.)

pronouncing & and "q"; a

guttural French

A frequent mistake is the failure to distinguish between broad and flat "a's." This differentiation makes the language especially like the English

musical and should be observed: in the word be dropped.

Afzin, for example, pronounce the first "a" madrisih is mad-res-seh;

as in mar, and the second syllable to rhyme with on. America~s are apt to pronounce letters pronounce

short "a" plus "I" like the verb for111 are; this is a mistake; "ar" should be pro-transliterated (') repre-

The following consonants

nounced like z : &, z, ?, d.

The following consonants

nounced like ss: &, s, s.

is pronounced like

K\_h is pronounced like "ch"

or German nachi. Do not

"B." Westerners are as a

"r" will serve here; otherwise

as in good.

and h, approximately

aspirate "h," should never

Ti'ihrin is Tell-ron;

Mi\$6b is Mela-rob.

In the case of double

each separately: 'Ah-bis.

The character

DEFINITIONS OF  
ORIENTAL TERMS USED IN  
BAHA'I LITERATURE

'Ab6: Cloak or mantle.                      Bihirlt: literally  
"Glad-tidings." Title of  
'Abdu'l-Bahb: servant of Bahi.                      one of the Tablets of  
Bahi'u'116h.  
A&in: Muslim call to prayer.                      Caravansarai: An inn for  
caravans.  
Adib: literally "the learned."  
Aghsin: literally "branches." Denotes sons      D i r ~ i b i h : "High  
constable."  
and descendants of Bahl'u'llih.                      Dawlih: "State," "government."  
Afnhn: literally "twigs." Denotes the rela-  
"Endowed with constancy": a title given to  
tions of the Bib.                      Prophets who revealed a book and  
insci-  
A.H.: "After Hijirah." Date of Muham-

tuted religious laws.

mad's migration from Mecca to Medina,

and basis of MuI>ammadan chronology. Farmin: "Order," "command," "royal

de-

Akbar: "Greater." cree."

'Aml': literally "light cloud," symbolizes F a r r i h : "Footman,"

"licitor," "attendant."

the "First Invisible Substance."

Farrbsl-Bihi: The head-farrik.

Amin: literally "the trusted."

Fama&: Unit of measurement. Its

length

Amir: "Lord," "prince," "commander,"

differs in different parts of

the country

"governor."

according to the nature of the

ground,

Aqi: "Master.", Title given by Bahb'u'llih

the local interpretation of

the term being

to 'Abdu'l-Bahi.

the distance which a laden mule

will walk

A'zam: "The nreatest."

in the hour. which varies

from three to

four miles. Arabicised from the old Per-

Bib: "Gate." Title assumed by Mirzi 'Ali-

sian "parsang," and is

supposed to be de-

Muhammad, after the declaration of His

rived from pieces of stone

(sang) placed

Mission in s i r 6 2 in May, 1844 A.D.

on the roadside.

Bbbi: Follower of the Bib.

"Fourth Heaven": One of the

stages of the

Badi': literally "the wonderful."

Bahi: "Glory," "splendor," "light," Title

by which ~ ~ h l ' ~ ~ ' 1 1 6 h H ~ "Guarded

~ ~ Tablet":~ Denotes

~ the- Knowledge

'Ali) is desienated.

of God and of His

Manifestation.

Bahh'i: Follower of Bahh'u'11611.

Hiji: A Muhammadan who has

performed

Bahji: literally "delight." Denotes that part

the pilgrimage to Mecca.

of the Plain of 'Akki where the Shrine Ha~iratu'l-Quds: Bahh'i Headqnarters.

and the Mansion of Bahh'u'llih are situ- Hijirah: literally "migration." The

basis of

ated.

Muhammadan chronology. The

Jate of

Bani-Hlhi~n:The family from which Mu-

Mhammad's migration from

Mecca t o

hammad descended.

Medina.

Baqiyyatu'llih: "Remnant of G o d ; tittle Howdah: A litter carried by a camel,

mule,  
applied both to the Bib and to Bahi- horse or elephant for  
traveling purposes.

'u'llih,

Bayin: "Utterance," "explanation." Title fl: "Clan."

given by the Bib to His Revelation, par- Imim: Title of the twelve a i ' a h  
successors

titularly to His Books. of Muhammad. Also applied t o  
Muslim

Big: Honorary title, lower title than K\_h;n. religious leaders.

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Facsimile of Document Ordering Arrest of Bibis in  
Mizindarin, dated 1268 A.H. ( 1 8 5 2 A.D.).

Imim-Jum'ih: The leading imim in a town Beauty." Applied by certain  
Bah6'is to

or city; chief of the mullis. Baha'u'llih.

Irnim-Zidih: Descendant of an imim or his Jubbih: An outer coat.  
shrine. Ka'bih: Ancient shrine at Mecca.

Now rec-

fqin: literally "Certitude." The title of ognized as the most holy  
shrine of 1 ~ 1 6 ~ .

Bahi'u'lllh's epistle to the uncle of the Kabir: literally

Bib. Kad-KhudP: Chief of a ward or ~ a r

i s hin a

I&riqit: literally "eff~l~ences." Title of town; head-man of a village.  
one of the Tablets of Bah6'u'llih. Kalantar: "Mayor."

Isrlfil: The Angel whose function is t o ~ ~ l who  
~discourses,,~

~ :

sound the trumpet On the Judg- KaJim&t: literally "words." Title  
of one of

ment. the Tablets of Bahh'u'llhh.

Jhhiiyyih: The dark age of ignorance Karbilb'i: A M&ammadan who has  
per-

among the Arabs before the appearance of formed the pilgrimage t o  
Karbilb.

Muhammad. Kaw&ar: A river in Paradise,  
whence all the

Jamil-i-Mubhrak: literally "the Blessed other rivers derive their  
source.

Beauty," applied by certain Bahi'is to "Prince," "lord,"  
"nobleman," "chief-

Bahi'u'llih. tain."

Jamll-i-Qidam: literally "the ancient Kitib-i-Aqdas: literally "The  
Most Holy

Rook." Title of Bahi'u'llih's Book of Qh'im: "He Who shall arise."

Title desig-

Laws. nating the promised One of

Islim.

Kulih: The frhnian lambskin hat worn by Qalyin: A pipe for smoking through water.

government employees and civilians. Qiblih: The direction to which people turn

in prayer; especially Mecca, the Qiblih of

Madrisih: Religious college. all M&ammadans.

Man-Yn?hiruhu'llih: "He Whom God will Qurbin: "Sacrifice."

make manifest." The title given by the

Bib to the promised One. Ridvin: The name of the custodian

of Para-

Mahhhadi: A Muhammadan who has per- dise. Bahh'n'llil~uses it to denote Paradise

formed the pilgrimage to Mabhad.

--

-.

Mashriau'l-Adhkir: literally "the dawning

place of thepraise of ~ o b . " Title desig;

itself.

Sadratu'l-Muntahi: the name of a tree

nating Bahi'i House of Worship. planted by the Arabs in ancient times at

Masjid: Mosque, temple, place of worship. the end of a road, to serve as a guide.

Maydin: A subdivision of a f a r s a a . A a symbol it denotes the

Manifestation of

square or open place. God in His Day.

Mihdi: Title of the Manifestation expected Sihibu of

the one of

by Islim.

..

the titles of the promised Qh'im.

Miilrib: The principal place in a mosque Salsabil: A fountain in Paradise,

where the imim prays with his face turned Samandar: literally

phoenix:

towards Mecca. ~arlrir-i-Aqi: literally the

"Honorable Mas-

Mi'rij: "Ascent," used with reference to ter," applied by certain

Bahh'is to cAb-

Muhammad's ascension to heaven. A'I-nahi

Mirzi: A contraction of Amir-ZBdih, mean- M S ~ b ; ~ ~ P r o p h e t o n e s ~

:of the titles of

ing son of Amir. When affixed to a name  
it signifies prince; when prefixed simply -seventh s,,here>,: highest  
stage of the

Mr. invisible Realm. Denotes also  
the Mani-

Mihliin-Qalam: literally "the musk-scented festation of Bahh'u'llih.  
pen." &ahid: "Martyr." Plural of martyr

is &u-

Mu3adh&in: The one who sounds the hadi.  
A&in, the Muhammadan call to prayer. &ayl&n'l-Islhm: Head of religious court,  
Mujtahid: Mul?ammadan doctor-of-law. appointed to every large  
city by the &ih.

Most of the mujtahids of Persia have re- Sirit: literally "bridge" or "path,"  
denotes

ceived their diplomas from the most emi- the religion of God.  
nent jurists of KarbilQ and Najaf. Siyyid: Descendant of the Prophet  
Muham-

Mu116: Muhammadan priest. mad.

Mustaghi&: "He Who is invoked." The Sbrih: Name of the chapters of the Qur'in.  
numerical value of which has been assigned  
by the Bib as the limit of the time fixed Tajalliyit: literally "splendors."  
Title of  
for the advent of the promised Manifesta- one of the Tablets of  
Bahl'u'll6h.

tion. Tarhzit: literally "ornaments."

Title of

Nabil: "Learned," "noble." one of the Tablets of  
Bahh'u'llih.

Naw-R6z: "New-Day." Name applied t o T6inin: A sum of money equivalent to a  
the Bahh'i New Year's Day; according to dollar.  
the frhnian Calendar the day on which the  
sun enters Aries. 'Urvatu'l-Vuhqi: literally "the  
strongest

Nuqcih: "Point." handle," symbolic of the  
Faith of God.

Pahlavin: "Athlete," "champion"; term ap- Vali-'Ahd: "Heir to the  
throne."  
plied to brave and muscular men. Varaqiy-i-'Ulyh: literally "the  
most exalted

Qidi: Judge: civil, criminal, and ecclesias- Leaf," applied to Bahiyyih  
Lhinum, sister

tical. of 'Abdu'l-Bahh.

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Varqh: literally "the dove." ZAdii: "Son."

Viliyat: guardianship. Zaynu'l-Muqarrabin: literally "the  
Orna-  
ment Of the favored."



"White Path": Symbolizes the Religion of God.

#### PART FOUR

#### R E L I G I O N AND W O R L D ORDER

1.                               gives official sanction for cruel indifference;

IT was only a few generations ago when the people ceased thinking that man, with when a science calling itself "politics" finds imperatives for armed frontiers, this lack of agreement between these social sciences and the animals and plants, inhabited a world the sanctions of the separate department of composed of "dead" matter. Life was conceived to be that which could think, feel, separate worlds, obey-move or at least which could grow and "laws"-it reproduce. means simply that a general failure in the As the notion of "life" has become exposed realm of motive and understanding has projected itself outward into tended until it includes all matter, all society, and this stance, and every ingredient and constituent failure men try to conceal from themselves of substance, so has the notion of religion and each other by labeling the anti-religious actions one or another developed until it applies to the whole of "science." man. No longer is religion confined, like But just as these evasions and attempts at concealment in personal life a small island in a great sea, to that little sooner or later area of belief and practice specialized under come to a balance of accounts with every other element of the the influence of a formal creed. It is the personality, so the elaborate myth called entire human life, its conscious and unconscious elements, its personal and social relationships, its affirmations and denials, its triumphs and defeats, its hidden as well as its whole does not

revealed awareness and action, its unrealized know how to survive. It matters not which possibility along with its recognized, admitted frustration and impotence. scapegoat-whether formal "religion" or "economics" or "politics"-the truth is that fulfilled in knowledge of man. The physical man himself has failed in his social relationship- ical and chemical principles discovered in the ships, and this failure in turn rests upon world have meaning only as they are principles of human life. Man himself is the failure in his relationship to himself. The fictitious separation of life into formal departments, each with an exclusive label, has universe in miniature. Physical science thus becomes part of a larger science of biology, been unconscious evasion of reality the final and biological science in turn becomes a result of which was inevitable from the chapter in the greater volume of the human beginning. science, psychology. On no other basis can we erect a spiritual A man's whole life, and not merely his knowledge preserving the responsibility on conscious creedal practice, is his religion. which integrity depends. His highest love is conditioned by his profoundest hate; his supreme sacrifice is limited by his unconscious selfishness; his ideals and his daily life are a single reality, one and At some definite point of experience, the inseparable. conscious person comes to realize the oneness The social sciences likewise are dependent of the universe and the wholeness of human for their validity on human psychology. personality. His formal religious beliefs un- When a science calling itself "economics" undergo profound adjustment as he perceives

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their artificial separateness from the rest of present, which necessarily divides the future his existence. Able no longer to isolate from the past. Life tends to

become dy-

"Sunday" from the remaining days of the  
directions, while the

week, his new sense of cause and effect com-  
inertia.

pels h i to fit his religious values into ex-  
perience as a whole. This adjustment in  
some cases enhances the whole of life with  
new spiritual possibility; in other cases what  
meaningless when con-

had been a mere artificial belief or practise  
sequence without

is destroyed, and life as a whole becomes  
law of cycles.

secular and without spiritual content.  
existence of this

The philosophic projection of this aware-  
natural phenom-

ness is pantheism or atheism-both are based  
operating for the tree

upon an effort to realize the universe as  
human being

homogeneous, as one. The only difference  
the stars of

between pantheism and atheism is that the  
societies and

former raises everything t o the "high" level  
never admit

of God, or Spirit, or Providence while the  
there is also an

latter reduces everything to the "low" level  
beginning of which is

of matter and natural law.

is their de-

The similarity between pantheism and  
which they

atheism is more vital than the difference.  
and power,

Both philosophies establish one single level;  
eventually they are

both maintain a view of the universe which  
interprets experience in terms of cause and  
in Judaism we

effect operating on one plane. There is  
Solomon, a glory

little real distinction between realizing all  
In Christianity

namic and assert new

past exists in the present as

Religious history is

ceived merely as a time

reference to the fundamental

We take for granted the

law whenever dealing with

ena: the cycle of life

from seed to fruit, for the

from birth to death, even for

immensest magnitude. But

social institutions seldom or

that for their own existence

allotted period, the

their birth, the end of which

struction, during the course of

rise to a climax of maturity

receding thereafter until

no more.

Tracing this development

come to the civilization of

that could not be retained.

substance as "God" and realizing all experience as subject to natural law; for both religion could be completely identified with civilization, views deprive one of the necessity of making after which the Reformation destroyed the any truly vital choice. unity not only of the church but of the civilization as well. Here stands the origin a starting point in the search for religion. of "modern" times, which actually have Religion is distinctiveness as well as universality. been the autumn and winter of faith. On one side has existed an alliance between national state, natural science, Historically, religion has a definite point of origin. No religion has come into existence without a Founder, a Prophet or memory of a living Messiah. ing unifying faith, the organization of the church. Whether one considers Christianity, Judaism, Muhammadanism or any other organic Both phases in reality proceeded from the religion historically, what appears is the phenomenon of religion is an experience suddenly interposed into the current stream of human life. This interposition compels the most vital choice or decision which life can offer. It creates a new standard of reality immediately from the rising like a mountain from the plain of necessary virtue of daily intercourse. Its influence sets the individual against his own past, and historically industry, derives immediately from the practice has always made a definite cleavage in the of the sale of

course of civilization. The prophet becomes indulgences, justified as the necessary virtue identified with a higher possibility in the of the church. If modern science is con-  
RELIGION AND WORLD ORDER 173

de~nr~ed as "pagan," a vasL power delivered Such is the llaturr of the present crisis.  
over to the secular realm, it must be re- The old order was based historically upon  
called that the first faint beginnings of Christianity in the West, upon Muham-  
natural science were so resisted by the manadism and other Faiths in the East.  
church that the scientists were compelled to Each Faith had, in accordance with the  
develop their knowledge outside the religious principle underlying human society, devel-  
community. oped a characteristic civilization represent-  
The Reformation, then, merely marks the ing a balance between legal, cultural,  
point at which the historical religion has economic and social factors. All these re-  
reaped its harvest, produced its richest fruit; gional civilizations had arrived at that stage  
and consequently could no longer maintain in the cyclic process marked by the weaken-  
its internal unity nor its balance between ing of the original religious impulse, which  
religion and civilization. bound the civilization together in one organ-  
The law of cycles operates in the case of ism, and by the assertion of the superiority  
religions and nations no less imperatively of the constituent parts over the whole.  
than in the case of trees, animals, planets As in Christianity a few centuries ago, so  
and human beings. This law may for a time in Muhammadanism today, law, govern-  
appear inoperative where the larger social ment, education and industry have thrown  
bodies are concerned, but this is merely for off the control of the religious tradition and  
the reason that Inan has yet attained no undergone separate development, each seek-  
adequate sense of historical process, and also ing a fulfilment in terms of

its own inde-  
 because even after a great social institution pendent need and without  
 reference to the  
 has died spiritually it can still survive phys- general need of the community  
 in its spir-  
 ically for a relatively long period. But when itual as well as material  
 integrity. This  
 a religion ceases to be the motive and in- development is more complete  
 in the West,  
 spiration of civilization, its date of death is but the history of Europe  
 since the Refor-  
 recorded in the annals of destiny. And once mation has been paralleled in  
 all essentials  
 this spiritual death has taken place, the reli- by the more recent experience  
 of Turkey,  
 gion can never be artificially revived. Egypt and irln.  
 The "modern" world, striving to trans- The crucial point in this  
 development is  
 form nationalism into world order, over- the transfer of social  
 authority from a reli-  
 come the antagonism of economic classes gious organization, by which  
 it has been  
 and reconcile peoples and creeds, is nothing fatally abused, to u secular  
 organba~ionex-  
 else than a larger example of ancient Rome plicitly claiming to be  
 unmoral. At the  
 striving to maintain order, justice and law stage of religious decay  
 where this transfer  
 after its original impulse had ebbed and the of authority takes place, the  
 secular gov-  
 creative power had passed from the inl- ernment cannot control the  
 entire area  
 perial government to the weak, despised and previously controlled by the  
 religious influ-  
 minority body of Christians, reborn by the ence. The transfer is  
 characterized by the  
 mystery of superhuman faith. Our social rise of several independent  
 secular govern-  
 institutions are more powerful to destroy ments which divide the body  
 of believers  
 than to create; no matter how conscienti- into separate, and  
 potentially competitive  
 oually administered, without transformation nations. Western nationality  
 arose from the  
 they are vessels not built to outride this spiritual death of  
 Christendom, and the na-  
 time of worldwide storm. tions of Islilm are similarly

independent and  
exclusive.

4. The next step in the process, which in  
When the creative power of spirit is reality is disintegration and  
not "progress"  
withdrawn from the community as a whole, except in a local and  
temporary degree, con-  
and the parts of the community engage in sists in the reinforcement  
of the secular  
mutual strkgggle for predominance or sur- (unmoral) authority by such  
laws and in-  
vival, the life cycle of that social order has struments as it deems  
necessary to protect  
run its course. itself in the rapidly  
augmenting struggle for  
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national existmce. Religion is replaced by linrh fixed by our prior  
history. For prugrras  
patriotism of an exclusive nature, and the is the law of the cycle, but  
transformation  
social duty of man becomes defense of his is the sign that a cycle has  
run its term  
national state. Militarism inevitably de- and a new age has dawned.  
velops. Compulsory military duty, found I t is evolutionary  
progress when a form  
necessary as economic rivalry follows the of life becomes larger, or  
fleeter by adapta-  
original territorial competition of the states, tion to its environment. This  
type of  
sets mankind upon the path of death. progress marks the biological  
world, where  
I n the modern world this complete di- the natural environment is  
fundamentally  
vorce between spiritual and material values, constant. Likewise, when the  
social environ-  
enmeshing human life in a fatal net as eco- ment remains fundamentally  
constant, an  
nomic and social existence come to depend institution progresses by  
growth in ways  
upon struggle and competition rather than determined by its original  
character and aim.  
upon unity and cooperation, establishes a Unlike nature, the social  
environment is  
point of crisis imperilling the race. Anthor- subject to profound  
alteration. The devel-  
ity, power and initiative throughout society opment of machine production

was more  
 are identified with unmoral institutions than progress from a small  
 tool to a larger  
 whose fiat controls a system of destruction tool; it brought about an  
 entirely different  
 well-nigh universal in capacity. On the kind of society. Action and  
 re-action in  
 other hand, the spiritual tradition of each an industrialized society are  
 not simply en-  
 race has become sterile, for ecclesiasticism is largement of the action and  
 re-action of  
 the negation of faith. an agricultural, hand-craft  
 society-they  
 Such a jungle of competitive nationalism respond in quality to a  
 different law. The  
 seems to reproduce, in terms of social organ- plane has been raised from  
 physical effort to  
 ixations, the era of the re-historic monsters intelligence.  
 marking an early stage in the biological evo- As long as the simple law  
 of progress  
 lution of the world of nature. Forms of applies to human society, the  
 evil will be  
 life organized almost entirely for offense and multiplied along with the p o  
 d , the destruc-  
 defense had little available energy for the tion will augment by the same  
 ratio as the  
 kind of response required in a changing construction.  
 world. Evolution left them behind. Their The symbol of  
 transformation in the  
 towering strength was their fatal weakness, natural world is the organism  
 like the but-  
 and in their enormous aggressiveness they terfly, which at one stage is  
 an egg, at the  
 had no capacity to survive. next stage is a caterpillar,  
 becomes then a  
 In the same way, the present stage of chrysalis in its cocoon, thence  
 emerging as  
 armed, competitive nationalism is essentially imago, the perfect insect  
 with beautifully  
 transitory and fugitive. The more aggres- colored wings. Applying the  
 law of simple  
 sive it becomes, the less its capacity to meet progress to this organism at  
 any preliminary  
 social problems the only solution of which stage, we would have merely a  
 larger egg,  
 is non-aggression-cooperation. The states or a greater caterpillar or a  
 larger and



have waxed powerful upon the poverty of  
 Metamorphosis is the sci-  
 the people; their might is an illusion. They  
 organic change  
 can dstroy themselves by one final outburst  
 society at those  
 of general war; or a series of revolutions,  
 cycles of  
 each perhaps small and almost unnoted, will  
 evolve from them a type of government  
 necessary to contem-  
 intelligent enough to deal with social rela-  
 the future of  
 tionships and moral enough t o summon the  
 dominating this tran-  
 highest and not the lowest impulses of an  
 national gov-  
 evolving race.  
 strictly limited by  
 The key to future social evolution lies in  
 progress of  
 the capacity for transformation rather than  
 of world empire  
 in mere progress and extension along the  
 impossible.

#### RELIGION A N D WORLD ORDER

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S.  
 site foundation in revealed truth for the  
 wholeness of life was not spiritually estab-  
 The impermanence of the several civiliza-  
 lisbed.  
 tions now existing becomes clear when we  
 formula, religious  
 give attention to the non-social character  
 indefinitely and  
 of the religions from which they separately  
 is applied. While  
 sprang.  
 employed for good  
 I n the saying, "Give unto Caesar" we are  
 efficiency, a spiritual  
 compelled to note that the Founder of  
 must include the  
 Christianity l i i t e d His spiritual teaching  
 by the believer's  
 to persons, t o individuals, and refrained  
 the quality of

stronger cocoon.  
 entific equivalent of that  
 which takes lace in human  
 critical stages marked by the  
 religion.  
 I t is by no means  
 plate a simple extension into  
 the social agencies  
 sitional era. The progress of  
 ernment into empire is  
 inter-state competition, and the  
 religion into the condition  
 by any one creed is no less  
 Unlike a scientific  
 truth does not continue  
 independent of the way it  
 a chemical action can be  
 or evil ends with equal  
 truth, to possess validity,  
 vital element represented  
 quality of response. When

|                                                 |                             |
|-------------------------------------------------|-----------------------------|
| from extending that teaching to establish a     | response has fallen below   |
| the level of the aim                            |                             |
| principle for society. The character and        | implied in the truth, the   |
| truth becomes void                              |                             |
| scope of the Christian teaching, at its source, | of influence. The living    |
| impulse sent forth                              |                             |
| clearly contemplated an era during which        | from its Source has been    |
| expended; what                                  |                             |
| individuals were to cultivate a spiritual life, | remains is a form of words, |
| a lifeless symbol,                              |                             |
| purifying their inner motives and assinning     | a ceremony possessing       |
| psychic but not spir-                           |                             |
| responsibility for their deeds, in contrast to  | itual effect.               |
| and complete disregard of their social insti-   | Civilization is the         |
| outworking of spiritual                         |                             |
| tutions. They were to seek a Kingdom in         | faith. That faith inspires  |
| fresh courage,                                  |                             |
| the realm of the awakened and conscious         | removes the harriers of     |
| personality and                                 |                             |
| soul, but the world was Caesar's and the        | groups, stimulates the mind |
| to solve neces-                                 |                             |
| successors of Caesar.                           | sary problems from the      |
| point of view of                                |                             |
| Moreover, that doctrine, at its source,         | the society as a whole,     |
| establishes a founda-                           |                             |
| does not fail to include a social principle     | tion of humall reality      |
| raised above the                                |                             |
| alone: it is in essence a doctrine of the       | bestial struggle for        |
| existence, and enables                          |                             |
| "heart" and makes no provision for the life     | nlanliind to take one more  |
| forward step in                                 |                             |
| of the mind. I t justifies no particular social | its progress upon the       |
| eternal path.                                   |                             |
| form, creates a basis for no particular type    | There is, however, no       |
| historical perma-                               |                             |
| of social institution, and in nowise explains   | nence for any civilization  |
| equivalent to the                               |                             |
| those aspects of life and the universe which    | universality of revelation  |
| upon the plane of                               |                             |
| constitute the ends of psychology and phi-      | soul. Until mankind is      |
| united within one                               |                             |
| losophy. I t renewed man's inner life, it       | true faith and within one   |
| order of justice                                |                             |
| revealed more fully than ever before the        | and knowledge, the need of  |
| the renewal and                                 |                             |
| nature of God and the spiritual capacity of     | enlargement of spiritual    |
| truth is manifest                               |                             |

human beings; it released a quality of personal relationships on the higher plane - re- 6. quired to maintain the new vision of the sanctity of life; but Christianity, at its human life, as source and in its reality, supports no political principle, sustains no economic theory, by appalling outlines no cosmogony, throws no light innumerable details con- upon man's relation to the physical universe, oppresses the heart and sanctions no conception of the function by influenza, of mind. by poverty and by revolution a vast number These organic limitations, imposed not by narrow absence of power at the Source but by lack thought had been of capacity in the environment and age, of the stone mark a cycle whose term was set at its beginning. It signals one necessary stage does not reflect in the evolution of religion, or rather in the life. The upward march of conscious human life, but his attention finality is entirely absent, because the requirement of misfortune and suf-

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fering must be balanced by those who look to the test of life. Socialism, communism, with equal clarity beneath physical evidence capitalism fundamentalist or reformed-all these systems alike-are to the inner surface and the foundations upon which human life is established. The capable of reconciling and blending the world of the mind is rich with infinite possibilities, in tragic contrast to the poverty of science and society. The more that arbitrary power is applied to the world of the body.

to all.  
The external surface of  
recorded by sympathetic  
country, has become marked  
personal misery. Its  
stitute a catalog which  
like a Book of Doom. By war,  
of people have been reduced to a  
margin of existence we  
left behind with the memories  
age before history began.  
But this external surface  
the entire content of modern  
observer who concentrates all  
upon the evidences of  
capitalism fundamentalist or  
these systems alike-are  
capable of reconciling and  
worlds of body and mind, the  
science and society. The more  
arbitrary power is applied to

compel their ac-

From the world of truth, as from an explosive inexhaustible mine, we have derived truly human nature

miraculous reinforcement for the feeble efficiency and truth.

body in its eternal struggle against the civilization to be

environment of nature. No longer need capacity de-

human aspiration and will be limited in fulfillment by the inadequate tool of hand fact is that the

and arm, directed by the inaccurate and humanity,

incomplete guidance of the five physical truth and the

senses. Mechanisms no sensitive as thought has never been

itself, as powerful as human ambition re-Prophet. The

quires, stand as servants ready to carry out which it seeks; its

any material command. However far imagination may fly ahead, it can reach no

in the small ultimate limit beyond which the creative universe is

thought of the race dare not go. mastered

But these two worlds, the world of body Will above

and the world of mind, though man lives will; that Will

native in both, appear to co-exist independently, in a relationship which is a separation and not

ation no less than it is a contact. The The life and

scientist's achievement in the form of truth Muhammad,

has no human equivalent in the form of are truth.

social security. The inventor's technic has

ceptance as programs, the more

becomes the reaction of the

coerced in the name of

Ours is not the first

brought to an end by mental

void of spiritual truth.

The unescapable historic

mediator between universe and

the link between the world of

world of social experience,

the speculative mind but the

mind discovers only that

voyages of exploration bring

reality which can be confined

cage of material reason. The

not such captive truth, such

knowledge. The universe is the

and beyond man's physical

by which man must become and

possess, by which man must

merely enslave to himself.

words of a Moses, a Jesus, a

by the spirit inspiring them

Within that truth, since it

|                                               |                                      |
|-----------------------------------------------|--------------------------------------|
| contains man                                  |                                      |
| complicated existence but multiplied pov-     | and is not merely man's              |
| exploitation of what                          |                                      |
| erty. The world of truth is the modern        | he contains, the life of the         |
| race is secure                                |                                      |
| Tantalus cup, offering what life cannot re-   | and progressive. Outside that        |
| truth, human                                  |                                      |
| ceive, even while it is likened t o the slave | existence moves ever toward          |
| destruction;                                  |                                      |
| of the lamp, fulfilling every command.        | for the Prophet is truth in          |
| that form in                                  |                                      |
| Social systems and programs devised dur-      | which it applies t o the life of     |
| mankind.                                      |                                      |
| ing the last hundred years have one and all   | By each Prophet is                   |
| established a new civil-                      |                                      |
| been efforts t o confirm the contact and      | ization, because each Prophet        |
| establishes a                                 |                                      |
| overcome the separation between the world     | spirtual world for the soul          |
| not less real than                            |                                      |
| of truth and the world of human experience.   | the nature which is the world        |
| of the body.                                  |                                      |
| They have sought to mediate between the       | The modern age, in all its           |
| social relation-                              |                                      |
| possibility of mind and the actuality of      | ships, lies outside the              |
| spiritual world. Hence                        |                                      |
| social need. What thought has accom-          | its agony, its frustration           |
| and men-                                      |                                      |
| plished in efficiency of mechanism it has     | tal, the degradation of an           |
| unrepentant Prod-                             |                                      |
| endeavored t o duplicate in efficiency of     | igal Son.                            |
| human relations. But every system and         |                                      |
| 7.                                            |                                      |
| program combining the possibility of scien-   | Never has there been such            |
| tific truth with the social ingredient of     |                                      |
| a time of sin-                                |                                      |
| human nature has produced not order hut       | cere, whole-hearted searching        |
| for a founda-                                 |                                      |
| an increase of conflict. What appears per-    | tion grounded not upon               |
| secondary, tem-                               |                                      |
| fectly fused in the crucible of abstract      | porary historical events and         |
| developments                                  |                                      |
| speculation reasserts its duality when put    | but upon the nature of the           |
| universe itself.                              |                                      |
| RELIGION            A N D        WORLD        | ORDER                            577 |
| This age, in its spirit, feels nearer t o thc | than upon human will must            |
| be testecd by                                 |                                      |

ancient Prophets than has any generation  
 conditions its own Prophet  
 since the first generation of believers laid  
 churches voluntarily  
 down their lives that the divine Cause might  
 all denominations  
 prevail. Not in Christendom alone, but in  
 Prophet upon absolutely  
 the other existing civilizations, the appeal  
 then alone, will this  
 to the pure manifestation of love and wis-  
 reach the Holy Land.  
 dom, the racial Prophet, has become for  
 individual believers alone  
 many the last refuge of hope that human  
 movement will not affect  
 life can endure, can be meaningful and  
 civilization but remain  
 blessed upon this troubled earth.  
 personal experience.  
 Between themselves and that radiant  
 literature; it will  
 Source of hope they feel the long centuries  
 outside its captivity  
 of strife and ignorance fading to the un-  
 reality of a frantic dream. Let mankind,  
 should appear, another  
 they cry from the depths of their souls, let  
 be met in this poignant  
 mankind make a new beginning; let life rest  
 world to God: the  
 upon the sure foundation of the Divine will;  
 races likewise had  
 let us become transformed, renewed with a  
 revelations of the Di-  
 new spirit, and that spirit proceed to  
 such recognition, the  
 transform all things which are in denial of  
 armed, a challenge  
 or in conflict with that eternal will. The  
 a conquest of uni-  
 nations hurry to destruction, they lament,  
 conditions at root  
 when vision perishes. From this undying  
 different aspects-  
 flame let our hearts and minds be kindled  
 so difficult of real-

conformity to the  
 laid down. When the  
 disband, and people of  
 and sects seek the  
 equal terms, then, and  
 psychological crusade  
 As long as certain  
 fulfil this test, the  
 the vital problems of  
 in the limited realm of  
 It may produce a beautiful  
 not carry civilization  
 to the lords of war.  
 There is also, it  
 essential condition to  
 nant appeal from the  
 recognition that other  
 their Prophets, their  
 vine will. For without  
 crusade goes hostile and  
 challenge to battle and not  
 universal peace. These two  
 one condition seen in two  
 may fairly be said to be

|                                               |                               |
|-----------------------------------------------|-------------------------------|
| with the fire of love.                        | ization as to be highly       |
| improbable, if not                            |                               |
| As the crisis persists, this call, feeble at  | impossible, at least without  |
| one single prece-                             |                               |
| first, becomes louder and more assured. First | dent in human history.        |
| Rivers flow down-                             |                               |
| a personal attitude, then a social movement,  | hill; and the water once      |
| descended from its                            |                               |
| gathering force and momentum, the going       | spring does not return.       |
| back to the Prophet now represents a          |                               |
| mighty psychological crusade paralleling the  | 8.                            |
| physical crusades of medieval times.          | A contemporary historian      |
| remarks that                                  |                               |
| To what degree can this movement be           | the old world has died, but a |
| new world                                     |                               |
| fulfilled?                                    | has not yet been born. This   |
| view is no                                    |                               |
| The Prophet himself made a fundamental        | doubt the expression of an    |
| attitude which                                |                               |
| condition, that those who sought to follow    | has come to prevail among     |
| many thoughtful                               |                               |
| him should abandon their goods, their         | people over a wide social     |
| area. It perceives                            |                               |
| wealth, and walk in his path. This was said   | that the foundation of the    |
| civilization exist-                           |                               |
| to a rich man's son, but does it not apply    | ing prior to the European     |
| War cannot be                                 |                               |
| likewise to those who have inherited goods    | rebuilt; it realizes to       |
| the full the present                          |                               |
| and wealth in the realm of mind? Does it      | instability of conditions     |
| and the lack of                               |                               |
| not mean that those who seek to return        | agreement among aims and      |
| programs; it                                  |                               |
| today must abandon their acquired culture,    | frankly admits that the       |
| future, both in                               |                               |
| their traditional philosophy, their ecclesi-  | general trend and in          |
| outline, is concealed                         |                               |
| astical institutions, their rites and cere-   | from the rational mind. Its   |
| clarity of analysis                           |                               |
| monies, their pomp of church and churchly     | of the past is matched by     |
| its incapacity for                            |                               |
| power? Either it means this, or it means      | synthesis directed toward     |
| the future.                                   |                               |
| nothing at all, for the Prophet was not       | What emerges from             |
| consideration of this                         |                               |
| slain by the materially rich of his day, he   | frank and sincere assertion   |
| is awareness of                               |                               |

was slain by order of the established church.      the artificial limitation  
 assumed by the ra-  
 For Christendom, surely, the sincerity of      tional intelligence in dealing  
 with the proc-  
 all effort to establish life upon Divine rather      ess of human history. By  
 the phrase "old  
 'f WORLD  
 world" and "new world" it means civiliza-      the present age. We have had  
 races but not  
 tion as formal institutions and established      mankind, cultures but not  
 spiritual knowl-  
 habits, and thereby overlooks the significant      edge, nations but not  
 civilization, and reli-  
 fact that civilization is an effect and not      gions but not a brotherhood  
 embracing the  
 primarily a cause.      earth. We therefore approach  
 the vital  
 For civilization, long before it emerges in      problem of world peace without  
 experience  
 formal institutions, exists as an aspiration      of what world peace really  
 is. World order  
 of the heart, as an ideal to be pursued and      -the      goal of human  
 evolution-can      not  
 fulfilled by every faculty of mind and soul.      rightly be conceived as a  
 mere truce or  
 It is only when human aspiration and ideal,      treaty between groups or  
 institutions each  
 shared by a considerable group or com-      born of past strife and  
 discord, each cher-  
 munity, has gathered force and thrust      ishing a secret or avowed  
 superiority and  
 through to the plane of social action, that      each committed to an ideal of  
 sovereignty  
 civilization actually begins. Without this      incompatible with the needs of  
 permanent  
 preliminary period of spiritual action, no      peace. Nor can world order be  
 effectively  
 civilization has ever become manifest. That      upheld on terms of  
 "non-cooperation" with  
 period is to the later formal institutions and      existing agencies responsible  
 for the little  
 habits and doctrines as the root to the visible      public order which now  
 remains. Peace does  
 tree. Though the entire tree is potentially      not consist in abhorrence of  
 war but in  
 present in the seed, the great trunk and the      maintaining a steadfast  
 conviction that the



widespread branches are contingent upon a end of faith is human unity  
and the fulfil-  
period of prior and invisible growth within ment of intelligence is a new  
social form,  
the soil. worldwide in scope and  
superior to the local  
To complete the thoughtful statement forms which can no longer protect  
mankind  
uttered by the historian, it is necessary to and serve its highest  
interests.  
seek for the future "world" not in different In addition to a  
political world order, the  
programs and expedients adopted by the attainment of universal peace  
involves:  
institutions of the dead "world" but in evi- 1. The harmony and  
cooperation of races.  
dences of a spiritual life intense enough, 2. The unity of religions  
in a world  
universal enough, to establish within hu- faith.  
manity that inner power required to raise 3. An economic world  
order in which  
the trunk and spread forth the branches of capital and labor are  
conjoined in a rela-  
a tree whose fruit shall be universal peace. tionship of partners and not  
competitors.  
World order, it is clear, represents a goal 4. Compulsory education  
throughout the  
which includes the reconciliation of two world, and an education  
grounded in uni-  
values or ideals: the spiritual value of human versal ethics and adapted so  
as to prepare  
brotherhood, and the social value of a every child for a useful  
trade, art or pro-  
fession.  
united, an organic civilization. Y. A universal secondary  
Without a firm and enduring basis in  
language.  
moral unity, the institutions of society, no Compared to these organic  
aims, the peace  
matter how far extended, cannot alone pro- efforts aimed at occasional  
duce peace but will remain as centers of reduction of armaments or the  
signing of  
disunity and strife. On the other hand, new treaties arc  
insignificant. The charac-  
those instinctive anarchists who path a ter of this age is wholly  
new. It is charged  
"brotherhood" conceived as absence of gov- with a spirit of

transformation superficially  
 ernmental institutions are naïve and imma- violent but in reality  
 constructive. The  
 ture. Society without institutions would be whole problem of world order  
 consists in  
 a body without vital organs capable of ex- attaining an attitude of  
 reverence and hu-  
 pressing its various capacities and maintain- mility to that creative  
 spirit.  
 ing its existence. The principles briefly  
 stated here were  
 These two values-humanity and civiliza- promulgated more than twenty  
 years ago by  
 tion-have never been reconciled and united 'Ahdu'l-Bahb, in whom the  
 spirit of the age  
 within the brief historic period known to found its most faithful  
 interpreter and its  
 ,,;ascad ieaa3 -e~!dsu! 30 au!od 1e.riuaa e spaau ppom aqL  
 isom2 aqi 30 a%essauraql peaads pue di!leaa .asodaa aou Lqanaas anal ou  
 8u!.1q 'san[ea  
 auo srq3 paurre1aoad qe1pcyqea ssau!IoH ueurnq urn13 paxoa!p 'SALE[  
 1e:aos daeaa!q.re  
 s ! ~ ,suo!Saa aql Ile u! q l ~ o f auoqs seq :i!naf Bu!ise~ ou Bu!aq saem  
 pua suo!in-[  
 1q49 iue?[~!aq s q pue 'ma1 sq pasrea snsall -onax .pasola Janazoj s! ieqa  
 loop e amo3aq  
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 e 'daois!q f o sJomeI3 aqi anoqe pas!ea uo!~ -ueurnq wyl pa~epapaH  
 .aeldmaxa isalqou  
 QUEEN MARIE OF KUMANIA  
 BY MARTHAL. ROOT  
 "Hozo great the blessedness that that same year show how  
 deep was her con-  
 nwaits the king who will arise t o aid firmation. Here is  
 one written to her loved  
 My Cause in My Kingdom, who will friend Loie Fuller,  
 an American then resid-  
 detach hinsself frons all else but Me! ing in Paris, which  
 after these ten years can  
 Such a king is nnmbeved with the com- be published for the  
 first time:  
 )anions of the Crimson Auk-the Ark "Lately great  
 hope has come t o me from  
 which God has prepared for the )cojle one, 'Abdu'l-Bahi, a  
 personal follower of  
 of Bahd. All must glorify his name, Christ. Reading, I  
 have found in His and  
 must reve7,ence his station, and aid him His Father  
 Bahi'u'llih's Message of Faith  
 t o unlock the cities with the keys of all my yearnings for  
 real religion satisfied.  
 My Name, the omn,ipotent Protector of If you ever hear of  
 Bahi'is or of the Bahb'i  
 all that inhabit the visible and invisible Movement which is  
 linown in America you  
 kingdoms. Such a king is the very eye will know what that  
 is! What I mean,  
 of mankind, the luminous ornament on these books have  
 strengthened me beyond  
 the brozu of creation, the fonntain--head belief and I am now  
 ready t o die any day  
 of blessings unto the zuhole world. full of hope; but I  
 pray God not to take  
 Offer u), 0 people of Bahd, your ssb- me away yet, for I  
 still have a lot of work  
 stance, nay, yoz~v very lives, for his to do."  
 assista~zcc." Other letters  
 record that first of all she  
 was teaching her young daughter Ileana  
 %XI2 first Queen of the world t o study about these  
 beautiful truths. For ten years  
 and t o promote Bahi'u'l16h's great Teach- Her Majesty and

her daughter, H.R.H.

ings has been IHer Majesty Queen Marie of (now Archduchess Anton), Rumania, one of the queens of this twentieth century who stands highest in intellect, in vision, in clear understanding of the new universal epoch now opening. Her Majesty received the book "Bahb'n'11611 and these Bahb'i peace Teachings the New Era" by Dr. J. E. Essle~uont and they were syndicated each a note from the writer of this article who in nearly two hundred first visited Bucharest, Rumania, in January, 1926. The Rumanian Queen, grand-daughter of the renowned Queen Victoria of the British Empire and of Czar Alexander I1 of Russia, both of whom received Tablets articles were translated and from Bahi'u'llhh in their day, read this volume until three o'clock in the morning and the Islands of the seas. two days later, on January 30, 1926, received me in audience in Controceni Palace, Sinaia, in 1927, after the in Bucharest. Her first words after the Majesty King Ferdinand, her greeting were, "I believe these Teachings are the solution for the world's problems to-day!" The account of that historic morning appeared in "The Bah6'i Magazine" in a number of Bah6'i books, Washington, in June, 1926, but very illu- minating letters written by IHer Majesty

Princess Ileana

have read with the Bahi'i from the press. As we know she articles about in 1926, and as article appeared newspapers in the Many millions of read that a Queen Bahi'u'llhh's Quickly these published in tralasia and in Received in Pelisor Palace, passing of His husband, she view, speaking of about and on the divan for she had just them the

Teachings about Life after death.

- She asked the  
writer to give her greeting

IGleaning from the W ~ i f i n ~ of  
r B ~ h d ' r r ' i l d h ,

p. 212. t o Shoghi

Effendi, to the friends in fr6n

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and to the many American Bahi'is who she mighty spirit; a most unusual  
Queen is she,

said had been so remarkably kind to her a consummate artist, a lover  
of beauty and

during her trip through the United States wherever she is there is  
glory. Perhaps too,

the year before. Also, she graciously gave a Queen is a symbol, people  
like to have

the writer an appreciation of these Bahl'i their Queen beautiful and  
certainly Queen

Teachings in her own hand-writing, for Marie of Rumania is one of the  
most lovely

Volume IV. of the "Bah'i World." in this world today. Her  
clothes, designed

Meeting the Queen again on January 19, by herself, are always a "tout  
ensemble"

1928, in the Royal Palace in Belgrade, where creation so harmonious in  
colors they seem

she and H.R.H. Princess Ileaua were guests to dress her soul. She  
received me in her

of the Queen of Yugoslavia-and they had private library where a  
cheerful fire glowed

brought some of their Bahi'i hooks with in the quaint, built-in  
fireplace; tea was

them-the words I shall remember longest served on a low table, the  
gold service set

of all that Her dear Majesty said were these: being wrought in flowers.

There were flow-

"The ultimate dream which we shall realize ers everywhere, and when she  
invited me

is that the Bah6'i channel of thought has into her bedroom where she  
went to get the

such strength, it will serve little by little photograph which I like so  
much, as I saw

to become a light to all those searching for the noble, majestic  
proportions of this great

the real expression of Truth." chamber with its arched  
ceiling in Gothic

Another happy audience was in Her room is Majesty's lovely summer palace "Tehna-Ma&riqa'l-A&lcir!" Yuva," at Balcit, on the Black Sea, in October, 1929. Again in the home of Arch- and mentioned duchess Anton at Madling near Vienna she was a bowl of and her mother received me on August 8, tapestry in yellow 1932, and in February, 1933, and Her Majesty made this great statement which was of red roses. used as the frontispiece to "Bahi'i World," beautiful palace Volume IV.: "The Bahl'i Teaching brings peace and understanding. It is like a wide embrace gathering together all those who have long searched for words of hope. I accept as well as an accepts all great prophets gone before, it entitled "The Story destroys no other creeds and leaves all doors being published open. Saddened by the continual strife Post." She told amongst believers of many confessions and morning wearied of their intolerance towards each queenly duties, other, I discovered in the Bahl'i Teaching duties. She was the real spirit of Christ so often denied and letters that were misunderstood. Unity instead of strife, continents giving up- Hope instead of condemnation, Love instead told me the of hate, and a great reassurance for all open-hearted and men." children, pro-

design, I exclaimed in joy, "Your truly a temple, a There were low mounds of ers which Bahi'u'llih loved often in His Writings; there yellow tulips upon a silken low gold, a tall deep urn of lilacs, and an immense bowl Controceni Palace is the most ace I have seen in any blending of its colors and in arrangements. Her Majesty is a writer as artist, and Her Memoirs of My Life" were just then in "The Saturday Evening me she writes two hours every unless her time is invaded by charity duties, family pleased with the sincere pouring in from all preciations of her story. She American people are so that from the United States

Then in the audience in Controceni Palace smart people on February 16, 1934, when Her Majesty in all their was told that the Rumanian translation of Majesty's entire sin-"Bahi'u'llih and the New Era" had just of her char- been published in Bucharest, she said she r - ~ a j e s t y that was so happy that her people were t o have lived through his the blessing of reading this precious Teach- "All who read ing. your story have their own lives stirrd!" H o w beautiful she looked that afternoon a very -as always-for her loving eyes mirror her author."

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A most pleasing letter had just arrived 'u'llih had sent to her Grandmother Queen from Japan from a girl there who thanked Victoria in London. She asked the writer about the progress of the God Who had allowed her to live in a period about the progress of the Bahi'i Movement especially in the Balkan countries. in which such a wonderful book had been especially in the Balkan countries. written! "This," said the Queen, "is one of "Since we met two years ago," said Her Majesty, "so many sad events the nicest appreciations I have ever heard." have hap- Then the conversation turned again to the pened! I loolx on with a great deal of sorrow a t the way the different Bahi'i Teachings and she gave a greeting peoples seem t o mis- to be sent t o Shoghi Effendi in Haifa. Later understand one another; especially now that I have become vely lonely in she mentioned an incident in Hamburg my home, I have all the more time to when she was en route t o Iceland in the think over these problems, and I'm sometimes summer of 1933. As she passed through the very sad that 1 can do so little. However, street, a charming girl tossed a little note to

I know that  
 her into the motor car. It was: "I am so the right spirit and the  
 right thoughts go  
 happy to see you in Hamburg, because you a long way towards that unity  
 of hearts  
 are a Bahi'i." Her Majesty remarked that which I haven't given up the  
 hope to see  
 they recognized a Bahi'i and this shows a before I pass on."  
 spirit of unity in the Bahi'i Movement. She spoke, too, of  
 several Bahi'i books,  
 Her Majesty said to me, "In my heart I the depths of "iqin" and  
 especially of  
 an entire Bahi'i," and she sent me this "Gleanings from the Writings  
 of Bahi-  
 wonderful appreciation: "The Bahi'i Teach- 'u'llbh" which she said was a  
 wonderful  
 ing brings peace to the soul and hope to book! To quote her own  
 words: "Even  
 the heart. To those in search of assurance doubters would find a  
 powerful strength in  
 the Words of the Father are as a fountain it, if they would read it  
 alone and would  
 in the desert after long wandering." give their souls time to  
 expand."  
 And now today, February 4, 1936, I have Her Majesty kindly promised  
 to write  
 just had another audience with Her Majesty for "Bahi'i World:"  
 Volume, VI, a special  
 in Controceni Palace, in Bucharest. As I appreciation and to send it  
 after four days.  
 was starting to walk up the wide ivory I asked her if I could  
 perhaps speak of  
 toned stairs carpeted with blue Persian rugs the brooch which historically  
 is precious to  
 to the third floor suites, at that very mo- Bahi'is, and she replied,  
 "Yes, you may."  
 ment over a radio came the rich strains of Once, and it was in 1928, Her  
 dear Majesty  
 the Wedding March from "Lohengrin." had given the writer a gift,  
 a lovely and  
 played by an orchestra. It seemed a symbol: rare brooch which had been a  
 gift to the  
 the union of spiritual forces of the East and Queen from Her Royal  
 Relatives in Russia  
 Europe! Again Queen Marie of Rumania some years ago. It was two  
 little wings of  
 received me cordially in her softly lighted wrought gold and silver, set



with tiny dia-  
 library, for the hour was six o'clock. She      mond chips and joined  
 together with one  
 was gowned in black velvet and wore her      large pearl. "Always you are  
 giving gifts  
 great strands of marvelous pearls. The fire      t o others, and I am going to  
 give you a  
 in the grate beamed a welcome with its      gift from me," said the Queen  
 smiling, and  
 yellow-glowing fragrant pine boughs and      she herself clasped i t onto  
 my dress. The  
 large bowls of yellow tulips adorned the      wings and the pearl made it  
 seem "Light-  
 apartment.      bearing," Bahh'i! I t was  
 sent the same week  
 What a memorable visit it was! She told      to Chicago as a gift t o the  
 Bahi'i Temple,  
 me she has a friend in 'Alslie, Palestine,      the Ma&riqul-A&kir, and at  
 the National  
 who knows Shoghi Effendi and this friend      Bahi'i Convention which was  
 in session that  
 recently has sent her pictures of 'Akk6 and      spring, a demur was  
 made--should a gift  
 Haifa; the two were playfellows when they      from the Queen he sold?  
 Should it not be  
 were children and met in Malta. She also      kept as a souvenir of the  
 first Queen who  
 told me that when she was in London she      arose t o promote the Faith  
 of Bahi'u'll&h?  
 had met a Bahi'i, Lady Blomfield, who had      -However, it was sold  
 immediately and the  
 shown her the original Message that Bah6-      money given to the Temple,  
 for all Baha'is  
 RELIGION      AND WORLD ORDER      583  
 wcrc giving to the utmost to forward this      Inadequate as is d ~ one  
 ~ yd r ~ i ~LO  
 l r porLrdy  
 mighty structure, the first of its kind in      Her Majesty Queen Marie of  
 Rumania's  
 the United States. Mr. Willard Hatch, a      splendid spiritual attitude,  
 still these few  
 Ba116.i of LOS Angeles, California, who      glimpses do show that she stands  
 strong for  
 bought the exquisite brooch, took it to      the highest Truth, and as an  
 historical rec-  
 Haifa, Palestine, in 193 1 and placed it in      ord they will present a little

of what the  
the archives on Mt. Carmel where down the first Queen did for the Faith of  
Bahl-  
ages it will rest with the Bahl'i treasures. 'u3l1&h.

## THE EPIC OF H U M A N I T Y

From "The Promise of All Ages"

BY CHRISTOPHIL

B A H A ' W ~ A H revealed a sublime vision This scheme is carried out  
by the power  
of human history as an epic written by the of God's will and it has its  
origin in his  
finger of God and proceeding along an desire for the well-being of  
his creatures.  
ordered course to a climax, the nature of Its aim is the training of  
the peoples of the  
which was exactly defined before the story world to live and to work  
together in har-  
mony, and to establish by  
opened and the appearance of which at the  
God's articular  
date ordained by the Author no human mis- assistance a universal  
civilisation in which  
understanding nor opposition could prevent all the human faculties shall  
find at last  
or postpone. adequate and complete  
expression. The at-  
He taught that human history through- tainment of this goal is in the  
Divine  
out its entire length was an intelligible and Author's eyes the opening of  
the main  
connected whole, centring round a single movement of human history.  
All previous  
theme and developing a common purpose. 2nd earlier events are in the  
nature of an  
From the beginning of the cycle to the introduction. They are steps  
up a long  
present day and beyond the present to the ascent, causes of a desired  
result. However  
cycle's distant end, one master-scheme is by important they be, their  
meaning lie not  
set degrees disclosed. The stage upon which wholly in themselves, but in  
the fact that  
the action moves forward is the entire globe, they look and lead forward to  
a trans-  
cendent issue save for which  
with all its continents and all its seas; and  
they themselves  
there is no race nor nation nor tribe nor would never have been called  
into existence.

even individual who has not a designated      Secular schools of thought  
 cannot be said  
 place in the unfolding of the Grand Design      to have applied nor adopted  
 any such broad  
 of God.      conception of the integral  
 unity of all  
 This doctrine of the unity of world-his-      human history. In past times,  
 truths so  
 tory held in the revelation of Bahá'u'lláh a      large did not find easy  
 entrance into the  
 position of cardinal importance. He was far      minds of men. So long as  
 accurate Imowl-  
 from being the first among the Messengers      edge of distant peoples was  
 as hard to gain  
 of God to reveal it. Those "prophets which      as accurate knowledge of past  
 events, such  
 have been since the beginning of the world"      doctrines would remain for  
 scholars disem-  
 and lesser seers as well as they have given      bodied and unsubstantiated  
 ideas. Today,  
 glimpses of it to mankind, or have referred      histories of mankind on a  
 comprehe~sive  
 to it in symbol and in parable. I t is indeed      scale have become numerous;  
 yet those of  
 involved in all the historic faiths of the      them which present the  
 complete story as  
 human race, and there is no world-religion      having an organic plot like a  
 well-con-  
 extant which can be fully understood with-      structed epic, are probably  
 few indeed.  
 out a k~nowledge of its truth. But Bahi-      I n the sphere of  
 religion, however, the  
 'u'116h was the first to lay on it so great an      case is different. The idea  
 that the course  
 emphasis and to expound it at large and in      of human events is directed  
 by a stronger  
 plain terms. On it depends the significance      will and a clearer eye than  
 man's to a pre-  
 of his own advent and the timeliness of his      determined end is found in  
 more revelations  
 humanitarian reforms; and on it turns his      than one. I t is said to have  
 been mentioned  
 teaching as to the aims ~ n d methods of      by thc founders of all the  
 world-religions.  
 Providence in its dealings with mankind.      Though it has not been in any  
 past age of

such critical in~erestas it is today and bas "It sl~allcumr to pass in  
 the laat days t h a ~  
 not before been treated so fully as now by the Mountain of the Lord's  
 House shall be  
 BaL6'u'llih, yet it has never been kept established in the top of the  
 mountains ...  
 wholly concealed from man. There are ref- and all nations shall flow t o  
 it. They shall  
 erences to it in scripture or tradition which beat their swords into  
 ploughshares and their  
 are clear enough to show that this truth is spears into pruning hooks;  
 nation shall not  
 part of the common religious knowledge of lift up sword against nation,  
 neither shall  
 mankind while slight enough to prove that they learn war any more" (I. 2,  
 4).  
 it did not hold in any High Prophet's teach- Or Zechariah:  
 ing the same importance as in that of Bah6-  
 'u'116h.  
 The general fact that God ordains human  
 "The Day of the Lord cometh. ...And  
 the Lord shall be king over all the earth; in  
 events long ages before they take shape on  
 that day shall there be one Lord and His  
 this earth (somewhat as a dramatist will  
 name one" (Zech. xiv. 1, 9) .  
 complete his play Lefore it is embodied in  
 action on the stage), was alluded to by Jesus  
 Or again Joel:  
 when He said of the righteous in the Last  
 Day, "Enter into the joy prepared for you "The Day of the Lord cometh  
 . . . there  
 by the Father before the beginning of the hath not been ever the like,  
 neither shall  
 world"; and again on many occasions by there be any more after it  
 even to the years  
 the Apostle Paul, as, "He chose us in him of many generations. .. .  
 Ye shall eat in  
 before the foundation of the world" (Eph. plenty and be satisfied and  
 praise the name  
 i. 4 ) , and by Peter who speaks in a similar of the Lord that hat11 dealt  
 wondrously with  
 connection of "the foreknowledge of God you .. . ! I will pour out  
 my spirit and  
 the Father" (I Peter i. 2 ) . your sons and your daughters  
 shall prophesy  
 Muhammad bore the same witness when . . . your old men shall dream

dreams ...  
 he revealed that the first thing which God your young men shall see  
 visions. And also  
 created was a pen and that he said to it, upon the servants and the  
 handmaids in  
 "Write." I t said to hi, "What shall I those days will I pour out my  
 spirit. And  
 write?" and God said, "Write down the I will show wonders in the  
 heaven and on  
 quantity of every separate thing to be the earth. The sun shall be  
 turned into  
 created." And it wrote all that was and all darkness and the moon into  
 blood before the  
 that will bc to cternity. great and the terrible Day of  
 the Lord come.  
 More specifically, Zarathustra taught the And whosoever shall call on the  
 name of the  
 gradual perfecting of mankind under divine Lord shall be saved" (Joel ch.  
 2 ).  
 law and the God-guided progress of history  
 towards a distant but certain culmination. Confucius, more than five  
 centuries be-  
 At some unknown date the Hebrew alle- fore Christ, outlined in his book,  
 Spring and  
 gory of the creation of the world in seven Autumn, the ordained Plan of  
 History in  
 days made a cryptic allusion to the proces- brief but plain terms.  
 sion of world-religions and to the final con- He divided history into  
 three stages. In  
 summation of God's full purpose in the the first, which he called the  
 Stage of Dis-  
 Seventh Day, the day o i maturity, comple- order, the social nkind was  
 very crude; there  
 tion and rest. The seers of the Hebrew was a sharp distinction  
 between one's own  
 people, lifted by inspiration into the eternal country and other countries,  
 and hence  
 realm, would descry some sign or feature of attention was paid more to  
 conditions at  
 the far-off Day of God, the foreordained home than abroad. I n the  
 second stage, the  
 climacteric of world-history, and in a mood Advancement of Peace, there  
 was a distinc-  
 of exaltation would give utterance to their tion between civilized  
 countries on the one  
 predictive vision without fully comprehend- side and those uncivilized on  
 the other; the

ing what they saw or measuring the interval      range of civilization extended  
and friend-  
which separated them from its fulfilment.      ship between nations became  
closer. The  
Isaiah cries:      smaller people could make  
their voices

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heard. In the third and final stage, the order of existence and fit themselves  
to  
Supreme Peace, there was no distinction at these higher conditions.  
all among the nations of the world. All      The nature of those charges  
which in the  
became civilized and met upon the level. Day of God are to be laid upon mankind  
Righteousness prevailed and the world was can be gathered from a sympathetic  
reading  
unified.      of the prophets of Israel. Those  
seers wrote  
Jesus spoke much of the Last Day (the -as a great poet might write-with their  
Kingdom of God as He usually called it) minds turned towards God and their  
hearts  
and of its near approach. "The Kingdom lighted and warmed by ardent faith. They  
of Heaven is at hand." He did not stress, could not control the vision that was  
vouch-  
as Confucius had done, the historical aspect safed them: they could not  
complete it  
of the coming climacteric, but taking up the nor set it in its own environment  
and per-  
warnings of the Hebrew prophets He spoke spective, nor plumb its meanings nor  
yet  
of the unexpectedness of its advent and of count the years which should elapse  
before  
the terrible jeopardy into which it would it descended from the realm in which  
they  
bring mankind. Even in an age so late in say it to the realm of actuality. When  
the  
history as His, a full account of the devel- prophets are read in this spirit  
as Jesus and  
opment and destiny of the race would have the evangelists read them, there  
rises into  
been premature. He kept the fullness of view a clear and boldly sketched  
outline of  
this truth among those things which He had those world-developments which from  
the  
to say to His disciples, but which at that creation have been laid up to await  
the  
stage they could not yet bear.      present hour.

But now a new occasion has arisen. New The picture is one which has  
 puzzled,  
 opportunities, new problems, new perils, fascinated and awed the Christian  
 mind.  
 confront mankind; and with these new con- The impression made by the vision  
 upon the  
 ditions has come the need of a new knowl- seer-prophets was profound. They  
 write or  
 edge. He who, before the human race chant in a strain of exaltation which finds  
 began, fixed the date at which that yet its answer across the years in the  
 rapturous  
 untreated race would reach the apex of its faith of the Apocalypse and the  
 controlled  
 course and attain the maturity of its but not less deep emotion of the Christ  
 powers, has now declared that the Date has telling of his second Advent. The  
 strange  
 come. He who, in dim and distant ages scenes and deeds and wonders that appear  
 long past, solemnly ratified with His people in the picture are hardly more  
 startling than  
 a Covenant and made to them a faithful the violent contrast of the colors in  
 which  
 promise that He would bring them all to they are painted. Here Hell seems to  
 reach  
 His Kingdom in His own good time, has out t o the gates of Paradise; delusion  
 and  
 now in this epoch kept His ancient promise enlightenment, despair and victory,  
 the un-  
 and fulfilled the Covenant in its com- lighted Pit and the sunshine of God's  
 own  
 pleteness. presence seem all to have a place  
 here, and  
 This present time is God's Good time. through some purgation of Phlegethonian  
 This present time is the Era of which since misery man hardly comes alive to  
 inherit the  
 the beginning of the world prophets have promise of all ages.  
 chanted and seers have sung. Suddenly- The Event which the Hebrew  
 prophets  
 unexpectedly-unawares-without observa- foresaw was not t o be an isolated  
 occur-  
 tion (exactly as Jesus said) the fullness of rence; it was one of a series of  
 events; it  
 the Glory of God has irradiated the globe was the Last Day of many days. But it  
 so  
 from the east to the farthest west. The transcended all before it as to be  
 outstanding  
 Day of the Lord has dawned. Keeping his and paramount. Its splendour outshone  
 all

pledge, God has thrown open to men a new previous splendours, and its blessings were domain of life and activity, has conferred so far above all previous experience and on them new powers, laid on them new re- precedent that men would live in a new sponsibilities; and he demands that they world and would not even remember the enter as quickly as may he into this new former things that had passed so utterly

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# THE B A H A ' ~ WORLD

away. So full will be the Revelation vouch- a precision not used before, the brotherhood safed by God in the Last Day, so glorious of mankind and the unity of their develop- ment from the infancy of the effulgence of this supreme Theophany the race to the that darkness and error will not be able to present time. withstand the impact of its might. They History, he taught, is in its, length and will flee and perish. The radiance will breadth one and single. I t is one in its sweep across the entire globe from the east structure. I t is one in its movement. From the beginning of time the to the west. I t will settle and abide in whole human every land. Mankind will become one, and race has been subject to one law of de- velopment; and it has will be organised round a single central age in accordance with one advanced age after principle and by the authority which it will recognise as divinely the same method. Its whole and the same appointed. One law will run throughout one source and one cause, application of one and towards one goal. The the whole earth. National distinctions will world, instead of being a movement has of needing an improvised not be obliterated; the various nations will completion, is the normal and is directed process that has been going meet upon a common level but will retain race began. Each of the unification of the their separate identity. All peoples and races will share a common relation to one another. miracle for its A Universal religion will unite rhe hearts of all. Mankind will form a single congrega- on since the tion, their God being recognised everywhere



world-religions

as one and the same God endowed with the      has its own set place within  
this vast econ-

same attributes and known by the same      omy. Each is mediated  
through a Master

Name. The Glory of the Most High in its      Prophet from God by one and  
the same

depth and in its height will be ~ o u r e dforth      principle and bears witness  
to some phase of

over the earth; and spiritual gifts, once the      one indivisible Truth. No  
religion has been

privilege of a gifted few, will be possessed      exhaustive or final. Every  
one admits of

by the many. War will be abandoned.      development and invites it.  
If all were

The skill of those who made weapons of      under God thus developed,  
each along the

destruction will be turned to beneficent      line of its own implicit  
truth, they would

uses. All the world over, men will be able      not move farther and farther  
apart, but on

to enjoy their homes and their prosperity in      the contrary would approach  
one another

security and peace.      till at last they merged  
and became one.

(See, for instance, Isaiah ii. 2-4; xv. 17-      The ultimate ideal of them all,  
whiie not

21; Zech. ix. 1 o ; xiv. 9; viii, 20 ff.; Zeph.      the same as any one of  
those from which it

iii. 9; Micah iv. 1-r, etc.)      grew, will yet be  
consistent with the

Such is the prophets' picture of the world      essence of each of them. I t is  
the universal

conditions of the Last Day; such-believe      religion: the fruit and the  
perfection of all

the Bahi'i-are      the changes which man in      that preceded it. He who  
accepts it on its

this hour is called upon to make.      appearance will not deny  
the ancient Faith

Prescient of the crisis and the difficulties      of his forefathers; he will  
reassert it, and at

that lay ahead, Bah6'u'116h, half a century      the same time will accept  
all the other re-

ago, with timely forethought, offered to      vealed faiths of manlrind.

mankind the knowledge that would enable      When all men know the  
certainty of their

them t o shoulder the new responsibility      common history and their

organic unity,  
 about to be imposed upon them. He not then, said Bahi'u'llih, on  
 that knowledge  
 only outlined a large plan of reform, but he will be built the temple of  
 peace and the  
 explained, with an emphasis, a fullness, and fabric of future  
 civilisation.  
 President Masaryk of Czechoslovakia, who in December, 1936, I followed it during the war and after  
 the  
 succeeded President T. G. Masaryk, incorporated the Bahi'i Teaching is one of  
 the  
 porates the spirit of the young Republic in spiritual forces now absolutely  
 necessary to  
 its concentration on liberty, democracy and put the spirit first in this battle  
 against  
 culture in the new world order. I had the material forces."  
 honor and the privilege to have an audience He has studied carefully a  
 number of the  
 with him at Hradcany Castle in Prague, on Works of Bahi'u'llih and  
 'Abdu'l-Bahi.  
 April 22, 1936. Passing through those great He said concerning peace: "Peace is  
 in  
 reception halls in that centuries-old famous danger today because the spirit is  
 lacking;  
 castle where kings have held sway I observed in these chaotic times since the Great  
 War,  
 served everything minutely, but when the fight is terrifically keen between  
 the spir-  
 came into the presence of this young President and the material forces. Many  
 people  
 present in his audience room, I saw only him. are convinced that the material  
 forces are  
 He is the living embodiment of a man with dominating will and will dominate, but I  
 have  
 a mission, and that mission is peace. He always believed that the spirit will  
 finally  
 may be building greater than he knows! win. It is always so. Jesus said, 'Fear  
 not  
 Certainly it was thrilling, when one remembers those who can kill the body but  
 those who  
 remember how Bahi'u'llih more than fifty years can kill both the soul and the  
 body.'  
 ago urged the rulers of the world to study "The Bahi'i Teaching," the  
 President  
 His spiritual plan for the good of the world again affirmed, "is one of the

great instru-  
 and the happiness of the nations, to find merits for the final victory of the  
 spirit and  
 today in Czechoslovakia a second Ruler of humanity." It is a great impulse  
 for-  
 this Republic who has the insight to see the way when true rulers like  
 President Benes,  
 significance of the Bahi'i Peace Plan.                      President Masaryk and others  
 begin to turn  
 Also of extreme significance to readers to the Bahi'i Teachings to safeguard  
 the in-  
 is the historical fact that the Messages testify and promote the well-being of  
 the  
 addressed by Bahi'u'llah from His prison in whole human race.  
 'Akkal to the kings and rulers of Europe-                      The President spoke next of  
 his own  
 one of whom was the monarch whose realm country and its aims for peace. One  
 felt  
 included this same Czechoslovakia-in 1869 that Czechoslovakia is solid and  
 sound  
 and 1870, not only declared that Universal physically and morally. He said: "We  
 Peace was the first obligation of govern- have no upheavals in our country, we  
 have  
 merits in this new age, but predicted the tranquillity, progress without any  
 revoln-  
 overthrow of every government resisting tory rights or lefts. We do not ask  
 this ideal-a    prediction that has been lit- anything of anybody, we are not a  
 provoca-  
 erally fulfilled.                      tion to any one, and we attack  
 no one. We  
 "President Benes, what do you think of entrust our affairs to the League of  
 Nations  
 the Bahi'i peace Teaching?" I asked him in Geneva and to the World Court at the  
 that morning, and he replied: "As you Hague. Our conscience is clear, we do not  
 know, I have followed it with deep interest fear international judgment. If we  
 are  
 ever since my trip to London to the First right, it is well; if we are wrong,  
 we shall  
 Races Congress in July, 1911, when I heard make the corrections; that is the  
 spirit of  
 for the first time of the Bahi'i Movement this country and its government."  
 5119  
 PRESIDENT EDUARD                      BENES                      591  
 He spoke fervently about universal peace. visitor feel he has time to speak.  
 The nine  
 His own words were: "Peace is the world men who came out from his audience

of men, exactly as war is the work of men. chamber just before I entered it,  
 looked very  
 I am of the opinion that governing people happy and in their eyes glowed the  
 fire of  
 are always responsible for the wars. The the spirit.  
 responsible people in certain numbers can He is the wisely-chosen  
 President of an  
 make the wars, or they can establish the energetic nation that dwells, in its  
 geograph-  
 peace." ical position, at the very  
 crossroads of  
 Such is the President of this little nation northern, southern, western and  
 eastern  
 in the midmost heart of Europe, the coun- Europe. Through the Baha'i Teachings  
 this  
 try which is the balance, the counterpoise to Republic of Czechoslovakia can  
 become a  
 the entire European equilibrium. He is an center of the cultural currents which  
 a new  
 optimist; he told me: "I do my best, I divine civilization is creating. The  
 nations  
 have a good conscience. I do all I can, in that arise to the peace ideals of  
 this new  
 such a case one cannot be a pessimist." He universal cycle are those that will  
 go for-  
 is a constructive pacifist, some even call him ward to the highest evolution. A  
 half-  
 a militant pacifist in his march of ideas and century ago, Bahi'u'llah wrote  
 that the  
 tremendous efforts to establish good-will present-day order would be rolled up  
 and  
 among the nations. To me he seemed a new one spread in its stead; he said the  
 neither proud, nor humble, but unconscious most Great Peace will come. Those  
 who  
 of his personal self he devotes his very being have vision to see beyond the  
 present dark-  
 to his aim - and that aim is to help make a new world can be optimistic, for  
 they perceive  
 world of peace. He is most appreciative. a new world order-viewing  
 the world  
 He is most courteous; though he is such a as an organism-slowly but  
 surely appear-  
 busy man, he does not hurry, he makes each thing!

#### SPIRITUAL PERSPECTIVES

On rare and precious occasions the truth- writings are a stirring  
 fusion of poetic

seeker attains a summit of vision so corn- beauty and religious insight. I,  
like another,  
manding that ~t guides and gladdens all his have been "struck by their  
comprehensive-  
lesser ways of life. He sees far; he feels ness." I find they have  
extraordinary power  
deeply; he comprehends much: he stands to pull aside the veils that darken my  
mind  
on a peak of spacious philosophic orienta- and to open new visions of verity  
and life.  
tion, and locates himself on the map of                      Spntial perspectives are  
familiar in draw-  
existence. Certain axial lines of reality seem ing, architecture, and other  
arts. Before me  
to converge in his clear and glowing con- stands a perfect example: an etching  
by  
sciousness. And from this cosmic outloolr Blandlug Sloan, inscribed Two  
Infinztes,  
emerges a philosophic poise akin to religious Open and Closed. From a star-set  
vortex  
peace of mind. Both are ineffable and at the left center burst forth two  
systems  
unshakable, steadying and satisfying, a peer- of seemingly endless lines.  
Running off into  
less harmony. This elevated experience may the right distance an eight-way  
path, arched  
be called a spiritual perspective.                      by other lines, converges  
tubelike at a van-  
In the latter phrase I know that I am ishing point in deep space whence fancy  
mixing metaphors and metaphysics because must carry on. Out of the vortex at  
the  
I purpose to show their kinship, the yoked left originates a spiral of  
ever-widening light  
consanguinity of poetry and philosophy. hands which leap outward toward an in-  
These constitute a balanced pair of wings finite expansion. One's imagination  
revels  
for ascending the ecstatic heights of cosmic in the suggestions of boundless  
space in  
vision.                      every direction.  
There is one distinctive kind of literature  
where metaphors and metaphysics abound                      This brilliant creation  
is a concrete  
and blend in beautiful perfection. That symbol of an infinite concept. The uni-  
literature consists of the noblest utterances versal idea of spaciousness is  
metaphysical:  
of the world's high prophets. Their words its picturesque embodiment is poetic:  
the

live on in men's hearts because they unite two factors fuse in inseparable unity. I t truth and beauty. They exhibit an equi- matters little whether one says that the sense librium and sense of security amid confusion form blossoms into the idea of endlessness and persecution the secret of which I long or that the idea of endlessness becomes in- to know. How could Buddha, Jesus, Bah6- carnate in the sense form. In such a unity 'u'116h, and others, remain calm and sweet is exemplified the essential meaning of a while suffering dreadful insults and depriva- spiritual perspective. I t is the center of an tions? For some reason they were un- interflow or discharge between the two touched by the worldly troubles that dis- worlds of sense and of spirit. But whereas turb lesser minds. But how can painful the limes of material perspective close to a troubles seem unimportant save as they are point, spiritual insight opens toward the ever much subordinated to some large per- expanding realms of human and divine life. spectve? And between the two infinites in Sloan's What do spiritual perspectives mean in etching stands man, scratching his head, the concrete? As illustrations I shall select uncertainly balanced, puzzled, half-comic. some of the priceless vistas revealed in the Whenever I contemplate this comic figure, writings of the Bahi'i founders. These I wonder how funny I look from God's 5'52 President Eduard Bener

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## THE BAH A 'i WORLD

viewpoi~~t?By way of analogy I recall a a kind of focal center where values and pathetic ant lost on a sidewalk and a fly truth become real, significant, or illumi- beating a window pane to escape. I am nating, just as a highly polished diamond eager to seize upon some cosmic perspective becomes the point for the display of the to redeem me from comic narrowness and inner nature and beauty of light. A spir- futility. itual perspective produces a tremendous Other kinds of perspectives exist. In intensification of individual

awareness.

arithmetic I need not count far without  
observers cannot per-  
discovering how I could go on forever. In-  
yet comparable

deed the mathematician tells me that if I  
viewpoints; for

can define the relation of one term to its  
colors. We

two neighbors, I may possess the principle of  
qualities, and

an infinite series. In an analogous way, if  
concept of rain-

I can determine the essence of a few drops  
load of mean-

of ocean water, I may have the key to the  
mind to mind.

chemical constitution of the seven seas.  
like grand vistas

Perhaps in social life certain basic relation-  
capable of

ships between neighbors can be defined  
consciousness of

which would be good for all men to prac-  
tice. Such a universal ethical principle

would be another variety of spiritual per-  
truth is built up

spective.

may share. In

the world of space only one body can

Are there not then some patterns of con-  
world of ideas

duct, generated perhaps by a genius, which  
or collision,

might radiate to all men, for their weal or  
the same in-

woe? It is evident, for example, that some  
unlike mate-

individual man had to be the first to smoke  
interpenetrating

a pipe of tobacco else smoking could not  
they are the

have become a world-wide practice. Here  
Bahí'u'llih

is a practical perspective of spreading con-  
become

duct, of a custom which through imitation

(2) While several

ceive the identical rainbow,

elements exist in all their

instance, an arc of prismatic

can talk and think about these

consolidate them into the

bow. Then this idea with its

ing may gradually pass from

Even big ideas which sweep

to the horizons of reality are

endless recreation in the

man.

Thus a common realm of

in which all intelligent men

occupy a given place; in the

many minds, without conflict

may possess the same idea in

stant. Because ideas, entirely

rial things, possess this

spiritual nature, I believe

greatest wonders of the world.

has written, "Therefore it has

known that the first bestowal

of the  
has rippled to the rims of the continents. Almighty is the Word. The  
receiver and  
Similarly I believe that the original example acceptor of it is the  
understanding. It is  
of a truly great prophet may advance from the first instructor in the  
university of ex-  
person to person until it reaches the ends istence, and is the primal  
emanation of God.  
of the earth. All the names originate in His  
name, and  
Two basic characteristics of spiritual per- the beginnings and endings of all  
affairs are  
spectives emerge from the preceding con- in His hand."  
siderations. (1) A perspective of any kind Now a perspective is ideal  
or spiritual in  
can radiate only from the unique viewpoint essence. It is constituted of  
thought or  
of a specific person. His viewpoint is con- spirit. A mere animal is  
incapable of spir-  
stituted and colored--or discolored-by the itual perspective. He cannot  
locate himself  
values he esteems and the character of his in any world beyond immediate  
sensation,  
awareness. His personal values function as nor plan his future, nor  
appreciate values.  
a kind of eyepiece for his soul. No one else All these require the fourth  
dimension of  
can survey the world through his mental meaningful conception which he  
lacks.  
eyepiece, and he can never stand behind the Thns spiritual perspectives  
are at once  
window of another soul. No two observers unique in their personal  
existence and uni-  
could possibly see at once the same rainbow versal in their range of  
meaning.  
because of their different angles of vision. The two characteristics of  
spiritual per-  
Spiritual perspectives do not exist outside of spectives just indicated form  
an intimate  
personal consciousness. The latter serves as  
-  
Tablet ro the Zoroastrians.  
SPIRITUAL PERSPECTIVES 19f  
union. 'I'0 describe this union adequately or living. Like the  
he possesses



taxes to the limit alike metaphysics and a secure poise born of a  
 cosmic outlook; like the poet he clothes his  
 metaphors. Certain spatial figures may  
 convictions in beautiful metaphors which inspire  
 symbolize the philosophical realities in-  
 men. But he  
 involved. Lines focused in one point may yet adds his own distinctive  
 genius: a deep and driving urge to lead men by  
 radiate afar. Likewise ideas or ideals, arising  
 example to realize a richer life. Having  
 in the burning focus of a finite experience, covered the joys of a new and  
 himself dis- abundant  
 may contain revelations of vast areas of life. Such an ideal or perspective as I am try-  
 abundant way, he ardently yearns to  
 communicate and share with others his  
 ing to describe is at once personal and vision.  
 unifying and generative In short, the  
 universal, concrete and perhaps also cosmic  
 in bearing. Its manifestations in experience  
 characteristic quality of the religionist is a kind of  
 are unique, but its meaning belongs to all  
 missionary zeal. He is a dreamer-actor, a  
 comes. A concrete pulse of sensation is  
 critic-builder, a moral leader, a creator of ethical  
 meaningless without the setting of ideas; wealth. He pre-  
 sends patterns of conduct  
 and an idea may be vague abstraction with-  
 which he believes, with reason and sincerity,  
 out the sampling of concrete reality. A men.  
 are good for all The greatest gift and  
 spiritual perspective is an ideal incarnate in  
 self-consciousness. In converse phraseology, religion is to infuse the  
 opportunity of re- life attractive and effective  
 it is the creative form in which flesh  
 patterns of abundant  
 awakens into the boundless realm of the  
 to the masses of  
 spirit. men, so that these ideals may  
 gradually  
 The kind of consciousness thus hinted at spread throughout the world.  
 is what philosophers have called the concrete During the remainder of  
 this paper I shall strive to describe some  
 universal. It is the kind of experience both  
 attitudes or  
 philosophers and poets eagerly seek after; patterns of life which seem  
 worthy of uni-

namely, the richness of actual personal life suggesting 'form~which united with the breadth of ideal insight, recommended I living content illuminated by far-reaching confir~nation of my selection. thought, finite experience set in a cosmic perspective. Only in this form does reality exist for the intelligent mind. Poetic harmony and philosophic insight- merely un- there may per- pbasize different aspects of this intimate thought; synthesis of beauty and truth. for example, the color and arc of the rain- bows. The common factor consists of that The intelligent religionist, I believe, also seeks to realize this conscious fusion of the thus to know concrete and the universal. He is an expert Philosophic criticism in viewing a particular act in a broad setting is the gift of in which God is the focus. For example, in can find no giving a cup of refreshing water to a weary common body traveler he is aware of doing it in the name of verity which men know than a Divine Wisdom who in diverse orderly ways manifests himself to mankind. The realization of this truth is the basic spirit and concrete in action. philosophic- religious insight: seeing But the truly great religionist as prophet- through things to reformer, while accepting both, goes beyond God. This awareness of the divine has been happily called cosmic both in a new and important emphasis: the consciousness. The Bahi'i scriptures truth which the poet contemplates as an abound in stirring emotion-filled image, which the philosopher metaphors by which the prophet-poets en-

versal practice. By

the Babli prophets have

shall enjoy their

tion.

I t was indicated above

individual viewpoints of men

meate some common elements of

for example, the color and

mysterious marvel called the

How is it possible for me11

common ideas or truths?

cism compels me to answer: it

one Supreme Intelligence. I

other adequate source for the

of verity which men know than

Wisdom who in diverse orderly

festes himself to mankind. The

of this truth is the basic

religious insight: seeing

God. This awareness of the

happily called cosmic

The Bahi'i scriptures

metaphors by which the

|                                                                                                                           |                                                     |
|---------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------|
| conceives as a universal principle, the character of this prophet presents as a universal way of acting of their          | deavor to suggest the Supreme Being. Here are a few |
| THE B A H A ' f W O R L D                                                                                                 |                                                     |
| choicest figures: Cod is the Ruler of existence, the Lord of all worlds, the one reasons. The first                       | This belief in the rests upon several solid         |
| Foundation of Reality, the Shepherd of the world, the Sun of Reality, the Ocean of recognition that                       | is religious: the conviction                        |
| Divine Presence, the Sea of Divine Generosity, my Awakener, the Desire of the Universe. In the invocations of these books | one Father of all entails the                       |
| reason is epistemo-                                                                                                       | all men are brothers.                               |
| a hundred or more stirring attributes are intercourse through ideas                                                       | "The religion of God is for                         |
| applied to Him. 'Abdu'l-Bahi has written, among human                                                                     | and union." The second                              |
| "Nothing is completely worthy of our existence of                                                                         | logical: universal                                  |
| heart's devotion save reality, for all else is common truth                                                               | presupposes a deep kinship                          |
| destined to perish. Therefore the heart is oneness with other                                                             | minds. In other words, the                          |
| never at rest, and never finds real joy and happiness until it attaches itself to the empirical and ethical.              | creative intelligence and                           |
| Eternal. Man must attach himself to an psychologically human being                                                        | makes a man realize his                             |
| infinite reality, so that his glory, his joy and similar characteristics.                                                 | members of the race.                                |
| his progress may be infinite. Only the spirit and joy through                                                             | The third reason is                                 |
| is real; everything else is as shadow. Therefore, neighbors, it is fair to                                                | Biologically and                                    |
| Pore, let us yearn for the Kingdom of similar benefits.                                                                   | ings have essentially                               |
| God, so that our works may bear eternal all men desire a                                                                  | Since then I realize growth                         |
| fruit."                                                                                                                   | friendliness with my                                |
| the attitude of                                                                                                           | believe they would enjoy                            |
| The deepest and surest ground of mental                                                                                   | I take it as axiomatic that                         |
|                                                                                                                           | more abundant life, and that                        |
|                                                                                                                           | sympathetic good-will enlarges                      |

our natures.

poise is the conviction that the framework that the practice of our human life is a friendly cosmic intelligence. This belief, once accepted wholeheartedly, influences and glorifies our attitudes towards everything else. When we demand beyond awaken to the perspective of a universe conduct.

ordered by the ever-active and wise God, an practice of good-ineffable peace takes possession of our souls. another example

It is like the rising of the sun over a dark it is of universal

and indistinct earth: the details of the landscape fall into an ordered whole, and with could appreciate

joy and confidence we set forth on the next problem of civilization

stage of our pilgrimage. In this steadying in intelligent

vista of existence the end-point is God and circles of human

the fore-point is my own soul, and I am quality, and the

content.

disordered world.

A second source of hope and peace of person in the mind is the belief in the oneness of mankind. This conception and ideal is the

excluded no most distinctive and important feature of declares, "As the Bahh'i teaching. "The essence of the

replace through-Bahh'i movement," declares Horace Holley, animal survival, men

"is spiritual democracy." In exquisite

It follows as night the day

of good-will--of valuing

mankind-is the

morality. In everyday life

ness is basic; there is no

this for the regulation of

This ideal and spreading

will in social relations is

of spiritual perspective. I

application. It is so simple

that even a young school boy

ciate it. The central

is how to extend this spirit

forms to ever-widening

beings. Love is a divine

only hope of a harassed and

Now suppose that every

world practised this

met, and that his sympathies

one. A BahPi author

laws of human association

out society the laws of

will learn how to realize

the harmony, the  
poetry BahB'u'llih has said, "O people of beauty, the abundance, the  
free fellowship  
the world! Ye are all the fruits of one which the myths of every  
people have  
tree, and the leaves of one branch, the attributed to the golden  
age." Immeas-  
flowers of one garden, and the drops one urable joy and contentment  
would fill thr:  
ocean. Conduct yourselves with perfect human world. I could feel at  
home every-  
love, union, friendship, and understanding."

-

Divine Philosophy.

8Bal~6'i: Spiric of the Age, by Horace Halley,  
p. 127.

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where if I could exprLL evrlyone to be minority are carcfully  
provided for. Some-  
kind. times a few, after free and  
full deliberation,  
I can count upon people to prefer kind- may honestly regard the decision  
of the  
ness t o ill-will and malice. I know I majority as unwise. But every  
member has  
dislike intensely the conflicts and regrets understood in advance the  
expected course  
that result from unkind words and deeds. of action in case he finds  
himself one of the  
I can be sure that the psychic effects of minority: namely, to maintain  
the spirit of  
benevolent action will be unifying and cooperation and the method of  
experimen-  
satisfying. Here I come upon a second tation; that is, in assisting  
the majority to  
fundamental source of philosophic poise. If gain the additional experience  
and facts  
I can gain that inner resolution, integrity, necessary to test their  
hypothesis. If the  
or strength of will by which I maintain a viewpoint of the minority  
should become  
friendly attitude at all times in the face of verified, then the majority  
in their turn  
annoyances, injustice, or misunderstanding, would support the minority in  
their plans.  
then I shall have a sure refuge of peace. I In this way minorities are not

embittered or  
rely much upon the leaders and literatures excluded, but are encouraged  
to cooperate.  
of religion to help me maintain this spirit. This consideration is of the  
utmost importance, because it is usually  
The power of religion to increase the demand, because it is usually  
from the minority that the most  
efficient supply of altruism in society is a  
significant new ideas  
sufficient justification for its support and arise.  
development in contemporary life.  
The reign of love in the world would To envisage the universal  
practice, in the  
destroy the dullness and monotony due to different phases of social  
problems, of this  
unsympathetic imagination, for love is in art of conference as  
described above is a  
genious and creative. The lover invents thrilling perspective and  
possibility. If this  
new devices by which to make his love more technique became as  
widespread as the hand-  
expressive and helpful. Several specific shake, the ill-will,  
bitterness and tragedy of  
techniques for realizing good-will more unsettled social conflicts  
would be largely  
effectively will now be indicated. These alleviated. To realize this  
lofty ideal of  
methods are excluded among the fundamental social adjustment requires a  
philosophic approach, and a persistent and  
ap-  
proach, and a persistent and  
lofty order of  
( a ) Let us consider first the art of self-sacrificing devotion to the  
brotherhood  
of man.  
conference, or the technique of consultation. ( b ) Let us turn our  
This art of group discussion is of supreme  
most lively imagination  
importance in solving the problems of the  
tion to tracing the  
far-reaching consequences of another  
coming century. It assumes that a con-  
sequences of another  
perspective concerning  
the brotherhood of man.  
ference may be creative in the sense of pro-  
Suppose that every  
school boy and girl in the  
ducing valuable insights and solutions which  
world should  
would not be found apart from the group. learn, along with arithmetic,  
grammar, and  
other elementary studies, and  
The procedure assumes the freedom, equal-

international

ity, and utter tolerance of all members. It is an auxiliary language of excellent quality?

presupposes also a willingness on the part of all. Experts tell us that this proposal is eminently

practical for the individual to modify his prejudices and habits, and that such a language

plans of action in the light of fresh facts can be learned in a surprisingly short time.

and ideas which may emerge in discussion. Then when the school boy grew up to be-

The will to maintain a spirit of unity in the group, come a traveler or salesman, a scientist or

group and the preservation of the method of interchange, he could interchange ideas with

sympathetic discussion are of such basic importance to all people in any part of the world.

importance that they must be maintained at all costs. The result of this interchange would be

all costs, even with the failure of agreement or the dissolution of countless misunderstand-

upon other plans of action. But the result is, an increase in the sense of oneness, a

In the ideal conference, obstruction, resistance, mutual enrichment of cultures, and other

sentiment, and secession on the part of a few, incalculable benefits.

Through such a sec-

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ondary language some international body have a small body of earth where he could

like the League of Nations could make enjoy the care of growing things.

readily available to anyone every important

writing. It seems that only a relatively small amount of intelligent planning and of living, seen in spirit, not yet

realized in cooperation is required to inaugurate this space. It is a spiritual principle

capable of grand enterprise. Its purpose is for the generating value in

ever-widening ranges of growth of peace and civilization are stages of human experience. And those who

first see

growing. It is another spiritual perspective and inaugurate these principles are called

worthy of realization. They are seers or prophets.

(c) I can think of other patterns of conduct. A prophet is a man who is wise enough

duct which are at once simple in conception for the first time to see and seize clearly and universal in application. There is space a basic life value which future generations to mention only a few. BahCu'llih de- will esteem. He discerns and lives in the clared that there is no more important present some pattern which in the course of matter than universal peace. As soon as time many nations, perhaps all the world, everyone in his heart really desires peace and will practise. He reads in advance the chap- is unwilling to do violence to anyone else, ter headings in the history of the future. then war would be impossible. Here is His contemporaries may call him mad, another spiritual perspective of far-reaching traitorous, impious, or abnormal; he becomes significance. To gain peace for the world the norm for people at a higher level of let every individual sincerely love peace and spiritual evolution. The masses of men are practise it. Then all hate would be turned really looking for the qualities of the great into fellowship and love. World-wide peace normality, the complete life. is as simple-and difficult-as that. A The peculiar function of the high Greek proverb says in effect: to keep our prophets in all ages is to assist men in de- city clean let every citizen sweep his own fining the patterns of abundant life, to door front. awaken the divine potencies wh'lch lie dor- (d) Another pattern of thought of tre- mant in them. Truth-seekers eagerly study mendous power is the idea that evil is the words of these high for they transition to good. If everybody actually are the creators of spiritual perspectives. believed and acted upon that truth, then the In BahP'i metaphor the prophet is the difficulties and pains of life would lose their dawning place of goodncss and spiritual bitter sting and become stepping stones to truth in the world; as the sun brings light higher spiritual levels. The Nile River in the natural world, the prophet brings appears muddy and brown when viewed light in the spiritual world. His advent is



nearby; at a certain distance it becomes a like the coming of spring. He is the sparkling blue, reflecting the brilliant sky pattern-maker for on-coming generations.

overhead. I am convinced that in gen- He plants in civilization the seeds of destiny,

eral every evil to which we do not and once a seed is discovered all may grow succumb can become our benefactor if we the flower. Markham has said, "Thou canst

will. see the whole world's winter in one leaf."

(e) Here are a few other perspectives. In one act of unselfish love one can discern

Could not everyone in his youth learn the the key to universal peace and happiness.

technique of one of the fine arts? Then Thus the patterns of the prophets become

through the remainder of his days he could the goals of the race, and perhaps its cus-

enjoy richer self-expression and development toms also.

in his leisure time. (f) Why not learn in Because prophetic writings portray ways

youth the simple elements of a perfected of life which promise to abide, the reader

shorthand as a convenient tool for the rest enjoys there in the present some of the

of life? (g) As a lover of gardens I could landscapes of eternity. This sensing of the

propose such an organization of community eternal brings to the mind an exquisite

and land ownership that everyone could poise and serenity. The vision of the

SPIRITUAL P' E R S P E C T I V E S 599

aid us greatly in finding our con- Rut the true religionist is not, like the

crete setting in the thought l~nes of the philosopher, merely a passive spectator of all

ages. time and existence. He is a

vivacious actor

Some of the profoundest joys of life in a definite sphere of life. He

is a pilgrim

emanate from growing perspectives concern- in a country which is not his own because

ing its meaning. James H. Cousins says, in it is not yet made according to his ideals.

his Ode to Truth, "For they who catch the He lives expectantly and adventurously.

vision of the whole may greatly dare the He is a spiritual pioneer who

dares to adopt  
part;" and they who feel the power of love the prophetic pattern and act  
upon it, as  
may live at home in all the world. Ethical Abraham who journeyed to a far  
and  
and religions demands sometimes seem hard strange land to make a new home  
for his  
in the present because they presuppose a family and a new religion for  
the world.  
long-range view of a great good. The value The man of spiritual vision  
sees what ought  
of any perspective, however, is measured by t o be and stakes his life on  
the faith that  
the amount of reality it enables us to grasp, what ought to be is more real  
than what is  
the range of future planning it provides for, for it is bound to come to  
pass.  
and the altruistic power it generates. Professor William E. Hocking  
has writ-  
ten, "Destiny in practice means the way  
Now it may be that the Bah6'i concep- to my next step in growth." This  
next step  
tion of the "new world order" is a spiritual may be either one of two  
fundamental  
perspective sufficiently grand to include all kinds. (a) I may become newly  
seized by a  
others. Supreme philosophic satisfaction spiritual perspective, by an  
ideal which sud-  
comes from discovering such an all-compre- denly becomes transformed from  
a mere  
hensive ideal. I recall how the Parthenon is word or abstract idea into a  
soul-gripping  
unified by imaginary construction lines conviction. This step is a  
"moment of vital  
which converge at a point far above the decision" when I claim as my  
own some  
temple; so perhaps the great lines of basic prophetic ideal, when I  
become for the  
prophetic perspective may sometime issue in first time the burning focus of  
a great  
a spiritual commonwealth in which God is cosmic perspective.  
the "Primal Point" and love the universal ( b ) The second kind of  
step in growth  
cement among men. may consist in a concrete  
victory in which  
The warm-hearted devotion to such an I actually put in practice a plan  
of action

exalted cause unifies one's whole life. I t      which I have adopted as my own.  
 And the  
 saves us from the prevalent "sin of dispro-      conviction and ideal become  
 clearer as I  
 portion," which magnifies trifles and dis-      strive to realize them. The  
 discovery and  
 regards fundamentals. I n this long view      the realization of spiritual  
 perspectives,  
 the annoying details of life become neg-      then, are the two growing  
 points of life:  
 ligible, and we maintain our tranquillity      the seeing of a new path to a  
 fuller life,  
 amid worries and disappointments. Tagore      and the starting to walk along  
 that path.  
 has written, "Life's errors cry for the      Incomparable poise and peace  
 blesses the self  
 merciful beauty that can modulate their      whose conduct is thus oriented  
 in cosmic  
 isolation into a harmony with the whole."      perspective.  
 Scene of Bah6'i Martyrdom.

Bahi'is gathered around the Body of a Martyr.

## SPLENDOR AT THE CORE

BY ANGELAMORGAN

I N the world of religion, what do the      cry the dissenters. And they  
 are right.  
 times disclose? An evcn more exciting and      "We are tired of this eternal  
 prating of sin  
 significant chapter than that describing the      and sinners!" declare the great  
 body of re-  
 amazing progress of science, could we only      sentful youngsters-and  
 oldsters, too-  
 interpret it aright! An identity of effort      brimming with zeal for bold and  
 flaming  
 so marked, that I am sure it is not blas-      adventure. They know  
 instinctively that  
 phemy t o declare that the scientist and the      life itself is more important  
 than any theory  
 mystic, if they but knew it, are aiming at      about life, and they are on  
 their way t o dis-  
 the same goal. Yes, and the iconoclast is      cover the secret of happiness  
 and achieve-  
 close cousin, if not brother, to boch uf      ment. They dare the seus, ride  
 the air, blast  
 them!      mountains, rear skyscrapers,  
 build bridges,  
 H o w else shall we interpret the cry,      dig tunnels, and p e r f o m other

amazing  
 which grows in strength with every year: feats of engineering. Rivers of  
 molten  
 "We want life, not empty ceremonials! metal rush forth at their  
 bidding; steel  
 Life itself is sacred, human beings in them- rails multiply and miracles of  
 transportation  
 selves are important and their demands for unite peoples hitherto  
 separated; excava-  
 justice must be heard! Give us a religion tions in ancient lands reveal  
 treasures of  
 linked with life and the human cause. Take cities buried thousands of  
 years ago. N u  
 God out of the church and let Hiill become wonder our modern age stands  
 rubbing its  
 active in the affairs of men!" eyes in the presence of such  
 wizardry! But  
 This healthy revolt of modern youth, there is no end t o the story of  
 adventure.  
 seeiningly against religion, is at bottom not No sooner does man conquer the  
 air than  
 revolt against religion but the trappings and he challenges the stratosphere.  
 Then, in a  
 dogma that conceal the true God. If the supreme reach of divine  
 enterprise, he plucks  
 inner substance of religion were to be pre- a beam from Arcturus t o light  
 the Century  
 sented t o these same dissenters, I venture of Progress opening in Chicago!  
 t o predict we should find hearty agreement Hendrik Van Loon bas  
 written a book  
 from all thoughtful people the world over. called: "Mon the Miracle  
 Maker," in which  
 The terrible, yawning gap between re- the history of human achievement is  
 fasci-  
 ligion and actual life is what all thinking natingly told, with the  
 prediction of still  
 people resent. The emphasis placed upon greater triumphs 111 the future.  
 The author  
 ritual and creed, leaving the vast declares that this volume is  
 "really a con-  
 of life t o take care of themselves, creates fession of faith," and shows us  
 "Man, not  
 lack of balance and breeds rebels everywhere. as a victim of fate, but as a  
 creature en-  
 This agonizing divorce of the spiritual world dowed with practically  
 unlimited powers for  
 from the actual everyday world has fostered the developme~ltof his brain

.. . Man still  
the modern spirit known as anti-Christ, and at the beginning of his career  
as a reasonable  
until we have bridged the formidable being, but rapidly discovering  
by which road  
divide which separates the two domains of be may eventually hope to escape  
from those  
matter and spirit I fail to see how we can difficulties which make his  
present existence  
convince the doubter. such a torture."

It is revealing to note the author's use of  
How can life be secular at one pole and a capital M in the spelling of  
the word  
divine at the other? "All life is sacred!" "man." I am glad of it. What a  
change  
'f WORLD

from the old and damning concept of "man, reality ~ h z l l ~ppear? Life  
is impatient of  
the worm," and how refreshing thus to ex- non-essentials, and the more  
alive one is, the  
pand one's faith in humankind! more vigorously does he insist  
upon reality  
and fight its opposite. Oh, why don't we,  
In a nutshell, men are so busy with their why can't we understand? No  
matter  
own struggle against environment, so on what form it takes, whether  
scientific or  
fire with the will to tame the heretofore religious, the urge is  
primarily the same.  
ungovernable powers of nature, that they We are, all of us, fleeing  
from the surface  
fiercely resent interference from whatever to the core, and only the core  
will satisfy.  
source and fight off every seemingly inimical Out on the  
circumference-termed by cer-  
influence. Religion, as they understand it, tain mystics "the remove," as  
indeed it is,  
is alien to their cause. They are in love being "removed" incalculable  
degrees from  
with life! Dead issues do not interest them, the inner reality-one  
confronts every con-  
and religion as taught in their childhood ceivable form of division;  
wars, hatreds,  
appears now an outmoded and useless super- prejudices, injustice,  
misunderstanding, dis-  
stitution. ease and death. Only at the

center can we

Everywhere we hear their protest, every- ever find unity.

where we discover this revolt among human

beings so deeply concerned with matter

One reason I hail with

thanksgiving the

that the very word "spirit" offends them.

interpretation of religion

known as the

"What has God to do with it?" they cry.

Bahb'i Faith and feel so deep

a kinship with

"We are interested in this phenomenal

its followers is that I

recognize in its Reve-

world; in the things we can see, touch and

lation an outreach of the

Divine to stum-

handle. I t is all-sufficing."

bling humanity; a veritable

thrust from the

Dear innocents, little do they suspect radiant Center of Life.

that God has everything to do with it and

Every follower of this faith

that I have

that they, all unconsciously, are acting as

ever met impressed me as a

living witness

agents of the Creator in the very enterprises

to the glory at the heart of

this universe.

they so ardently espouse! Nor do they sus-

Each one seemed filled with a

splendor

pect that the forces with which they deal,

of spirit so great that i t

overflowed all

the mysterious elements they handle, are in

boundaries and poured itself

out upon the

themselves divine. To quote Sir Oliver

world here in this moment of

time, by some

Lodge, these challenging radioactive sub-

concentrated act of love

toward mother

stances we label with such assurance may

human being.

some day prove to be "the very garment of

God."

The prediction of

physicists: "The wovld

Even when our most recent revered

is on the threshold of a new power

eua"

scientisteEddington, Jeans, Millikan and

finds justification today in

the realm of re-

their fellow physicist-come forward with

ligion, which at last is

placing the emphasis

the admission that there is something be-

where it belongs, shedding the

husk to make

yond; a mystery which science may not

way for the blossom and the

fruit. Just as

solve, the materialist remains unconvinced.

our men of science are flinging

themselves

But he cannot remain so forever; sooner or later he is bound to acknowledge the truth; order to strip matter of its surface and

because, whether he knows it or not, that is compel it to reveal its inner potency, so in

the direction in which he is going. the churches one finds everywhere the thrust

Why do we not see this passionate process of minds bent upon preserving the fiery of growth for what it is-the terrific effort "core" of religion even at the expense of

of Life to throw off all impedimenta; to ritual and dogma. Discarding formula for

strip away the husk in order that the flaming truth, the letter for the spirit!

Bahl'i's and Friends gathered at the Grave of Mr. Adam Benlre, German Bahl'i Pioneer in Sofia, Bulgaria.

Bahh'i Pioneers and Martyrs of frin.

BAHAI-GLAUBE UND CHRISTENTUM

BY DR. EUGEN SCHMIDT

EmE vergleichende Betrachtung ge- aber ihr geistiger, unwandelbarer Gehalt

schichtlich verschiedener Religionen setzt unterworfen. Der Verfall oder die Erstar-

die grundsätzliche Klarstellung voraus, nach rung religiöser Lebensformen (Dogmatis-

welchen Ge~ichts~unlrender Vergleich mus, Orthodoxie, Ausschliesslichkeitsan-vorgenommen werden soll. Wir p,ehen von spruch) haben, wie die Geschichte zeigt, eine

der Erlernntnis aus, dass allen p,eschichtlichen Verschiittung und menschliche Entstellung

Religionen eine gemeiusame geistige Grund- der g~ttlichen Lehren zur Folge. Der lage eigen ist. "Diese Grndlage muss not- Schwerpunkt jeder

Offenbarungsreligion

~vcndi~erweise die Wahrheit sein und lraln liegt uicht auf ihren geschichtlichen Daren,

nur eine Einheit, nicht eine Mehrheit Ereignissen und Formen, sondern einzig und

bilden." I Diese Einsicht soll gerade durch allein in ihrem inneren und unverlierbaren

die Untersuchung des Verhihltnisses zwischen Wahrheitsgehalt. Diesen immer wieder von

der Senduxg Bahi'u'llih's und dem Chris- Neuem zu verkiinden und von

wesensfrem-  
 tenrum erihrtet werden. Die deutliche den Einflissen nnd menschlichen Zutaten  
 Hera~stellun~ des Ausgangsyunktes unserer zu hefreien, also das ewig  
 scPnopferische  
 vergleichenden Betrachtung dient dazu, hei Wort Gottes entsprechend der  
 Fassungskraft  
 der Gegeniiber~tellun~ beider Religionen den und Entwiclrungsstufe der  
 Menschen wieder  
 Blick von Anfang an auf das Wese~~tlichezu veriiinden, ist der gemeinsanle  
 Auftrag  
 und nicht auf das dem geschichtlichen aller Manifestationen und Propheten.  
 Wandel Unterworfene im religiGsen Ge- In der Anfeinanderfolge der  
 Manifesta-  
 schehen zu richten. tionen und Propheren erltreunt  
 der tieier  
 Wir gehen namlich von dem zweifachen Schauende einen wunderbaren  
 Erziehungs-  
 entscheidenden Gesichtspunkt aus, dass jeder plan Gottes fur die Menschheit,  
 nach dem  
 Religion einerseits ein geistig zeitloser, sich die geistige Entwicklung der  
 Menschheit  
 andererseits ein zeit- und entwicklungsge- stufenweise vollzieht. Jede  
 gortliche Mani-  
 schichtlich hestimmter Gehalt zugrunde festation wird so zam Erzieher der  
 liegt-. Der erstere hesteht in dem in den Menschheit fur einen zeitlichen  
 Erziehungs-  
 Heiligcn Schriften niedergelegten "Wort abschnitt, weshalb jeder  
 Gottgesandte an die  
 Gottes," das seinem Wesen nach nicht ver- vorausgegangene Offenbamng ankniipft.  
 alten oder erstarren kann, der letztere urn- Auf den Zyklusgedanren der  
 fortschreit-  
 fasst- die Busseren Gesetze und Gebote, enden Offenharung des Wortes Gottes  
 welche immer den entwicklu~~gsgeschichtlich kann hier mangels Rauln nicht  
 weiter einge-  
 gegangenen Erfordernissen in Bezug auf die gangen ~ e r d e n . ~  
 Lebensformen der Menschen nnd Vijlker Dass im vorgenannten Sinne  
 die Sendung  
 rntsprechen und deshalb durch jede neue Bahi'u'll6h's die Lehre Christi  
 bestZtigt,  
 Gottesoffenbarung eine Aenderunp,, Erwei- erfullt, erneuert und znr  
 Herauffiihrung  
 terung, ErgZnzung und Fortfiihrung erfah- einer neuen gottgewollten Weltordnung  
 ren. Den Wachstums- und Verfallsbeding- fortfuhrt, sol1 nun der nachfolgende  
 Ver-  
 ungen der geschichtlichen Religionen sind gleich zeigen.  
 deshalb nnr ihre Busseren Formen: niemals Zuerst eine  
 Cl~arakterisierun~



des geistigen

- Gehalts beider

Offenbar~n~sreligionen.

Eiu Wort 'Abdu'l-Bah55, Bahi'i-Perlen, Siorr- -

g n r f 1922, S . 4. 3"Das Worr Gottes

in seiner fortschreitenden

2Religionsitbung, "Gesetze," soziale Normen, Offenbnr~n~."Sonne

der Wahrheir," XIV, 10, S.

institutionelle Einrichtungen, u.s.w. 7 6 ff.

BAHA'f -GLAUBE UND CHRISTENTUM 601

Christus kam, um in, engeten Sinn die Seiner Wor~e: I I a c l ~ a

~Lebr~sbjahren~

e aub

mosaische Gesetzesreligion aus ihrer starren dem Auftrag Seiner Sendung

heraus. Sein

Umlrammerung zu befreien und in eine Leiden und Sterben stellen

einerseits die

Iebendige Gesinnungs-, Tat- und Liebes- unerbittlichste und erbabenste

Konsequenz

religion uberzufiihren und um im weiteren Seines Gehorsams Gott gegenueher

und

Sinn der ganzen Menschheit den Weg zu andererseits den Ausdruck

Seiner unend-

Gott zuruick zu zeigen, der uber die Nich- lichen Mellschheitsliehe dar.

So waren Seine

stenliehe fuhr und die Einheit Gottes zum Worte und Sein Lehen eine

unzertrennliche

Ausgangs- und Endpunkt hat. Seine Send- Einheit Seiner gottlichen

Berufung, der

ung war ein urgewaltiger Ruf zur Selbst- Menschheit "Weg, Wahrheit und

Leben" zu

uberwindung und volligen Einordnung werden.

des Menschen in den von Ihln verkundeten Fassen wir zusammen: Das

Leben und

Willen Gottes. Er verlegte den Schwer- die Lehre Christi zeigen

eindringlich die

punkt religioser Leben~fiihrun~ nach innen ' untrennbare Verbindung von

Gottes- und

und geisselte jeden nur formgerechten Schein Nachstenliebe, von Religion und

tatfreu-

von FrBmmigkeit. Er brachte licin abge- diger Sittlichkeit, wobei die

Selbstverleug-

rundetes Lehrgebaude, zerbrach erstarrte nung die Grundforderung zu

sittlichem

Dogmen und verwarf iisherholte aussere Handeln und dein Befolgen der

gottlichen

|                                             |                                 |
|---------------------------------------------|---------------------------------|
| Gesetze. Die von Ihm verkiindete Wahr-      | Gesetze wird. Christus wies von |
| neuem den                                   |                                 |
| heit kleidete er in Gleichnisformen mit     | Weg, das Reich Gottes zu        |
| verwirklichen:                              |                                 |
| überzeitlichem Charakter und allegorisch-   | "Selig sind, die Gottes Willen  |
| tun."                                       |                                 |
| symbolischer Bedeutung. Seine Worte verp-   | Wie stellt sich nun der         |
| Bah'i-Glaube in                             |                                 |
| fluchteten zu eigenem Denken und person-    | seinen geistigen Grundzielen    |
| demgegenüber                                |                                 |
| licher Entscheidung. Die menschheitliche    | dar? Er ist keine neue          |
| Religion, sondern                           |                                 |
| Bedeutung des Christentums liegt in der     | will alle geschichtlichen       |
| Offenbarungs-                               |                                 |
| Sendung Christi, durch welche die Gottes-   | religionen auf ihre gemeinsame  |
| geistige                                    |                                 |
| und Nächstenliebe unloslich zu einem und    | Grundlage, das Wort Gottes, wie |
| es durch                                    |                                 |
| dem vornehmsten Gebot auf dem Funda-        | die göttlichen                  |
| Manifestationen und Prophet-                |                                 |
| ment der Einheit Gottes werden. Die         | en immer wieder verkiündet      |
| und gelehrt                                 |                                 |
| Bergpredigt Christi weist den Weg des       | wurde, zurückzuführen.          |
| Einzelnen zur Erfüllung dieses zweifachen   | Bah'u'llihsagt: "Die            |
| Sonne der Wahr-                             |                                 |
| Gebots. Sie hat die Selbstüberwindung und   | heit ist das Wort Gottes, von   |
| dem die                                     |                                 |
| vollige Einordnung des Menschen in den      | Erziehung der Menschen im Reich |
| der                                         |                                 |
| Willen Gottes zum Inhalt, welche eine       | Gedanken abhängig ist. Es ist   |
| der Geist der                               |                                 |
| innere Wiedergeburt und zu Letztem be-      | Wirklichkeit und das Wasser des |
| Lebens.                                     |                                 |
| reites Heldentum aus innegewordener Ver-    | Ihm verdanken alle Dinge ihr    |
| Dasein. Es                                  |                                 |
| bundenheit mit Gott, dem Vater und          | offenbart sich immer nach der   |
| Fähigkeit                                   |                                 |
| höchsten Gesetzgeber erheischt. Die Ver-    | und Farbe des Spiegels, durch   |
| den es wider-                               |                                 |
| wirklichung des von Ihm verheissenen        | gespiegelt wird. Wird zum       |
| Beispiel sein                               |                                 |
| Reiches Gottes bindet Christus an den       | Licht auf den Spiegel des       |
| Weisen geworfen,                            |                                 |
| Vollzug des Willens Gottes. Darin liegt     | dann bringt es Weisheit zum     |
| Ausdruck;                                   |                                 |
| die fordernde Gewalt Seiner Sendung, welche | wird es von dem Geist des       |
| Künstlers wider-                            |                                 |

jedwede Glaubens- und Werligerechtigkeit      gespiegelt, so schafft es neue  
 und schane  
 ausschliesst. "Es werden nicht alle, die zu      Kunste; leuchtet es durch den  
 Geist des  
 Mir sagen: Herr, Herr! in das Himmelreich      Gelehrten, dann offenbart es  
 Wissen und  
 kommen, sondern die den Willen tun Meines      enthüllt Geheimnisse.  
 Vaters im Himmel."      Die sozialen Ausfol-      Alle Dinge der Welt erheben  
 sich durch  
 gerungen der Botschaft Christi ergeben sich      den Menschen und kommen durch  
 ihm zu  
 vor allen aus der Bergpredigt.      Vorschein. Durch ihn finden sie  
 Leben und  
 Das Leben Christi war ein einziger Beweis      Entwicklung, und der Mensch ist  
 bezüglich  
 -      seines geistigen Daseins von  
 der Sonne des  
 "Dm Himmelreich irt inwendig in euch."      Wortes Gottes abhängig. Alle guten  
 Namen  
 Vergl. Matth. 12, 29-31.  
 = Matth. 7, 21.      und edlen Eigenschaften sind  
 Resultate des

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Wortes Gottes. Das Wort ist das Feuer, Durch dieses Wort werden die ver-  
 das in den Herzen der Menschen glüht und verschiedenen Religionen zu dem Licht  
 der Ein-  
 alles verbrennt, was nicht von Gott ist. Der heil gelangen. Wahrlich, Er sagt  
 die Wahr-  
 Geist der Liebenden ist immer von diesem heil und führt zum rechten Weg." Wo  
 Wie  
 Feuer entflammt. Es ist das Wesen des 'Ahdu'l-Bahá sagt, ist jeder Mensch als  
 ein  
 Wassers, das sich in der Form des Feuers Zeichen Gottes zu betrachten.  
 offenbart. Äusserlich ist es brennendes      Die Lehr Báb's ist  
 nach den Worten  
 Feuer, innerlich dagegen ruhiges Licht. Shoghi Effendi's "in ihrem Ursprung  
 gott-  
 Dies ist das Wasser, das allen Dingen Leben lichte, in ihren Zielen allumfassend,  
 in ihrem  
 gibt." ' Báb ruft die Menschen von Ausblick weit, in ihrer Methode  
 wissen-  
 neuem auf, die Gebote Gottes zu befolgen, schafflich, in ihren Grundsätzen  
 menschen-  
 weshalb Er das Wesen der Religion damit dienend und von kraftvollem Einfluss  
 auf  
 hezeichnet, "das anzuerkennen, was der Herr die Herzen und Gemüter der  
 Menschen."

offenbarte und zu befolgen, was Er in Ihre besondere Bestimmung liegt darin,  
 nicht  
 Seinem michtigen Buch verordnet hat." nur den unverfälschten und unwandelbaren  
 Auch er wendet sich gegen erstarrte Re- Sinn und Gehalt aller Religionen von  
 neuem  
 ligionsformen und -Dogmen. "An diesem zu bestätigen, sondern darüber hinaus  
 die  
 Tag muss der, welcher das Licht der Sonne kommende Weltordnung auf Grund der  
 der Wahrheit sucht, seinen Geist von den geistigen Einheit der Menschheit  
 heranzu-  
 Ueberlieferungen der Vergangenheit frei führen. Gegenüber dem Christentum  
 ist  
 machen; er muss sein Haupt mit der Krone deshalb der Sendung Bahi'u'llih's die  
 ziem-  
 der Trennung und seine Tempel (Körper) lich konkrete Losung sozialer und  
 gesell-  
 mit dem Kleid der Tugend schmücken, dann schafflicher Fragen eigen, wie sie  
 sich seit  
 wird er zu dem Ozean der Einheit und dem Auftreten Christi entwicklungsge-  
 Einzigkeit Gottes gelangen. Das Hem muss schichtlich immer dringender stelle,  
 vor  
 von dem Feuer des Aberglaubens frei allem durch den technischen, politischen  
 und  
 werden, damit es das helle Licht der Gewiss- wirtschaftlichen Strukturwandel  
 der Welt  
 heit empfangen und die Herrlichkeit Gottes besonders seit dem 18. Jahrhundert.  
 Die  
 begreifen kann." Er fordert die sittliche Sendung Bahi'u'llih's stellt  
 die Offenbarung  
 Tat als Beweis wahren Glaubens. "An des Wortes Gottes in einer  
 zeitgeschichtlich  
 diesem Tag müssen die Menschen ihrem neuen und einzigartigen Synthese person-  
 Gott mit Reinheit und Tugenden dienen. licher und sozialer Lebensgestaltung  
 dar,  
 Die Wirkung des durch den Lehrer ge- die Liebe und Gerechtigkeit zu den Grund-  
 sprprochenen Wortes ist abhängig von der Sätzen des menschlichen  
 Gemeinschaftslebens  
 Reinheit seiner Absichten und seiner Tren- macht. Der Schlüsselgedanke des  
 Bah'i-  
 nung vom Irdischen. Manche begnügen Glaubens ist deshalb Einheit und Entwick-  
 sich nur mit Worten, aber die Wahrheit der lung als organische Verbundenheit  
 alles  
 Worte wird durch Taten bezeugt und hängt Seins und als ewig neuschöpferischer  
 Lebens-  
 von der Lebensführung ab. Taten offen- rhythmus. Die in den Lehren Bahi'u'llih's  
 baren die Stufe des Menschen. Die Worte zum Ausdruck kommende Welt- und Le-  
 müssen in Uebereinstimmung mit dem sein, Lebensanschauung steht mit dem

Errungen-

was aus dem Munde des Willens Gottes schaften der Wissenschaft ausdrücklich in

hervorgeht und in den heiligen Schriften Einklang, weshalb auch eine selbständige

berichtet ist." Bahá'u'lláh erneuert und vorurteilsfreie

Wahrheitsforschung mit

erweitert das ewige Gesetz der Liebe. Seine dem "Fackellicht" des Verstandes gefordert

Worte sind: "Das erhabenste Wort für wird.

Harmonie und Liebe ist: Alle sind von Gott. Auch Bahá'u'lláh widerfuhr das tragische

Dies erhabene Wort gleicht dem Wasser, Geschick des Gottgesandten, von Seinen welches das in den Herzen verborgene Feuer Zeitgenossen verkannt und aufs heftigste

des Hasses und der Erbitterung löscht. bekämpft zu werden, sodass Sein Leben bei

- Beginn der Erklärung seiner Berufung.

'Worte der Weisheit, S. 57-58.

8 Worte der Weisheit, S. 60.

Seine Verfolgung, Verbannung und Jahr-

-

9 Worte der Weisheit, S. 61-62. "Die Bábí Offenbarung, Stuttgart 1925, S. 144.

BAHA'f-GLAUBE UND CHRISTENTUM  
607

z r h n ~ r l a n ~ s t r n g e

e, Gefangenschaft im CC- che Heilsweg, die einzige ausschliessliche Folge hatte. Eine nachträgliche Verfall- Lichtquelle, durch die alle Wahrheit und

schung oder menschliche Umbiegung des Gnade Christi in die raum-zeitliche Welt

Wahrheitsgehalts Seiner Sendung hat Bahá'u'lláh einstijmt." '2 Dem Katholizismus ist eine

'u'lláh durch die Bestimmung 'Abdu'l-Bahí's, sakramentale Werkgerechtigkeit eigen, wel-

Seines ältesten Sohnes, als den allein he- clie als Massstab der Frommigkeit die Kultu-

rufenen Erklärer und Ausleger Seiner Worte streue wählt und den "Glauben" zu einem

und als das vollkommene Lebensvorbild für "für wahr halten" macht. den Menschen in religionsgeschichtlicher Demgegenüber lehnt der

Protestantismus

Einzigkeit unterhunden. den Autoritätsgedanken an und erkennt

|                                                                                    |                                 |
|------------------------------------------------------------------------------------|---------------------------------|
| Dass die Wahrheitssitze des Christentums zu Gott                                   | wahren Glauben in dem Vertrauen |
| und des Bahb'i-Glaubens sich luckenlos Gottes ist                                  | und Seinem Wort. "Das Wort      |
| decken, braucht nach den1 Gesagten nicht Heiligtumer, ja, das                      | das Heiligtum über alle         |
| weiter betont zu werden. Wo liegen nun wissen und haben"                           | Einige, das wir Christen        |
| aber die Gründe für die Erneuerungsbe- Verlegung des Schwer-                       | (Luther). Die                   |
| durftigkeit des Christentums unserer Zeit? auf den Glauben                         | p n k t e s der Frömmigkeit     |
| Nimmermehr in einem angeblichen Ueber- aber im Protes-                             | als innerer Vorgang hatte       |
| holtsein seines inneren Gehalts, sondern in der Zurückdrängung des Tatge-          | tantismus die                   |
| Tatsache, dass der Kern der Sendung Christi Umbildungs-                            | danlens, der Wandlungs- und     |
| im Laufe der Jahrhunderte immer mehrver- diesseitigen Leben                        | kraft der Religiosität im       |
| schalt wurde. Schon in den ersten Jahr- dafür ist der                              | zur Folge. Kennzeichnend        |
| hundertens nach Christi Geburt setzte die Inhalt des                               | Glaubensmühsal und tatarische   |
| tragische Einzwangung der lebenswichtigen Beliebigkeiten. Daraus ent-              | Apostolischen                   |
| und sittlich zwingenden Worte Christi in Glaubensgerechtigkeit, welche             | stand eine                      |
| dogmatische und institutionelle Formen zwang, seine                                | den Einzelnen immer weniger     |
| ein. II Die Verkündigung des Christentums Lebensbereich tat-                       | religiöse Haltung in alle       |
| wurde nach der Seite menschlich gefassten Glaubens hin verlagert, sodass der Abso- | freudig hineinzutragen. Es      |
| alle nach und                                                                      | ". . . auch werden wir          |
| luthersanspruch, welcher in der Wahrheit des Wortes und                            | nach ans einem Christentum      |
| des Christentums als solchen begründet einem Christen-                             | Glaubens immer mehr zu          |
| liegt, in der Form des Glaubens, in Dogmen Itämen."~                               | turn der Gesinnung und Tat      |
| und Bekenntnissen geltend gemacht an, worauf es bei                                | Dieses Wort Goethes zeigt       |
| wurde. Die Spaltungen innerhalb den Erneuerung des                                 | der unumgänglichen              |
| Christentums gehen nicht auf die reine Ansätze zu dieser                           | Christentums ankommt.           |

|                                                                                                  |                              |
|--------------------------------------------------------------------------------------------------|------------------------------|
| Lehre Christi, sondern nachweislich auf die<br>vorhanden. <sup>15</sup>                          | Erkenntnis sind zweifellos   |
| Schaffung und die Ausdeutung der Sakra-<br>Neubildung                                            | Eine entscheidende Ur- und   |
| mente, die Bibelauslegung und den Abso-<br>lebendige, in das                                     | des Christentums als wieder  |
| Intheitsanspruch der katholischen Kirche<br>der Völker                                           | innere und äussere Geschehen |
| zurück. Eine ausführliche Kennzeichnung<br>erheischt aber einen                                  | hiileinwirkende Religion     |
| des Katholizismus und Protestantismus, den<br>Durchbruch der gett-                               | neuer und mächtigen          |
| Hauptausprägungen des geschichtlichen<br>Christentums, müssen wir uns hier versagen.             | lichen Wirklichkeit.         |
| leuchtet im Licht der Wahr-                                                                      | Lehre Christi                |
| Im Mittelpunkt des Katholizismus steht der<br>wurden, gebildet, =lie                             | hier; ihre ~~~~              |
| Anspruch der Kirche als dem Reich Gottes<br>lieben, keine Furcht zu                              | Menschen als Brüder zu       |
| ulld dem ~ ~ christi i b Init dem papst, der<br>Tod. Sie wurden                                  | habe", auch nicht vor dem    |
| gelehrt, ihren Nächsten zu lieben, sich selbst und<br>die sichtbare Verkörperung der kirchlichen | ihr Eigeninteresse dem       |
| allgemeinen Wohl ihrer                                                                           |                              |
| Einheit in der seit dem Vatikan-Konzil von                                                       | Mitmenschen zu opfern.       |
| Das erhabene Ziel Jesu                                                                           |                              |
| 1870 ausgesprochenen Unfehlbarkeit darstel-<br>len soll. Ohne die "allein selig machende"        |                              |
| Kirche gibt es kein Heil. "Sie ist in oh-<br>::~!\$~;r~e~G7h                                     | Richtung lag in dem          |
| ~nslisch-amerikanischen Calvinismus.                                                             |                              |
| jektive in sachlichem Betracht der ordentli-<br>Eckermann 11. 1. 1812.                           | '4Gcsprache mit              |

- 15 Vcgl. r . B.  
Alexander Graf Hayos, "Die Neuge-  
11T'ergl. Christentum in Geschichte und G ~ burr  
~ ~der ~Menschheit,"  
- der Leuchter 1921-22,  
wart, Frankfurt 1933, S. 10-12. S. 99 A.  
BAHAISMO K A J LA SOCIA  
PROBLEM0

iama vicprezidanto de la Germana Esperanto-Asocio kaj Lingva Komitato,  
membro de la Esperanto-Akademio  
BAHAISMO estas speco de religio, kiu  
inter la religioj ludas saman rolon, kian  
estas akirita per metio-aii alia profesio. Tatga

impostado devos zorgi, ke la ritajo de un-  
 Esperanto havas inter la lingvoj: gi estas uopulo ne fari\* tro  
 granda; kio kondukus  
 neatralla haj ne kontraibatalas aliajn religi- a1 malbona stato de socio.  
 Same devar entre-  
 ojn. prenisto aii fabrikestro  
 partoprenigi siajn  
 Nu, lrio estas religio? La vorto mem el laboristojn en la profit0 de  
 la entrepreno,  
 la latina linvo montras anliaii en la Es- per tio oni instigas a1  
 laboremo kaj evitas  
 peranta forlno tre bone la esencon de la ideo. strikojn."  
 Religio re-ligas homon a1 tiu potenco, lciui TaCga impost-leg0  
 lasus impost-libera  
 Zamenhof nomis en la fama kongresa prego malritulon, sed, pli multe  
 01 nun, pagigus  
 "la poteuca senkorpa mistero, la fonto de ritulon. La bahia instruo  
 rekomendas na-  
 amo, de vivo, dc vero." Tiu vorto reli- turai-imposton, kiu estas  
 liverata de kampo-  
 go ricevis duan i liaj farigis religio. Mi teritorioj a1 urhaj  
 distriktoj. "Ekzemple:  
 tre Satas la sufikson "-io" por io tutaja: kampulo kulturas la  
 grundon kaj produktas  
 la tutajo de l'falro por filozofio estas filozofio, nutraĵojn, el ili la urbo  
 ricevu dekonon. En  
 por astronomo gi estas astronomio, do religio la urbo estu konstruata  
 komuna domo, en  
 estas la tutajo de tio, kio nin ligas a1 tiu kiun oni metu eiujn  
 kampo-produktaĵojn.  
 senkorpa mistero, kiun mallonge ni nomas Se iu en la urbo estas  
 senhelpa, oni a1 li  
 Dio. donu liajn tiutagajn  
 bezonaĵojn. Kampulo,  
 Bahiismo cetcre ne esras nur ligu a1 Dio, kies enspezo nur sufi?os por  
 propra nutrado  
 gi sin okupas-kiel ankaii aliaj religioj- kaj bezonaĵoj, devos esti  
 impost-libera. Se  
 pri la individua kaj la socia vivoj. La socia aliflanke ritulo nur  
 bezonas 50 kg da pro-  
 vivo estas portata de du kolonoj, nome: amo duktaĵoj kaj li posedas  
 10,000 kg, li post  
 kaj lahoru. Ni unue atentu la laboron, lciu pago de Siuj siaj kostoj  
 estu impostata je  
 ja estas esenca faktoro en tiu vivo. Bahi- du dekonoj, kaj je la  
 fino de 1' jam Sio, kio  
 'u'116h diris: "Plej profnnden falis tiuj restas, estu donata en la



|                                               |                           |
|-----------------------------------------------|---------------------------|
| domon por generala                            |                           |
| homoj, liuj snr la Tero ne portas fruktojn,   | bezono."                  |
| ili fakte estas kvazaii mortintoj. La plej    | Pri la reguligo de la     |
| salajra problemo Ba-                          |                           |
| bonaj en iu popolo estas ili, kiuj perlaboras | hi'u'116h rekomendas, ke  |
| la oficistoj kaj                              |                           |
| la por la vivo necesan kaj uzas la gajnitajon | laboristoj ne nur ricevu  |
| salajron, sed ankaii                          |                           |
| por si kaj por la kunuloj la6 amo a1 Dio."    | profitu el la gajuo:      |
| "Posedanto de kapitalo,                       |                           |
| En la libro "git6b-i-AqdasN estas postulate,  | minejo kaj fahriko dividu |
| siajn enspezojn                               |                           |
| ke Sin lernu iun profesion kaj per 5 akiru    | kun siaj labor-prenantoj, |
| t.e. li donu a1 ili                           |                           |
| viv-rimedojn, kiujn li uzu por la propra      | lati-mezuran rentumon,    |
| tie1 ke ili ricevu                            |                           |
| bono kaj por tiu de aliuloj. Oni rajtas havi  | krom sia salajro iom el   |
| la generala enspezo,                          |                           |
| privatan posedajon kaj labore akiritan hava-  | por ke ilia animo kun     |
| plena intereso parto-                         |                           |
| ion. Bah6'u'llih diris: "kiam homo farigis    | prenu en la entrepreno.   |
| Tiamaniere oni                                |                           |
| memstara liaj matura, tiam li bezonas bon-    | estonte ankaii ne plu     |
| starigos trustojn. La                         |                           |
| staton; estas laiidinde, kiam tiu bonstato    | trusta problemo perfekte  |
| malaperus. Fabri-                             |                           |
| BAHAISM0 KAJ                                  | LA SOCIA PROBLEM0         |
| 611                                           |                           |

|                                                  |                            |
|--------------------------------------------------|----------------------------|
| kantoj, kiuj havas 10,000 partumojn, donos       | En tiu hahaa komunumo      |
| komitato kun                                     |                            |
| el ili du-mil a1 siaj laboristoj kaj skribe cer- | almenal naii membroj havas |
| la taskon, zorgi                                 |                            |
| tigos tion al ili. La resto apartenas al la      | pri la bono de la          |
| ko~nunumokaj de la unu-                          |                            |
| kapitalistoj. Poste, je fino de l'monato aii     | opuloj. Tiu komitato estas |
| nomata de Bah6-                                  |                            |
| jar0 post depreno de la sumo por salajroj        | 'u'116h "Domo de Justo." 6 |
| i decidas pri                                    |                            |
| kaj bezonafoj oni dividu la profiton laii la     | malfacilajoj estigintaj    |
| inter membroj de                                 |                            |
| nombro de la partumoj." Tia reguligo alti-       | l'komunumo; tefa tasko     |
| estas la zorgo pri                               |                            |
| gos la laboremon de unuopa oficisto kaj          | bona edukado. A1 kelkaj    |
| religioj oni janl                                |                            |
| laboristo kaj savos la popol-ekonomion de la     | riprotis, ke ili estas     |
| kontraii klerigo de la                           |                            |

|                                                 |                              |
|-------------------------------------------------|------------------------------|
| detruaj strikoj. "eiuj registaroj de l'mondo    | popolo, ĉar tie la           |
| paatraro povas pli facile                       |                              |
| unuigu kaj organizu kunvenon kies membroj       | regi kaj gvidi sian          |
| gafaron. En Baháismo                            |                              |
| estu elektataj de la parlamentoj kaj la noblu-  | kontraste, kie ja ne         |
| ekzistas pastraro, oni                          |                              |
| loj de 18tatoj. Tiuj per plej granda sageco     | tre multe atentis klerigon   |
| kaj bonan edu-                                  |                              |
| kaj energio realigas la projekton tiel, ke nek  | kadon. Ju pli homo           |
| evoluigas sian inte-                            |                              |
| la kapitalistoj havu malprofiton, nek la la-    | lektajn kapablojn, des pli   |
| li proksimigas al                               |                              |
| boristoj farigu malritaj kaj mizeraj . . ."     | Dio. Tial estas unu devo     |
| por gepatroj, doni                              |                              |
| "Ĉiuj registaroj devas farigi protektantoj de   | al siaj infanoj edukadon     |
| kiel eble plej                                  |                              |
| la leĝoj, tar strikoj tiam kaŭzas detruon,      | bonan, kaj tiu devo validu   |
| al knaboj kaj                                   |                              |
| sed leĝoj estas kaŭzo de vivo. Leĝoj devas      | knabinoj; estas eĉ dirite,   |
| ke, kiam la rimedoj                             |                              |
| esti donataj, postuloj nur estu farataj inter-  | ne sufiĉas, oni pli klerigu  |
| la knabinojn, Ĉar                               |                              |
| konsekvence leĝoj kaj ne per striko, per-       | ili estos la edukantoj de    |
| la venonta genera-                              |                              |
| forto kaj sen-indulge."                         | cio. Se iuj gepatroj         |
| malzorgas tiun devon                            |                              |
| La fundamentoj de tiuj sociaj statoj estas      | pri edukado, tiam la Domo de |
| Justo interveni,                                |                              |
| spiritaj: ili devenas el koro kaj spirito. Tial | kaj kiam la rimedoj de la    |
| gepatroj ne sufiĉas,                            |                              |
| diris 'Abdu'l-Bahá: "La malsano, lciu tur-      | la Domo de Justo subtenu.    |
| Ĉar, kiel estas                                 |                              |
| mentas la komunumon, estas manko de amo         | dirate en la                 |
| Kitáb-i-Aqdas: "La Domo de                      |                              |
| kaj foresto de altruismo. Sen amo kaj kon-      | Justo estu rifugejo por      |
| malrituloj kaj sen-                             |                              |
| kordo neniam estos progreso aŭ prospero."       | hejmuloj." 'Abdu'l-Bahá en   |
| siaj leteroj                                    |                              |
| Amo do estas la dua kolono, kiu portas          | tiam denove akcentis, kiom   |
| necesa estas la                                 |                              |
| la socian vivon. Ekzistas konata vorto          | bona instruado al la         |
| lmabinoj tar ili estonte                        |                              |
| "pregu kaj laboru," mi opiniis, oni povus       | povos konsiderinde influi    |
| celadojn, necesajn                              |                              |
| samsence ankai diri; "amu kaj laboru," tar      | por la bono de la socio.     |
| La Domo de Justo                                |                              |
| la plej bona interrilato kun Dio estas certe,   | devas aparte atenti          |

malzorgitajn infmojn,  
kiam oni helpas iel a1 liaj gefiloj sur la Tero. kiu facile faribas  
krimuloj, gi devas zorgi  
Staris iam du amikoj autal ruino de pri konvena familio aii  
instituto, en kiu ili  
monaliejo, unu el ili diris: jen ruino, tar estu edukataj. Ankaii pri  
servistoj kaj  
oni tie ne sekvis la principon: "pregu kaj servistinoj la Domo de  
Jnsto estas repondeca.  
laboru," oni nur pregis kaj ne laboris; venos Unu el la diroj de  
Bah'i'n'116h estas: "benata  
la tempo, kiam nunaj fabrikoj ankaii estos estas la princo, kiu  
asistas malliberulon, la  
ruinoj, tar en ili oni nur laboras kaj ne pre-ritulo, kiu helpas  
mizerulon, la justulo, kiu  
gas. &u la nuna stato de kelkaj fabrikoj ne zorgas, Ire subpremito  
spertu juston, kaj tiu,  
jam verigas tiun diron? Kompreneble mi kiu plenumas, lrio estas  
a1 li ordonita de la  
per la j u s dirita ne volas diri, ke ne ekzistis Eternulo."  
kaj ekzistas monaliejoj, kie oni kontentige Estis la ideo de  
Bah'i'u'llih, ke estonte la  
laboris kaj laboras, kiel ankaii ekzistas fabri-institucio de Domo de  
Justo estu aplikata  
koj, kie oni pregas aO aplikas amon, kie ne por tuta urbo, por tuta  
popolo.  
nur la profitejo de la entreprenanto regas, La Kitib-i-Aqdas ankaii  
instruas pri la  
kie la dungitoj partoprenas la profiton laii enspezoj de Domo de Justo.  
En Eiu komu-  
la konsilo donita de Bah'i'u'llhh jam antaii numo estu deponejo, kiu  
ricevu la enspezojn.  
multaj jardekoj. La unua enspezo estu  
dekono el la havaio  
Ni revenu a1 la amo, efektivigota per de unuopuloj, dua venos el la  
brutoj, tria  
Bah'iismo. Tie oni zorgos kaj zorgas jam el la mineraloj: de tiu  
minejo unu triono  
en bahlaj komunumoj por la malrituloj. iru al tiu deponejo,  
kvare: se iu mortas sen  
612 THE B A H A ' i WORLD  
heredantoj lac-legaj, lia postlasajo iros en bahia estas pli detala, oni  
povas diri: pli  
la generalan deponejon, kvine: se io estas nuntempa, ili bezonos  
eventuale langojn,  
trovita sen-mastra, gi estos metata en la kiam aliikas la cirkonstancoj

en la socio.

deponejon.

Tion akaG esprimis la

fondintoj de la ba-

Se iu farmisto havas elspezojn same gran- h i a movado, dirante, ke tiu nova profeto

dajn, kiaj estas liaj enspezoj, li ne pagu im- kaj ulstruanto de la homaro instruas tion,

poston; alia farmisto eble havas elspezojn, bio estas taUga por la tempo, en kiu li agas,

ni diru mil dolarojn, kaj lia enspezo estas lraj por la homoj, kiujn eduki li estas sendita.

2,000 dolaroj, de tia homo dekono estos Facile oni demandos, t u la pli bona es-

postulata, tar li havas pluson. La orfoj, tonto, kiun revis la fondintoj de l'Bahiismo,

Iripluloj, malrituloj, tiuj estos prizorgataj iam realigos? Tamen, kiam ni konsideras,

el la deponejo. Pluso en la enspezoj iras a1 ke ekzemple en Persujo kiu estas la lulilo de

la uacia trezorejo. Bahiis~nokaj kie ties ideoj estas tre konataj,

Tiaj estas la instruoj de Bahiislno rilate tiuj ideoj multe influis la nunan pli bonan

a1 la socia vivo. Kiam ni pripensas ilin, ni staton en tiu lando, kvankam la bahianoj

trovos, ke ilia esenco estas enhavata en la sin detenis de t i u politika agado, tiam ni

instruo de la Irristana religio, ear ?ion en- povas esperi, Ire ankae en aliaj landoj pros-

havas la ordono: "amu vian proksimulon peru kaj venku tiu nobla celado. Ciu-kaze:

kiel vi mem," kaj: "lsion vi deziras, ke aliaj celado a1 bona idealo havas rekompenco en

faru a1 vi, sam-tion faru vi a1 ili." La ioma si mem, kaj por ni validas anka6 la Zamen-

diferenco inter la du instruoj estas, Ire la hofa devizo: "Ni lahoru kaj esperu!"

Mullh Muhammad-Taqi, Ibn-i-Abhar, Prominent Bah6'i Teacher.

BAHA'U'LLAH'S G R O U N D P L A N

O F W O R L D - F E L L O W S H I P A S

P R E S E N T E D B Y ' A B D U ' L - B A H A

A sketch based on " 'Abdu'l-Bahi in London" and

"Talks by Abdu'l-Bahi in Paris"

BY GEORGETOWNSHEND

T H E Ground Plan oi World Fellowship is clearness of spiritual vision, the guidance

which is now submitted to your considera- of intuition. Only Faith can

point or see  
 tion was composed out of the writings of the way in such an hour as  
 this. Men ques-  
 Bahi2u'116h and presented by 'Abddl-Bahb tion the love of a God who  
 could let loose  
 in London, and later in Paris, about a on them so dire a cataclysm  
 and could  
 quarter of a century ago. I t proposes in choose out this generation for  
 suffering  
 the simplest possible form a practical scheme wholly unprecedented. Their  
 doubt cuts  
 for mastering the urgent problem of world- them off from the source of  
 light and help.  
 fellowship; and its originating idea, though There is no vision; and tlie  
 people perish.  
 of outstanding magnitude, is such as to Only Faith sees clearly-in  
 open view-  
 place the whole plan from its beginning that this darkness is cast by  
 a great light,  
 throughout in complete accord with the that this passing defeat of  
 the spirit of Fel-  
 purpose we have before us to-day-that of lowship is the prelude of its  
 final victory.  
 promoting the spirit of fellowship through A loving God would not have  
 set this  
 the inspiration of religion. generation problems without  
 bestowing the  
 This Plan in every feature plainly implies ability to solve them, would not  
 inflict dire  
 that nothing less than a concerted effort on penalties on those whom he  
 regarded as  
 a world scale, with the spiritual energie3 of guiltless.  
 m~nkind informing its practical energies, We are daunted by the  
 strange new  
 will now suffice to awaken the spirit of fel- troubles that close us in on  
 every side; we  
 lowship and secure deliverance from danger. do not look within and observe  
 that a new  
 No local or regional effort; no partial effort power of mastering these is  
 being developed  
 of either religion alone or statecraft alone, in conscience and in spirit.  
 Intellectual  
 will completely solve our problems. The vision never was so keen as in  
 this genera-  
 sense of fellowship (to be adequate to this tion; but spiritual vision,  
 was it ever more  
 unique emergency) must be broad, based on weak? We talk-we

|                                                         |                                 |
|---------------------------------------------------------|---------------------------------|
| boast-of the New                                        |                                 |
| the whole of our human nature (spiritual, gift. We      | Age; but we miss its greatest   |
| moral and intellectual) and not limited by reaching ma- | say the human race is a t last  |
| any terrestrial boundaries.                             | turity, but we do not realise   |
| the fuiness,                                            |                                 |
| Such a thesis may still be ahead of the                 | the completeness of this powth. |
| We per-                                                 |                                 |
| public opinion of mankind. But it is not                | ceive it is intellectual; we    |
| do not perceive                                         |                                 |
| so far ahead of that opinion as it was when             | it is, in like measure, moral   |
| and spiritual.                                          |                                 |
| it was first proposed in this city in 1911.             | Man's conscience has become     |
| more sensitive,                                         |                                 |
| To-day our emergency is rather more seri-               | his spirit more responsive to   |
| heavenly                                                |                                 |
| ous than then; but it is of the same general            | promptings. As he is to-day     |
| endowed with                                            |                                 |
| character. What then and up to the pres-                | a new degree of intellectual    |
| power, so is he                                         |                                 |
| ent has been lacking in men's experiments               | endowed to-day with a new       |
| degree of re-                                           |                                 |
| GROUND PLAN 615                                         |                                 |
| ligious power. The evolutio~aryprocess                  | The urgc of evolution           |
| pressed us for-                                         |                                 |
| with even hand bears onward the whole                   | ward; we would not go. The      |
| spirit of fel-                                          |                                 |
| being and nature of man; his heart as well              | lowship grew warm in our        |
| hearts; we would                                        |                                 |
| as his brain. New ideals, new hopes, new                | not feed its flame. The gates   |
| of world-                                               |                                 |
| dreams of further progress, a more general,             | brotherhood opened wide; we     |
| turned away.                                            |                                 |
| more insistent desire to build a better world           | God poured His Spiritual        |
| bounties on spirit                                      |                                 |
| than that one which we inherit-these bear               | and conscience in greater       |
| abundance than                                          |                                 |
| witness to man's consciousness of growth.               | ever; we in our blindness       |
| rejected His gifts                                      |                                 |
| I n all its faculties che human race is pass-           | and Him.                        |
| ing from childhood and ignorance towards                | But this failure is not         |
| final nor for long.                                     |                                 |
| maturity, towards the tasks that befit full             | I t is not the failure of       |
| Faith, nor yet of                                       |                                 |
| manhood. To-day mankind is like a youth                 | Love. I t is the open, the      |

confessed failure  
 leaving school for the sterner world of      of human wisdom. Through its  
 purgation  
 business and affairs. It is called on to put      men who have doubted will  
 learn to turn  
 into practice the lessons of moral principle      for fellowship and peace to  
 the way they  
 and human fellowship in which it has been      have not trodden; the way of  
 religion. But  
 instructed for so long. For how many cen-      all must tread this way  
 together. Since the  
 turies have we-all      of us-been      under      whole world as a unit is  
 involved, the ideals  
 tutelage to those whom we revere as the      which are to guide this  
 movement must be  
 Founders of our Faiths? Is it strange a time      given a definite shape. If  
 there is to be  
 should come when we should be required      concerted action towards a  
 single goal, some  
 to put into concrete deeds the precepts of      map of the common journey  
 must be made.  
 brotherhood we all acknowledge and should      Vague sentiments of goodwill,  
 however  
 at last be threatened with condign punish-      genuine, will not suffice. Some  
 explicit  
 ment if we disobey?      agreement on principles will  
 be required for  
 Much indeed has been done of late to      any coordinated progress.  
 remedy old wrongs, to suppress tyranny, to      It was to this task that  
 Bahá'u'lláh long  
 uplift the oppressed, to relieve the poor, to      ago addressed himself, and  
 worked out a  
 teach the ignorant. But how much remains      Ground Plan on which the  
 temple of human  
 undone! We have accomplished enough to      fellowship might be reared. It  
 consisted  
 convict ourselves of being fitted for a better      of a set of fundamental  
 principles and  
 social order, of being ready to inaugurate      represented the minimum of  
 what the occa-  
 a system of widespread justice and fraternity      sion required. No foundation  
 less deeply  
 and of lacking the resolution to put our      dug than this will hold the  
 structure that  
 ideals into effect. There is enough of good      is to be built upon it.  
 in our recent record to incriminate us      The burden of the whole  
 scheme was laid

but not enough to deliver us. We stand ultimately upon the shoulders  
 of each indi- vidual man and woman.  
 now before the judgment seat of heaven  
 Everybody by vir- ture of his status as a human  
 condemned by the evidence of our own  
 being had his  
 acts. share in the vast world  
 enterprise. The  
 We had no Vision: Men turned from principle of individual  
 responsibility was  
 saints, mystics, seers, and listened to secular thus to be the basis of all  
 progress.  
 philosophers. Blind leaders of the blind, into But underneath this basic  
 fact of human  
 what perdition have they led us! Our in- duty lay something deeper  
 yet. The living  
 intellectual eminence by some fatality height- rock on which this foundation  
 was to be  
 ended our troubles. Divorced from faith, it laid was something the  
 strength of which  
 aggravated human pride, taught men to humanity hitherto has too  
 little recognised.  
 forget their moral responsibility and to deny That rock is the Truth. This  
 spirit of fel-  
 lowship which we seek to  
 their servitude before the moral law. The  
 encourage is not  
 inevitable hour of retribution draws near. by Bahá'u'lláh conceived as  
 some addition  
 Surely this is a love-tragedy vaster in its to being which the genius of man  
 should  
 scale, more terrible in its poignancy than undertake to create. As a  
 flower within the  
 any in the history of our race! bud, it lies waiting the hour  
 of its appear-  
 .i WORLD  
 ance. It is a reality which our fragmentary men's view their essential unity  
 is the dif-  
 ference denies. And what this Assembly desires difference between the  
 world-religions, which  
 to do is not to create something new but has been made the cause of  
 estrangement-  
 to give expression to something which is of prejudice and even of ill-will and  
 strife.  
 already in existence though unused. Man's But, insisted 'Abdu'l-Bahá, there is  
 nothing  
 advancing power is due to his increasing in these differences which should  
 produce



knowledge of truth; and the magnificence so sad a result. Indeed, there is an  
 impor-  
 of this present age bears witness in the last tant aspect in which all  
 religions are at  
 resort not to the personal greatness of this heart one; and he included the  
 existence of  
 generation but rather to the greatness of a this unity as a principle in his  
 scheme. He  
 continuously unfolding Truth. If this Age meant (70 it seems) that a religion  
 does not  
 is to become the Age of Universal Brother- consist solely of a doctrine, and an  
 institu-  
 hood, it must be the Age of K~iowled~etion, but is also in a real and vital  
 sense a  
 (Knowledge of Truth). The Truth will spiritual atmosphere. It is, as he once  
 de-  
 set us free. The Truth will make us one. scribed it, "an attitude of soul  
 towards God,  
 As the first item of his programme, there- reflected in life." This the essence  
 of true  
 fore, Bab6'u'llih claimed that every indi- religion; and to this extent, the  
 whole world  
 vidual should have the right of seeking for o v e ~members of all the religions  
 have an  
 himself the truth. Love of truth (which outlook, an experience, an obligation  
 which  
 at the present time is growing apace among they share in common with one  
 another in  
 mankind) is the sole real corrective of all spite of their special and  
 distinctive loyal-  
 forms of error and illusion. The great en- ties, and which groups them all  
 together  
 mities which in the past have divided man- apart from the sceptic.  
 kind, and which were due to misunderstand- The more intensely spiritual  
 men are, the  
 ing and ignorance, have in recent times lost more vividly conscious are they of  
 the re-  
 their vitality, and our estrangements are ality and sweetness of this  
 communion, and  
 now due chiefly to prejudice. These preju- one of their is the  
 experience of  
 dices have come down to us from the past- a deep sympathy, a common  
 lowliness, a  
 racial, religious, n%tional-and the instinct common aspiration which they share  
 with  
 of imitation. For them all Bahi'u'llih offers those of a different tradition  
 from their

one radical cure-the search for truth. The own.  
 battle which mankind yet has to fight be- Not only in their atmosphere,  
 their influ-  
 tween prejudice and truth he seems to re- ence, but even in their profounder  
 teachings  
 gard as the Armageddon of the human soul. the world-religions may show forth  
 this  
 Through this search for truth mankind unity. Do not all our faiths affirm and  
 at last would become really and clearly con- magnify the love of God for His  
 creatures?  
 scious of the essential unity of the human What truth could be more ancient,  
 more  
 race. For this unity is and has ever been precious than this? What would bind  
 those  
 a fact. "Ye are the leaves of one tree, and who espouse it with a closer tie of  
 fellow-  
 the leaves of one branch. Deal ye with one ship?  
 another with the utmost love and harmony, This age of widening  
 consciousness and  
 with friendliness and fellowship," wrote Ba- deepening love of truth has begun  
 to bring  
 hi'u'llih. From the full knowledge of this us, on a scale quite unprecedented,  
 some  
 unity, and from nothing less, there would accurate knowledge of the sacred  
 treasures  
 be born in this age a spirit of world-fellow- and the sacred history of the  
 human race.  
 ship adequate to the present emergency. On Scholars, divines, men of letters,  
 poets have  
 this consciousness of unity, therefore, 'Ab- all contributed to this  
 enlightenment. They  
 du'l-Bah6 laid the greatest stress. He gave show us each of the great religions  
 as being  
 to it a central place in his programme, other like a majestic temple reared in  
 some chosen  
 features supporting or amplifying it or giv- spot by the hand of a master  
 architect, and  
 ing it application in the practical affairs of surrounded now by a multitude of  
 lesser  
 mankind. buildings of various later  
 dates. Each  
 One of the facts which has obscured from temple blends with its own environment  
 but  
 GROUND PLAN 617  
 is in marked contrast with all the other seem rather to travel by  
 converging paths  
 temples. No two are alike, and the annexes and to draw nearer and

nearer together.

connected with each are still more unlike.  
account of their

But if the enquiring traveler pursues his  
contemporaries or by

investigations and makes his way within  
seem all the world

the sacred structures he discovers in their  
same spiritual

several interiors and even in the shrines  
onward by the same

themselves an unmistakable likeness in  
heavenly love;

beauty.

that to reach

Experts in comparative religion have  
God is to

spoken with emphasis of the points of agree-  
mystery and the hid-

ment to be found between the world reli-  
to possess an

gions. Professor Cheyne quotes Max Müller  
which the sacri-

as "advising the Brahmins to call themselves  
is but a little

Christians" and himself argues that the re-  
conciliation of religions must precede that

mystics is com-

of races "which at present is so lamentably  
evidence is within

incomplete." The evidence of men of learned  
well-known English

ing is supported by that of another cloud of  
of the mystics

witnesses, whose testimony none can gainsay,  
persons in the east

and who speak with the voice not of intel-  
mediaeval,

lectual criticism but of spiritual knowledge.  
passion ap-

The highest exponents of a religion, those  
of a certain spir-

who understand most thoroughly its mean-  
... This, for

ing and interpret its spirit with the most  
whole meaning of

compelling authority, are those men and

If one is to accept the

experience given by

themselves, these mystics

over to have gone upon this

adventure, to be drawn

experience of an outpoured

and they testify one and all

this knowledge of the love of

understand at last the

divine blessedness of life and

everlasting treasure for

price of all earthly things

price.

This fellowship among all

common knowledge, of which

the reach of all. In a

work, Miss Underhill writes

that-"we meet these

and the west; in the ancient,

and modern worlds. Their one

appears to be the prosecution

spiritual and intangible quest.

them has constituted the

life . . . and it is an

indirect testimony

women of mystical genius whose impassioned devotion and obedience to their divine Master is the outstanding feature of their methods have been

lives. If each of these religions were strictly experience exclusive, the negation of all the others, bringing to men its own irreconcilable message, in that case those who follow these religions to the extreme, the mystics and the saints, would assuredly move further and further apart, and would come to rest at the last point of divergence. The greater the saint the wider the gulf between him and the saints of alien allegiances. At the same time the less aspiring and spiritually gifted multitudes, immersed in the daily human concerns which all men share alike, would be found to be the least estranged from another by their differing creeds.

planatory. . ."

Every public library in this country will contain books supplying illustrations of this statement. The mystical

spectacle both on the things of heaven and the things of earth is in its essence eternally the same. But perhaps no

fundamental unity that underlies all mystical experience is more

parallelism between Plotinus and St. Augustine.

But in fact this is not so. Strangely, very strangely, religious history shows us something quite different-exactly the opposite.

"Some of the finest expressions of this (the mystical) attitude of soul," he writes,

"may be found in the Confessions of St. Augustine. But when St. Augustine expresses his deepest religious feelings we find

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|                                                |                                 |
|------------------------------------------------|---------------------------------|
| most acutely and insisted on most vigorously   | that he repeats the thoughts    |
| and almost the                                 |                                 |
| by the less mystically minded of its votaries. | very words of Plotinos."        |
| Professor Caird                                |                                 |
| While the mystics of all the religions instead | then shows how closely akin     |
| to the thought                                 |                                 |
| of moving further and ever further apart       | Introduction to Mysticism,      |
| Chapter 1.                                     |                                 |
| THE BAH' F WORLD                               |                                 |
| of Plotinos is "that great passage in which    | shall all men know that ye      |
| are My disciples                               |                                 |
| Augustine gives an account of his last con-    | if ye have love one to          |
| another."                                      |                                 |
| versation with his mother Monica about the     | In this Age we                  |
| congratulate ourselves                         |                                 |
| life of the redeemed in heaven." And he        | that for centuries past         |
| religious enmity has                           |                                 |
| concludes "how deeply neo-Platonism must       | been continually growing        |
| more weak. Yet                                 |                                 |
| have sunk into the spirit of St. Augustine     | our ideal remains negative.     |
| To manifest no                                 |                                 |
| when in describing the highest moment of       | ill-will towards those who      |
| differ in opinion                              |                                 |
| his religious experience he adopts almost ver- | from us is not enough.          |
| Christ enjoined a                              |                                 |
| bally the language in which Plotin~ostries     | more positive attitude of       |
| soul; one of active                            |                                 |
| to depict the mystic ecstasy of the indi-      | goodwill despite all            |
| differences. When God                          |                                 |
| vidual soul as it enters into communion with   | thus commands a spirit of       |
| affection towards                              |                                 |
| the soul of the world."                        | all, he gives the power to      |
| obey His com-                                  |                                 |
| By what diverse paths have mystics who         | mand. Religion, in other words, |
| is creative.                                   |                                 |
| had nothing in common save whole-hearted       | Through its force the will      |
| of an earnest man                              |                                 |
| servitude before the one loving God, by        | is enabled to achieve an        |
| inward change that                             |                                 |
| what diverse paths have they all alike at-     | otherwise would be beyond       |
| his strength. If                               |                                 |
| tained the blessed Presence! And what man      | this were not so, what          |
| useful place would                             |                                 |
| in his pride of opinion will shut out from     | religion fill in this           |
| cosn~osof ours?                                |                                 |
| Paradise those whom God's own hand has         | If now the creative             |
| power of religion to                           |                                 |

admitted? Thus do scholars and saints join effect this purpose were called upon and put to vigorous use, how to testify that the great religions have their many vital problems which have proved aspect of unity as well as their aspect of insoluble on the intellectual plane (such as variety, and that without qualifying their Christendom or the combating the reunion of special allegiance worshippers in all religions of secular-ism) might prove much more may find something in the fundamental tractable when carried to the nature of religion itself which promotes a spiritual plane! Another effort at sweet, precious and abiding sense of true companionship. called for when Bahi'u'llah harmonization was included in this The promotion of a boundless spirit of scheme an active partnership between religion and science. concord and good will Bahi'u'llah maintained to be agreeable to the genius of every Tolerance between the two is too little. I n their nature they are world-religion. Whatever misunderstanding, as two wings with which the cotnplemenrary, as soul soars towards knowledge of the truth. ing may have arisen in bygone centuries, no religion as originally taught was meant to Science divorced from religion gives a wholly encourage animosity. Quite the contrary7. distorted view of reality. Religion distorted view of reality. Religion Religion is meant to heal discord. So im- divorced from science may become a mere portant in an age of disintegration did this superstition. Man is to use both as his servants and feature of religion seem that 'Abdu'l-Bahi the material aspect of life thus to bring aspect at last into evident proposed to include in his Plan the precept and the spiritual accord. that "the purpose of religion is to promote harmony and affection." T o these principles and complete One will not doubt this loving purpose necessary for practical harmony and affection." Bah6'u'llih added (as visions of a more material n ~ a ybe discovered, or re-discovered, in every results) certain pro- one of our world-faiths, and assuredly in

nature. 'Abdu'l-

Christianity. If we look away from Chris-  
prevent extremes of

tendom to Christ and to the pure teaching  
universal education,

of Christ, we find it evident throughout  
World-

the Gospels. Christ said that one's whole  
duty was to love God and one's neighbor,  
nations of a secondary

and he described neighbor as meaning any-  
addition to their

one you could help regardless of creed or  
importance was at-

kin. He made fellowship in love the evi:  
fellowship

dence of Christian membership "by this  
religious his-

BAHA'U'LLAH'S

GROUND PLAN

619

tory of mankind from the dsys of Babel to  
establish this Bahh'u-

the present bears oat this emphasis. When  
difficulties and hard-

we remember, for example, the influence of  
confinement and

the general use of the Greek language  
But .. .

throughout the Roman Empire at the be-  
prison he sent out

ginning of our Era, when we consider how  
world." ('Abdu'l-Bahi

in Islim the adoption of Arabic as a com-  
'Ahdu'l-Bahh claimed

mon language united peoples hitherto es-  
consistent with

tranged, facilitated the interchange of  
religions and were

thought and aided the rapid extension of  
unlque fitness to

a single culture over vast regions; or when  
and its tre-

again we observe how the cause of ecclesi-  
this time. He

astic unity was promoted by the use and  
at no very dis-

weakened by the disuse of the L a t ~ nlan-

Bahi mentioned laws to

indigence and opulence;

a common language, a central

Tribunal.

To the use by all

or world language in

mother tongue great

tached; without this device

would never be assured. The

of Bahi'u'llih. To

'116h underwent great

ships. He was in constant

he suffered great persecution.

from the darkness of his

a great light into the

in London, p. 18.)

that these principles were

the spirit of all the world

measured with exact and

mankind's heightened capacity

mendous responsibilities at

had no doubt of their being

tant date adopted: fellowship

along these

guage as a medium among the peoples of  
our New Age.

western Europe centuries ago; we are driven  
percolated far

to conclude that in this age of radio and  
cheered the

aviation a world-language would unify the  
hope, yet the

peoples of mankind to a degree unpre-  
races and re-

cedented in the past and difficult for us to  
outlined has in fact

calculate in anticipation.  
narrower views

The federal tribunal or Board of Arbitra-  
civilization

tion which in a few words 'Abdu'l-Bahl  
has sunk into a

proposed differed in three notable points  
Men realize the

from the League which afterwards was set  
greater in

up. The provision of an adequate police  
mankind has

force was an essential prerequisite: the draft  
not how to

of any proposed constitution was to be re-  
emergency does not this

ferred not only to the governments but also  
fellowship merit

to the peoples of the world: when finally  
even the test of

ratified and adopted, it was to enjoy the  
to be merely

full support of religion, of church as well  
teachers of

as of state, and its strict maintenance against  
any violation by any nation was to be held

western audience

by all mankind as a sacred obligation.  
have had

In these and all other reforms man's  
not try

greatest stay would be the Holy Spirit,  
not like it,

without whose aid no peace or fellowship or

lines was the birthright of

But though they have

through the world and have

hearts of many with renewed

large collaboration between

ligions here so definitely

been postponed in favor of

and materialistic reforms. Our

is in desperate plight and

moral and spiritual abyss.

urgent need of a reformation

range and in intensity than

ever yet achieved but know

meet it. In such an

bold original scheme of

serious consideration and

experiment. Does it deserve

ignored by the rulers and the

the world?

In advocating peace to a

'Abdu'l-Bahl once said, "You

war for thousands of years; why

peace for a change? If you do

you can always go back to



war." One might  
unification would ever be secured. in such an hour as this  
hazard the same sug-  
This scheme of world-fellowship was pre- gestion about this ground plan  
of fellow-  
sented twenty-five years ago in London by ship: we have exhausted a  
hundred other  
'Abdu'l-Bahi out of teachings first promul- devices to no purpos+why not  
try this?  
gated some forty years before. "This," he If we do not like it, we c a  
n always return  
said "is a short summary of the teachings to our present-condition.  
Professor Dr. Jan Rypka, Charles University, Praha, Czechoslovakia.  
DIE BAHAIS U N D MEINE  
ERFAHRUNGEN

Noch heute, nach mehr als vier Jahren, alles wusste, wie ich es  
anfanglich vermeint  
kann ich mich meiner ersten Berührung mit hatte. Ich würde meine damaligen  
Mangel  
dem militanten Bahi'ismus ganz genau erin- heute folgendermassen bestimmen:  
Hier trat  
nern. Es hatte mir einer meiner Kollegen ~ n i r das Leben entgegen, wohingegen  
all  
auf mein Universitätskabinett telephonierte, meine Kenntnisse nur nach Papier  
rochen.  
dass eine amerikanische Bahi'i-Sendbotin Der Professor wurde unbewusst  
und unwill-  
mich zu sprechen wünscht. Auf meine kirlich zum Schüler. Er sah nicht mehr  
das  
Entgegnung hin, dass ich fürwahr keine Phantastische, das sich in Buchstaben  
und  
Lust in mir verspiere, mich mit phantasti- Ziffern ergeht, sondern eine  
erhabene reli-  
schen Luftgebilden, die mir überdies durch gültige Lehre mit weitgreifenden  
soziolo-  
meine Studien kein Geheimnis sind, abzu- gischen und wirtschaftlichen  
Auswirkungen.  
geben, meinte er sehr ernst, die Ansichten, 'Miss Martha Root entging  
mein Interesse  
die er soeben gehört habe, seien gar nicht so für Iran und das Irinische nicht.  
Ebenso  
grundlos; im Gegenteil, ein durchaus ver- nachte hinweder ich im Laufe unseres  
Ge-  
nunftiges und anhorbares Credo, dem ich sprichs die mir unsiglich sympathische  
Ent-  
doch bei dieser Gelegenheit etwas Aufmerli- deckt, dass Miss Martha Root

Persien, das  
samkeit widmen sollte, zumal es in mein Land des Lowen mit der aufgehenden  
Sonne,  
Forschungsgebiet einschlägt. aus Autopsie kennt. Ist es  
verwunderlich,  
Als es ein zwei Tage darauf wirklich zur dass unserer ersten Begegnung alsbald  
eine  
Entrevue kam, leitete ich so gut wie mit zweite und weitere folgten, zu deren  
nun  
dem Handedruck gleichzeitig das Gespräch auch meine Frau herangezogen wurde?  
mit einer vielleicht etwas hochnasigen Be- Immer mehr erfuhren wir über den  
gegen-  
merkung ein, mir wäre die Bahá'í-Doktrin wertigen Stand des Bahcismus, seine  
Beweg-  
aus der gelehrten Literatur genügend be- ung und Organisation. Nach allen  
Schil-  
kannt. Und ich wurde mich bis zur Stunde derungen schien es nun, dass es  
kinderleicht  
schimen, hätte ich damals es unterlassen, sein muss, 10.000 Meilen in Persien  
zu  
zur Bekräftigung jener Bewillkommnu~g machen, sobald man einige Bahh'is zu  
seinen  
sogleich verschiedene orientalistische Werke Freunden zihlt oder in Ermangelung  
dessen  
zu zitieren. Miss yrtha-t schrieb mir hloss über ein  
Empfehlungsschreiben ver-  
meine Kenntnisse anftmut~gund unver- fiigt. Ms. Martha Root brachte es zuwege,  
drossen zugute. Ihre unverwiesliche Lie- das ich in kurzem Mr. und Mrs.  
Howard  
benswürdigkeit liess sich dadurch weder Carpenter, die auf ihrer Reise nach  
Persien  
kranken noch stören. Deswegen gab es kein für einige Zeit in Wien haltgemacht  
hatten,  
Zeremoniell der sich zum ersten Male Be- begegnen konnte. (Dafür wie für gar so  
gegnenden. Vielmehr nahm unser Gespräch manches bin ich ihr noch heute iunigst  
nach einer derartigen gegenseitigen Kennen- dankbar.) Dies war meine zweite  
Bahí'í-  
lernung unverweilt das Gesicht einer lang- Bekanntschaft. Ich kehrte nicht  
enttäuscht  
jähigen besten Freundschaft. nach Prag zurück. Ich lernte in  
Wien auch  
Miss Martha Root entwickelte vor mir ihre andere Bahá'is kennen, um immer aufs  
neue  
Ziele und Pläne, sie zeigte mir verschieden- gute, ja beste Erfahrungen zu  
machen, frei-  
sprachige Literatur des Bahí'ismus und ich lich aber auch mir immer wieder die  
Frage

begriff alsbald, dass ich denn doch nicht so nach dem Wesen des in all diesen  
Fallen

DIE BAHA'IS UND MEINE ERFAHRUNGEN 623

Dip Shia hat im 1. aufe der Jahrhuuderte eine Die im Abendlande gewonnene  
ErfahrunR

nationale Tradition entwickelt. Mit dieser wurde mix auch im persischen  
Morgenlande

wird der universalistische Bahi'ismus verge- vollends bestatigt. Der  
Bah6'ismus ist un-

blich ringen, damit er weitere Wurzeln zweifelhaft ein unschatzbarer  
Kulturwert.

schlage. Dieser Mange1 an Extensitat jedoch Oder wiirden auch ohne ihn alle  
jene Men-

wird durch die Intensit.jt und Verinnerlich- schen, deren hohe Sittlichkeit  
ich bewun-

ung der iranischen Bahb'i-Diasporen reich- derte und bewundere, dasselbe  
Niveau, nur

lich kompensiert. Die Bahi'i-Gemeinde wird in anderer Form erreicht haben?  
Oder

Charaktere ausbilden, die auch der anders- beruht es nur in der Neuheit der  
Lehre und

glaubigen, ja feiudlich gegeniiuberstehenden in der Frische ihrer errten und  
nxchsten

Umwelt durchaus nachahmungswert er- Anknger?  
scheinen diirften.

Photograph of Bahi'i Pioneers of fr6n taken about 1 8 9 1 in Tabriz. (Sitting  
third from

right [third row] is Mirzh 'Ali-Muhammad Varq6, distinguished Bahh'i Martyr.  
Second from left [first row] is his son Rau'llhh, who was also martyred.

BY MRS. LOUISER. WAITE

TO describe 'Abdu'l-Bahi so that the He passed by me. He was dressed all  
in

reader may form any mental picture of Him white. His hair fell in soft waves  
about

that would in any way do Him justice, is His shoulders and His head was crowned  
as impossible as to try to paint a sunbeam. with a white turban bound around  
with a

The artist may put the ray of yellow light white cloth. His step was firm and  
kingly.

in exactly the right place and with most When He reached His door  
He turned

beautiful effect; but no matter how great and again motioned me to pass on. I  
came

his skill, he cannot catch the real essence of toward Him and when I reached  
His door

the sunbeam-that golden luminosity, which I looked up into those marvelous

eyes. I  
 is like an elixir of life, is uncatchable, un- knew that every act, every  
 thought of my  
 paintable. So it is with the liveness of life was known to Him. Yet, knowing  
 this,  
 'Abdu'l-Bahá. His expression is ever changing- I could look fearlessly,  
 unwaveringly at  
 ing; each thought and emotion is mirrored in Him, realizing all my sins and  
 weaknesses,  
 forth and the face becomes so illumined that yet knowing He understood me as I  
 could  
 words are but as the dull, lifeless paint never understand myself, and that He  
 was  
 which cannot reproduce the sunbeams-yet, indeed "Infinite Love  
 Incarnate." I could  
 some idea can be gathered from them. not pass until He turned and  
 entered His  
 When I first saw 'ABDU'L-BAHA I was dumb; then almost overcome by the vibrations  
 alone and I came face to face with Him which thrilled me through and  
 all unexpectedly. He stood not even four feet from me. Later He came to  
 feet from me. It was in the upper court, greet us and I was fully  
 confirmed-this  
 with the blue sky overhead and the sunlight was truly 'ABDU'L-BAHA, but a very  
 different-  
 shining down brightly upon Him, the reverent one, I felt, from the one I had  
 first  
 being but a little after "high noon." I seen. As He firmly grasped my hand with  
 might have thought Him any other member of that welcoming family that comes deep  
 of His family, as His sons-in-law were often from the heart, a handshake that  
 warms you  
 passing to and fro, but every atom of my thought and through, I saw the  
 Divinely  
 being, my heart and soul cried out, "This human man, the personification of my  
 high-  
 is He." The face of my dreams of Him the ideal of an earthly father. I never  
 again,  
 stood before me with that same heavenly smile in 'Akko, saw Him as I had in  
 that  
 smile of welcome. The Light of Infinite first meeting. It was then as if I had  
 seen  
 Love was radiating from His countenance. the Reality of His being, with the  
 shades of  
 Majestic, and yet sublimely tender, He was flesh and all raised that the Light of  
 Spirit might  
 looking right into my eyes. I gave a start and stream forth.  
 as if I had suddenly plunged into an ocean, 'ABDU'L-BAHA is of  
 medium height,

then stood transfixed. I t seemed as if I had but He holds Himself so superbly,  
 with such  
 come upon Him unawares and saw the commanding dignity, and carries His head  
 "Glory of the Lord" shining forth around so high and with such an air of  
 majesty,  
 Him; and I know I must have felt as did that He ever gives the impression of  
 great  
 Mary Magdalene when Christ revealed Him- height. His voice is full and vibrant,  
 each  
 self to her in her vision after the crucifixion word uttered with marked  
 distinctness and  
 -"The Risen Lord." He motioned me to with that tonal quality which leaves a  
 faint  
 pass on. I could not. A sense of my great echo, as it were, or wave vibrations  
 such as  
 unworthiness made me bow my head-then come from a beautifully  
 toned bell. All  
 through the day it rings out, first in one 'Tis bed rested againsc the  
 same wall that  
 place, and then in another; for with aston- mine did and I could hear His  
 slightest  
 ~shingrapidity 'ABDU'L-BAHA seems to be move. I could not sleep, and  
 as I lay there  
 everywhere-now in the garden, now in the wide-awake, I heard Him  
 pacing up and  
 room close beside the entrance, now in a down His room; then He  
 wo~lldthrow Him-  
 guest's roonl--or you may hear Him calling self upon His bed; then arise  
 and walk back  
 someone in the "family section" of the and forth again. Once, when  
 He threw  
 "prison home." Always when I heard His Himself down upon His bed, He  
 moaned.  
 voice, I felt its vibrations most deeply. Like Oh, that moan! I t came from  
 the depths  
 His face, His voice expresses every emotion, of His soul and it pierced me  
 through the  
 from tones that are stern and emphatic to .  
 heart. . . I felt that once again the Christ  
 those as tender and loving as the cooing of Spirit was daily, hourly,  
 being crucified by  
 a dove. the lack of perfect love and  
 unity among  
 His eyes defy description. I only know the believers; that once again  
 I t was crying  
 that to me they seemed gray, with a circle out: "O Jerusalem! Jerusalem!  
 thou that

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| of white around the iris, which at times<br>stonesr them which<br>became luminous. Sometimes in the light,<br>would I have<br>I caught a shade of blue, and again by<br>together, even as a<br>lamplight they seemed almost brown,+ver-<br>her wings,<br>changing were they and wonderful. Like<br>your house is<br>His face and His voice, they, too, expressed<br>every emotion felt by Him.<br>Him and declare<br>I was deeply impressed by His perfect<br>realized<br>naturalness, His lack of conventionality and<br>faith in Him, but<br>set form, and His refreshing simplicity.<br>that is His crown<br>Divinely simple is He. His hair, which is<br>soul; for He<br>gray and long, but rather thin, would at one<br>yon love one<br>time be flowing softly around His head, and<br>as if you love<br>at another it would be tucked up beneath<br>one another,<br>His turban in a careless, comfortable way.<br>will go away<br>All His physical senses seem intensified and<br>always stays.<br>when eating anything which He particularly<br>one another very<br>likes, He evidences the keenest enjoyment of<br>it. Likewise, the perfume of a flower will<br>inharmonious thought<br>seem to entrance H i . I thought of what<br>registered on that<br>one pilgrim at 'Akkl had said: "When<br>thought came the<br>'ABDU'L-BAHA inhales the odor of flow-<br>personal responsi-<br>ers, it is wonderful t o see Him. I t seems<br>of us. Having<br>that the perfume of the hyacinth is telling<br>I realized<br>Him something as He buries His face in the | killest the prophets and<br><br>are sent unto thee! How often<br><br>gathered thy children<br><br>hen gathereth her brood under<br><br>and ye would not! Behold,<br><br>left unto you desolate!"<br>How I longed to go to<br><br>my love and faith in Him! Then I<br><br>that it is not our love and<br><br>our love for one another,<br><br>of glory and the balm for His<br><br>had said to a pilgrim: "If<br><br>another, it is just the same<br><br>Me. The closer you draw to<br><br>the closer you draw to Me. I<br><br>from this world, but love<br><br>Therefore, you should love<br><br>much."<br>I felt that every<br><br>and action was painfully<br><br>great heart; and with this<br><br>overwhelming sense of the<br><br>bility falling upon each one<br><br>seen and heard 'ABDU'L-BAHA,<br><br>that He is indeed the Center |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

of the Cove-  
flowers. I t is like the effort of the ear- nant of God. And with this  
realization  
a concentrated attention. How He under- came the deepest joy. No need  
of argu-  
stands the mystery of 111 these things of ments and worry ovrr  
intricate problems of  
which we know nothing!" This, indeed, is life and death, which have  
confounded the  
true. greatest philosophers; no  
need to spend the  
While there was a deep undercurrent of precious time in delving into  
the unknown  
exultancy in 'ABDU'L-BAHA, yet, during and unknowable-He  
has, or can, explain  
my visit, which was but a few days, to my it all and His explanations  
are true.  
consciousness there seemed a strain of sor- Once having accepted  
'ABDU'L-BAHA's  
row and sadness, as if the weight of the station, it is as useless to  
vex our minds with  
world was upon His shoulders. Especially all rhese "whys and  
wherefores" as it would  
did I realize this upon my first night in be for a way-worn traveler  
when a wagon  
'Akkl. I occupied the room next t o His. comes along and the driver  
offers to carry  
him to town and he gladly climbs in, t o con- town. God has indeed given us  
an "Ark of  
tinue to carry his heavy burden on his back. Safety" in 'ABDU'L-BAHA.  
At 'Akki, I not only climbed into the 'ABDU'L-BAHA, the Mystery of  
God!  
wagon of Truth, but I also left my heavy Who can comprehend that  
Mystery?  
bundle of self, opinions and perplexity of Surely not finite mind nor  
intellect. Only  
ideas by the roadside, knowing that this tl~rough the heart can we catch  
a faint  
Divine Driver would carry me safely to glimpse of His Station.  
ZWEI HEILIGE GRABSTATTEN  
M I T T E N in Jerusalem, der vielbesung- schmuclct mit dem Goldr  
menschlicher  
enen Stadt der Christenheit, ragt die Heilige Zutaten, ruht das Lebendige,  
der Offen-  
Grabkirche, ein uralter, ehrwiirdiger Bau. barungsort des Wortes, unter  
der Erde ver-

|                                                   |                              |
|---------------------------------------------------|------------------------------|
| Trittst du in sie ein, so umfange dich in         | Die Menschen streiten        |
| sich um den                                       |                              |
| hoher Kuppelwölbung ein weihrauchge-              | Zugang zu ihm. Und, weil sie |
| sich streiten,                                    |                              |
| trunkenes, mystisches Dunkel, worin ein Gold      | entfernen sie sich der       |
| Wahrheit immer mehr,                              |                              |
| und gezeigte Lampen funkeln. In der Mitte         | brauchen sie Teilkirchen und |
| Kirchenteile                                      |                              |
| dieser Halle siehst du einen steinernen Bau,      | für ihre Teilwahrheiten. Die |
| Religion, an-                                     |                              |
| unter welchem Christi Leich begraben sein         | statt ein lebendiger,        |
| ungetriebener Quell der                           |                              |
| soll. Ein schmaler Zugang führt in das            | Kraft und Weisheit für den   |
| Staat in seinen                                   |                              |
| Innere an einen Stein, der das Ziel frohmer       | Fragen und Noten zu sein,    |
| bedarf im Gegen-                                  |                              |
| Anbetung ist. Viele gläubige Christen             | teil der Hülfe seines Armes, |
| ja seiner Waffen-                                 |                              |
| zwangen sich zu ihm hinein, um dort einige        | Gewalt, um ihre Würde und    |
| Ordnung zu                                        |                              |
| Augenblicke in Andacht zu verweilen.              | behaupten. Das Ewige,        |
| Personlichste aber                                |                              |
| Seitlich von der Mittelhalle aber zweigen         | wird in menschlicher         |
| Aufmachung als                                    |                              |
| einige kleinere Kirchenschiffe ab, für jede       | weltliche Ware auf der       |
| Straße verkitscht                                 |                              |
| christliche Konfession ein anderes. Sonntags      | und verschachtelt.           |
| halten sie oft gleichzeitig Gottesdienst. Da      | Wo ist da ein Lichtblick,    |
| wo ein Weg                                        |                              |
| kannst du dann hören, wie sich Worte und          | empor? Bedarf es da nicht,   |
| um solche                                         |                              |
| Worte vermengen und stören, Worte, die ein-       | Zustände auf der ganzen Welt |
| zu heilen,                                        |                              |
| stets verdrängt wurden, um die Menschen           | eines Mannes, der nicht nur  |
| irgendwo im                                       |                              |
| zu verdrängen, um ihnen den Frieden auf           | Endlichen den Hebel ansetzt, |
| etwa an einer                                     |                              |
| Erde zu bringen. An der Tür aber stehen           | alten Religion reformiert,   |
| oder von einer                                    |                              |
| ruhigen medienpolitischen Polizisten, um dafür zu | Nation ansieht, sondern der  |
| eine unbedingte                                   |                              |
| sorgen, dass Ordnung herrscht und dass sich       | und unbeschränkte göttliche  |
| Vollmacht                                         |                              |
| die verschiedenen Konfessionen nicht streiten     | besitzt, kurz, der ein       |
| Gottgesandter ist? Der,                           |                              |
| oder gar verprügeln, wie es auch schon            | weil er ein Gottgesandter    |
| ist, und Gott nur                                 |                              |



|                                                |                                  |
|------------------------------------------------|----------------------------------|
| vorgekom~nen sein soll. Und wendest du         | Einer und die Wahrheit nur       |
| Eine sein                                      |                                  |
| dann diesem alten Andachtsraum den             | konnen, auch den friiherei       |
| Gottgesandten                                  |                                  |
| Riickeli und trittst du, geblendet von der     | und Wahrheitsverkiindern         |
| nicht wider-                                   |                                  |
| grellen Sonne, hinaus in die lermende Stadt,   | spricht, sondern sie             |
| hestitigt und ediillt.                         |                                  |
| so geratst du zunichst in eine Schar von       | Der aber eben deshalb klar       |
| das hirschliche                                |                                  |
| Hindlern, die dort vor der Kirche ihre         | Beiwerk, das die Menschen in     |
| Religionen,                                    |                                  |
| Buden aufgeschlagen haben und der religiose    | Konfessionen und Sekten          |
| aufgespalten hat                               |                                  |
| Artikel aufdrangen wollen.                     | und darin erstarren liess,       |
| voii der ewigen,                               |                                  |
| Den gliubigen Christen miissen diese Ge-       | zeitlosen Wahrheit scheidet, und |
| eine neue,                                     |                                  |
| gensztze erschuitter~und zu tieferem Nach-     | unverfalschte Offenbarung        |
| niederlegt, die                                |                                  |
| denken zwingen. Ist dies alles nicht wie ein   | zur ganzen Menschheit spricht    |
| und die                                        |                                  |
| grosses Sinnbild der religijsen Lage nicht nur | ganze Menschheit einigt?         |
| des Christentums, sondern aller Religionen     | Wir Bahi'i wissen, dass          |
| ein solcher Gott-                              |                                  |
| auf der Welt? In dem fester], ehrwürdigen      | gesandter unliugst schon         |
| iiber diese Erde ge-                           |                                  |
| Bau der alten Traditionen begraben, in das     | gangen ist und diese             |
| welthistorische Sendung                        |                                  |
| Dunkel ratselvoller Mystik geliillt, ge-       | vollbracht hat. Wir wissen       |
| auch, wo Bah6-                                 |                                  |
| 'u'llih Seine irdische Bahn beschloss hat      | wasser. So treten wir in den     |
| lichten, hoch-                                 |                                  |
| und wo Seine irdische Hiille zur Ruhe          | gewiilbten Raum. Um duftende     |
| Blumen                                         |                                  |
| gebettet ist:                                  | und Zierstrucher, die hier aus   |
| der Erde                                       |                                  |
| Bahji-+in liostliches Stiick Erde. Fernab      | sprossen, sind kostbare Teppiche |
| gelegt.                                        |                                  |
| vom Geschrei und Gefeielsche der Stadt,        | Hinter der geweihten Schwelle    |
| ist der letzte                                 |                                  |
| fernab von den Blicken der Neugierigen ragt    | heiligste Ort, unter welchem     |
| der Korper                                     |                                  |
| aus dem grunen Saum herrlicher Gierten der     | Bahi'u'll&h's ruht.              |
| edel Bau, einfach und doch achtungsgebiet-     | Der Geist, der diesen Raum       |
| durchdringt,                                   |                                  |
| end wie ein Herrschersitz, festgefiigt und     | ist unbeschreiblich machtvoll.   |

|                                              |                                |
|----------------------------------------------|--------------------------------|
| Rein Pilger                                  |                                |
| doch zierlich im Kranze seiner Säulenreihe,  | liann sich ihm verschliessen   |
| und seine su-                                |                                |
| unsagbar m'ig zwischen Himmel und Erde       | chende Seele kann sich an      |
| dieser St'itte zu                            |                                |
| und doch erfüllt und durchpulst von einer    | einem Grade der Loslösung      |
| aufschwingen,                                |                                |
| Kraft, die mächtiger ist als Zeit und Raum.  | wie er sie anderswo nicht so   |
| leicht erreicht.                             |                                |
| Wenn wir uns diesem Heiligtum nähern,        | Die Welt mit ihren             |
| Nichtigkeiten versinkt                       |                                |
| erfasst von der Weihe der Stunde, die        | dort draussen weit vor der     |
| Türe. Das                                    |                                |
| Sehnsucht nach geistiger Begegnung im        | Here in der Brust aber, "die   |
| Schatzkam-                                   |                                |
| Herzen und nicht abgelenkt durch die         | mer des Freundes," öffnet sich |
| jubilend, um                                 |                                |
| duftenden Arme der erdewachsenen             | den hier waltenden Geist in    |
| sich auf-                                    |                                |
| Zweige und Blüten des Gartens, gelangen      | zunehmen, mit dem die Seele,   |
| hier allein                                  |                                |
| wir n'chst dem Palaste zu dem Mausoleum.     | und frei, innerste             |
| erschütternde Zwiesprache                    |                                |
| Wir lassen unsere Schuhe vor dieser St'itte  | hilt.                          |
| und mit ihnen alles, was uns seither nit der | Als ein Neuer trittst dn       |
| dann wieder in                               |                                |
| Erde verband, was vom Staube noch an uns     | die Welt hinaus, gelcl'art,    |
| gestrkt, und                                 |                                |
| haftet. Die Girtner reichen uns Rosen-       | tatenfro.                      |
| Mr. and Mrs. Tokujiro Torii, Kyoto, Japan,   |                                |
| July 14. 1931.                               |                                |

Miss Agnes Alexander.

I N PRAISE O F WORDS

BY HELENBISHOP

|                                                |                         |
|------------------------------------------------|-------------------------|
| G L E A N I N G S from the Writings of         | sowing the seeds of the |
| world culture des-                             |                         |
| Bahi'u'l'Uh."                                  | tined "unto this last." |
| To the waiting hand a Bahi'i gives "a          |                         |
| Book sent down in truth unto men of in-        | Logos                   |
| sight! I t biddeth the people t o observe jus- | I t is not the          |
| romance of words which we                      |                         |
| tice and to work righteousness . . ."          | nor do we hold          |
| a brief for those                              |                         |
| Boolc is of the quintessence of the Holy       | philosophies which by   |
| lure of words have                             |                         |
| Books revealed from age t o age, and may he    | seduced minds from the  |

the waves of Isl6m ("The

not diminish the magnitude of that store- flooded Europe. The  
 Muslims of Iran sturn- bled over the words "The  
 house, still each grain contains all the nutri-  
 Seal of the Proph- ets" and put to death  
 ments for sustenance. Moreover, each grain  
 the Bib in the year 1850. To-day, Jews,  
 is the germ of life itself! And so we ought  
 Christians, Muslims, besides the other  
 not to grasp to ourselves these "Gleanings,"  
 religious communities all of which are expecting a  
 as the all we have; we ought to stride the  
 Promised One, cling to the literal  
 field with a fearless and giving movement,  
 interpretation of their  
 I Trans. by Shoghi Effendi ~ Bahá'í ~ d. Pub.  
 ~, Co., New prophetic Books and fail to recognize the  
 Yark, 1931. universal Manifestation  
 of Bahá'u'lláh. This  
 Ibid., p. 306. -although His Book  
 upholds the mission of  
 Ibid., p. 281.  
 \*Ibid., p. 133. their own respective  
 Prophets as exponents  
 The Heroic Age of the Bahá'í Cycle is reckoned of one divine Message "This  
 is the change-  
 1844-1921. The pre-reformative Period will usher -  
 in The Golden Age. Ibid., p. 141.  
 IN PRAISE OF WORDS 633  
  
 less Faith of God, eternal in the past, eternal and perpetuated the Law of  
 Succession in  
 in the future." His Will and Testament,  
 wherein He estab-  
 Is not religion intended for unity? Where- lishes the Guardianship and appoints  
 thereto  
 fore these separatenesses? In explanation we His eldest grandson, Shoghi  
 Effendi, and his  
 venture at least two cardinal distinctions be- lineal descendants. Inasmuch as  
 all Bahá'ís  
 tween the Words of the Prophets and the turn to the Guardian and accept his  
 inter-  
 words of men: the first, language as human pretation, no longer can the  
 question of  
 discourse is logical material, and each propo- meaning be the centre of  
 obscurantism and  
 sition has one, and only one function, so that the prolific source of  
 divisions. At last,

meaning is not multiple but singleness; religion becomes the basis of unity.  
 whereas, the pronouncements of God are of As to the second cardinal distinction:  
 manifold and inexhaustible meanings." knowledge instructs and cultivates the  
 This circumstance necessitates, on the part mind: whereas, the "gift of understanding"  
 of the Revelator Himself, the appointment realized through the Prophet shifts the field  
 of an Interpreter (and designated successor of consciousness and is the rebirth of the  
 sors) assured of inspiring and unerring guidance mind itself. Outside of the Bahá'í Writings  
 hence. To be sure, the Gospels record the we do not find elucidation of what happens  
 appointment of the Apostle Peter to a station when the Prophet thunders: "Thus saith the  
 tion of primacy; and tradition upholds Lord!"  
 Muhammad's choice of the Imam 'Ali as The authors of a capital work on the  
 His successor. Nevertheless, as both of preliminary problems and uses of language  
 these appointments were unwritten and in- assail the early and well-nigh universal belief  
 conclusive, witnesses agreed upon fact but of the race in a special world of "words of  
 widely disagreed upon meaning. Rival claims of power." To They quote from the German  
 sects arose in both of these communities; scholar preeminent in this field: unanimity on great issues was never per- "Aristotle is dead because he was, more  
 effected so that time and events confronted than perhaps any other notable writer in the  
 a house already divided within itself. Legislation whole history of philosophy, superstitiously  
 tradition accumulated down the centuries, but devoted to words . . . For full two thousand  
 it did not have the seal of divine inspiration and years human thought has lain under  
 and wisdom upon it, neither did sacraments the influence of this man's catchwords, and  
 and ceremonials take the place of the spirit influence which has been wholly pernicious  
 and intent of the Founder. Theologies and in its results. There is no parallel instance  
 sects have dismembered Christianity and of the enduring potency of a system of

IslAm and destroyed their unity of faith; words." 11  
 but the organic weakness lay in the absence Aristotle, the father of  
 the sciences and  
 of a divinely-invested Guardian universally the backbone of scholasticism, is  
 now  
 recognized by all declared followers of the charged with getting the  
 universities into a  
 Prophet. straitjacket, notwithstanding  
 his liberal  
 I n this Dispensation, theologies and sects proposition: "All significant  
 speech is so by  
 are obviated, for Bahi'u'llnih, in order to convention only3'-a  
 convention as vague,  
 bind that Covenant of love and unity which or so it seems, as the Social  
 Contract which  
 is the essential purpose of religion, wrote His Authority imposed upon the  
 pople in the  
 Testament and legislated conclusively, treatise of Rousseau.  
 "Everything that 'Abdu'l-Bahh says is My As instances of the  
 enduring potency of  
 meaning." The disaffected resisted this one- words, we cite the Ten  
 Commandments; the  
 ness of belief and community, but their Lord's Prayer; the Inillions of boys  
 still be-  
 agitation proved abortive because the Testa- ---  
 mellt is an integral part of the ~~~~]~~~~~ thelo Word-magic as  
 prohibitions against pronouncing  
 secret and ineffable Name are documented by Sir  
 of Bahi'u'lllh itself. Furthermore, 'Abdu'l-  
 - jam.\$ ~ r a z e rin ."The  
 Golden ~ ~ r n ~ hMacmillan  
 Ca.. London, pp. 244-262.  
 ," gr  
 'Ibid., p. 136. l l C i t i n g Maurhner,  
 C. K. Ogden and I. A.  
 Refer to any good Handbook on Logic. Richards, "The Meaning of  
 Meaning,'. Kegan Pzol,  
 " G l e a ~ i n ~ p., " 171. & Co., London, Ed. 1927, p.  
 3 1 .  
 634 T H E B A H A ' I : W O R L D  
 ing named after M~&a~x~rnad, or the nations gests, that ~ L leasuiler a  
 S wrrc nLlc to rxplai~l  
 of Islhm that have recited the five daily away religion and everything  
 else-but not  
 professions of faith for thirteen hundred to create anything.  
 years. Bahi'u'll6h points out

that as man cannot  
Surely, no one would wish to undo the attain complete knowledge of  
the reality  
civilizing influence of the Law of the Penta- within himself, even less  
can he know the  
teach or of the Qur'Bn except one who had Divine Essence. "This  
confession of help-  
not read history. Although there is nothing lessness which mature  
contemplation must  
liberal in the dicta of Jesus: "Man shall not eventually impel every mind  
to make is in  
live by bread alone, but by every word that itself the acme of human  
understanding, and  
proceedeth out of the mouth of God," marlieth the culmination of  
man's develop-  
"Heaven and earth shall pass away, but My ment." 14  
words shall not pass away," nor anything At this point the will t  
o believe is opera-  
vague about His Covenant: "He that loveth tive, for faith is also a d  
a t u m of conscious-  
father or mother more than Me is not ness struggling to become  
full-bodied.  
worthy of Me,"<sup>12</sup> yet we are convinced that However, neglected and even  
stultified by  
nobody would charge the Savior with verbal the modern temper, the  
capacity for faith  
tyranny except a critic trapped in the is co-existent with the  
capacity for knowl-  
appalling confusion between Logos and edge. Indeed, Reality enters  
culture through  
Exegesis. the people of faith: they  
make up the leaven  
Bah'i'u'llhh estimates the influence of which animates the realm of  
being and  
Jesus upon minds: germinates the arts and  
manners?' In ac-  
"Know thou that when the Son of Man cordance with this, BahYu'llhh  
is revealed  
yielded up His breath to God, the whole unto men ". . .  
to lay bare those gems that  
creation wept with a great weeping. By lie hidden within the mine  
of their true and  
sacrificing Himself, however, a fresh capac- inmost selves."  
ity was infused into all created things. Its Why doesn't a plane tree  
turn into a  
evidences, as witnessed in all the peoples of camel? Because the a pyiori  
form of the

the earth, are now manifest before thee. The thing lies within the thing  
itself. And the mature form of the mind lies  
deepest wisdom which the sages have m-  
within the sphere of mind itself. The  
tered, the profoundest learning which any  
mind is destined to both education and  
mind hath unfolded, the arts which the  
conversion but not to Theophany. Consequently,  
ablest hands have produced, the influence  
man is com-  
exerted by the most potent of rulers, are  
worked for its  
hut manifestations of the power gems; to a sheep that gets  
lost without the  
released by His transcendent, His all-perva- Shepherd; to a lamp  
supplied with both oil  
sive, and resplendent Spirit." 13 and wick but incapable of  
self-ignition.  
And the modern says? Our fine old Man, "the supreme Talisman," is  
a sign of  
Professor held that the skepticism which is God and the apogee of His  
creation, stands  
the pride of urbanity and enlightenment in absolute use of the  
Prophet.  
ought not to lie in the effortless futility that  
we don't know anything and can't know The Universal Cyck  
anything, hut, rather in the consent to treat Through a word proceeding  
out of the  
everything as a problem. Then why not mouth of God he [man] was  
called into  
turn the mind on the mind itself? Whoever being; by one word more he  
was guided to  
takes the wager will find himself, as Im- recognize the source of his  
education; by yet  
manuel Kant did, up a blind alley, for there another word his station and  
destiny were  
are definite limitations to man's finite mind. safeguarded?'  
The Eighteenth Century couldn't see that -  
14 Ibid., 161-6  
and pushed an unreasonable confidence in Ibid., pp. 157-61.  
reason itself, with the result as Amiel sug-  
- "bid., p. 287; also  
216-60; 336-66.  
Irlbid., p. 260; also, "All men have been created  
12 Matchew iiv, 4; xxiv, 31; x, 37. to carry forward an  
ever-advancing civilizational:  
la "Gleanings," pp. 81-6. P. 215.



The Words of Bahi'u'llih are Logos and the B6b precipitated constitute a collective force of the first unprecedented mental exploration, which, by power of Spirit consciously and unconsciously subdues the minds, informed and recreates them in Truth. This knowledge or world is the descent into existence; the came out of philosophy Manifestation offers the ascent into being: accompanied by pedagogy here we are born into time; the Manifestation politics went ahead; tion gives the rebirth into eternity. The anthropology were born. Words of God draw the souls of men to concept of evolution: life eternal: men, seeking a foretaste of that earth, which records immortality, strive to perpetuate themselves cycles in the geological on earth as well by carving their names into of the human race history. biology; the evolution From Bahi'u'llih we learn that man's trend of economics; estate is two-fold: its subjective reality is the forms and organization; its objective reality is civilization. Culture or the totality of arts, sciences, laws, manners and institutions, is fecundity due to the the visible embodiment or concrete form of Spirit brought forth consciousness itself. as well: time is Before the New Cycle, consciousness in conquered. Physics justified the West had not gone beyond Naturalism

The Manifestation of an epoch of tion in which the taken into thought and gence of new schools of sciences. Psychology as a new organism, gogy or education; economics and Contemporaneously, the tion was related to the the proofs of its strata; the evolution became the theme of of classes dominated the while the evolution of ization of society was science of man" This new mental Bib's outpouring of technics and inventions defied and space fied its birth by

discovering the relativity  
 and automatic necessity. Men had forgotten of time and space, but  
 its proofs for the  
 God and turned to nature a? teacher and uninitiated lie in  
 changes that we now ac-  
 cept as commonplace.  
 p a l quite unaware of man's dominion on  
 Man lives in a three-  
 earth?' Voices were raised in protest, and dimension world: he  
 possesses the earth,  
 a lonely poet cried out: crosses the oceans,  
 moves through the air.  
 Man subdues Nature and wrests from it the  
 "Ah, Lady, we receive but what we give,  
 materials for his civilization. Behold that  
 And in our life alone does nature live;"  
 material civilization! Is there to be no spir-  
 (Samuel Taylor Coleridge)  
 itual counterpart?  
 but these were words among many. Bahi'u'll611 the  
 "Glory of God" was  
 I n the East-the Light, all light comes manifested in 1863. His  
 Revelation sets  
 out of the East-the Bib (the 'Gate") forth the principles,  
 laws, and institutions of  
 appeared in 1844. His divine Manifestation World Order. Exiled  
 from frin, confined  
 gave consciousness a new orientation based by the prison walls of  
 'Akk6, and subjected  
 upon the relativity and evolution of religion. for forty years to the  
 Sulfinate and the  
 The primary aspect of Truth is changeless Caliphate, Bahi'u'llhh  
 withheld not the out-  
 and absolute, the same throughout the time pouring of Spirit. By  
 means of Letters He  
 cycles; but that secondary aspect of religion issued commands for the  
 establishment of  
 which concerns social laws and institutions, the "Most Great Peace"  
 to kings and rulers.  
 is valid only for the cycle assigned to the T o all men He unveiled  
 the pattern of con-  
 given Revelation. Therefore, the divine sciousness based upon  
 the oneness of man-  
 Message for the Day in which we live kid: this is detachment  
 from all prejudices  
 is the sole basis of culture and the and acceptance of that  
 one life and spirit  
 energy behind creative evolution and which is the reality of

man. This new nn-  
achievement. derstanding is  
consummated in 'Abdu'l-  
Bah6: His unique station combines the per-  
In 1843 Thomas Carlyle wrote: "To speak in  
the ancient dialect we 'have forgotten God'; in the fection of humanity  
with the Mystery of  
most modern dialccr and very truth of the rnarrer, Divinity, and He is the  
Exemplar to the  
we have taken up the Fact of this universe as it is nations.  
rrot." "Past and Preseitt," Essay on Pb~noinena,Oa-  
ford University Press, London. This hour is the  
challenge and test.  
When we undertook the ncw matcrial civil- Bahi'u'llhh leads us into a  
Commonwealth  
ization and began to live in space, we left of Nations, which is more than  
expansion  
behind the flat surface dimension of the and association, for the Divine  
Polity takes  
earth; so does the universal consciousness the nations into another  
dimension which  
leave behind the flat surface dimension of searches the base and reaches  
the heights of  
the mind with its expansive forms of self- unity. We are called to be  
citizens of  
love, which become destructive as religious Heaven and of "Thy Kingdom come  
on  
sectarianism, exploitation of classes, racial earth": world government lies  
within the  
superiorities, militant nationalism. power of the creative Word.

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.q!\$,

THE CONTINUITY

RELIGION

RELIGIOUS 1.

bigotly and prejudice are

Were it not for the instructive, stimulative  
due to religions being viewed as his- and inspirational power of religion upon  
the

The followers of every great world remain  
On a level with ani-

the history of the planet and consequently man possesses. They would be to deny the authenticity of other world creatures of impulse and of instinct, follow-

between religions making such monopolistic that as the only law outside themselves to be

when, however, we take a scientific view      Religion brings to man a  
new conscience,

merit of humanity we are to look not which for  
and

other religions than our own, wherever a lective sense. Through religion man is sincere spiritual force is effective in the lives to transcend to

we may respect. when, religious qualities would permit.

expression degenerates into institutionalism he is trained to sublimate all of these animal

religion is no longer its normal their own field but obstructive to the de-

and harmonious

make humanity ~ ~ d second,. to ~ Through

~ ~religion~ man ~is made~ aware~ of ~ ~ ;  
 make humanity obedient to the ~ i will ~ his spiritual  
 j ~ potentiality.  
 ~ He learns that his  
 implies today the of human- soul can aspire in the realm of spirit  
 and  
 ity) ; and third, to bring to each human need not be dragged  
 and weighted down by  
 being the understanding of how to make "I1 the  
 burdens of carnality. Like  
 use of prayer and guidance and thus take a child  
 learning to walk, he begins  
 advantage of the inestimable to realize powers which  
 he can put into  
 offered man by the Divine Power in the way practice. In the use of faith,  
 prayer and  
 of communion and help. spiritual guidance he  
 becomes more and  
 more proficient, growing daily nearer to the  
 2. full stature of spiritual manhood for which  
 Religions do not come into being by acci- he is destined.  
 dent. No great historic epoch and no sec- Can any one deny that  
 these are the pur-  
 tion of the world has been deprived by poses and these the effects of religion?  
 Any  
 Destiny of the opportunity to acquire the unbiased scientific study of the  
 history of  
 priceless treasures of true religion. The religion as a moral, social and  
 spiritual force  
 spiritual evolution of the human race is as in the life of humanity will  
 substantiate the  
 much a part of the majestic plan of the foregoing statements.  
 THE CONTINUITY OF RELIGION  
 collectively? Effects which last not for a  
 day, but for milleniums. Effects which no  
 But whence does religion spring? Here founders of schools of  
 philosophies, not even  
 we come t o a much mooted question. We the greatest, have ever been  
 able even in the  
 are told by the Founders of the world's great slightest degree to  
 approximate.  
 religions that the truth which they teach is Secondly, we should have to  
 assume that  
 revealed to them from the Divine Source in their claims of revelation  
 the Founders  
 itself; that they are hut channds for the of the great world religions  
 were either

Divine instruction and power to flow using deliberate falsehood or  
 suffering under hallucinations. Both of these  
 through; and that their word is, indeed, the points of view  
 Word of God. have been taken. Previous to  
 the religious  
 Such is the claim of all the great Reve- tolerance of the twentieth century  
 it had  
 lators. But the attitude of science during been the custom for earnest  
 adherents of  
 the last century has been to disparage such Christianity to accuse the  
 founders of other  
 super-human claims. From the scientific world religions as being  
 hypocrites, falsifiers  
 point of view there seems little chance of or emissaries of evil. The  
 theological doc-  
 objectively proving the claims of revelation. trine of the uniqueness of  
 Christianity in-  
 The scientific mind can investigate every- duced this attitude. But as  
 scientific  
 thing in the phenomenal universe, but it liberalism made inroads into  
 Christian the-  
 cannot investigate the Mind and Ways of ology and the history of  
 religion came to be  
 God. Here is a field distinctly barred to studied without prejudice of  
 sectarianism,  
 the scientific approach. There is only one it became apparent to  
 scientific historical  
 standpoint from which the claims of reve- observation that such  
 characters as Con-  
 fucius, Buddha, Zoroaster and  
 Muhammad  
 corroborated. This standpoint is the field were not uttering deliberate  
 falsehoods when  
 of actual religious achievement. they claimed to be channels of  
 Divine com-  
 munication to humanity. They were  
 When we study the force which inheres  
 at  
 in every great world religion-a force defi- least sincere, there could be  
 no question  
 nite and unique, a force which, while its about that. Ergo-assuming  
 the impossi-  
 bility of substantiating this  
 claim of divine  
 regards its workings and effects lies clearly revelation-certain  
 materialistically inclined  
 within the field of scientific investigation- scholars of comparative

religion, abnormal  
 what do we see? History shows that every psychologists, and other  
 secularists were led  
 great religion in the days of its purity-be- to the conclusion that these  
 claimants to  
 fore institutionalism and human dogma divine revelation were  
 suffering from hallu-  
 begin their taints---exerts a terrific force cinations.  
 upon human conduct and human character, IHas not science, in its  
 materialistic scep-  
 a force unparalleled in the history of human ticism, brought itself here  
 into a ridiculous  
 morals as regards its contagiousness, its dilemma? Those beings so pure  
 and sinless  
 miraculous power to change character, and in character, so noble in their  
 self-sacrificing  
 its quality of sustained application to the lives that no other humans can  
 even he put  
 art of living on the part of the individual in the same category; those  
 beings who have  
 adherent. This force of religion is indeed expressed lofty truths which  
 humanity has  
 mysterious-as mysterious as is the force of intuitively accepted as a  
 perfect pattern for  
 electricity. human behavior; those beings  
 the power of  
 Can we reasonably conceive that such a whose exemplary lives and exalted  
 teachings  
 force can emanate from -a source no higher has influenced humanity more  
 than any  
 than human mentality? Are these Founders other force,--can it be that  
 these great souls  
 of religion simply spiritual geniuses who are were merely insane? That their  
 conception  
 but a few degrees loftier in moral and spir- of the nature of their mission  
 and the source  
 itual insight than their fellows? If so, how of their wisdom was not only  
 fallacious but  
 could they produce these magical effects the expression of  
 psychologically diseased  
 upon human nature, both individually and natures? Marching these  
 Revealers of noble  
 640 THE BAHÁ'Í WORLD  
 faith and living against opinions of modern- into the world already  
 destined for such a  
 istic secularists, I cannot see how the verdict mission. Tlleir station is  
 above that of

of thoughtful people can be cast in favor of ordinary mortals, as the station of the ambassador of a great emperor is peerless in whatever country he may officially abide. "They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace painter, the poet, the composer feel that their inspirations come from some source that can never fade."

- greater than themselves. Plato, the greatest creative thinker and literary artist the world has ever produced, had a definite theory as to where his inspirations came from. The evolution of humanity. Biological evolution, he states, is but a channel for images and truths which come to him from the World of the Ideal. The soul of the great artist is able to contact this higher archetypal world where perfection already exists, his creative intelligence and his spiritual progress depend upon forces from a higher plane. Religion is this force absolutely of truth. Since Plato was himself such an essential to man's spiritual evolution, to the colossally creative thinker, we must acknowledge at least some importance to this theory of his regarding the nature of inspiration and creation. active expression.

Evolution now ceases to be a something Many a great artist, thinker, and inventor which operates on man apart from his own since the day of Plato has felt this same conscious effort. Progress beyond primitive



way about the nature of inspiration. Their man he can make only by voluntary con-  
 greatest works have seemed to them not so  
 scious effort. It is to awaken and aid this  
 much the manufacture of their own limited  
 effort toward higher spiritual self-develop-  
 mentality as a projection, through the  
 ment of humanity that these great Teachers  
 sensitivity of their being, of truth or beauty  
 come to earth. Without the inspiration of  
 from some world outside themselves.  
 their teachings and the dynamic stimulus to  
 In fact, so disparate from their creator are  
 spiritual progress which they give to man  
 the greatest achievements of the creative  
 by means of a tremendous outpouring of  
 soul that he must look with a feeling of        that cosmic, spiritual,  
 creative force which  
 awe upon these creations emanating through  
 has been called the Holy Spirit, man would  
 him and enjoy them in a purely impersonal  
 remain on the moral and mental level of the  
 relation, receiving from them an inspiration        animal.  
 as from a force totally and miraculously  
 "Further evolution, if it takes place,"  
 outside of his own personality.  
 says P. D. Ouspensky in his "Tertium  
 Now if it is a possibility for any creative  
 Organum," "cannot be an elemental and  
 person to receive all inspiration from some  
 unconscious affair, but will result solely  
 mysterious source outside himself, it is cer-  
 from conscious efforts toward growth.  
 tainly possible for the prophetic soul of a  
 Man, not striving toward evolution, not  
 great world Saviour to become a channel  
 conscious of its possibility, not helping it,  
 for those Divine Forces which seek to guide  
 will not evolve. And the individual who  
 and stimulate this planet into higher        is not evolving does not  
 remain in a static  
 spiritual evolution.        condition, but goes down,  
 degenerates.  
 Not only do these Teachers of religion  
 This is the general law."  
 proclaim a truth greater than they them-  
 selves could originate, but they are born        Tablet of Iqin.

Shrubim 'Ubayd, of Cairo, the First Bahl'i to  
make a donation to the legally constituted National  
Spiritual Assembly of the Bahi'is of Egypt.

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6. spraka of a Return, and warns them to be  
open and receptive to Trnth when it returns

An important point to consider here is  
again, as return it must when the gradual  
that the revelations of religion do not come  
crystallization and degeneration of estab-  
by chance. They are part of a continuous  
lished religion takes place through institu-  
plan for the spiritual evolution of humanity.  
tionalism and the natural carnal proclivities  
They are a special communication and dis-  
of man.

pensation of that great creative and guiding

7.

Force of the universe which we call God,  
and they are revealed through spiritualized Today it is apparent that  
all over the

beings who are special channels for the flow world religion is in great  
need of renewal.

of this creative force. The spiritual consciousness  
of humanity is

Humanity, like a battery which has to be suffering eclipse. This is true  
not only of

recharged, is under the necessity of fresh Christianity but also of  
every other great  
spiritual impulse at stated intervals. For- world religion-Confucianism,

Buddhism,  
tunately for the spiritual evolution of Zoroastrianism, Judaism, and  
Muhammadan-

humanity, at every epoch when one religion ism. With the normal  
restraints of religion

has been outgrown a new religion has removed, with man's spiritual  
conscience

magically arisen-a religion full of vital obscured as his scientific  
intelligence is ac-

hope and promise and charged with the centuated, we see taking  
place a rapidly

power to remold and to remake the lives of growing chaos and a  
threatened disintegra-

its communicants. tion of world civilization.

"In their essence all these religions are Clearly the time is ripe for  
a renewal of

one. Spiritual Truth cannot, indeed, he  
 consciousness, and that re-  
 different and conflicting. The aims of all  
 world in the  
 the great prophets were one: to bring human  
 Here we find  
 beings into the Divine Consciousness, to  
 spiritual beauty  
 advance their spiritual development, and to  
 revelations,  
 effect better conditions of organized living.  
 especially adapted  
 "Nor can the great Founders of religions  
 day. We have  
 be supposed to exist in any sort of rivalry  
 but their defi-  
 one to the other. Their purpose is one.  
 individual and collective  
 Their devotion to Divinity is one. Their  
 comprehensive set of  
 devotion to humanity is one. There can be  
 establishment of  
 no possibility of rivalry between these great  
 predicated, and a great  
 Souls whose first requisite is abnegation of  
 perfection such as the  
 self, whose words and deeds are guided by  
 dream of.  
 divine inspiration, and whose lives serve no  
 other purpose than to mirror Divinity to  
 man."  
 Of all the teachings of Bahi'n'lllh,  
 From this point of view it will be seen  
 perhaps none is so needed as the clear enun-  
 that no religion is final. As humanity de-  
 regarding the con-  
 velops, it acquires capacity for new and  
 tinuity of religion. As we have pointed  
 higher revelations. A t the same time that  
 article, the lack  
 its capacity to comprehend is constantly  
 of such realization has been the cause of  
 increased, its ability to lead a spiritual life  
 the crystallization of religious thought and  
 periodically diminishes (as has already been  
 expression and its disintegration into re-  
 shown), thus necessitating a regular and

man's spiritual  
 newal is already offered the  
 Revelation of Bahh'u'llih.  
 not only a renewal of all rhe  
 and dynamic force of previous  
 but also pronouncements  
 to the advanced needs of this  
 not only general moral laws,  
 nite application to  
 living. We have a  
 principles upon which the  
 a great world order is  
 world civilization of a  
 past has hardly ventured to  
 ciation which He gives  
 out at the beginning of this

religious rivalries and hostilities never intended  
definite reoccurrence of spiritual revelation.  
by the Divine Power from whose great  
Each Founder of a great religion gives  
Purpose for humanity all religions emanate.  
warning of this to His followers. He

- Bahi'u'llah makes clear

not only that His

Revelation is a renewal of spiritual truth

Z"Security for a Failing World," by Stanwood

Cobb.

and potency necessitated by

the decline of

THE C O N T I N U I T Y O F R E L I G I O N

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spiritual consciousness ~ 1 ~ 1 o u ~ h o u t h e

t gered through the winter, become broken

world; but also that, just as other religions up by the actinic force of the  
sun and give

have faded and declined, so the religious way to marvelous new growths  
whose

expression built around His message is also nourishment they help to  
furnish by their

destined to decadence, in the course of time. own decay, so today ancient  
institutions are

Thus He definitely prepares His followers falling and every old form is  
~ielding

and safeguards them against the dangers of ground to a marvelous newness,  
which, how-

bigotry, of religious smugness, and of blind- ever disconcerting it may be  
to unprepared

ness to the just and verifiable claims of a minds, is the breath of life  
and hope to those

new Revelator when His day arrives. who can see beyond the present  
moment.

How refreshing is this view of religion, "When the Holy Manifestation  
of God,

which is now seen as a part of the normal who is the sun of the world of  
His crea-

functioning of our planetary life, as neces- tion, shines upon the worlds  
of spirits, of

sarily recurrent as are the seasons. Indeed thoughts and of hearts, then  
the spiritual

each religion passes through its phases of spring and new life appear,  
the power of the

growth comparable to the seasons-its wonderful springtime becomes  
visible, and

springtime of blossoming and rejuva- marvelous benefits are

apparent. And now,  
 nescence, its summer of growth, its autumn in this divine new age, see  
 what development  
 of rich fruitage, and its winter of crystal- has been attained in the world  
 of minds and  
 lization and decline. thoughts, and it is now only  
 the beginning  
 And now again a spiritual springtime has of its dawn. Before long you will  
 see that  
 appeared, and the Holy Spirit is pouring new bounties and divine  
 teachings will illu-  
 down Its rays upon this planet with a minate this dark world, and  
 will transform  
 potency that is stirring everything to rapid these sad regions into the  
 paradise of  
 motion and renewed growth. And as in the Eden."  
 springtime old forms of vegetation, which in  
 their sear and withered stiffness have lin- 3 "Some Answered  
 Questions," by 'Abdu'l-Bahb.

T H E "M O S T G R E A T P E A C E "

BY MARION HOLLEY

A N E W P H A S E O F H U M A N T H O U G H T

W A R is the most preventable acci- rcourage, more t o be  
 feared than the Black  
 dent!" said 'Abdu'l-Bah<sup>6</sup>, the exemplar of Death.  
 the Bahi'i Faith. His words, which even This has not been true  
 in every time.  
 twenty years ago seemed quite improbable, The benefits of war have  
 often cancelled out  
 carry t o modern ears an inescapable and its evils, have actually  
 advanced the course  
 terrible conviction. We recognize in them of human evolution. For  
 example, other-  
 no less than a profound indictment of the wise isolated groups used  
 t o meet upon the  
 nations of the world. battle-field; and long  
 after physical combat  
 The history of these last years has been had ceased, the cultural  
 ferment induced by  
 dominated by two tendencies intillately such contact altered and  
 enriched the cus-  
 affecting the future of war. First, there toms of the hostile  
 peoples. With the  
 has come such an expansion in the possi- impact of Is<sup>16</sup>n<sup>1</sup> upon  
 Europe during the  
 bilities of human intercourse, such intesifi- Crusades, the structure

of the Dark Ages

cation of economic dependence, together  
western world entered  
with a wider sympathy for the habits and  
unsuspected  
ideals of alien groups, that for the first time  
undoubtedly speeded the  
the sons of earth are drawn close enough  
to conceive and aspire after forms of re-  
served to breed hardy  
lationship other than violence. To this new-  
inspiring in them the will  
felt need-actually an opportunity to sub-  
Discipline, co-  
stitute for the cruel and gross processes of  
inventiveness-these, as well as  
war a more civilized inter-action-has been  
have been by-products  
added, secondly, a fatal necessity in the guise  
modern world must  
of an "armament revolution." Until the  
costs have finally  
end of the 19th century the methods of war  
Today, "we see war  
had "remained stagnant and unprogressive  
necessity in human  
for hundreds of years.'" But the conflict  
arrest in develop-  
of 1914 brought to perfection new de-  
vices for mass murder-poison gas, air  
sustained by the  
raids, tanks, heavy artillery-techniques so  
Great War, appalling  
efficient that in four years' time, more than  
n~illionwounded, a total  
twice as many men were killed as in 123  
\$337,846,000,000-actually  
years of warfare preceding 1914. The costs  
portion of the destruc-  
of war are now so staggering that states-  
indeed, cannot be  
men like Mr. Baldwin are impelled to ask:  
significance may be  
"Who in Europe does not know that one  
remembered that, as a  
more war in the West and the civilization  
"The war question is

was shattered and the

a new phase. By revealing

horizons, war has

progress of civilization.

Moreover, it has

and vigorous men,

to enterprise and action.

operation,

death, sorrow, waste,

of an activity which the

now condemn. For the

overtaken the profits.

no longer as a tragic

life, but as a horrible

ment." '

The figures of losses

fighting nations in the

as they are-ten

money cost of

indicate but a small

tion. The costs of war,

estimated, but their

glimpsed when it is

biologist has written,

of the ages will fall with as great a shock essentially a problem in human ecology.

as that of Rome?" Modern war is not Just as the plants and animals in an

only a preventable accident; it is a dreadful aquarium, pond, or forest constitute a delicately balanced complex,

- so human society

1 Dalton, Hugh, "Toward the Peace of Nations," - p. 2. 3 Wells, "World of William Clissold," quoted by

2 Quoted by Dalton, p. 1. Dalton, p. 276.

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is a complicated organism. War, therefore, blithe children through nations of the world seek

does not affect merely the armies engaged, arms for a tourney with Death, apparently

but the civil populations as well, not only of unconscious of the merciless intent of their

the belligerent nations but also of remote opponent.

neutrals." There are, to be sure, thousands of years-

Thus the Great War distorted every sons who, through the bitter years of the

phase of modern life. Six million people Great War, acquired an aching thirst for

were wiped out by Spanish influenza. peace, and many of these have since devoted

"Nearly all Polish children under six are their lives to this ideal.

Moreover, it is

said to have died from starvation." The now the opinion of an imposing number of

fatalities among Armenians, Syrians, Jews, statesmen and leaders that war and human

Greeks, Rumanians, Austrians, Serbians, society have come to the parting of the

Russians, Belgians, due to starvation and disaster. Diverse projects exist for the consequence, were enormous. Nations jeopardized summation of this process, sustained by as

even their future health to feed this terror many explanations of the causes and cures

which coveted only the fittest human species of war as there are fields of human activity.

mens. In the United States, "about 83 per After fifteen years of faithful

applica-  
 cent of the drafted men who possessed      tion, however, some people are  
 ques-  
 defects of a probably more or less hereditary      tioning whether success does  
 not wait  
 character were rejected," to return to their      upon the co-ordination of these  
 separate  
 homes and father a generation.=      enterprises.  
  
 At the same time, the economic equi-      Now no plan, it is safe to  
 say, so unites  
 librium of the world collapsed. Factories      every contributory movemenc,  
 so richly  
 and industries, growing up to fulfill war      harmonizes the impulses and  
 efforts of men  
 needs, caused dislocation and overproduction      towards the superb goal-world  
 peace-as  
 after the war. Political instability inter-      does the Bahi'i Faith.  
 'Abdu'l-Bah6 wrote,  
 fered with trade. High and oppressive      "The scope of Universal Peace  
 must be such  
 taxation cut down the purchasing power      that all the communities and  
 religions may  
 of the public and lowered the standard of      find their highest wish  
 realized in it."  
 living by ten per cent. I n the light of sub-      Comprehensive in analysis,  
 all-embracing in  
 sequent developments, it is interesting to      scope, inviting the  
 cooperation of every  
 read a post-war prophecy that "the very      forward-looking individual and  
 group, the  
 breakdown of modern economic society      Bahi'i Faith not only conforms  
 with fact,  
 might be the price exacted." '      but is enabled t o enlist and  
 conserve every  
 Yet the physical consequences-biologic      authentic interest in the quest  
 for that  
 and econon~ic, together with the political      "durable peace" which, as  
 President Roose-  
 disturbances created by the Versailles Treaty      velt has said, "is the only  
 goal worthy of  
 -were      overshadowed, if possible, by the      our best efforts."  
 havoc worlwd upon the character of public      Perhaps the primary and  
 most stimulating  
 ethics and private morals. No appraisal      contribution of Bahi'u'llih  
 (Father of  
 could exaggerate these factors, which in      'Abdu'l-Bahb and Foimder of



this Cause)

their totality form the damning evidence of unequivocal terms that was an affirmation in

"man's inhumanity to man," and predict in the case for peace would prosper. "Yet so

grim accents the terms upon which another it shall be; these fruitless strifes, these

war shall be fought. One of the strangest ruinous wars shall pass away, and the 'Most

attitudes of our day is the nonchalance with Great Peace' shall come." His words chal-

which the common man watches his govern- lence at the outset the threadbare theory

ment prepare for suicidal conflict. Like that war is inevitable because human nature

does not change, a brand of illogic which

-

8 "Bahb'i Peace Program," p. 19.

a Quoted in Esslemont, "Bahi'tt'116b and the New Era," p. 48.

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is both untenable and futile. Failing as it is said that pupulation pressure and i

does to distinguish between the instincts of whereas "in 1800 there were probably

individuals and social institutions, it is 600,000,000 or 700,000,000 people in

undble to recognize that whereas human the world, today the number is perhaps

impulses may not change, their expression- 1,800,000,000." " Increasing complexity

forms can certainly be shaped and guided. of economic life together with a breakdown

Happily, the opinion of an eminent body of the system of production and dis-

of psychologists has been recorded: "Wzr tribution, (both of them problems grossly

is not instinctive and ineradicable. By a complicated by the Great W a r ) , these

vote of 346 to 10 the members of the are the factors leading t o friction and

American Psychological Association have rivalries.

registered their opposition to the doctrine But-and it is a

consideration fraught

that war is a part of human nature and with importance and

hope-economic causes

cannot be stopped." in themselves do not result in war. Conflict

War, actually more akin to politics than springs up only when political groups, in an effort "to support the economic interests of their citizens," 15 by force between political group-." " clash and resort to violence. With immigration laws, tariffs, harsh trade policies, raw material monopoly, lies, and protection of rather the most obvious and brute-like solution of foreign investments, governments attempt to underwrite prosperity, ever guided by the who are endowed with intellect-have often unhappy notion that one nation can prosper independently of other nations, even at ones, especially when their very existence their expense. As a matter of fact, the World has been found to depend upon the latter. Economic Conference of 1927 disposed of this creed: "Any strictly nationalistic policy is harmful not only to the nation would only be justified if human society could be successfully established on the war which practices it, but also to the others and principle." 12 Those who are alert to his- therefore defeats its own ends." 16 This toric necessities know that war is doomed; twentieth-century truth, still not at the same time they are prepared for a universally known, stands as one of the basic premises sharp and long-drawn struggle to eradicate of the World Order of Bahl'u'llih. the principle which so intimately penetrates the fabric of modern life. Economic irritants are not, however, the sole instigators of a war spirit, and seldom 'Abdu'l-Bahi has said: "War is not if ever are they formally acknowledged. I t is far easier to limited to one cause. There are many kinds address popular fury in terms of its emotional of war and conflict going on: political war,

antipathies. In other commercial war, patriotic war and racial words, human prejudices form the most fertile ground for the war. This is the very civilization of seeds of war-prejudices national, racial, war."<sup>13</sup> Today economic causes seem the most significant, with our world a seething cultural. How carefully through the ages these provincialisms have been fostered, despite the fact that "the most important step from savagery to economic," was estimated in 1932 as affecting some fifty millions of the world's population, unquestionably a conservative or temporary segregation or isolation." <sup>17</sup> figure. Another critical question is that of group-egotisms have been

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<sup>10</sup>Science News Letter, August 6, 1932. <sup>14</sup> Patterson, "The World's Economic Dilemma,"

<sup>1</sup>Davie, "The Evolution of War," p. 46. p. 23.

<sup>12</sup> Halley, "The World Economy of Baghdad and the," <sup>15</sup>Lamb, "Economic Causes of War," p. 6.

p. 7. <sup>16</sup> Quoted in Lamb, p. 60

<sup>13</sup>"Compilation, etc., concerning the Most Great <sup>17</sup> Davie, p. 16, quoting Ratzel, History of Peace, p. 41. Madriind.

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transferred from the first primitive tribal similar insurance treaties, and the Kellogg-unit, exalting itself with the name "Men" Briand Pact. Actually, "every nation in the world has become signatory as if other tribes were not men, to the succeeding feudal, state and national organization a solemn pledge that it will settle its future difficulties by pacific means."

Ethnocentrism, that loyalty which does Yet in 1935 we stand in more danger of

good service in stabilizing each newly-  
 1914. The  
 created society, always in the end projects  
 seen as the hope  
 the social body into armed conflict. Today,  
 last year paved  
 disguised as nationalism, it is arousing pas-  
 it is in no true  
 sions which inevitably must hurtle us into  
 since the United  
 another desperate struggle. Perhaps in no  
 Japan-to name the  
 other school will men finally learn that:  
 belong. And the  
 "All prejudices whether of religion, race,  
 them, it is  
 politics or nation, must be renounced, for  
 Japan wishes to  
 these prejudices have caused the world's  
 wholly inadequate  
 sickness. It is a grave malady which, nn-  
 conflict for which  
 less arrested, is capable of causing the de-  
 with ill-disguised  
 struction of the whole human race. Every  
 has at last been  
 ruinous war with its terrible bloodshed and  
 although six years ago  
 misery has been caused by one or another  
 instrument of  
 of these prejudices." national policy." 20 It is  
 a fact that the  
 These and many others are the true causes  
 armaments in one  
 of wars. But we must distinguish between  
 cost of the League  
 causes and that basic condition of world  
 centuries!  
 society which makes war actually possible.  
 by selfishness, so  
 For war is itself nothing but one method  
 impulses, so intent  
 for settling disputes. It has already been  
 world institutions  
 dispensed with in the relations of indi-  
 erected, what  
 viduals, families, states; only between

war than at any time since  
 League of Nations, once  
 of the world, has in the  
 itself ineffectual. Indeed,  
 sense a League of Nations,  
 States, Germany and  
 most important-do not  
 League is powerless to stop  
 powerless to interfere if  
 quarrel with China, it is  
 to prevent the next great  
 all countries are preparing  
 haste. The armaments race  
 entered upon frankly  
 war was renounced "as an  
 world spends enough on  
 year to support the total  
 for more than sin  
 In a world so enslaved  
 bestial in many of its  
 upon destroying the few  
 which have been laboriously  
 remains to a lover of

peace? In what con-  
 nations does it remain the honored arbiter. solation may his soul find  
 patience and what  
 Only between nations are there no effective assurance will sustain him  
 through the com-  
 definitions of law and government, no re- ing darkness? There is only  
 one answer.  
 strains to violence, no alternative courts of Those who cling to the  
 bright vision  
 last appeal. of a New World Order, whose  
 thoughts  
 continuously encircle it and whose actions  
 International relations, up to the Great faithfully contribute to its  
 consummation  
 War, were in a state of complete anarchy. -they shall wrest sanity  
 from the world's  
 Even today, after the efforts of the Ver- insanity and peace from its  
 bloodthirsti-  
 sailles Treaty to establish a League of ness.  
 Nations, and in spite of subsequent pacts Shoghi Effendi, Guardian  
 of the Bahb'i  
 and agreements and the organized work of Faith, has written: "That  
 the forces of a  
 millions of interested people, international world catastrophe can alone  
 precipitate such  
 relations are still too chaotic to prevent the a new phase of human  
 thought is, alas, be-  
 catastrophe which tempts us like a lurid coming increasingly  
 apparent. That nothing  
 shadow. Definitely, at least five institutions short of the fire of a  
 severe ordeal, un-  
 and processes for the prevention of war paralleled in its  
 intensity, can fuse and weld  
 have been established: the League of the discordant entities  
 that constitute the  
 Nations, the International Labor Office, the elements of present-day  
 civilization, into the  
 Permanent Court of International Justice integral components of the  
 world com-  
 at The Hague, the Locarno treaties and monwealth of the future, is  
 a truth  
 -  
 Is'Abdu'l-Bahi, Thr Bobi'i Magazirie, February, Turtle, "Alternatives to  
 War," p. 2.  
 1934. 20Kcllopg-Briand Pact,  
 quoted in Turtle, p. 1 r 2 .  
 which future events will increasingly dem- May humanity emerge at last from

its blind-ness into the profound conviction  
onstrate."" that no  
The outlawry of war waits upon the less a foundation than that of  
undivided  
awakening of man's intelligence and will. loyalty to a world society can  
ever support  
- the structure of an enduring  
peace.  
z1 " ~ o a lof a New World Order," p. 26.  
K I N G H A A K O N O F NORWAY  
AN AUDIENCE  
BY MARTHAL. ROOT  
M E E T His Majesty King Haakon of spiritual helpers; he too,  
thinks it may be  
Norway, O reader, and you will be as these Northern countries that  
will save the  
charmed as was the writer of this article. world. These srrong, Norwegian  
people,  
Here is a King with a most delightful neutral, whose eyes are lifted  
up to high  
manner. Why, he can laugh at hi~nself and mountains and who loolr down  
into deep  
with everybody else! He speaks his valleys, are serious thinkers,  
and what they  
thoughts so frankly, so sincerely, his sense believe, they live, they  
promote.  
of humor is so sparkling, his sense of pro- His Majesty King Haakon, I  
observed,  
portion so balanced, he is an artist in know- knows very well the religious  
movements of  
ing how to live. Is he spiritual? Yes, very! the twentieth century and spoke  
of some  
The fire of his predecessor on the throne, of them with fine  
appreciation. He men-  
King Haakon the Good of Norway (who in tioned one which he says does  
much good  
965 A.D. first brought Christianity to the and it does not ask to what  
church one  
attention of this great land of the North) belongs; some of His Majesty's  
bishops  
burns in his deep, dark eyes, but he is one favor it we lmow, but as Norway  
has a  
of the smiling kings who give to humanity state religion, Lutheranism-and  
also as His  
religion full of joy. I t was a merry audience Majesty's government is  
composed of many

full of fun and wisdom, but the man who parties, this wise King did not permit the  
 can caminand this radiant, vital spirituality audience to become an interview.  
 is a King of courage and evolved personality. If one could write what he says about  
 What impressed me most in this ever religion, about the economic solution, if one  
 melnorable conversation in the Royal Palace could give his scintillating psychological  
 in Oslo, May 9, 1935, was His Majesty's comments on the universal principles needed  
 profound belief that the security of the t o make a better world, it would be eagerly  
 world and universal peace depend upon read. He told me it would never do, for  
 religion. If we had one religion that peoples if one quotes a Icing, something he may say  
 could agree npon and live, it would bring with a smile, when one reads it without the  
 the tranquillity of the nations. Every point smile and doesn't hear the nuance, the  
 touched npon came back to this one soh- world, the political parties, the church may  
 tion, the spiritual foundation for enduring take issue! He laughingly said it is hard  
 peace. His most passionate desire is for to be a King; it is hard enough to be a  
 world peace. Even as one from America President, but that is only for a term of  
 wrote recently, "It is our conviction that it years, it is more difficult to be a King be-  
 is these nations of Northern Europe which cause he is chosen for life! may be expected to take a leading part in However, there is another way of know-  
 all plans intended to make peace and bring ing this great King and that is through his  
 about an amelioration of the present very life. What one could never learn froin an  
 troubled and uncertain international condi- interview with him, I relate to-  
 you as com- ing direct from the hearts of  
 tion." Mr. Frank Buchman-inaugurator the Norwegian  
 of the fine Oxford Group Movement-had people and from me. I was ill in Norway  
 the divine guidance to come to Norway this immediately upon arrival, and after many

same year with a team of one hundred weeks when convalescing, I  
walked daily in

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a beautiful park of silver birches where is gentle, careful and has all  
the human  
many Norwegians came and went enjoying perfections in activity.  
its loveliness. The first day I asked my An audience with His Majesty  
King  
nurse: "What is that great splendid building Haakon may be more  
illuminating and un-  
on the summit of this people's park?" She forgettable than an interview.  
This spir-  
replied in astonishment, "Do you not know usually lovable King of Norway  
who will  
that is the Royal Palace and this is the never talk about himself, who in  
the whole  
King's Park?" I saw the standard waving conversation did not use the  
words "me, I,  
from the flagstaff and my inner eye saw his my or mine," made me happy. I t  
was so  
warmly-human heart that he shares so gen- good to laugh, so  
Gibraltar-reassuring to  
erously. find His Majesty standing firm  
for religion  
The Norwegian people said to me: "We -liberal, vitalizing religion to  
change hearts  
love our King; he makes us feel he is one and bring the enduring peace.  
of us even though he lives in the great Gloriously the sun streamed  
through the  
palace and we in our houses. He is so wise, palace windows of his room and  
fell full  
so honest, so energetic. We call him our upon his pleasing, thoughtful  
countenance  
'King Haakon the Good.' Every Sunday he as he said good-bye. The sun  
did not need  
goes to the Palace Chapel or to one of the to say that morning, "I am  
shining," and the  
regular church services. The Palace Chapel King did not need to give any  
interview,  
is a place where every one may come." for his life spoke it!  
This tall, slender, handsome King moves Long may His Majesty King  
Haakon of  
among his people; he may be seen walking Norway live! And through his way  
of  
in the streets of Oslo, he is often at the "living the life" teach all the



world and  
opera and very frequently at the social begin with us, the joyous  
adventure of fol-  
functions arranged to help the needy. One following God's Will, the fun of  
fellowship  
could hardly think of himPyet-as the and sharing and the enchantment  
of being  
father of his country. He seems more the charming and spiritually ideal  
even to the  
brother who understands, sympathizes; he humblest!

# SOME MEMORIES OF THE SOJOURN OF 'ABDU'L-BAHA IN PARIS, OCTOBER - DECEMBER, 1911

(NOTE: In Vol 1V of the BahBi World, 1930-1932, appeared "Some Memories of  
'Abdu'l-Bahk's stay in London in 1911." Recently some of the Bahi'i friends  
have desired to have some further Memories, those of the sojourn in Paris,  
October-December, 1911. The author.)

|                                            |                                  |                          |
|--------------------------------------------|----------------------------------|--------------------------|
| Mum                                        | has been written of the journeys | Who is this, with branch |
| of roses in his                            |                                  |                          |
| of 'Abdu'l-Bahi, 'Abbis EAendi. Having     | hand, coming down the steps?     |                          |
| A pictur-                                  |                                  |                          |
| been released from the prison fortress of  | esque group of friends (some     |                          |
| frknians                                   |                                  |                          |
| 'Akkk, after forty years of captivity, he  | wearing the kola, and a few      |                          |
| Europeans                                  |                                  |                          |
| set himself to obey the sacred charge laid | following him, little            |                          |
| children coming up to                      |                                  |                          |
| upon him by his Father, Bahi'u'llih. Ac-   | him. They hold on to his         |                          |
| cloak, confiding                           |                                  |                          |
| cordingly he undertook a three years'      | and fearless. He gives the       |                          |
| roses to them,                             |                                  |                          |
| mission into the Western World. He left    | caressingly lifting one          |                          |
| after another into his                     |                                  |                          |
| the Holy Land and came to Europe in 1911.  | arms, smiling the while that     |                          |
| glorious smile                             |                                  |                          |
| During that and the two following years,   | which wins all hearts.           |                          |
| he visited Switzerland, England, Scotland, |                                  |                          |
| France, America, Germany and Hungary.      | Again, we saw a cabman stop      |                          |
| his fiacre,                                |                                  |                          |
| When the days of 'Abdu'l-BahVs first       | talre off his cap and hold it in |                          |
| his hands,                                 |                                  |                          |
| visit to London (in the autumn of 1911)    | gazing amazed, with an air of    |                          |
| reverence,                                 |                                  |                          |
| were drawing to a close, his friends, Mon- | whilst the majestic figure,      |                          |
| courteously ac-                            |                                  |                          |
| sieur and Madame Dreyfus-Barney, prepared  | knowledging his salutation,      |                          |

passed by with  
 an apartment for his residence whilst in the that walk which a friend had  
 described as  
 French capital. It was charmingly furnished, sunny, spacious, situated in the  
 Avenue de Camoens (No. 4) whence a Another scene. A very poor  
 quarter in  
 flight of steps led into the Trocadero Gardens. Here the Master often took solitary, Paris-Sunday morning-groups  
 of men  
 and women inclined to be rowdy.  
 Foremost  
 restful walks. Sheltered in this modern, amongst them a big man  
 brandishing a long  
 comfortable Paris flat, he whom we revered, loaf of bread in his hand,  
 shouting, gesticulating, dancing.  
 with secretary servitors and a few close friends, sojourned for an unforgettable nine Into this throng walked  
 'Abdu'l-Bahi, on weeks. his way from a Mission Hall  
 where he had  
 I shall try to describe some of the events been addressing a very poor  
 congregation at  
 which took place, but these events owe their the invitation of their Pastor.  
 The boister-  
 significance to the atmosphere of other-ous man with the loaf, suddenly  
 seeing him,  
 worldliness which encompassed the Master stood still. He then proceeded  
 to lay about  
 and his friends. him lustily with his staff of  
 life, crying  
 We, at least some of us, had the impression that these happenings became, as it "Make way, make way! He is my  
 Father,  
 make way." The Master passed  
 through  
 were, symbols of Sacred Truths. the midst of the crowd, now  
 become silent

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SOJOURN OF 'ABDUL-BAHA IN PARIS  
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and respectfully saluting him. "Thank you, ters, Mary and Ellinor, our  
 friend Miss  
 my dear friends, thank you," he said smiling Beatrice Platt, and I took  
 notes of these  
 round upon them. The poor were always "Tallrs" from day to day. At  
 the request

his especially beloved friends. I-le was never of the Master, these notes  
 were arranged  
 happier than when surrounded by them, the and published in English. I  
 t will be seen  
 lowly of heart! that in these pages are  
 gathered together  
 the precepts of those Holy Souls who, being  
 Who is he? Individual Rays of the ONE  
 were, in divers  
 Why do the people gather round him? times and countries, incarnated  
 here on  
 Why is he here in P ~ r i s ? Earth to lead the sp~r~tual  
 evolution of  
 human kind.  
 Shortly before Bah&u'llh "returned to  
 the shelter of Heaven," He laid a sacred The words of 'Abdu'l-Bah  
 can be put  
 charge upon his eldest son, 'Abdn'l-Bah6 on to paper, hut how describe  
 the smile,  
 (literally Servant of God, the Most Glori- the earnest pleading, the  
 loving-kindness,  
 ous). This charge was that he should carry the radiant vitality, and at  
 times the awe-  
 the renewed Gospel of Peace and Justice, inspiring authority of his  
 spalten words?  
 Love and Truth, into all lands, with special The vibrations of his voice  
 seemed to ellfold  
 insistence on the translating of all praise- the listeners in an  
 atmosphere of the Spirit,  
 worthy ideals into action. What profit is and to penetrate to the very  
 core of being.  
 there in agreeing that these ideals are good? We were experiencing the  
 transforming  
 Unless they are put into practice, they are radiance of the Sun of Truth;  
 henceforth,  
 useless. material aims and unworthy  
 ambitions  
 shrank away into their trivial obscure re-  
 I hope to indicate, albeit too inadequately, treats.  
 something of that Messenger, the "Trusted  
 One," who came out of an Eastern prison 'Abdu'l-BahB would often  
 answer our  
 to bring his Father's message to the bewil- questions before we asked  
 them. Sometimes  
 dered nations of earth. During the Paris he would encourage us to put  
 them into  
 visit, as it had been in London, daily hap- words.

penings took on the atmosphere of spiritual said. "And now your question?" he

events. Some of these episodes I will I answered, "I am wondering about the next world, whether I shall endeavour to describe as well as I can re- next world, whether I shall aslt to be per- mitted to come back here to member them. Earth to help?"

Every morning, according to his custom, "Why should you wish to return here? In My Father's House are many the Master expounded the Principles of the mansions -many, many worlds! Why Teaching of Bahl'u'llBh to those who would you desire to come back to this gathered round him, the learned and the un- particular planet?" particular learned, eager and respectful. They were of all nationalities and creeds, from the East and from the West, including Theosophists, The visit of one man made a profound impression upon us: "O Agnostics, Materialists, Spiritualists, Chris- have come from the French 'Abdu'l-Bahh, I tian Scicntists, Social Reformers, Hindus, I have been engaged in Cnngo, where Slifis, Muslims, Buddhists, Zoroastrians and ships of some of the natives. mitigating the hard- many others. Often came workers in years I have worked in that For sixteen various Humanitarian societies, who were "It was a great co~nfort striving to reduce the miseries of the poor. to me in the darkness of my prison to know These received special sympathy and bless- ing. which you were doing." the work

Explanations were not necessary when 'Abdu'l-Bahh spoke in fr6nian which was coming t o 'Abdu'lLBahh! translated into French by Monsieur and , "Talksin Paris," by tAbdu.l-Bahj, Blhi'i Assem. bly, L,,,,~o~.

Madame Dreyfus-Barney. My two daugh- 616 THE B A H A ' ~W O R L D

One day a widow in deepest mourning One afternoon, a party of the latter type arrived. They spoke wordi of came. Weeping bitterly she was unable to arrived. They spoke wordi of bigotry, of intolerance, of sheer cruelty utter a word.

in their bitter

Knowing her heart's grief, "Do not condemnation of all who did not accept

weep," said 'Abdu'l-Bahh, wiping away the their own particular dogma, showing them-

tears from the piteous face. "Do not weep! selves obsessed by "the hate of man, dis-

Be happy! It will be well with the boy. guised as love of God"- thin disguise to

Bring him to see me in a few days." the penetrating eyes of the

Master! Perhaps

On her way out, this mother said, "O my they were dreading the revealing light of

child! He is to go through a dangerous Truth which he sought to shed upon the

operation to-day. What can I do!" darkness of their outworn ecclesiasticism.

"The Master has told you what to do. The new revelation was too great for their

Remember his words: 'Do not weep, it will narrowed souls and fettered minds.

be well with the boy. Be happy, and in a The heart of 'Abdu'l-Bahh was saddened

few days bring him to see me.' " by this interview, which had tired him ex-

In a few days the mother brought her ceedingly. When he referred to this visit

boy to the Master, perfectly well. there was a look in his eyes as if loving pity

were blended with profound disapproval, as

One evening at the home of Monsieur and

though he would cleanse the defiled temple

Madame Dreyfus-Barney, an artist was pre-

of Humanity from the suffocating diseases

sent to 'Abdu'l-Bah.

of the soul! Then he uttered these words

"Thou art very welcome. I am happy to

in a voice of awe-inspiring authority,

see thee. All true art is a gift of the Holy

"Jesus Christ is the Lord of Compassion,

Spirit."

and these men call themselves by His Name!

"What is the Holy Spirit?"

Jesus is ashamed of them!"

"It is the Sun of Truth, O Artist!"

He shivered as with cold, drawing his

"Where, O where, is the Sun of Truth?"

'ab6 closely about him, with a gesture as if  
"The Sun of Truth is everywhere. I t is  
sternly repudiating their misguided outlook.  
shining on the whole world."

"What of the dark night, when the Sun  
The Japanese Ambassador to a European  
is not shining?"

capital (Viscount Arawaka-Madrid) was  
"The darkness of night is past, the Sun  
staying at the Hhtel d'JCna. This gentle-  
has risen."

man and his wife had been told of 'Abdu'l-  
"But, Master! how shall it be with the  
Bahh's presence in Paris, and she was anxious  
blinded eyes that cannot see the Sun's splen-  
to have the privilege of meeting him.

dor? And what of the deaf ears that  
"I am very sad," said her Excellency.  
cannot- hear those who praise its beauty?"

"I must not go out this evening as my cold  
"I will pray that the blind eyes may be  
is severe and I leave early in the morning  
opened, that the deaf ears may he unstopped,  
for Spain. If only there were a possibility  
and that the hearts may have grace t o  
of seeing him!"  
understand."

This was told t o the Master, who had just  
As 'Abdu'l-Bahh spoke, the troubled  
returned after a long, tiring day.  
mien of the Artist gave place to a look of  
"Tell the lady and her husband that, as  
relief, satisfied understanding, joyous emo-  
she is unable to come to me, I will call upon  
tion.  
her."

Thus, interview followed interview. Accordingly, though the hour  
was late,  
Church dignitaries of various branches of through the cold and the rain  
he came, with  
the Christian Tree came. Some earnestly his smiling courtesy, bringing  
joy to us all  
desirous of finding new aspects of the T m t h as we awaited him in the  
Tapest~yRoom.

-"the wisdom that buildeth up, rather than 'Abdu'l-Bahh talked with  
the Ambassador  
the knowledge that puffetb up." Others and his wife of conditions in

Japan, of the  
there were who stopped their ears lest they great international importance  
of that  
should hear and understand. country, of the vast service  
to mankind, of  
SOJOURN OF 'ABDU'L-BAHA IN PARIS  
617

the work for the abolition of war, and through "Be not troubled," said  
'Abdu'l-Bahí.  
need for improving conditions of life for the "These enemies have no power over  
my life,  
worker, of the necessity of educating girls but that which is given them from  
on High.  
and boys equally. If my Beloved God so willed  
that my life-  
The religious ideal is the soul of all plans blood should be sacrificed in His  
path, it  
for the good of mankind. Religion must would be a glorious day, devoutly wished  
for  
never be used as a tool by party politicians. by me."  
God's politics are mighty, man's politics are Therefore, the friends  
surrounding the  
feeble. much-loved master were  
comforted and  
Speaking of religion and science, the two their faith so strengthened, that  
when a  
great wings with which the bird of human sinister-looking man came to a group  
who  
kind is able to soar, he said, "Scientific discoveries were walking in the gardens and  
threaten-  
discoveries have greatly increased materially said, "Are you not yet  
sufficiently  
civilization. There is in existence a stupendous force? Not only is there danger for  
pendous force, as yet, happily, undiscovered 'Abdu'l-Bahí, but also for you who  
are with  
by man. Let us supplicate God, the him," the friends were unperturbed, one of  
Beloved, that this force be not discovered them replying calmly, "The Power  
that pro-  
by science until Spiritual Civilization shall protect the Master protects also  
His other  
dominate the human mind! In the hands of servants. Therefore we have no fear."  
men of lower material nature, this power The man departed, abashed,  
saying nothing-  
would be able to destroy the whole earth." saying more.  
'Abdu'l-Bahí talked of these and of many  
other supremely important matters for more Two days before the close

of 'Abdu'l-  
 than an hour. The friends, wondering, Bahi's visit, a woman came hurriedly into  
 said, "How is it possible that having spent the gathering at the Avenue de  
 Camoens:  
 all his life imprisoned in an eastern fortress, "Oh, how glad I am to be in  
 time! I  
 he should so well understand world prob- must tell you the amazing reason of my  
 lems and possess the wisdom to solve them so hurried journey from America. One  
 day,  
 simply?" my little girl astonished me  
 by saying:  
 Truly we were beginning to understand 'Mummy, if dear Lord Jesus was in the  
 that the majesty of greatness, whether world now, what would you do?' 'Darling  
 mental or spiritual, is always simple. baby, I would feel like  
 getting on t o the  
 first train and going to Him as fast as I  
 One day, I received a disquieting letter, could.' 'Well, Mummy, He is in the  
 world.'  
 "It would be well to warn 'Abdu'l-Bah6 I felt a great awe come over me  
 as my tiny  
 that it might be dangerous for him to visit one spoke. 'What do you mean, my  
 a certain country, for which I understand precious? How do you know?' I said.  
 'He  
 he proposes to set forth in the near future.'" told me Himself, so in course  
 He is in the  
 Having regard to the sincere friendship world.' Full of wonder, I thought: Is  
 this  
 of the writer, and knowing that sources of a sacred message which is being  
 given to me  
 reliable information were available to him, out of the mouth of my babe? And I  
 this warning obviously could not be ignored. prayed that it might be made clear  
 to me.  
 Therefore, a? requested, I laid the matter "The next day she said,  
 insistently and  
 before the Master. as though she could not  
 understand,  
 To my amazement, he smiled and said im- 'Mummy, darlin', why isn't you gone to  
 see  
 pressively, "My daughter, have you not yet Lord Jesus? He's told me two times  
 that  
 realized that never in my life have I been He is really here, in the world.'  
 "Tiny love,  
 for one day out of danger, and that I should mummy doesn't know where He is,  
 how  
 rejoice to leave this world and go t o my could she find Him?' 'We see, Mummy,  
 Father?" we see.'  
 "Oh, Master! We do not wish that you "I was naturally perturbed. The



same

should go from us in that manner." I was afternoon, being out for a walk with my

overcome with sorrow and terror. child, she suddenly stood still and cried out,

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'There He is! There He is!' She was the "Wolf" (so namrd because of h ~ sruth-

trembling with excitement and pointing at less cruelty and geed) had borrowed large

the windows of a magazine store where was sums of money from the two noble and

a picture of 'Abdu'l-Bahb. I bought the generous brothers of ISfihbn. T o accuse

paper, found this address, caught a boat that them of being followers of Bahi'u'llih, t o

same night, and here I am." bring them before a tribunal which con-

The above was written down as i t was demned them to he executed, and to have

related t o me. I t is again the second in- the brothers p a t t o death, was their lot t o

stance of the pictured face of 'Abdu'l-Bahl avoid being reqzaired to repay t h e loans.

arresting the beholder with a colnpelling force. The first incident was that of a man After the death of the "Wolf" some

in deadly despair, about to take his own life; doculnents were discovered, relating t o the

and now this innocent child! borrowed money. This, with the addition

I t was of great interest t o notice the of the interest which had accun~ulated,now

effect the presence of 'Abdu'l-Bahi had amounted t o a considerable sum. The

upon some children. One little girl whis- lawyer who was in charge of the affair wrote

pered, "Look, that is Jesus when H e was to the son of the martyr, asking into what

old." Perhaps their unstained nature sensed hank the moocys should be paid. The reply

the breath of holiness which was always sent, with the approval of 'Abdu'l-Bahi,

with H i m and caused them to liken him to was that he declined to accept repayment

the Most Holy One of whom they were of money which had been one

reason for  
conscious. the shedding of his father's  
blood.

'Aga M i r z i Jalil was now married t o a  
One day a certain man of high degree daughter of 'Abdu'l-Bahi.  
came t o 'Abdu'l-Bahi. "I have been exiled  
from my country. I pray you intercede Whilst these episodes were  
taking place,  
for me that I may be permitted to return." we who witnessed them seemed  
t o be in a  
"You will be allowed t o return." higher dimension where there  
were natural  
"Some of my land has been bought by indications of the presence of  
the Light  
one of the Bah6'i friends. I desire to possess which in all Inen is latent  
and in 'Abdu'l-  
that property once more." Bahi transcendent.  
"It shall be given back t o you and with- The constant awareness of an  
exhilara-  
out payment." tion, which carried us out of  
our every-  
"Who is the young man standing behind day selves, and gave us the  
sense of being  
you? May he be presented to me?" One with the Life-Pulse which  
beats  
"He is 'Aga Mirzb Jalil, son of one of through the Universe, is an  
experience t o be  
the martyred brothers of Ipfh6n." treasured rather than an  
emotion t o be de-  
"I had no part in that crime." scribed. The reader will  
understand that  
"The part you took in that event, I it is impossible t o find  
fitting words for the  
know. Moreover, your motive I know." thoughts and feelings which  
were with us in  
This man, with his fellow conspirator, those Paris days.

RACIAL LIKENESSES A N D  
DIFFERENCES: THE SCIENTIFIC  
E V I D E N C E A N D T H E B A H A ' I  
TEACHINGS

1. under a tropical sun should be protected by  
T H E Bahi'is of America in their efforts to a dark skin and woolly hair.  
On the other  
establish peace anlong warring races, re- hand, some scientists are of the  
opinion that  
ligions and nations, number among their a very fair skin is a faded or bleached

one.

varied activities three Summer schools, one All shades are useful and beautiful. The

of which is famous Green Acre, at Eliot, early race was probably neither white nor

Maine. The location of this center on the black. The development of agriculture and

Piscataqua River and amid rural scenes of the use of iron have sometimes been the

beauty is conducive to exhilaration as well means of separating races.

as rest, and during the past forty years many Another period was given to the discus-

great characters of various races have sought sion of racial antipathies.

Factors in this are

its stimulus and shelter. the survival of tribal

clannishness; variance

This season's program, which extends of religion; this enables some to regard through July and August, includes a course themselves as the chosen of God and others

in race relations featuring racial likenesses accursed and unclean; dislike for what ap-

and differences, conveying the scientific evi- pears to be "new," "strange," and "dif-

dences and the Bah6'i teachings. I t is con- ferent"; dissenting ideals of what constitutes

ducted by Genevieve L. Coy, Ph. D., for- physical beauty; tribal sense, that is, a belief

merly of Columbia University, now of the that holding together is necessary to sur-

Dalton School of New York. The work vival; trade and economic rivalries. Even goes deeply into the study of the so-called the cut of the beard in the past has been

racess, from the dawn of history until the the means of separating peoples. I t was

present. It includes such topics as, What brought out that physical differences which

constitutes a race? What racial character- have slight foundation and are always super-

istics prevailed in earliest history? What ficial have unhappily had great effect in

parts of the earth were occupied? What separating races. It cannot be denied by the

color had peoples? What culture? Inter- thoughtful that racial differences conflict

esting facts brought out were that knowl- with the fundamentals of true religion. Yet

edge of color din'erences in early times is how persistent are they!

vague; that most scientists now recognize      The effort to measure the capacities of but three races; that differences between different groups or races by intelligence them are not well defined; that all races are tests is interesting but exceedingly difficult more or less mixed; that skin color is due to in estimating results. The reason is that environment; that national culture is often when backward races have the same cultural mistaken for racial culture and that there advantages their median and average intelli- is a tremendous racial admixture in the gence rises. This may be illustrated by the United States and South America. I t is a higher rating of migrants from rhe Sourh wise provision of nature that those living when given the advantage of better school

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T H E BAHPI'i

WORLD

|                                              |                                |
|----------------------------------------------|--------------------------------|
| systems in the North. When the Negro         | covering the number of         |
| outstanding indi-                            |                                |
| lives on terms of equality with the whites,  | viduals; difference in         |
| temperament caused                           |                                |
| suffering no economic, social or cultural    | by physical conditions, such   |
| as climate;                                  |                                |
| handicaps, it is quite reasonable to assume  | geographical differences,      |
| such as caused by                            |                                |
| that he will measure up to the attainments   | mountain or valley,            |
| desert-dwelling or                           |                                |
| of the whites in every particular. Environ-  | proximity to the sea; also     |
| nearness to and                              |                                |
| ment and opportunity make all the differ-    | contact with other races.      |
| Also what effect                             |                                |
| ence.                                        | has the possession of wealth,  |
| machinery and                                |                                |
| The size of the brain is no gage of intelli- | organization, all of which may |
| be fortui-                                   |                                |
| gence among races. All races see and hear    | tous? Another interesting      |
| discussion cent-                             |                                |
| equally well. All are equally sensitive to   | ered about the statement of    |
| Dr. Herbert                                  |                                |

The Spiritual Assembly of t IIC Bahl'is of Karachi, India.

|                                               |                              |
|-----------------------------------------------|------------------------------|
| pain. All races show mechanical ingenuity     | Adolphus Miller that         |
| suppressed races tend                         |                              |
| and inventive ability. In brief, there are no | to be abnormally subjective, |

sensitive and marked racial differences. Cultural differences and those due to climatic conditions and to be there are. Martinique is mentioned as one of the few places on earth where whites and blacks live together on a plane of social equality. Here no difference in their respective abilities is apparent. Representatives of the minority groups present true. The statement is made by one who has been a life-long friend of minority groups, Dr. Miller. It is, of course, one of the obstacles to racial understanding. It is quite natural, however, in view of pressure from without. The Trojans feared the Greeks even when they come bearing gifts!

# RACIAL LIKENESSES AND DIFFERENCES 661

The subject of racial intermarriage was Negro race should move forward into unemotionally discussed. Scientists agree achievements of higher and finer standards that it increases fertility in races and is in the fields of music, art, literature, as well as the liberal and industrial biologically sound. In view of the prejudices against it, however, those who contract sciences." such alliances should have the zeal and Mrs. Mary Coristine, a New Englander whose friendship for the colored race has been accentuated by her study of the Bahi'i teachings, presided at the second session. The climax of the week was the annual She spoke briefly on the universal love, which is on a higher plane than the mere race amity conference, always one of the most fascinating features of the Green Acre personal love which is so subject to change.

season. The speaker at the opening session Louis G. Gregory spoke on the trend toward  
was Dr. Genevieve L. Coy, who had brought world fellowship, as illustrated in the attrac-  
to light so many very interesting views dur- tion, cooperation and blending of repre-  
ing the week of study. She said in part: sentatives of various races and religions both  
"The rate of progress of any group, at home and abroad. Outstanding thinkers  
whether rehigious, national or raclal, IS, to are beginning to see that a divided world is  
a considerable degree, determined by its most in danger of dissolution. People in all ranks  
intelligent and inventive members. A care- of life are obtaining a vision of world fel-  
ful study of the work of such distinguished lowship, sometimes articulate, sometimes  
artists, writers and musicians of the Negro more effectively expressed in service. This  
race shows achievements of such excellence applies to both individuals and groups. Al-  
as to give a sound basis for the belief that though as yet these seers represent hut a  
the colored race as a whole will develop a small minority of the people of the earth,  
fine and true appreciation of artistic and they are imbued with a spirit that is all-  
literary culture. We may also expect that pervasive. They are the signs and rising  
the Negro race will, in proportion to their places of a new culture. I t is only a new  
numbers contribute as much to the culture and universal revelation of religion that can  
of America as any of our other racial so train and educate mankind that all race  
groups. prejudices vanish and all discords cease.  
"In the field of literary achievement we The Sunday morning session of the con-  
call attention to the distinguished literary ference was devotional, and the chairman,  
criticism of William Stanley Braithwaite; to Mrs. Alice McCausland, read prayers and  
the colorful and forceful articles and books introduced Dr. Glenn A. Shook, professor  
on racial problems of Dr. W. E. B. DuBois; at Wheaton College, as the

speaker. The  
 to the novels of Jessie Fauset and Jean effort to unite various nations  
 and peoples  
 Toomer; to the dramatic and lyrical quality in past centuries, he declared,  
 had fired the  
 of the poetry of such writers as Claude aspiration of men of genius.  
 But in each  
 McKay, Countee Cullen and Langston case it has failed t o bring  
 permanent results.  
 Hughes. In musical composition and execu- At this dark hour in human  
 history man is  
 tion, we must take into account the contri- especially in need of divine  
 guidance. This  
 butions to American art of such men as divine outpouring is caused by  
 a new Mani-  
 Nathaniel Dett, Carl Diton, Hall Johnson, festation. How different would  
 the history  
 Paul Robeson and Roland Hayes. In the of the world have been had the  
 established  
 field of painting and sculpture we note the religious of the past  
 maintained unity.  
 work of William Harper, William Scott, Science has great value for  
 man, huc cannot  
 May Howard Jackson and Henry O. Tanner. alone accomplish such a task.  
 Some schools  
 Of these the most distinguished is Tanner, of science even deny divine  
 revelation.  
 who is recognized as one of the leading Their god is only a great  
 cosmic force,  
 painters of the world. H e has been awarded working for weal or woe. I t  
 is most re-  
 knighthood in the French Legion of Honor. freshing to turn to the Bahi'i  
 teachings  
 With such distinguished leadership, the which satisfy every human need.  
 The com-

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plete education of m a n comes through the Mrs. Margaret Cartwright of  
 Cambridge,  
 Prophets of God who create spiritual life. a representative of the Youth Group,  
 there-  
 Bah6'i administration is a creation, a living upon asked a challenging  
 question: How are  
 organism, not a synthesis of the past. We reactionary people to get the great  
 message  
 may have all necessary parts of an organism, if those who know it do not teach,  
 no

but we cannot put them together and cause matter what the sacrifice involved? life, nor make them work. The world of Rabbi Clark testified to his own stand for man is composite, but the divine Spirit is justice and the chairman, Prof. Cobb, replied life. This new divine outpouring alone is that people are greatly controlled by their able to bring us out of our present chaos. emotions. This force with most mortals is Prof. Stanwood Cobb of Washington pre- more powerful than intellect. One emotion sided at the next session, given to general can only be overpowered by a greater emo- consultation and sociability. The unity of tion. The reality of religion, divine love, the world, he stated, would not be brought is the Master emotion. This is the great about through the effort to coordinate dif- security for a failing world. One vital flame ferent organizations, but rather through a of spiritual consciousness is enough to bring spiritual consciousness of the oneness of order and relief out of the great chaos that mankind. The Golden Rule must be confronts mankind. Receptivity to the new founded in minds and hearts. We must ideals brings success. think of the happiness and needs of others. Mrs. Elizabeth Greenleaf said: "Speaking An interesting incident related was the story of the great conflict between intellect and told by Dr. Samuel C. Mitchell, distin- emotion, I am reminded of my early experi- guished southern educator, of how his heart ence as a Bah6'i worker. In my joy over was fired when he saw and heard 'Abdu'l- the truth I wanted every one to accept it Bah6 at the Lake Mohonk Peace Conference and was much discouraged by rebuffs. But in 1912 as the great message of human unity 'Abdn'l-Bah6 reassured me with three mes- was proclaimed. sages extending over a number of years. Rabbi Clark, visitor to Green Acre from First, he said, "Be patient!" Anon he said, the deep South, gave eloquent testimony of "Be divinely patient!" Still later he said, his admiration for the Bahl'i religion. He "Be magnificently patient!" also paid a feeling tribute to the colored race By the chairman: "All who



work in  
and expressed the hope that this great nation movements of idealism are prone  
to pessi-  
would see the advantage to itself in giving miasm. They encounter so much crass  
selfish-  
every man a man's chance. Spreading love ness in high and low places that  
unless they  
from heart to heart is a colossal undertak- be securely poised there is  
failure. Politics  
ing. We should not hold knowledge, but and all the lower orders of human nature  
impart it. Give opportunities to all. My block the plans for advancement. But  
conviction is, he said, that a very high per- idealism and realism must  
eventually be one.  
centage of the influence that directs people Let us not give up but rather  
fortify our-  
comes from their environment. Let us selves with the Spirit."  
strive, therefore, to develop in all men their The final session of the  
conference was  
God-given powers for the adornment of the held in the People's Baptist Church  
of Ports-  
world, always seeking unity. I t is deplor- mouth, N. H., whose pastor, Rev.  
Henry  
able that well-wishers of humanity cannot Benton Harris, is alive to  
progressive cur-  
always be out spoken because of hostile and rents in religion and human  
welfare.  
reactionary surroundings. A learned Rabbi Alfred E. Lunt, Esq., of  
Boston, the  
was once asked to resign his pulpit because principal speaker, declared that  
those who  
he upheld and applied in a sermon the engage in strife know not the real  
meaning  
principle of justice to a very critical matter of life. They but pursue  
phantoms.  
in race relations. Because members of his Divisions based upon race, creed and  
color  
congregation had business interests in that uphold that which is  
inconsequential. Yet  
community, they feared harm if their leader such counterfeits in the present  
world exert  
took such a stand, though just. a power which may destroy  
humanity. We  
RACIAL LIKENESSES AND DIFFERENCES  
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should seek to heal, nut LO wound. Infrac- gcther. The world must be one  
home.

|                                                |                                |
|------------------------------------------------|--------------------------------|
| tions of divine law inevitably bring down-     | Vital factors in the new world |
| order are                                      |                                |
| fall. Those who obey will become a part of     | wisdom and brotherhood. There  |
| must also                                      |                                |
| the new world order. How can those who         | be the constant urge to        |
| translate words into                           |                                |
| favor separation be true advocates of liberty? | deeds. Faith in the Supreme    |
| overcomes                                      |                                |
| They array people against each other under     | those precedents not founded   |
| upon reality                                   |                                |
| false sanctions. They think by force to        | and it inspires the courage to |
| apply the                                      |                                |
| make all human beings conform to a single      | remedy that heals. The Bahi'i  |
| teachings                                      |                                |
| type, an idea not contemplated by God. I t     | make a special appeal to the ~ |
| o u t h o f t h e                              |                                |
| is most unfortunate to set prejudice in mo-    | world. They ennoble, with the  |
| joy of work-                                   |                                |
| tion, for one fatuity leads to another. Dis-   | ing for the highest ideals     |
| under the sanction                             |                                |
| tinctions based upon artificial values have    | of religion. Ideals having a   |
| hwan origin                                    |                                |
| no standing in the sight of God. Distinc-      | often degenerate in their      |
| realization. But                               |                                |
| tions not intended to create strife augment    | divine ideals are in           |
| perpetuity. They inspire                       |                                |
| the beauty of creation. Healing for hu-        | the highest efficiency and     |
| involve no waste                               |                                |
| manity is realized when there is an inner      | of life.                       |
| resolve to help, keep the divine covenant      | Dr. Genevieve Coy made brief   |
| references                                     |                                |
| and treat all men as brothers. When we live    | to the week's course at Green  |
| Acre and how                                   |                                |
| alone we are cut off from the divine reci-     | scientific evidence had been   |
| gathered to                                    |                                |
| procuity and protection. The first Bahi'i      | refute prejudices. Those who   |
| insist upon                                    |                                |
| principle is the oneness of humanity. This     | separating humanity become far |
| less dog-                                      |                                |
| ideal today is outstanding in a world of       | matic when they truly          |
| investigate like-                              |                                |
| separation. Because it is the call of God it   | nesses. Merit and deeds must   |
| be the basis                                   |                                |
| must prevail. A being comes into existence     | of preferment among mortals,   |
| not super-                                     |                                |
| from every natural composition. But an         | ficial barriers that have no   |
| significance.                                  |                                |

artificial composition produces no such re-  
study class, in  
sults. Let us strive to be component parts  
literature, included  
of something that is real. The oppressed  
authors,  
peoples of earth, whether at home or abroad,  
domestic? white  
can find unity and freedom by working  
included:  
under the banner of Bahi'u'llah. His spirit  
der ~Life.  
and teachings fulfill the expectations of all  
the ages. They bestow such vision as to  
Pupil.  
enable men to see with the Eye of God.  
S.-Foundations  
This enables the whites to uphold the stand-  
ard of justice in such a way as to be kind  
American  
to the colored, and the latter 011 their part  
to be appreciative of and grateful to the  
Intelligence and  
former. Embracing such an opportunity of  
service everyone can become the means of  
New Age of  
quicken and harmonizing humanity.  
Maxwell Miller, also of Boston, argued  
that race prejudice is indefensible. On the  
Thinks.  
other hand, the force of cooperation is  
to Man.  
needed to upbuild community and world  
White.  
life. Cooperation and prejudice cannot  
History.  
meet for they express different and irrecon-  
Negro in our  
cilable planes. The law of evolution which  
has applied in the growth of our country  
from a small group of colonies to forty-  
above works, by  
eight states, will have its next application  
the little  
when it sees the greater values of the inter-  
From Super-  
national spirit which binds all nations to-

The bibliography of the  
addition to the Bahi'i  
the works of the most standard  
authorities both foreign and  
and colored. The list  
Boas, F.-Anthropology and Mo  
Embree, E. R.-Brown America.  
Embree, E. R.-Every Tenth  
Gift, M. H., and Cox, A.  
of Racial Amity.  
Johnson, Charles-The Negro in  
Civilization.  
Klineberg, Otto-Negro  
Selective Migration.  
Langdon-Davies, John-The  
Faith.  
Locke, Alain-The New Negro.  
Moton, Robert-What the Negro  
Rogers, J. A.-From Supernatural  
School Money in Black and  
Wells, H. G.-Outline of  
Woodson, Carter G.-The  
History.  
The most helpful of the  
the testimony of Dr. Coy, is  
volume of Mr. Rogers called  
man to Man. Its array of

facts, scientific

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THE B A H 6 ' f WORLD

and logical arguments and citation of world some foreign landa. As the purpose of

famous authorities carry conviction, leaving Green Acre is the study of reality, those who

no room for any trace of doubt. This, of have watched its progress during the years

course, is not meant to underrate the other are more than ever pleased with the com-

authorities mentioned all of whom have both bined uses of science and religion to

value and charm. brighten minds, solace hearts

and to dem-

This conference attracted to Green Acre onstrate, as in a laboratory, the right meth-

a varied and interesting company of friends ods of solving the vexing problems of

representing many cities of America and humanity.

DENMARK'S ORIENTAL SCHOLAR

BY MARTHAL. ROOT

D E N M A R K , one of the oldest countries I t was pleasant, too, to see 'Abdu'l-Bahi's

in Europe, with its beautiful capital, Copen- picture on the wall of his great library.

hagen, the gateway from Western Europe to When asked about the manuscript, this

the great Northlands of the midnight sun, genial Professor said he had bought it from

Scandinavia, is making unique contribution a Muslim book dealer in Tihirin, that it has

to the scholarly investigation of the Bahi'i 110 titles (frinian manuscripts do not have

Faith. I t is significant that this ever un- titles), and contains some Writings of

conquered nation of three and one-half Bahi'u'llih. One is the Tablet addressed to

millions of people with no illiterates and Sulc6n 'Abdu'l-'Aziz, Sultin of Turkey, the

where almost every farmer has his own very Tablet that Professor E. G. Browne in

library and is an indefatigable reader, in the the "Journal of the Asiatic Society," 1889,

midst of this cultured, well-balanced race, said he was not able to procure in frin.

the Bahl'i Teaching from fr6n has been Professor Christensen is not himself a

written about historically by one of Denmark's most outstanding scholars, the first deeply religious Danish savant to go to Iran. There is in the Professor Arthur Christensen, Doctor of Letters, Professor of Iranian Philology in the University of Copenhagen, member of the Royal Academy of Sciences and Letters of Denmark, has made three trips to Iran in 1914, 1929, 1934, this last time as first vice-president of the International Firdawsi Congress in Tehran to celebrate the millenary anniversary of the great poet of Iran. His purpose was to study Iranian dialects. "Often I have dis- and civilization also, but just as in the case of the distinguished English scholar, Professor Edward Granville Browne of Cambridge University, England, he found an interesting subject opened for him by the literature of the Bible and Bahá'u'lláh. Visiting the Royal Library in Copenhagen in June, 1931, I found in its excellent collection of Bahá'í books an extraordinary use for Iranian manuscript containing Tablets of prophethood and Bahá'u'lláh. The catalogue notes revealed that the Bahá'í

Bahá'í because as he said: point of view, in general all feelings are alien to me, but Bahá'í Movement something with am in sympathy; it appeals to it is international and something in it which evokes sentiments. I saw that all friends with whom I had possessed high morals and qualities. No doubt it is a movement." Continuing, he said: cussed the main Teachings, well known Bahá'ís in Iran, difficulty in sharing with them outlook on the future which indicates an undervaluation in development due to the human conditions and of the weighing down of the inferior humanity. However, if one has divine Manifestations and such things, it seems to me

that it had been bought in Tihrin in 1914, Movement in somewhat higher degree than

by Professor Arthur Christensen for this other so-called divine Revelations is purified

library. I t contains one hundred and eighty- from absurdities of thought such as made

one short Tablets. one of the ancient church fathers use the

The same afternoon the writer visited expression: 'I believe because it is incredible!'

Professor Christensen in his home, set in and which in our days causes so many

the centre of a charming Danish garden. religiously inclined people to feel homeless

in the e x i s ~ i nbyatems

~ of thousand-year-old natural cordiality; they lived for their ideal, religions. You will not lack warmth of an ideal in which there was just as much of

faith in the enthusiastic, prophetic Words sound and practical morality as of religious

of Bahi'u'llih or in the intensive, persuasive tenets."

speech of 'Ahdu'l-Bahi which bear witness Professor Christensen has written among

to His wide grasp of humanity. Here is a his many books two in which the Bahi'i

religion which does not need theology be- Cause is explained; one, "Hinsides det

cause its principles, that is to say, its back- Kaspiske Hav" ("Beyond the Caspian Sea"),

ground of civilization and individual and published in 1918,

Gyldendalske Boghandel,

social psychology, are those of our times." Copenhagen, in which Chapter Ten is en-

Professor Arthur Christensen of Copen- hagen, Denmark.

"If a religion," said the Danish Professor, titled "Together with Bahi'is."

This is an

"is to be judged by its intluence on men, account of the Movement in its evolution to

one should not forget that the Baha'i com- a World Religion; it also gives Professor

munity in the corrupt, sectarian, suppressed Christensen's meetings with leading BahPis

fr6n of the Qij6r dynasty was the germ in Tihrin and their discussions about the

from which grew a renaissance! Adherence new Faith. I t contains an

excellent repro-  
 to the Bahi'i Faith could at that time in      duction of the ~ a h 6 '  
 iTemple, M+iqul-  
 ir6n and probably still can be taken in frin      A a k l r , in IdqPbld,  
 Turkistln, from a  
 as a guarantee for personal honesty and un-      photograph talcen in 1914.  
 Another one of  
 seffish helpfulness to a reasonable degree."      his volumes, "Det Gamle og  
 det Nye Per-  
 When I spoke of his high tribute to the      sien" (The Old and the New  
 Persia"),  
 Bahi'is of frin in his book published in      1930, I Kommission hos G. E.  
 Gad, Copen-  
 1918, he replied: "Yes, I can endorse what      hagen, in two places  
 mentions the BLbi  
 I said then, for personally I have only good      Movement which developed  
 into the Bahi'i  
 memories of the Bahi'is I met in frln.      Cause.  
 They were trustworthy, courageous, helpful      The magazine, "Nordisk  
 Tidskrift"  
 people. They always met me with radiant,      ("The Magazine of the  
 North"), in 191 1  
 DENMARK'S      ORIENTAL      SCHOLAR      667  
 had an article by Professor Christensen 011      also several Danish newspaper  
 articles about  
 "A Modern Oriental Religion" which he      the Bahi'i Teachings have  
 appeared under  
 wrote before his Arst trip to frbn; it is an      his signature. "Berliigske  
 Aften," Copen-  
 historical sketch of the Bib and early Bahi'i      hagen, November seventh, 1932,  
 contains a  
 events. This magazine for science, art and      special feature article by this  
 celebrated Pro-  
 industry of Sweden, Norway, Denmark and      fessor under the headlines "En  
 Moderne  
 Finland contains articles by representative      Verdensreligion" and in it he  
 also reviews  
 writers of these four northern countries.      the Danish translation of Dr.  
 J. E. Essle-  
 Professor Christensen said that the account      mont's book, "Bah6'u'llhh and  
 the New  
 of the Bbbi-Bahgi Movement which he pre-      Era," which had just been  
 published by Nyt  
 sented in his book, "Beyond the Caspian      Nordisk Forlag, Arnold Busck,  
 Copenhagen.  
 Sea" contains the main points that are in      No other Scandinavian scholar

until now  
 this article. has written so fully about the  
 Bahi'i Move-  
 Professor Christensen also has written ment as has Professor Arthur  
 Christensen of  
 about the Movement for some Danish en- Copenhagen, whose works are  
 well known  
 cyclopaedias, the Salmonsens Konversations- among Oriental scholars of the  
 Eastern as  
 lexikon, last edition, and for the new Illus- well as the Western world. His  
 influence  
 treret Dansk Konversationslcxilon, 1933; will continue to bear fruit.

FILOZOFIO

BY LIDJA ZAMENHOF

E N c ~ u. tempoj

j la homa menso levadis sin La naturon, t.e. stataron de la  
 ekzisto, oni  
 super la aferojn de la tiutaga vivo, par serei povas dividi en kelkajn  
 klasojn, el kiuj eiu  
 la verojn kaj legojn, regantajn la homojn kaj malpli alta estas Btupo  
 kaj grado, tra kiu  
 la universon. Grandaj filozofoj postlasadis evoluas la supera klaso.  
 Tie1 sur la plej  
 sistemojn; tiuj sistemoj ofte bildis la pens- malalta ltupo trovigas la  
 regno de mineraloj.  
 manieron de la epoko, kaj kune estis ofte Ili havas nek  
 inteligentecon, nek instinkton,  
 por la membroj de tiu epoko fundamento, nek movkapablon. Ilia sola  
 atributo estas-  
 sur kiu ili bazis siajn konceptojn. ekzisto. Tamen la  
 mineralo, solvita en la  
 La pasinta jarcento vidis naskigon de nova tero, donas vivon al klaso pli  
 alta, a1 la  
 granda penso, kiu aperis en Persujo sub la vegetaja regno. La regno  
 de vegetaĵoj,  
 nomo "BahLismo," lraj el sia orienta nasliig- bazita sur tiu de  
 mineraloj, posedas kune  
 loko disvastikas tra la mondo. La filozofiaj kun ili la atributon de  
 ekzisto, sed ai superas  
 principoj de tiu movado estas konataj a1 la la mineralan regnon per  
 speciala kapablo, la  
 okcidentanoj tefe el la verkoj kaj paroloj de kreskokapablo, kiu estas  
 fremda a1 la  
 'Abdu'l-Bahi, la filo de la fondinto de la mineralo. La vegetaja  
 regno, siavice, pre-  
 Bahla Movado, Bahb'u'llih. Ofte li re- zentas Btupon, tra kiu  
 evoluas la besta regno.



|                                                 |                             |
|-------------------------------------------------|-----------------------------|
| spondadis a1 diversaj prezentitaj a1 li de-     | Tiu ?i regno, krom la ecoj  |
| de la minerala                                  |                             |
| mandoj, kaj la Cefaj principoj de la Bahla      | kaj vegetaja regnoj, sur    |
| kiuj gi apogas sin,                             |                             |
| filozofio klare elaperas en liaj respondoj.     | posedas atributojn          |
| fremdajn a1 la antaiaj                          |                             |
| Esplorante la eefajn trajtojn de la Bahia       | klasoj, t.e. movokapablon,  |
| instinktojn kaj                                 |                             |
| filozofio ni turnu ninunue a1 tio, kio nin      | sentojn.                    |
| tirkaiias, a1 la naturo, kaj ni vidu, lrio gi   | Kaj super tiuj t i          |
| klasoj, kiel ilia krona,                        |                             |
| estas kaj lria ki estas.                        | trovas sin kreitajo la      |
| plej perfekta, la homo.                         |                             |
| La naturo, la5 'Abdu'l-Bahi, estas tiu          | Li heredis de la antaiaj    |
| regnoj iliajn                                   |                             |
| stato, tiu realajo, kiu konsistas, unuavide, el | atributojn-la ekziston,     |
| kreskopovon, mov-                               |                             |
| viva kaj morto, aii, dirante pli precize, el    | kapablon kaj sentojn. Per   |
| la atributoj de                                 |                             |
| kombinigado kaj malkombinigado. Ciuj            | sia fizika ekzisto li ne    |
| multe diferencas de la                          |                             |
| formoj de la kreitajaro estas rezulto de        | besta regno. Same kiel la   |
| besto, la homo                                  |                             |
| kombinado. Certaj atomoj, kunligitaj per        | estas dependa, por sia      |
| fizika bonstato, de                             |                             |
| la forto de altirado, kreas delikatan kaj       | aero, akvo, nntrajo, de     |
| certa minimum0 kaj                              |                             |
| aroman flaron, aliaj kreas la homan korpon,     | maksimumo de temperaturo.   |
| Ofte e t la                                     |                             |
| aliaj amasigas, por doni formon a1 giganta      | kapabloj de lia korpo       |
| malsuperas tiujn de la                          |                             |
| suno. Nenin el la formoj estas eterna.          | bestoj. Li ne povas         |
| kompari sian flaron kun                         |                             |
| Kiam la povo de altirado, kiu cementis la       | la flaro de hundo, sian     |
| vidon kun la vido de                            |                             |
| tuton, tesas efiki, la Icombinajo malkombini-   | aglo, sian lertecon kun la  |
| lerteco de simio,                               |                             |
| gas kaj venas tio, kion, rilate a1 la vivaj     | sian forton kun la forto de |
| leono.                                          |                             |
| estajoj, ni nomas morto. La morto ne estas      | Kaj la grandegan            |
| diferencon inter la besto                       |                             |
| tamen por la materio neniigo, nur trans-        | kaj la homo oni devas       |
| serti ne en la ecoj                             |                             |
| formigo. La atomoj ne pereas. Kiam de-          | kaj kapabloj de lia fizika  |
| korpo. La dis-                                  |                             |
| nove ekagos je ili altira forto, ili formos     | tingajo, lriu levas la      |
| homon super eiujn                               |                             |

|                                               |                             |
|-----------------------------------------------|-----------------------------|
| novajn formojn, kis kiam ankaii tiuj novaj    | antaiiajn regnojn, estas    |
| lia intelekto, tiu                            |                             |
| formoj, subiaante a1 la sorto de i.io kom-    | forto abstrakta sed         |
| potenca, kiu permesas a1                      |                             |
| binita, iam malkombini~os. Tiun t i i princi- | la homo, apartenanta fizike |
| al la mondo de                                |                             |
| pon la moderna scienco kouas sub la nomo      | naturu, altigi super tiun   |
| t i mondon kaj                                |                             |
| "konservigo de la materio."                   | grandparte sklavigi gin al  |
| si.                                           |                             |

|    |       |           |     |
|----|-------|-----------|-----|
| LA | BAHAA | FILOZOFIO | 669 |
|----|-------|-----------|-----|

|                                             |                                 |
|---------------------------------------------|---------------------------------|
| Observante la naturon, ni devas rimarki,    | Kiamaniere ekestis la naturo?   |
| eenerale,                                   |                                 |
| ke bi estas blinda sklavo de la legoj, kiuj | oni povas distingi 3 manierojn  |
| de kreo aii                                 |                                 |
| gin regas. Vere, tiuj legoj trapenetras bin | kombino: 1. akcidentan kreon,   |
| 2. senvolan                                 |                                 |
| kun tie1 mirinda precizeco kaj harmonio, ke | kreon, 3. volan kreon.          |
| lajnas, kvazaii ili venus de la naturo mem. | Se ni volus deklari, ke la      |
| naturu elrestis                             |                                 |
| Sed la naturo ne havas legokrean povon.     | akcidente, ni estus mallogikaj, |
| tar tio sig-                                |                                 |
| La tie1 nomataj legoj de la naturo ne       | nifus akcepti efikon sen        |
| kaiizo-tar kreo                             |                                 |
| estas legoj, per kiuj bi regas; kontraie    | akcidenta nepre supozigas       |
| antaiiekziston de                           |                                 |
| -ili estas la lejoj, kiuj regas la naturon. | cirkonstancoj, a1 kiuj gi estas |
| auldata. Nek                                |                                 |
| Elrampi sin el sub ili la naturo ne kap-    | unu el la sennombraj atomoj de  |
| la universo                                 |                                 |

The Spiritual Assembly of the Bahi'is of San Francisco, California, 1931.  
 (First Bah6'i  
 Spiritual Assembly having representatives of the black, yellow and white races  
 in its  
 membership.)

|                                            |                                 |
|--------------------------------------------|---------------------------------|
| ablas. Bi posedas nek la intelekton nek    | povus kreiki akcidente el la    |
| granda "nenio,"                            |                                 |
| la volon por tion fari. La grandega suno   | kiu devus esti ekzistinta       |
| antaie.                                    |                                 |
| vole aii nevole, sen la propra iniciativo  | La dua konstrukoncepto. la      |
| koncepto pri                               |                                 |
| kaj kompreno, devas brili, 5 s konsumigos  | la senvola konstruo, supozigas, |
| ke la ele-                                 |                                 |
| kia varmo, sed antaii tiu konsu~nibo gi ne | nlentoj havas kvazaii denaskan  |
| emon a1                                    |                                 |

kapablas, lac sia plato, favori per sia hrilo kombinigado, unu knn la alia.  
 Tiu t i kon-  
 unu planedon kaj deteni la radiojn de la cepto ne klarigus la ekezkiston  
 de la elemen-  
 alia. Akvo de meza temperaturo devas flui, toj mem; kaj plie, la  
 kombinaĵoj vole  
 kaj ne povas, laii sia plat0 kaj fantazio, kreigintaj, devus esti tie1  
 daiiraj, kiel la ele-  
 transformigi en solidan korpon. Tiu giganta mentoj mem, kaj dume plej firma  
 roko, plej  
 universo, kies senlima grandeco imponas a1 potenca suno iam devas  
 malkombinigi, kaj  
 nia limhava, horna menso, estas nur sklavo la elementoj, gin konstruintaj,  
 devas disfali.  
 en la manoj de la Potenco, kiu gin kreis, Restas do la tria  
 konstr~konceto~la  
 konservas kaj regas. koncepto pri la vola kreo. Tio  
 signifas

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ekziston de iu rupera Volo, de kiu devenas la homa intelekto, malgraii  
 tio la Lorno rklavi-  
 elementoj kaj kiu pSas ilin unujn a1 la aliaj. gas la elektron en  
 telegrafan fadenon kaj  
 La Bahia filozofio akceptas ekziston de transportas sin de lando a1  
 lando per potenco  
 Superega Volo, ltiu regas la Universon kaj de la vaporo. Kaj same, la  
 homo ne povas  
 estas ĝia lekodonanto. Tiu Superega Potenco ltompreni la Suyeregan  
 Potencon, sed tiu  
 estas nomata Dio. supera Potenco ekzistas  
 malgraii kaj super  
 Multaj homoj neas la ekziston de tiu lia kompreno, kaj tenas lin en  
 sia povo.  
 Supera Potenco. Ili argumentas, ke ili povas Kia estas la rilato de  
 tiu krea Potenco a1  
 gin nek percepti, nelr koncepti. Sed tiu la kreaĵoj? Bi estas kiel  
 tiu de aiitoro a1 sia  
 argument0 pravas nur, ke nia homa menso verlto, liiel tiu de suno  
 a1 la planedo, a1 kiu  
 estas linigita kaj super la destinitan a1 si gi donas la lumon, varlnon  
 kaj vivon. La  
 kompreu-sferon ne povas levigi. Por Irom- suno mein restas en sia  
 loko lcaj ne forlasas  
 preni ion aii iun nefesas, ke la komprenanto kin, por kontaktiki kun la  
 planedo. La  
 estu almenaii egalgrada kun la komprenato. varmo kaj lumo emanis de la

suno a1 la  
 Plej potenca roko, plej pura diamanto      planedo, sed la suno mem  
 ne dispartigas, por  
 neniel povas koncepti la misteron de la      veui sur la teron. Same la  
 skribafo emanis  
 germanta semo, tar la germokapablo estas      de la skribanto liaj kanto  
 emanis de la  
 freinda a1 mineralo kaj estas super kia sfero.      Itantauto, sed la skribanto  
 ne transformikas  
 Same plej potenca lterko ne povas ltopreni      mem en la skribaion nek la  
 kantanto en la  
 birdon, kiu nestas en kia foliaro, saltas de      kanton. Alie okazas, ni  
 diru, en la ekzemplo  
 branEo a1 branto kaj kantas melodie, turn-      de arbo, kreskanta el la  
 semo. Tiam olrazas  
 ante la lcapeton por aiidi kantoil de alia birdo      ne emanado, sed  
 transformigo, tar la semo  
 -tar la movopovo de la besta mondo, kiaj      rnem transformigas en la  
 lcreslcajon, kiu  
 instinktoj kaj kapabloj estas fremdaj ei. a1      naskigas el gi kaj je gia  
 kosto. La semo  
 plej perfekta vegetaro.      mem lan &as sian formon,  
 kaj liiel tiu t i  
 Kaj siaflanke besto, t u formiko, t u ele-      semo, tesas ekzisti.  
 fanto, neniel povas koncepti tiop, kio estas      La krea Potenco ne  
 transformigas en la  
 konceptehla por la homo i n t e l e k t e g i ne      kreaIojn. &i restas tiam  
 en sia esenco sende-  
 komprenas la lekojn, kiuj regas la naturon      penda, neelterpebla,  
 nedi~parti~ebla, nedi-  
 kaj kiuju la homo grandaparte fleksis a1 sia      videbla. La rilato inter  
 la krea Potdnco kaj  
 volo-ki vidas kaj aiidas fulmotondron, sed      la kreitajoj estas do la  
 rilato de emanado.  
 gi ne komprenas la elektron kaj ne scias      Tiu krea Potenco estas  
 absolute sende-  
 apliki &an forton a1 siaj bezonoj. &i vidas      penda. Sendependa de  
 templimoj, Car t i  
 hriletojn sur la nokta tielo, sed ne kom-      ekzistis tiam kaj daiiros  
 Ciam. Nenia  
 prenas, ke tiuj briloj estas mondoj, nestantaj      komenco kaj nenia fino por  
 gi ekzistas. La  
 en la senlima spaco de la uuiverso.      tempo mem, sekve, rilate  
 al gi ne ekzistas,  
 Tiel do, t a r nenio, staranta sur uilu grado      tar tempo estas mezurata per  
 templimoj, kaj  
 de ekzisto, povas kompreni tion, kio estas      kie la templimoj ne

|                                                 |                            |
|-------------------------------------------------|----------------------------|
| ekzistas, kian signifon                         |                            |
| sur pli alta grado, antaŭ la homo, kvankam      | havas la tempo?            |
| li estas plej alta el la kreitoj, sed tamen nur | Tiu krea Potenco estas     |
| ankat sendependa                                |                            |
| kreito, neniel povas kompreni la senkompare     | en sia Esenco, Ĝia         |
| ekzisto ne estas sekvo                          |                            |
| superantaŭ lin Krea Potenco. Por povi           | de ĉi antaŭ ĉi ĉi,         |
| same kiel neniu ĉi                              |                            |
| kompreni Dion, li devus esti egala al Dio.      | povas meti finon al ĉi.    |
| Se li prezentus al ĉi ĉi egalan al ĉi mem, tio  | Kaj tiamaniere, sen        |
| komenco kaj fino, sen                           |                            |
| ne estus Dio. La homo povas koinpreni nur       | ĉi kaj konsiligo, ĉi       |
| estas la Alfo kaj                               |                            |
| tion, kion li povas imagi, kaj povas imagi      | Omego de la ekzisto.       |
| nur tion, kion li povas kompreni. Dion li       | Krea Potenco,              |
| sinpifas-la Potenco, kiu                        |                            |
| povas nek imagi, nek kompreni. Tio, Ĝi ne li    | kreas. La kreado estas     |
| ĉiama, kiel la krea                             |                            |
| kapablas imagi kaj kompreni, ne estas Dio.      | Potenco mem. La koncepto   |
| mem pri la                                      |                            |
| La mineralo ne povas imagi kaj kompreni         | Krea Potenco sen la kreo   |
| estus nelogika, kiel                            |                            |
| la kreskokapablon de la floro-malgrat           | ĉi koncepto pri instruanto |
| sen instruato, pri                              |                            |
| la floro kreskas, burĝonas kaj floras. La       | donanto sen ricevanto, pri |
| suno sen radioj.                                |                            |
| besto ne povas kompreni la eltrovaĵojn de la    | Sed la radioj de la suno,  |
| kvankam tie                                     |                            |
| LA BAHAA FILOZOFIO                              | 671                        |
| pratempaj, kiuj la suno mem, estas tamen        | evoluas, pasante de la     |
| originaj primitivaj                             |                            |
| esence dependaj de la suno, tamen la suno estas | forloj al fortoj tiam pli  |
| perfektaj. En la                                |                            |
| ilia Ĉi kaj kondito. Kaj la kreita uni-         | komenco de la evoluo la    |
| evoluanta estafo                                |                            |
| verso, kvankam rilate al la tempo senko-        | povas ankori forte         |
| malsimili de la poste                           |                            |
| menca kaj senfina, en sia esenco, t.e. en sia   | atingota formo, tamen la   |
| evoluo oltagas                                  |                            |
| ĉi, dependas de la Krea Potenco, la Unua        | ĉi en la ludoj de la       |
| speco. Nek ĉi venis                             |                            |
| Ĉi. Ĝi estas do absoluta rilate al la           | el trans la limoj de la    |
| speco, nek ĉi iam                               |                            |
| tempo, sed ne rilate al la esenco, tamen en sia | trapasoj tiujn limojn. Tie |
| la maza arbusto,                                |                            |
| esenco ĉi estas emanajo de la krea Potenco.     | ludo de floroj             |

|                                                  |                                 |
|--------------------------------------------------|---------------------------------|
| bonodoraj rozoj, forte                           |                                 |
| Tameu la ekzisto, lrvankam eterna, ne            | malsilnilas de la senaspekta    |
| semo, el kiu gi                                  |                                 |
| estas eterna en sia formo. Kiel ni diris         | naskigis. Rigardante la         |
| semon, la gardenisto                             |                                 |
| antaie, t i u formo lronsistas el certa lcom-    | scias, kion gi Isatas en si     |
| kaj lrion t i aperigos,                          |                                 |
| bino, kaj tio, lcio foje estis lcombinita, nepre | sed persono nekompetenta        |
| pri la gardenkul-                                |                                 |
| devas iam esti malkombinita. La daiiro de        | turo povas kredi, ke el tiu     |
| semo naskigos                                    |                                 |
| iu formo povas esti kelkaj tagoj, kiel vivo      | eble violo, ati eble            |
| potenca arbo.                                    |                                 |
| de insehto, aii miliardoj da jarmiloj, kiel      | Krom la individua               |
| evoluado ekzistas specia                         |                                 |
| ekzisto de sun-sistemo, sed eterneco lraj        | evoluado-tie1 la rozo           |
| povas evolui de la                               |                                 |
| absoluto rilate a1 la formo neniel elzistas.     | kvinpetala modesta floro gis    |
| la resin0 de niaj                                |                                 |
| Kiel fenikso, la mondo de ekzisto Eiam           | gardenoj, dank' a1 la saga      |
| flegado de la kul-                               |                                 |
| renaskigas el la propraj cindroj. Kiel peli-     | turisto. Sed eiam gi estos      |
| rozo. Kiel ajn gi                                |                                 |
| kano, per la propra sango gi nutras siajn        | povns evolui, neniam gi         |
| igos lilio aii kverlto.                          |                                 |
| idojn.                                           | Kaj kiam ni vidas rozon, ni     |
| scias, Ire C.e gia                               |                                 |
| E n la mondo de kreiteco ne ekzistas halto       | komenco estis roza semo, dotita |
| potenciale                                       |                                 |
| kaj staro. La konstanta movado, Ir kon-          | per Eiuoj kvalitoj de la        |
| roz-speco. N e estas                             |                                 |
| stanta Pangado estas la leg0 de la naturo. Se    | eble imagi, lte la roza         |
| speco evoluis, ni diru,                          |                                 |
| birdo ekhaltus en sia flugo, t i falus. Same la  | el tritilto.                    |
| astroj ne povas ekhalti en sia kurado, nek la    | Kaj ankac Ee la komenco         |
| de sia pratempa                                  |                                 |
| organismoj en sia evoluado. Halti, ne iri        | evoluado la homa gento          |
| estis Eiam homa                                  |                                 |
| plu antaiien, signifas iri malantaiien. Tie1     | gento, aparta de Eia besta      |
| speco. Vere, lafi                                |                                 |
| la homo kreskas kaj maturigas, gis li atingas    | sia aspekto, vivmaniero,        |
| lingvo gi povis simili                           |                                 |
| sian plej eblan staton de evoluo. Kaj kiam       | la beston. Sed simileco ne      |
| signifas identen-                                |                                 |
| plua evoluo ne estas ebla, komenci~as la         | con. Kiel en la ekzemplo de     |
| la rozo, en la                                   |                                 |
| malevoluo, la malprogreso de la korpo t.e. la    | pmtempo de 1%homa gento         |

ekzistis jam la  
 maljuniado, gis venas la morto kaj metas poste aperontaj kvalitoj,  
 lriuj marlcos la  
 finon a1 tiu i.i formo de ekzisto, kiu estis la diferencon inter homo Icaj  
 besto. Kiel en la  
 homa korpo. ebzemplo de la rozo, tiuj  
 kvalitoj ne tuj  
 De kie venas la'omo? e u la homa speco elmontrigis, sed kvanliam ne  
 elmontritaj, ili  
 dekomence ekzistis kiel speco homa, dis- ekzistis potencie kaj  
 ekfloris, kiam venis la  
 tingiganta de la besta mondo, aii 2u gi estas tempo. La evoluado de la  
 homa gento  
 rezulto de longega evoluado, eliranta el la similas la evoluado~lde la  
 homa individuo.  
 besta regno? El la anatomia konstruo de la Komence la embrio neniel  
 similas la maturan  
 homa korpo, el la konstruo de lia vertebra homon. En certa stadio de  
 la evoluo gi et,  
 kolonaro oni konkludas, ke iam, ell la f r u l similas fiQon. Kaj tamen de  
 la lromenco gi  
 epoko de sia evoluado, la homo havis voston. estas homa embrio, dotita  
 per tiuj homaj  
 El tio kaj el similaj premisoj kellraj deduktas, kvalitoj kaj perfektecoj,  
 kiuj elmontrigos en  
 ke la homo devenas de besto. Sed tiu de- la posta grado de la evoluo  
 de la individuo.  
 dukto estas erara. e a r tin; premisoj mon- Ne el la besta regno  
 devenas la homo. La  
 tras nur, ke la homo evoluis, ke en iaj pra- homa speco estis tiam speco  
 aparta, speco  
 tempoj de sia ekzisto li, homo, havis voston, supera a1 la regnoj  
 minerala, vegetaja kaj  
 simile a1 la besto, sed lafigrade, kiel la speco besta.  
 evoluis, tiu organo ne estis plu bezona kaj Krom la korpo, kiu  
 prezentas la fizikan,  
 iom post iom malaperis. Nenio tuj venas videblan parton de la homa  
 estajo, la bahaa  
 en la ekziston en sia perfekta formo. e i o filozofio distingas en homo  
 animon, menson

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kaj syiri~o~l.Per la animo oni komprcnas la maturigas je kapabloj, kiuj  
 monisfestiios nur  
 movantan forton de la korpo. Se la animo poste, kiam gi ne estns plu ligita a1  
 la korpo,  
 kro2as sin al la mondo materiala, gi restos same kiel birdido jam en la ova

Belo ricevas  
 malluma, tar gi transprenos eiujn malper- la flugilojn, sed neniel povas flugi  
 antaŭ la  
 fekteciojn de la materiala mondo, kiel elkovigo.  
 avidecon, voluptamon, egoismon. Kaj komprenante tiun ĝi  
 veron, la homo  
 La menso estas tiu kapablo, per kiu la ne devas, dum sia surtera ekzistoparto,  
 glui  
 homo malkovras la sekretojn de la ekzisto sian animon al la mondo de argilo kaj  
 koto.  
 kaj ekkonas ilian esencon. Li devas zorge flegi la  
 flugilojn de la spirito,  
 La animo, lumigita per la luno de la por ke li povu flugi, kiam venos la tempo.  
 intelekto, levas sin super la bestan, ma- Tamen, kiagrade la homo  
 estas libera en  
 terialan mondon. Kaj la esprimo "la homo sia celado? Ĉu li, kreito, ne dependas  
 entute  
 spirito" signifas ĝuste tiun animon, dotitan de la kreinto lia Potenco! Tiu  
 krea Povo,  
 per intelekto. estante absoluta, havas la  
 scion pri ĉi tiu homo  
 Tiu intelekta animo, estante abstrakta, ne ago, tiuj homaj agoj estas do  
 kvazaŭ en-  
 dependas de loko. Ĝi ne enlortopigas en la skribitaj en la libro de destino. Ĉu  
 estas do  
 homan korpon laŭ en sia ekzisto ne de- eble kontraŭstari la  
 antaŭdestinitan sorton?  
 pendas de la korpo, sed estas ĝi ligita, La antaŭscio ne estas  
 kaŭzo de la destino.  
 kiel lumo, respegulanta sin en spegulo, estas Ekzemple nun ni eĉ scias, ke  
 post kelkaj  
 ligita kun la spegulo. La lumo ne dependas horoj la suno kalos sin sub la  
 horizonto, sed  
 de la spegulo. Kiam rompigas la spegulo, la tiu nia antaŭscio ne estas kaŭzo  
 de la fakto,  
 lumo plie brilas. Plie et, se en la mondo kontraŭe, ĝi mem venas de tiu fakto.  
 La  
 ekzistus nenia lumo, ĉu la spegulo entute astronomoj scias de antaŭe, kiam  
 okazos la  
 estus imagebla kaj uzebla? Ankaŭ rilate al eklipso de la suno, sed ilia scio ne  
 estas  
 la korpo liaj spirito-esenca estas la spirito, kadzo de la sun-eclipso.  
 tar sen ĝi la korpo ne havus signifon. Kaj Same, ĉi tiu en la  
 antaŭscio de la Plej  
 kiel la lumo ne pereas malgraŭ la rompo de Supera Krea Potenco enskribita  
 estas nia  
 la spegulo, ankau la spirito ne pereas malgraŭ sorto, tiu antaŭscio ne



signifas destinon, Ri  
 la detruo de la korpo. estas nur unu el la atributoj  
 de la Krea  
 La korpo en sia esenco estas mortema, Sar Potenco.  
 estante Icombinita, gi devas malkombinigi. La sorto estas duspeca:  
 nepra kaj akci-  
 Sed la spirito ne konsistas el atomoj, gi ne denta. Por klarigi la diferencon,  
 ni uzu  
 estas komlinita, gi ne malkombinigas, gi ne ekzemplon. Laii sia nepra  
 destina la Fun0  
 pereas. Malligita de la korpo, i i plue vivos devas brili kaj de la mateno iis  
 la vesper0  
 en la propra sfero, en la regno de spirito, kie lumigi la teron. Sed sorto  
 akcidenta ail  
 gi eterne evoluos, celanee la perfektecon. hazarda povas kaiizi, ke nulo  
 aperas inter la  
 Nia surtera vivo estas por nia spirito sun0 kaj la tero kaj detenas de la tero  
 la  
 kvazaii la vivo de embrio en la patrino sino. sunajn radiojn.  
 En la stato de embrieco la homo estajo kapa- Laiidestine, kiam oelo en  
 lampo konsumi-  
 blas nek kompreni, nek e2 imagi la mondon, gas, la lampo nepre devas estingigi.  
 Sed  
 en kium gi venos poste. Vere, gi havas jam povas okazi, ke et antaia la  
 konsumigo de la  
 la okulojn, sed ili ankoraia ne vidas. 6 i oleo hazarde forta vento estingos la  
 flamon.  
 havas orelojn, sed la aiidopovo manifestigos Ankaii la nepra sorto de la  
 homo estas  
 nur post la veno en la mondon. La ekstera veni en la mondon, maturiii,  
 atinginte la  
 mondo atendas gin, plena de beleco, sed vane staton de la matureco, komenci  
 maljunikadi,  
 Ia embrio en la patrino sin0 demandus, kaj fine, kiam plenumi&os la tempo,  
 redoni  
 ekzemple, kio estas la "Sielarko?" Ne, tia sian korpon a1 la tero-sed povas  
 okazi, ke  
 demando mem estas neimagebla! Kaj vane briko falas sur lian kapon kaj pli frue  
 &i demandus, por kio servas la okuloj. La tran2as la fadenon de lia korpa vivo.  
 La  
 patrino mem scias tion, sed klarigi a1 la ido nepran sorton ni ne povas eviti,  
 sed ni povas  
 ne estas eble. Cio, kion si povus respondi, eviti tiujn flankajn katzojn, haj  
 estas saae  
 estus: atendu, gis vi venos en la mondon. gardi sin kontraia ili.  
 Ankaii nia spirito dum sia surtera ekzisto La homo estas responda por tiuj  
 siaj agoj,

kiujn li plenumas laŭ sia propra elekto. Se  
 egoistno. Same  
 ekzistus neniam libereco de la volo, ekzistus  
 estas malbonatar  
 neniam respondeco-nek merito, nek kulpo.  
 stimulo de la pro-  
 Ne estus kulpo de Judaso, se superrega fato  
 tio, ke la  
 estus iginta lin perfidi sian Majstron, same  
 materialaj, anstataŭ  
 kiel ne estus merito de Kristo, se tiu sama  
 ni kredas mal-  
 superrega fato igus lin, por la bono de la  
 hono, manko de  
 homaro, elporti persekutadon kaj morti sur  
 venena serpento  
 la kruco. Same ŝtono ne estas respondeca,  
 veneno estas ja ĝia  
 t u ĵ; estas ĵetita por frakasi ies kranion, aŭ  
 sin. Sed ear  
 t u ĝi estas metita kiel barn de templo.  
 elementoj kaj la  
 Konscie, libenrole celi aŭ la perfekteco-jen  
 la venena serpento  
 la merito de la homo. aperas kiel malbona.  
 Sur sia vojo li ofte renkontas malfacila-  
 besta parto de  
 jojn. Cagreno kaj malĝojo akompanas lin  
 la spiritan parton.  
 ofte tra la vivo. Sed ili ne venas hazarde.  
 spirita parto  
 Ili estas senditaj aŭ ni desupre, por ke ni  
 lialo de lia vivo.  
 lernu kaj perfektikadu tra ili. Facile estas  
 e u forturuante  
 veli sur trankvila maro-sed vere brava estas  
 kaj beloj de la vivo  
 ŝuŝu tiu maristo, kiu meze de ondegaj kaj  
 la asketismo?  
 uraganoj ne perdas la kapon, sed scias kon-  
 kreitaj por ni, por  
 duki la dipon aŭ sekura haveno. Per la  
 ke ni ne donu  
 malfacilaĵoj ni lernas kaj hardikas. Sen ili  
 ne permesu al ili  
 amo, ne ekzistis plu la  
 aŭdeco en sia esenco ne  
 deziro je io plia estas  
 gress~. La malbono kuŝas en  
 deziro direkcihas al celoj  
 al la spiritoj. Tie do, kie  
 bonon, estas nur manko de  
 harmonio. Tiel ankaŭ la  
 ne estas io malbona: la  
 armilo, per kiun ĝi defendas  
 mankas harmonio inter ĝiaj  
 niaj, pro tio, rilate al ni,  
 aperas kiel malbona.  
 La homo devas peni, ke la  
 lia naturo neniel superregu  
 La supereco kaj evoluo de la  
 devas esti lia celo, la  
 Kiel atingi tiun celon?  
 la okulojn de tiuj gojoj  
 kaj lacigante la korpon per  
 Tute ne. La gojoj estas  
 ke ni uzu ilin, kondite nur,  
 al ili rro da loko, ke ni

|                                                 |                                 |
|-------------------------------------------------|---------------------------------|
| ni estus neelprovitaj. Ju pli granda estas      | ekposedi nin. Kaj la korpa      |
| malforteco ne                                   |                                 |
| la sufero, des pli granda estas la rikolto de   | estas virto. Paralizito         |
| povas neniun frapi,                             |                                 |
| la spiritaĵoj, elmontritaj en la homo.          | mutulo ne povas mensogi, sed    |
| tio ne estas                                    |                                 |
| La gojo ialoĝe igas la homon memfida kaj        | virtoj. La homo devas lerni ne  |
| bati, havante                                   |                                 |
| forĝesema. Sed kiam venas la malkojo, la        | fortan brakon kaj ne mensogi,   |
| havante sanan                                   |                                 |
| homo rememoras sian malgrandecon kaj            | langon. Tio t i estas la        |
| Vera mildeco kaj                                |                                 |
| senpoveon, kaj turnas sin supren, al la supera  | boneco.                         |
| Potenco, kiu sola havas la povon savi lin el    | Rigardante la homojn, ni        |
| vidas, ke ili tiuj                              |                                 |
| liaj malfacilaĵoj. Kaj tiel degelas lia memfido | apartenas al la sama, homa,     |
| speco. Ĉiuj ili                                 |                                 |
| kaj kreskas lia spiriteco.                      | estas faritaj el la sama        |
| argilo, kiel potfaristo                         |                                 |
| Doloro ne signifas malbonon. Hirargiisto,       | el la sama argilo faras ujojn,  |
| sed donas al ili                                |                                 |
| trantanta la malsanan lincron, kiel dolo-       | diversajn formojn, destinas     |
| por diversaj celoj                              |                                 |
| ron, sed ne faras malbonon.                     | kaj pentras per diversaj        |
| koloroj. S i p l a ,                            |                                 |
| Pozitiva malbono, laŭ la baha folozofio,        | ordinara poto ne rajtas kritiki |
| la potiston                                     |                                 |
| ne ekzistas. Se la krea Potenco escus kreinta   | kaj riproti, ke li ne donis     |
| al ĝi subtilan                                  |                                 |
| malbonon, ĝi estus neperfekta. En la kreaĵo     | formon kaj luksajn              |
| kolorojn-tar la potisto                         |                                 |
| ne ekzistas malbono. Ĉio estas bona. Tio,       | plej bone scias, kio estas      |
| bezona. Alitlanke                               |                                 |
| kion ni nomas malbono, estas nur manko al       | eleganta vazo ne rajtas         |
| fieri super la ordinara                         |                                 |
| malforta grado de bono. Homo tiel nomata        | poto, 2a en la sama fabriko     |
| estas formita,                                  |                                 |
| malbona estas homo, kies pli alta naturparto    | el la sama argilo, de la        |
| sama potisto.                                   |                                 |
| ne estas ankoraŭ disvolvira, dum viglas la      | Kaj se ni vidas homon           |
| simplan, e t krudan,                            |                                 |
| malpli alta, besta parto de lia naturo. Kiam    | egale ni ne rajtas fieri        |
| super li, Ĉar se ni e t                         |                                 |
| disvolviĝos la parto pli alta, la aĝnuna        | superas lin, t u per nia        |
| inteligenteco, 2u per                           |                                 |
| malbonulo iĝos bonulo. Se li estas memama,      | aliaj kvalitoj, ni tamen        |
| apartenas al la sama,                           |                                 |

la malbono ne konsistas en lia amo al si mem, homa speco. Kaj nia  
 supereco-se entute ni  
 tar Eia amo, e t la propra, estas bona. La rajtas paroli pri  
 supereco--devenas ne de ni  
 malbono konsistas en tio, ke tiu amo estas mem, sed estas a1 ni donita  
 de nia Keinto.  
 direktita ekskluzive a1 li mem, ne a1 aliaj. Bah6'u'llih diras: 2u vi  
 scias, kial Ni faris  
 La malbono konsistas do en manko de amo vin tiujn el la sama  
 argilo? Por ke neniu  
 a1 la aliaj. Kiam a1 la alia direktigos lia el vi fieru super la alia.  
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 Ciun cl ni kreis, formis, vokis al elzisto tiuj, kies opinioj diferencas de  
 la niaj. Car  
 unu sama Povotu ni ne estas do fratoj en ties pensokapablo venas el la  
 sama futo,  
 la plej Vera senco de tiu ti vorto? e n ni ne eiuj opinioj estas radioj de  
 la sama sun0 de  
 estas tiel p t o j en unu maro, folioj sur unu intelekto, radioj, lciuj,  
 kvazau pasante tra  
 branto, floroj de unu gardeno? diverskoloraj vitroj, yetas  
 diversajn brilojn.  
 Kiam ni eniras belan bardenon, ni vidas Ciuj homoj estas sertantoj de la  
 Vero, kaj  
 tie florojn kaj arbojn diversajn. Kaj h s t e multaj estas la vojoj, kiuj  
 kondukas a1 la  
 tiu diverseco faras, ke la garden0 estas bela, Vero. Tiuj vojoj povas preni  
 la nomojn de  
 Ear se i i konsistus nur el samaj floroj, ni plej diversaj religiaj,  
 sciencaj, sociaj, filo-  
 trovus gin monotona. Ankai en la gardeno zofiaj sistemoj, sed sur kaj  
 tra eiuj vojoj,  
 de la hemaro kreskas diversaj floroj-blankaj, iie kaj Siam, a1 la sama celo,  
 a1 la progreso  
 nigraj, flavaj kaj ruiaj. Tiu diverseco devas kaj perfekteco iras la homoj.  
 Ni do respektu  
 esti inter la homoj kaiizo de harmonio, same iiun homon lraj tium opinion.  
 Ni penu  
 kiel en muziko diversaj tonoj formas unu kompreni tiun nian homfraton,  
 ni amu lin  
 harmonian akordon. Tiu diverseco faras, tiel, kiel unu frato amas  
 alian, ni vivu en  
 ke la gardeno de la homaro estas tie1 bela kaj paco kun tiuj homoj kaj en  
 harmonio kun  
 riEa. tiuj superegaj leioj, kiuj  
 kondukas la stelojn  
 Same, kiel ni devas esti en harmonio kun sur iliaj orbitoj kaj la homojn

en ilia celado

niaj alioloraj, alilingvaj, alinaciaj hom-supren, al la perfeklrteco.  
fratoj, ni devas ankair esti ell harmonio kun

## T H E B A H A ' I M O V E M E N T

MY first acquaintance with the Bahi'i  
the better ordering

Movement and teachings occurred some  
possibly originate in  
years ago when I received a communication  
that the Bahb'i prin-

from Mr. E. T. Hall of Manchester, Eng-  
examined, are

land. Mr. Hall had happened to see one or  
idealistic-the dream

two copies of the local Journal which I edit,  
Messiah?

and from the tone of its editorial and other  
explanation may be, the

articles he judged that some indication of  
me to be worthy

Bahl'i principles would not be unacceptable.  
sympathetic consid-

His letter was duly published, and ever since  
true saying that

then an interesting and intimate correspon-  
facets, and

dence has been kept up between us.  
scope for clear

Subsequently I had the pleasure of receiv-  
direction it

ing many Bah6'i publications-books, maga-  
Christian religion

zines and pamphlets-so that by this time  
noble and so

I am probably better informed concerning  
suggestions for

the Movement and all it stands for than any  
Bah6'i teachings

other journalist in the country. (This I  
World's Press is

count 3 privilege and an education.) These  
opportunity in failing to

publications I reviewed, sometimes briefly  
while at the same

and sometimes more fully, in the ordinary  
pertinent and relevant

suggestion or system for

of world affairs could

f r l n ? Or is it rather

ciples, when only casually

regarded as too utterly

of some would-be new

Whatever the

Bahh'i principles seem to

of the most earnest and

eration. It is a trite but

Truth is a diamond of many

light should be given free

shining no matter from what

may emanate. Even the

had its origin in Judea. So

pregnant with practical

world betterment are the

that it seems to me the

missing a great

give them every publicity

time inviting all

course of my journalistic work. The re- criticism or comment.  
Would that the world's leaders possessed  
views or notices were kindly spoken of and  
a knowledge of Bahh'ism in its spiritual  
I fear rather highly appraised by Mr. Hall  
and social aspects and seriously set  
and other Bahi'is who did me the honor  
themselves towards hring- ing its fundamental points  
of reading them, and I have been the recipi-  
into actual ent of many warm-too wann-words of operation.  
appreciation. But the reaction of my readers I n perusing Bah6'i  
publications, what first struck me most pleasingly  
to these thoughts was practically nil.  
was the high spir- itual tone which permeates the  
Nothing has surprised me more than to  
writings of all exponents of the  
learn that my treatment of Bahi'i publica-  
Movement. Bah6'ism is based in the first place  
tions as a journalist has been exceptional if  
on the essential unity of the human race.  
not unique in British newspapers. Why it  
This is fully in harmony with the  
should he so I am at a loss t o understand.  
declaration of St. Paul to the Athenians: God "made  
The British Press in general has a world-wide  
of one every nation of Inen for to dwell  
reputation for the freedom it affords for the  
on all the face of the earth."  
discussion of all shades of opinion emanating  
Moreover, every moral and spiritual precept set  
from thoughtful minds. If an exception is  
forth by Prophet or Apostle-those whom the  
deliberately made in so far as Bahh'ism is  
Bahh'is refer to as Revealers or  
concerned, it must surely be due to some  
Manifestations of the Divine Mind and Will-is clearly of  
strange misunderstanding. Can it be that, cation. Truth has relation  
universal appli-  
as iz was asked of old by Nathanael, "Can  
to the whole  
there any good thing come out of Naz-  
areth?" so it is tacitly assumed that no good  
-human race, not to any particular section,  
' Acts xvii. 26-R. V.

class, race, or nationality, and it is an ac-  
scheme of  
cepted axiom that sound principles of ad-  
adoption. Very  
vancement and uplift are for all mankind.  
then at a stage  
Concerning other leading tenets of the  
working of  
Bahí'í Movement it is unnecessary that I  
order. But the  
should enter into any detailed statement in  
centuries have  
this article. They are set forth with great  
indeed, af-  
clarity and beauty in the publications issued  
relations than in any  
on behalf of the Bahí'í Cause. Though  
history. Bahí'ís  
enunciated and proclaimed by the frlnian  
Prophet for the  
sage, Bahí'u'lláh, some seventy years ago,  
forth how the  
they are entirely fresh and applicable to  
truths at the basis  
present-day developments, while some of  
fitted to admin-  
them are still in advance of leadig modern  
universal adoption of  
thought, and are laid down with a states-  
into opera-  
manlike grasp of affairs that may be re-  
Kingdom of God  
garded as truly inspired. No lover of  
no difficulty in  
humanity can afford to set such teachings  
as there were  
aside as mere idealism unworthy of serious  
forward to the  
consideration or concern. So much can be  
to be born in  
said without insisting that every claim and  
turning-point in  
statement in the Movement must necessarily  
great Prophets  
be infallibly true.  
the world how  
Personally, I was raised in the Christian

tianity did not set fnrth any  
administration for universal  
obviously the world was not  
of development fitted for the  
any definite system of social  
nineteenth and twentieth  
brought many changes-more,  
fecting international  
previous period of recorded  
claim that Bahí'u'lláh was a  
New Age, inspired t o set  
Christian truths and the  
of all other religions can be  
istrative processes the  
which would result in bringing  
tion the long-prayed-for  
upon earth. For myself I see  
accepting the suggestion that  
great Prophets who pointed  
coming of the Divine Teacher  
Bethlehem, so, from that  
human history onwards, other  
should arise to proclaim t o  
His infallible truths are to be

practically  
(Protestant) Faith and as a member and applied and administered for  
the welfare of  
office-bearer for many years in the Church mankind. That Bab'u'llah  
takes a high if  
of Scotland (Presbyterian) I subscribe to its not an altogether unique place  
among such  
confessional standards as sufficiently expres- Prophets or Revealers can  
hardly be denied  
sive of my religious beliefs. But this does by anyone familiar with his  
writings and  
not mean that my mind is foreclosed to fresh teachings. And that he arose  
in f r l n seems  
expository thought-quite the contrary. As to me to have a significance  
all its own. At  
a journalist, too, I naturally welcome high any rate, the student of  
Bah'ism who fails  
and constructive thinking-immeasurably to be impressed by the  
nobility and sanity  
beyond my own powers-from whatever of Bah'u'llah's Revelation,  
safe-guarded by  
source it may come. To me, therefore, the successive Guardians of the  
Cause, must be  
Bah'i publications have proved of profound singularly insensible to the  
excellencies and  
interest. In particular I appreciate the fact values of great constructive  
thought.  
that it is not a system of priestly orders, I n the summer of 1930, I  
made a tour of  
with elaborate rites and ceremonies. Yet it various cities of the United  
States and Can-  
recognizes that "Religion is the greatest ada. When at Chicago it was my  
privilege  
instrument for the order of the world and to be shown over the Bah'i  
Temple at  
the tranquillity of all existent beings." This Wilmette, so far as it had  
then been con-  
emphasis on personal religion is, to my mind, structed. Not only so, but I  
had the honour  
all-important, for without the Holy Spirit of an introduction to Mr.  
Louis J. Bourgeois,  
operating in the hearts and lives of men all its architect, who showed me  
his blue-prints  
our social and economic plannings will be and drawings and by means of a  
model of  
largely disappointing and vain. the Temple explained to me the  
spiritual



Throughout Christendom, apart from de-  
 had I seen  
 nominational differences, it is common  
 interest and  
 grobnd that the ethical teachings of Jesus  
 evident, was  
 Christ of Nazareth are incomparably the  
 conception, with a  
 greatest the world knows. Equally it is  
 far surpass-  
 common ground that the Founder of Chris-  
 prior to enter-

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ing his studio. I t afforded me an insight  
 real Rrotherhnod  
 into the unifying principle underlying Ba-  
 administration on lines  
 hi'ism such as I had not previously realised.  
 universally applicable,  
 I t was with sincere sorrow that I learned of  
 much in the  
 Mr. Bourgeois' death a month or two later.  
 My visit to his studio and the interview with  
 for fair and  
 which he honored me I regard as a veritable  
 World Order  
 red-letter day in my life.  
 Movement.  
 We all speak of Brotherhood and Unity  
 by the  
 and we lcnow that as general sentiments they  
 all nations.  
 are admirable. Various organizations and  
 Revelation  
 agencies exist for the purpose of giving  
 be likened  
 effect to the spirit of Brotherhood among  
 focussing and  
 men and nations; and for all that has been  
 shines from Zion  
 and is being done in this direction we cannot  
 destined eventually to  
 be too grateful. But until scope is afforded  
 Some of the Bahi'i Friends in Addis-Ababa, Abyssinia.  
 Miss Jane Addams, "mother of Hull House," Chicago, and referred to as "the most  
 useful citizen" of that city.

significance of its design: Never  
 anything that so captured my  
 imagination. Here, it was  
 something original in  
 wealth of symbolism and beauty  
 ing anything I had conceived

for a11 orderly expansion of

through a system of

of justice and truth

the sentiment must remain very

region of the abstract.

My plea, therefore, would be

impartial consideration of the

promulgated through the Bahi'i

I t will be found worthy of study

most highly cultured minds in

If it be what it claims to be-a

for this new age-then i t may

to a lens of crystal purity

manifesting the Light that

hill, the Light that is

lighten every land.

## 'ABDU'L-BAHA'S HISTORIC MEETING WITH JANE ADDAMS

"Oneness of the world of humanity insz~resthe glorification of nzm.

International

peace is the assnrance of the welfare of all mankind. There are no greater  
nzotives and

Purposes in the human sozll." .. . "Your efforts must be lofty. Exert  
yourselves with

heart and soul so that perchance through your e,forts the light of Universal

Peace may

shine and this dnvkness of estrangement and enmity may be dispelled among m a ;  
that

all men may bec0m.e as one family and consort together in love and kindness;  
that the

East may assist the West and the West give help to the East, for all are the  
inhabitants

of one planet, the people of one original nativity and the flocks of one  
shepherd."-

'Abdu'l-Bahd.

I T was on a warm, springlike day, April      scientious, sensitive,  
idealistic girl. These

thirtieth, 1912, that Hull House in Chicago      qualities developed into high  
moral courage,

was all astir. For 'Abdu'l-Bahi, a great and      the unswerving devotion to  
duty, and the

holy Personage from Palestine was expected.      passion of self-sacrifice for  
others. These

This important visit was planned by Jane      characteristics served to make  
this frail

Addams, "Mother of Hull House," or "Chi-      woman elect to pass her life in  
an unsavory

cago's Most Useful Citizen," as the people      quarter of this great  
industrial city, Chi-

of Chicago lovingly call her.      cago, and to spend there, in  
behalf of the

Seldom has biographer presented two more      poor, her inheritance, which would  
have

significant and inspiring world figures, both      maintained her in comfortable  
idleness amid

working earnestly for the Unity of Mankind      the beautiful things that she  
loved. Here

and the establishment of Universal Peace      she has ministered to and  
educated those in

than 'Abdu'l-Bahi, the Center of the Cove-      dire need and thus worked  
indefatigably for

nant of the Bahi'i World, and Jane Addams,      the establishment of the unity

and amity of  
the President of the Woman's International League for Peace and Freedom: one Who Addams re-  
had been chosen as a Divine Exemplar to Rockford College,  
humanity, and the other reflecting the spirit . Then she spent  
of service. How fitting that Hull House- 1 8 8 5 , because of  
an outstanding example of the application of imperfect health. In 1 8 8 8 she  
studied in  
the great principle of the Oneness of man- Philadelphia, and the next year  
opened Hull  
kind, should be the place of meeting. House with the assistance of  
Miss Ellen  
Gates Starr, and has ever since been its Head  
During a recent interview with Miss Resident. For three years she served as  
Addams, the writer learned that it was in inspector of streets and alleys on  
the south-  
1 8 4 4 that the Quaker father of Jane west side of Chicago. She received her  
Addams moved to Illinois. A pinecrowned LL.D. from the University of Wisconsin  
in  
hill is the living memorial of the bagful of 1904 and in 1910 was honored in  
the same  
seeds planted by him in that memorable year way by Smith College. Later she  
became  
of world history. In 1 8 6 0 a little girl was president of the National  
Conference of  
horn at ~edarville, Illinois, in the shadow of Charities and Corrections.  
Yale University  
those pines. As a child, she was a shy, con- granted her its A. M. degree in  
1910. h  
1912 she became vice-president of the Na- During the year six thousand  
paid showers  
tional Woman's Suffrage Association and and twelve thousand free  
showers help to  
chairman of the Woman's Peace Party. I n keep up the physical, mental  
and moral  
1915 she was elected delegate to the first standards. The Italian,  
Jewish and Greek  
Peace Convention at The Hague, and the nationalities seem t o  
predominate in the  
same year became the founder-president of clubs and classes.  
the Women's International League for Peace  
and Freedom, and still remains its active I n Miss Addams'  
high-ceiled living room,

president. She was the delegate to the Peace  
 has been one of  
 Conventions at Zurich in 1917, at Vienna,  
 activities of Hull  
 in 1921, and at The Hague in 1922. On  
 brightened as  
 January 12, 1923 she started on a six  
 make men alike  
 months tour of the world in the interests  
 the things that  
 of world peace. During all these years  
 basic likenesses,  
 many books have come from her pen, and  
 accentuated, easily tran-  
 she has served on numerous state and na-  
 difference of race,  
 tional committees having to do with social,  
 tradition." After a  
 philanthropic, industrial and international  
 alert enthusiasm.

#### "Life at the Settlement

discovers above  
 all what has been called the extraordinary  
 Hull House, one of the first American  
 it seems im-  
 settlements, stands as a dream fulfilled. It  
 o the moral  
 was established in 1889, to become a spa-  
 uilfold under ideal  
 cious and hospitable home, tolerant in spirit,  
 conditions. In order  
 equipped to care for the pressing physical,  
 the Settlement  
 mental, social and spiritual needs of a poor,  
 cooperation, both  
 alien, complicated community.  
 conservative elements.  
 About fifty men and women of various  
 those things  
 races and creeds and backgrounds form the  
 come to consider  
 resident-staff, mostly college graduates  
 it insists that  
 who pledge themselves to remain two years.  
 that great body of  
 In addition, one hundred and fifty others  
 toilsome and under-

the writer asked her, "What  
 the central ideas of the  
 House?" Her kindly eyes  
 she said, "The things which  
 are finer and better than  
 keep them apart, and these  
 if they are properly  
 scend the less essential  
 language, creed and  
 time she continued with an

pliability of human nature; and  
 possible to set any bounds to  
 capabilities which might  
 civic and educational  
 to obtain these conditions,  
 recognizes the need of  
 with the radical and  
 Hull House casts aside none of  
 which cultivated man has  
 reasonable and goodly, but it  
 those belong as well to  
 people who because of

come to Hull House each week as teachers, paid labor, are unable to procure them for themselves. Added to this visitors or directors of clubs. About nine conviction that the common is the profound lectual enjoyment should not thousand persons come to the settlement access because of the stock of intellectual members of the audiences or classes. Miss Addams explained that the attractions of that 'those best him who would approach it, fered include classroom instruction in English interests of civilization' upon which depend the finer, freer and nobler aspects of living must be incorporated into music, drawing, folk dancing and nearly all and have free mobility our common life ments of society, if we phases of domestic arts. Public lectures and enduring democracy. The through all the elements of a Settlement, as clubs of many kinds supply the needs of thropic, civic and social would have a true, but differing manifestations men, women and children of all classes, to socialize true educational ac- very existence of Hull House beliefs and shades of color. A circulating thus that peace and unity well as its philanthropic, civic and social library of two thousand volumes stimulates but differing manifestations undertakings, are thropic, civic and social mental interest. A well trained, working but differing manifestations of the attempt to socialize true boy's band of sixty-two pieces is a source of very existence of Hull House democracy, which is the thus that peace and unity great joy, as are the many tournaments and "Do you think that the itself. It is world generally are more contests, enjoyed especially by the little children of foreign lands. The monthly gym- before the World War?" she dren of foreign lands. The monthly gym- people of the world generally are more nasium attendance is three thousand, and before the World War?" she peaceminded than the fifteen showers are kept in constant use. was asked.

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"Oh, yes. The world startled and shocked ever impressed with a fine quality of innate courtesy, a sympathetic them into a realization of the need of peace

sensitiveness, a  
as never before. I t has been more discussed queenly dignity and greatest  
of all the keen-  
and written about and has become the most ness of a brilliant intellect  
expressing a well-  
vital probleill before man." balanced and well-ordered  
mind.

"What do you consider the greatest forces When the author asked her if  
she had met  
of the world today working for peace?" that distinguished Personage  
of Palestine

"There are three," she replied: "First, psy- Whom Great Britain had  
knighted as one of  
chological; second, political; and third, me- the greatest advocates and  
establishers of  
chanical. First, the psychological includes World Peace and the Unity of  
Mankind that  
all the boolrs, newspapers, magazine articles the world had known,  
'Abdu'l-Bahl, she re-  
and all the addresses and discussions on the plied with an emphatic "Yes."

In a low  
subject, but something more than all of pitched, well modulated voice,  
she spoke of  
these, the interest and overwhelming desire inviting 'Abdu'l-Bahl to visit  
Hull House  
in the heart for peace. Second, the political, on April 30, 1912, to speak in  
Bowen Hall,  
even, has become a force for peace. Inter- and although the hall seats  
750 people, it  
national instruments to take care of the was far too small to hold the  
crowds that  
affairs of all the nations of the world must poured in. I n streams the  
rich and poor,  
be created before peace can be maintained. the educated and ignorant, the  
managers of  
These are only just beginning, in the League business and the industrial  
slaves came. Hull  
of Nations, the World Court, an Interna- House was all astir. So was  
Halstead Street,  
tional Code of Law and an International that bit of cross-section,  
seemingly, of all  
Police Force to enforce the law. Many the markets, bazaars, cafes  
and wayside  
other international instruments of this na- churches of all the races,  
nationalities and  
ture will be required. Third, nothing can creeds of the world.  
stay the progress of the machine age, the Miss Addams herself, acting

as chairman,  
invention, the improved methods of in- welcomed 'Abdu'l-Bahi and  
graciously pre-  
tercommunication and intertransportation. sented Him to the audience.  
Dr. Bagdadi,  
This is also a great force, bringing about a physician of Chicago, served  
as His inter-  
better understanding in the world which preter, having known and loved  
'Abdu'l-  
is the basis of peace." Bahi years before in the Holy  
Land.  
"You ask what I consider to be the great- To attempt to describe  
'Abdu'l-Bahi is  
est need of the world today?" she continued. like trying to paint the lily.  
As he stood  
"I would put it in one word, understanding before the sea of hungry  
upturned faces,  
-understanding between individuals, classes, His magnetic personality, His  
radiance, His  
races, nations. Literature, history and me- penetrating potency, the power  
of His in-  
chanics are bringing it about much more spiration, the very purity of  
His life, and  
rapidly today. Are not nations simply the great understanding  
compassionate love,  
families living together, learning t o adjust made an impression upon His  
listeners that  
themselves to each other for the best good they can never forget.  
for the greatest number?" Because in 1912 racial  
prejudice and  
"Yes, you are right," she said in reply hatred were very intense and  
because of  
to my question. "The problems of the world the outstanding historical  
work that Miss  
which are caused by wrong mental attitudes Addams had achieved,  
'Abdn'l-Bahi spoke  
are returning t o the heart and mind of man of the races being like many  
varieties of  
and the solution must come through flowers in one garden, all  
adding t o the  
changed mental attitudes." fragrance and beauty of the  
garden. He  
spoke of the benefit to be derived by all  
Although having spoken on the same humanity when universal peace and  
racial  
platform with Miss Addams many times and amity have spread over the  
earth. This

dined as her guest, yet during this interview depends upon the spirit: and intelligence of man. The basis for the at Hull House, alone in the spacious living establishment of world peace and the amity of room with her, the writer was more than man cannot may rise to help in the bc based upon color, but only upon noble the New World Order, and of establishment of good will to all mankind. qualities. With an almost overwhelming the New World Order, and of power, 'Abdu'l-Bahh declared, "The standard can be no other than the divine virtues which are revealed in him. Therefore, every As the writer said farewell to Miss Addams, who was leaving on man imbued with divine qualities, who remain an extended trip for her health, she reflects heavenly moralities and perfections, presented her with an autographed copy of her who is the expression of ideal and praise- photograph and her book, "Twenty Years at Hull House," 2nd spoke again of being likeness of God . . . a divine station which deeply impressed with 'Abdu'l-Bahi, and with is not sacrificed by the mere accident of the beauty and color." spirit emanating from the Bahi'i Temple.

She expressed the hope that more people 'Abdu'l-Bahi at the close of the meeting would feel the great need and rise, today to help bring amity in Hull House went out into the dingy world. permanently to the Gazing at the very crowded street, mingled with the little children and the under-privileged poor, and tool place the historic building in which Bah6 and Jane Addams, and in gave to them freely from a bagful of coins, meeting of 'Abdu'l- 'Abdu'l-Bahi had so with many kindly words of encouragement, which note of the Oneness of all sympathy, love and hope, which brightened perfectly voiced the left His spirit like a the eyes, strengthened the courage and up- ,Mankind, and benediction hovering over all, one saw people of Him.



all races stream-

'Abdu'l-Bahí expressed his pleasure at entering in and out of Hull House, honoring the meeting Miss Jane Addams because she was a founder before her departure. With a deeper serving mankind. According to His own consciousness of realization, one recognized words, He was chosen by His Father, Bahí, the fulfillment of those priceless words of 'u'llih (the Glory of God) to be the Servant 'Abdu'l-Bahí: "Today the most important of humanity, and because Miss Addams has the purpose of the Kingdom of God is the devoted her life unreservedly to others she of the cause of Universal certainly reflects the beautiful light of service Peace and the principle of the Oneness of tude. One of the bounties of the Bahí's the World of Humanity. Whosoever rises Revelation is that women of heavenly capacities in the accomplishment of this preeminent ities can never more be hindered by the service, the confirmation of the Holy Spirit ancient stupid form of male supremacy, but will descend upon him." THE SOUL OF ICELAND A BAHÁ'Í S A G A

"Maiden with veil of snow, people can read today the sagas of the twelfth century. Almost a thousand years ago, Njáll Bergthorshvöll of South Iceland Valiant and sweet." said of Christianity when it was announced to his countrymen, "It seems to me the new 0 ICELAND, fair Arctic Isle, it is your soul saga that attracts the Bahí'í believers Faith must be better, and that he is fortunate who possesses it. If the men who of the five continents today; of all the sagas preach it come to Iceland, I shall assist them -those ancient, wonderful tales of these according to my ability." 01af Tryggvason North lands sung and told and later written of Norway had sent some Christian mission- -what will be chanted in the new Bahá'í aries to Iceland. During the

year 999, just a  
 sagas down the centuries now that the Ice- few years later, two  
 converts, Gizur White  
 landic people have heard Bahá'u'lláh's great and Hjalti Stteggvason, went  
 over to Norway  
 Message for the first time in their news- to hear more of the  
 Teachings; when they  
 papers, over their radios, from their public returned they succeeded in  
 introducing a  
 libraries and through lectures in the one resolution at the Althing  
 (the Open Air  
 short month from July 12 to August 8, Parliament) and it was  
 carried, that the new  
 1931, in Reykjavík their capital! The pea- religion should be adopted in  
 Iceland.  
 ple of Iceland are ready for this universal One may with profit to the  
 whole of  
 Message. humanity tell the Icelanders  
 about these  
 Some peace workers in other Scandinavia<sup>11</sup> Baha'i Teachings because today  
 they are  
 countries said to the writer of this article. great travelers, as well as  
 long ago when in  
 "Why do you go to Iceland with these 986 A.D. they fared forth and  
 discovered  
 Bahá'í peace principles? The Icelanders are Greenland, and this led to  
 one of their num-  
 the most real lovers of peace in the whole ber, an Icelfander, Lief, son  
 of Erik, the  
 world." Why go to Iceland? Because this Red, in 1000 A.D.,  
 discovering "Vinland"  
 country of high latitudes morally as well as as he called it, namely  
 "Wineland," but it  
 geographically deserves to know the Truth was America. As Iceland (long  
 before  
 of this New Day of God. They are cour- 1492 Columbus went to  
 Iceland where he  
 ageous; they possess the Viking spirit and heard about "Vinland") gave  
 us America,  
 are wide awake; never have they been so is it not only a joy but a  
 sacred duty that  
 wrapped in superstitions as many other peo- American Baha'is should carry  
 home to the  
 ples. Iceland is unique in that it never had "mother-land," Iceland, the  
 Glad Tidings of  
 a primitive or savage race. Its first colonists the Bahá'í Revelation?  
 were nobles and chieftains of Norway who The people of this most

Northern civil-  
 came in the ninth century to colonize Ice- ized state high in the Arctic  
 waters are op-  
 land because they were dissatisfied with con- timists. They must take so  
 many chances  
 ditions at home. with the weather on land and  
 sea that they  
 The Icelandic language which is prac- have developed strong character,  
 exceeding  
 tically unchanged since these first settlers kindness to one another and  
 hospitality that  
 came, is the original of all the Norse comes straight from the  
 heart. One well-  
 tongues. It has been kept so pure that its known man wrote in a  
 Reykjavik newspaper  
 THE SOUL OF ICELAND 681

the day of the writer's last lectur~ nn once, "We have a love for  
 frln; what is  
 "Bahi'u'lllh's Teachings of Immortality": this spiritual Teaching  
 from frhnl"  
 ". . . our guest will give her last lecture The Broadcasting  
 Station of Iceland-and  
 here tonight, I do not know what the it is subsidized by the  
 owners of the radio  
 Teachings of the Prophet of frln are on life sets-on July 15, and later  
 on July 23, sent  
 after death, but every one who carries in his over the air for the first  
 time two talks  
 heart the hope of eternal life will wish to about the Bahi'i Cause:  
 one an air interview  
 hear this significant address. Also, if people and the other a  
 book-review of "Bahi'u'lllh  
 would go in great numbers it would make and the New Era"; besides  
 they gave other  
 her memory of Iceland more intinate, and ,terns of Bah6'i news.  
 These all came in the  
 that is the kind of hospitality we should like News Hour in the early  
 evening, just at the

Newspapers and Book containing the First Mention of the Bahi'i Movement  
 in Icelandic Language.

to give to every one who visits Iceland." time when at least fifty  
 thousand people all  
 The hall was crowded. Icelanders always over Iceland listen in. If  
 the farmers are  
 come half-way to welcome new truth. worlring late in the

fields in this summer

Their spirit, like youth, is ready to seek, to weather in July, they always send some one

know, to accept, to promote. from the family into the house to listen to

Iceland has the distinction of being the the news, and come back to report it to the

first state in the world to announce to all others.

nations and peoples her neutrality. She defi- The "Morgunblab'ii3" in Reykjavilr, on

nitely states she will not take part in any July 14, 1935, printed the first article ever

war whatsoever. The state that has the published in Icelandic language about the

courage to do this is composed of men and Bahi'i Teachings. The editor had said two

women who have capacity to appreciate the days before, "1'11 read this book and these

the principles of the Bahi'i peace Teachings. pamphlets and then I'll write." All the

I t is interesting, too, the Icelanders said at editors as well as the radio director had

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received copies of "Bahi'u'llih and the New libraries. Although Iceland is so small, nnly

Era" from the visitor, for "Johanna," a 26,000 people in Reykjavik and 126,000

Bahi'i of Copenhagen, and friends in the population in all-for it must he remem-

United States had sent her copies to he given bered that nine-tenths of Iceland is unin-

during this visit. habitable, being a vast desert of rugged lava

The "Nfja Dagbla8i8" had a long inter- poured forth in ages past from its many

view written by the editor, Mr. Sigfus volcanoes and intersected with mountains

Haldorsson, on July 17, and later on July and great glaciersyet the number of hooks

28, was a second article, "What is the Bahi'i drawn out from the public libraries is ex-

Movement?" T h ~ swas so excellent that a traordinary. From the People's Library in

thousand reprints were made of this one Reykjavik they lend out ten thousand

article in order to give them out to people, hooks a month. Packages

containing forty  
because there was as yet no Bahi'i booklet      hooks each are lent regularly  
to the fishing  
in Icelandic.      trawlers when the men go out to  
sea to  
A school principal in Reykjavik, one who      remain months at a time.  
for years had studied Theosophy deeply, was      I heard that even at  
Hbsavik, a little  
introduced to the writer next day on the      herring station up on the coast  
there is a  
street and he said, "Oh, so you are a BahCi!      splendid library started by a  
farmer, Benidik  
I read the article 'What Is The BahCi      Jhsson, now over eighty years  
old. He has  
Movement?' in the 'N\$ja Daghla"d8' yester-      gathered together nearly five  
thousand vol-  
day and said to my wife, 'A lodge will grow      umes. A few are English books;  
in the  
up in Reykjavilr around such a Teaching      autumn the farmers come there  
from remote  
as this.' "      places to buy their provisions  
for the winter  
He invited us to come with him to his      and they call at the library to  
draw out a  
home to coffee, as is the delightful custom      large collection of books which  
they read  
in Iceland. We went, and after a long con-      during the long winter  
evenings: for in this  
versation about the BahCi Teachings, just      land of the summer midnight-sun  
the win-  
as we were about to go, he asked, "Tell me,      ters are very long, dark and  
cold. Often  
do you believe in dreams?" The writer re-      during the winter one reads  
aloud in the  
plied, "yes," that Bah6'u3116hsaid there may      home while the others work at  
varions kinds  
be many mysteries and wisdoms in dreams;      of handcrafts. These farmers  
return the  
even there are occasions where it may hap-      hooks when they come to the  
station again  
pen that one witnesses outwardly in the      in the spring to sell their  
sheep's wool.  
world of time exactly the thing he had seen      There is a thirst for knowledge  
in Iceland  
in his dream.      and a love of reading is  
innate; there are no  
"Well," said the host, "last night I      illiterates in Iceland.

dreamed that a bird came into this room, Esperanto is making  
 progress here. The writer lectured in Esperanto  
 and resting on the sofa sang such a beautiful  
 before the Es- perantists of Reykjavik and was  
 melody. I was so happy. This morning I presented  
 said to myself, 'Who will come?' Then I with the volume, "Alphj6damil  
 og M6lley- sur" (International Language  
 met you in the street, you come with your and Bad  
 friend Holmfridur to our house and you Languages) where on page 84 is  
 the first mention ever printed in  
 have talren the seat on the ~ n f awhere the  
 Icelandic literature of the words "Bahgi Movement."  
 bird came and sang the melody!" He was  
 I t men- tions "La Nova Tago," Esperanto  
 one of the great souls of Iceland. magazine  
 Other newspapers that used excellent arti- devoted to the Bahh'i Movement.  
 The hook  
 cles were the "Visir," July 18, 193 5 , and is written by an Icelandic  
 author, ThQ- burger Thbrdarson, and was  
 "Althydubla8i"G" July ZT, 193 1. The news-  
 published in Reylyxjavik, 1933, by the  
 papers and likewise the broadcasts gave  
 Culture Foundation of the State. The writer had  
 information where Bah6'i hooks could he  
 corresponded with Mr. Th6rdarson and last  
 obtained and that any public library wishing  
 year sent him BahCi books in Esperanto, he  
 the Danish volume "Bah6'u'llih and the  
 sent back the word, "Tell her we are waiting  
 New Era" could obtain one free of charge. for her in  
 Books were placed in the Reykjavik public Iceland."  
 THE SOUL CIF ICELAND 687  
 Another brilliant group in Icelaud are the July 12, 193 5,. and quicklily  
 unpacking her bags in her upper room,  
 Theosophists. They have one of the most  
 Martha sent a note by messenger to Hohnfridur  
 beautiful Theosophical buildings in Europe. and 10, she  
 comes. How smiling she is and  
 When the first Bahh'i lecture was given in  
 yet how quiet! She possesses poise  
 the Chamber of Commerce soon after ar-  
 and peace, a fine

rival, the inajority of those present were  
 pleasing sense of  
 Theosophists. The Secretary of the Theo-  
 has shown  
 sophical Society of Iceland who was present  
 Theosophical  
 invited the Bahi'i speaker to meet a few  
 here, for she is  
 friends in her home the next week, and later  
 is very sympa-  
 she graciously acted as interpreter when  
 Bahi'i Teachings.  
 the Theosophists extended the courtesy of  
 writer to the  
 their hall for the lecture: "Bah&'u'llih's  
 helped daily .to make  
 Teachings of Immortality." The Theoso-  
 the Bahh'i  
 phists had just had a large Summer School  
 now, may  
 of Theosophy in Reykjavik. Some of them  
 Milly's  
 said they had seen copies of "The BahCi  
 eleven years  
 Magazine" and thus had learned something  
 her friend  
 about the Teachings.  
 Bahi'i Cause  
 And here is where a charming bit of saga  
 should be sung: "Milly," a devoted Ameri-  
 Holmfridur went  
 can Bahi'i, had come with her husband in  
 Leper Hospital  
 1924, on one of those cruises now becoming  
 were given,  
 so popular, where the passengers stop in  
 the patients.  
 Reylijavili for a few hours. There in the  
 along the shore  
 wonderful Einar Jirnsson Museum, an Ice-  
 near the town  
 landic lady, "Holmfridur," had explained the  
 salted cod-  
 sculptures and the two became friends;  
 suddenly Holm-  
 Milly later asked the ship's guide for the full  
 would interest you

mind, spirituality, and a  
 humor. I t is Holmfridur who  
 "The Bahh'i Magazine" in the  
 circles during the past years  
 herself a Theosophist but she  
 thetic to the beautiful  
 I t is she who introduced the  
 thinkers of Iceland and  
 the month so memorable. When  
 saga is sung a century from  
 Holmfridur be praised and may  
 name be chanted high, for her  
 of love to her Faith and to  
 prepared a clear path for the  
 here in Iceland.  
 One day in Reykjavik,  
 with the writer to visit the  
 far out, where Bah6'i books  
 some to the nurses some to  
 Walking back to the city  
 of the Arctic Ocean where  
 the banks gleamed white with  
 fish drying in the sunshine,  
 fridur said: "I think it

name and address of Holmfridur. From the Christopher  
 home-land Milly wrote to this new friend in Theosophy in that  
 Iceland and regularly has sent "The Bahá'í of sixteen  
 Magazine" from that time to the present. death at the age  
 The next year, 1925, Holmfridur came who has trans-  
 to the United States for a few months to lated most of the  
 Theosophical books into Icelandic." attend an International Congress and study  
 at Columbia University. Milly entertained What great things they do  
 in Iceland! One of the greatest hymn  
 her friend for nine days at her summer home writers of this  
 in Massachusetts, where the guest read the country, Hallgrimur  
 Pjetursson, was a leper too. Mr. Einar Jónsson, the  
 Bahá'í literature several mornings and said celebrated sculptor of Iceland, whose  
 she was delighted to see what 'Ahdu'l-Bahi works are visited every year by art lovers  
 had written about Iceland and Greenland, has a famous piece in his  
 from many lands, gallery: this sculp-  
 and how even the climate would change ture represents the poet  
 alone, suffering, sitting on his bed; but just  
 there. A decade passed by and a few times above is the spir-  
 each year these two exchanged notes of itual Hallgrimur Pjetursson,  
 the glorious religious poet of the Passion  
 greeting. psalms, with  
 Then in July, 1935, "Martha," another the crucifix in one hand, the  
 harp in the other leading the long line  
 Bahá'í, also from the United States, is just and up.  
 of Icelanders up One should begin any  
 ready to start from Copenhagen to Iceland about Iceland with the name  
 when she is surprised to receive a letter from Jónsson, he is the greatest  
 saga, any article soul in Iceland  
 Milly recounting the Iceland incident and today. His masterpieces in  
 of Einar  
 enclosing Holmfridur's name and address.  
 Arriving at Hotel Island, in Reykjavik, on



his museum are

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like "scriptures" of art, giving the glad- Winters in Iceland may be dark, but the

tidings of spirit conquering the physical, the warm Gulf Stream flowing up from Florida

immortal rising up from death. The waters winter and summer, is what makes humblest peasant, as well as the most pro- Iceland a livable land. As one Reykjavik

found scholar, all art lovers who walk doctor expressed it, "Iceland is centrally

through the gallery cannot but be cheered, heated and the furnace is in the Florida

refined, inspired. Just as Raphael could waters." This large island, second in size

paint the soul, Einar J6nsson can release the only to Great Britain in the European isles,

spirit out of marble. is between four or five days' journey by ship

Whatever his religion is, certainly his from Hull, England, three or four days spirit is "Bahl'i" (light-bearing) ! He said from Leith, Scotland, via the Iceland Steam-

to me, "Everything is from the Higher ship Company line; 1300 miles from Copen-Plane. It is! The artist only makes it hagen by way of the Danish Steamship manifest; I am only a servant. The sculp- Company line; it lies 440 miles east of

tor takes away the rough envelope which Greenland, and 610 miles from the West enwraps the spark of God." coast of Norway, via the route of the

I t may have been only a coincidence, but Bergen Steamship Company. All these it is like a confirmation from God that it liners pass by Faroe Islands and Vestman-

was in this lofty Einar J6nsson Museum that naeyjar, Westmann Islands, so they gave an

the Milly-Holmfridur flower of friendship excellent opportunity to the Bah6'i to speak

was first planted in Iceland. a little about the Bah6'i Cause on these

What saga could ever tell it all! Those islands which fringe the Arctic Circle. days in Reykjavik so full of joy and glad- Picturesque

Reykjavik-capital of this

ness, those eager questions! One man who land of jagged snowcapped mountain peaks,

lectures in all parts of Iceland said: "I'd great glaciers, and ice fields, magnificent

like to translate 'Security For a Failing waterfalls, boiling hot springs, geysers and

World,' this is a book Icelanders would desolate lava fields, with everywhere  
that  
like!" Another said, "Who is going to wonderful fascination and nameless charm  
translate 'Bah6'u'Ilih and the New Era' which is associated with this  
high a l t i t u d e  
into Icelandic? I t should be published in has a climate of extraordinary  
clearness and  
our language." In a word, the Bahl'i purity; pare by reason of its freedom from  
Movement was discussed everywhere. the taint of dust-the strong  
winds keep it  
'Abdu'l-Bahi in His Tablet to the be- clean. The fine and generally dry air  
tem-  
lievers of the Bah6'i Assemblies of the pered by the glaciers and the sea, and  
then  
United States and Canada, on April 11, pervaded all day and nearly all night by  
1916, wrote, "Show ye an effort, and after vitalizing solar glow is something  
possible  
this war, spread ye the synopsis of these only in a high Arctic land like this.  
Houses  
Teachings in . . . Iceland, Faroe Islands. . . ." are comfortably heated, the  
air is full of  
Also, in His Tablet to the believers in ozone, one does not feel fatigue, and  
the  
the Provinces of the Dominion of Canada, salty breezes from the ocean are most  
written April 5 , 1916, 'Abdu'l-Bahi said: bracing. The future will witness  
many  
"Perchance, God willing, the Call of the travelers from all lands coming to  
"take  
Kingdom may reach the ears of the Eskiinos. their cures" and their summer  
holidays in  
-Should in Greenland the fire of the love Iceland; for bodies, minds, souls  
experience  
of God be ignited, all the ices of that con- here something different from what  
they  
tinent will be melted and its frigid climate have ever known before. There is a  
calm  
will be changed into a temperate c l i m a t e too, a repose in the very  
Icelandic atmos-  
that is, if the hearts will obtain the heat phere, and the almost celestial  
colors of sky  
of the love of God, that country and conti- and clouds, mountains and sea, not  
to be  
nent will become a divine garden and a found anywhere e l s e a l l these will  
bring  
lordly orchard, and the souls like onto the one back again to Iceland! Maiden  
with  
fruitful trees will obtain the utmost fresh- veil of snow, now we thy song do

know.

ness and delicacy."

I t is thy soul we hear,

valiant and sweet!

E I N J U N G E R GLAUBE W I R D

BEKANNT

Beitrage zur Ent~ickelungs~eschichte

des Bahi'i-Glaubens in

Deutschland

VON DR. HERMANN

GROSSMANN

(NECKARGEM~~ND)

B E 1 ent~ickelun~sgeschichtlicher Be- Bihi, "iiber deren Glauben sehr

verschiedene

trachtung des Aufkommens neuer Glaubens- und unsichere Mitteilungen hestehen."

lehren pflegt neben der Geschichte der Aus der Gelehrtenwelt sind

hesonders

Grunder die Geschichte der Bewegung im zwei Namen eng mit der Geschichte des

Vordergrund zu stehen. Und doch ist die Bahi'i-Glaubens verlmupft, die zwar

nicht

Bewegung in der Regel nur einer, oft nicht den Grenzen des deutschen

Vaterlandes

einmal der bedeutsamste, nnter den Fak- entstammen, deren Werke aher

grosstenteils

toren, die zum Bekanntwerden des jwgen in deutscher Sprache geschrieben sind

und

Glaubens beitragen.

in Deutschland starke Beachtung

und Ver-

So ist auch die Kenntnis des Bahh'i- breitung erfahren haben: der ungarische

Glaubens in Deutschland nur zu einem Teil Orientalist Professor Her~nann

VambPry

auf die Bewegung und ihre Trager zuruick- und der schweizerische Psychiater,

Sozial-

zufuhren, wihrend im iihrigen zahlreiche hygieniker und Ameisenforscher

Professor

Veroffentli~hun~en der verschiedensten Art Dr. August Porel. VambPry traf im

April,

sowie gelegentliche Berichte und Vortrage 1913, nicht lange vor seinem Tode,

per-

von Aussenstehenden den Boden bereitet sonlich mit 'Abdu'l-Bah6 in Budapest

und in hohem Masse zur Verbreitung zusammen und wurde durch diese Begeg-

beigetragen haben.

nung so stark beeindruckt, dass

er sich

Unter den fremden Veroffentlichungen vollig vom Geiste des neuen Glaubens

sind es vor allem die Arbeiten iiber den angezogen fiihlte. Er schrie darnach

an

Bah6'i-Glauben hezw. den Bibismus und 'Ahdu'l-Bahi in Erwiderung auf ein von

deren Erwähnung seitens der Wissenschaft, diesem an ihn gerichtetes Schreiben u.a.:

in Lexiken und anderen Nachschlauerwerken, "Die Zeit meiner Begegnung mit Eurer Abhandlungen aus christlich-theologischen Exzellenz und die Erinnerung an die Seg-

Kreisen, Notizen und Essays in belletristischen nungen Ihrer Gegenwart kehrten wieder in

tischeu. Publicationen, insbesondere Reides Gedachtnis dieses Dieners ein, und ich

seschilderungen, sowie Zeitungsartikel aller sehne mich nach dem Zeitpunkt, wenn ich

Art. Als ein gewisser Massstab für den Sie wiedertreffen kann. Obwohl ich durch

allgemeinen Grad der Verbreitung mag dabei viele Länder und Stndtre des Islams gereist

die Tatsache gelten, dass sich unter den in bin, bin ich doch nie einem so hohen Char-

Frage kommenden Lexiken und Nachakter und einer so erhabenen Persönlichkeit schlagewerken der letzten Jahrzehnte in wie Eurer Exzellenz hegegnet, und ich kann

Deutschland und Oesterreich keines bezeugen, dass es nicht möglich ist, solch

findet, in dem Bahi'i-Glaube und Blbismus eine zweite zu finden. Aus diesem Grunde

nicht mindestens unter einem Stichwort hoffe ich, dass die Ideale und Bestrebungen

mehr oder minder ausführlich vertreten Eurer Exzellenz von Erfolg gekrönt sein sind. Bereits 1866 behandelt Meyers und unter allen Umständen von Erfolg Konversationslexikon unter Persien die begleitet werden mögen, denn hinter diesen

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## THE BAHÁ'Í WORLD

Idcalen und Taten erliefte ich leicht das Wiunsch." Gerade diener

Testament ist ewige Wohl und Gedeihen der Menschheit. unter den zahlreichen

deutschen Freunden

Dieser Diener trat auf der Suche nach und Verehrern Forels

weitgehender Auf-

Quellen-Unterweun und-Erfahrungen merksamkeit begegnet, und

die darin zum

in die Reihen verschiedener Religionen, d.h. Ausdruck kommende Wandlung

Ton der

ich wurde Bussertlich Jude, Christ, Muhammaterialistischen zur

religios-wissenschaft-

medaner und Zoroastrier. Ich entdeckte, lichen Betrahtungsweisehat

ihnen dabei

dass die Verehrer dieser verschiedenen Re- neue Bahnen gewiesen und

|                                                                  |                            |
|------------------------------------------------------------------|----------------------------|
| manches Interesse                                                |                            |
| ligionen einander nur hasseu und verfluchen,<br>geweckt.         | fiir den Bahl'i-Glauben    |
| dass sich alle ihre Religionen zu Werlizeugen<br>Besuch in Buda- | Bei dem vorerwihnten       |
| der Tyrannei und Unterdruckung in den<br>mit dem be-             | pest kam 'Abdu'l-Bahi auch |
| Handen van Herrschern und Regenten                               | kannten ungarischen        |
| Orientalisten Professor                                          |                            |
| umgewapdelt haben und dass sie die Ursache                       | Ignaz Goldzihev in engere  |
| Beriihrung dessen                                                |                            |
| des Unterganges der Menschenwelt ge-                             | Feder ein Beitrag uber     |
| Bhhismus und Bahl'i-                                             |                            |
| warden sind. Wenn ich diese iiblen Ergeb-                        | Glauben in der Sammlung    |
| "Die Kultur der                                                  |                            |
| nisse betrachte, so muss sich jedermann                          | Gegenwart" e n t ~ t a m m |
| t . ~Ebenso gehort                                               |                            |
| notwendig auf Seiten Eurer Exzellenz ein-                        | der Orientalist und        |
| Diplomat Friedrich                                               |                            |
| zeichnen und freudig die Aussicht auf eine                       | Rosen, der 192 1 deutscher |
| Reichsaussen-                                                    |                            |
| Grundlage des Glaubens Gottes anerkennen,                        | minister war, zum Kreise   |
| derer, die sich ihre                                             |                            |
| die durch Ihre Bemuhungen im Werden ist.                         | Anschauung uber den        |
| Bahb'i-Glauben durch                                             |                            |
| Ich habe den Vater Eurer Exzellenz von                           | persouliches               |
| Zusammentreffen mit 'Abdu'l-                                     |                            |
| fern gesehen. Ich bin der Selbstaufop-                           | Bahh sowie durch Berihrung |
| mit Bahl'i im                                                    |                            |
| ferung und des edlen Mutes seines Sohnes                         | Orient bilden konnten. Er  |
| brachte wieder-                                                  |                            |
| ansichtig geworden und vergehe in Be-                            | holt seine Wertschitzuug   |
| besonders fur                                                    |                            |
| wunderung Fur die Grundsatzte und Ziele                          | 'Abdu'l-Bahi zum Ausdruck. |
| Aus der Zahl                                                     |                            |
| Eurer Exzellenz drucke ich die iusserste                         | der sonstigen Auslassungen |
| uber Bhhismus                                                    |                            |
| Ehrerbietung und Ergebung aus, und wenn                          | und Bahii'i-Glauben in der |
| wissenschaft-                                                    |                            |
| mir Gott, der Hochste, langes Lebeu gibt, so                     | lichen Literatur sei noch  |
| Professor Dr. H .                                                |                            |
| werde ich imstande sein, Ihnen unter allen                       | Ritter, ehem.              |
| Universitatsprofessor in Ham-                                    |                            |
| Umstinden zu dieneu. Ich bete nnd flehe                          | burg, erwahnt, der 1923 in |
| der Zeitschrift                                                  |                            |
| darum aus meines Herzens Tiefe." (Inter-                         | "Der Is16m u.a. schreibt:  |
| "Das, was der                                                    |                            |

national Psychic Gazette, Oktober, 1913.) ihre Gross-  
 Ueber das Verhältniss Fovels zum Bahá'í-  
 wesentlich die gewal-  
 Glauben berichtete der Verfasser bereits die unerhörte  
 ausführlicher in einem früheren Band. Ihre Anhänger  
 Bekannt ist ein längeres Tablet geworden, Verehrung in den  
 das 'Abdu'l-Bahh an ihn sandte und das und beim Bib  
 insbesondere die Frage des Fortlebens be-  
 Quellen des handelt. Mit der Leidenschaft des aufrich-  
 stammende ehrliche  
 tigen Wahrheitssuchers tritt Forel an seinem Wahrheit seiner  
 Lebensabend in seinen verschiedenen Werk-  
 Nachfolgern  
 en, in Zeitungsartikeln und durch Grundung  
 Zerreißen der Verbin-  
 des ersten schweizerischen Baha'í-Kreises in  
 Tradition n\$ich  
 Lausanne für die Sache Bahh'u'llah's ein und  
 nicht einer  
 legt in seinem Testament eindringliches neuen Reliquie,  
 Bekenntnis dafür ab: "das ist die wahre Religion der menschlichen sozialen Wohl-  
 christlichen Mission  
 fahrt, dogmen- und priesterlos, die in sich drang bereits vor acht  
 Jahrzehnten, erst-  
 alle Menschen auf unserem kleinen Erdenball malig wohl 1891: die  
 Kunde von dem neuen  
 vereinigt. Ich bin Bahh'í geworden. Dass  
 -  
 2 Teil I, Abt. 111, I, "Die Religion des Orients,"  
 diese Religion zum Wohl der Menschheit Leiprig, 1923.  
 leben und gedeihen möge ist mein heissester Band XIII, 1/2, S. 134.  
 - Zeitschrift der  
 deutschen m~r~enl'indischen  
 l'"Bahá'í World," N, S. 393 f. Gesellschaft, 1851, S. 384  
 ff.  
 EIN JUNGER GLAUBE WIRD BEKANNT 691  
 Glauben nach Deutschland. 1894 be- Quakers" a von 'Abdu'l-Bah: "Der jetzt

richtete der nachmalig Professor in Halle lebende grijsste Profet ist

vielleicht 'Abbis

a.S. und Begründer der Missionswissenschaft, Effendi (= 'Abdu'l-Baht<sup>4</sup> Anm, des Verf.)

Dr. Gustav Warneck in der Allgemeinen der Führer der Bahi'is in Persien." Ganz Missionszeitschrift hochachtend über den besonders aber durften zur Verbreitung der

Bibismus. Von grosser Bewunderung und Kenntnis des Bah'í-Glaubens in Deutschland Wertschätzung ist das 1896 in Leipzig land zwei vielgelesene Schriften der evange-

erschienene Buch von Dr. F. C. Andreas, lischen Pfarrer Scheurlen und Dr. Roemer

dem früheren Dozenten am Orientalischen beigetragen haben, die, obwohl einer ten-

Seminar in Berlin, "Die Bibis in Persien" den massigen Gegeneinstellung entspringend,

getragen, das aus Quellen und eigener in ihren ausführlichen Darstellungen die Anschauung eine Darstellung der geschicht- Aufmerksamkeit jedes ernstlich nachdenken-

lichen Entwicklung gibt. In einem Vor- den Lesers auf die hohen Ideale des Bahl'i-

wort dazu schrieb Pastor W. Faber: Glaubens hinlenlen und so dem Bahl'i-

"Gelingt es der persischen Regierung, die Glauben in hohem Masse den Weg bereiten.

BBbi's auszurotten, so wird viilige geistig Die eine dieser Schriften hatte bereits 1930

Finsternis das nnglückliche Persien bedecken, in vierter A d a g e das 18. Tausend erreicht

denn der Bibismus ist ohne Frage die und ist inzwischen in weiterer Auflage Morgenrote einer besseren Zeit. . . ." und erschienen. Sie hat wiederum bei einer

ferner in einer Schlussnotiz: "In den Augen ähnlichen holländischen Ver~ffentlichun~

der yersischen Regierung w r e n und sind Pate gestanden, die 192j mit 12.000 Ex-

die Bbbis gefährliche Umstürzler, die sie mit emplaren gleichfalls die vierte Auflage zu

Feuer und Schwert auszurotten sucht, in verzeichnen hatte.

Wahrheit aber sind sie Bahnbrecher für Betrachtlich ist die Zahl der wahrheitd der

Wahrheit, Freiheit und Recht in dem dunk- letzten 21 Jahre und früher in Deutschland

len Lande Persien, wie sie die Weltgeschichte erschienenen

Rei~eschilderun~en, in denen

von gleichem Opfermut und von gleicher Bbbismus und Bahi'i-Lehre erwähnt und Sterbensfreudigkeit selten gesehen hat. behandelt werden. Unter ihnen und anderen

Moge der neue Schah Muzaffereddin den Ver~ffentlichun~en der  
 belletristischen sowie  
 Bibis Religionsfreiheit geben, dann wu~rde der philosophischen Literatur finden  
 wir  
 er seineln Lande die griisste Wohltat er- Namen wie Pierre Loti, Alfred Kerr,  
 Armin  
 weisen." In der Zeitschrift fur Religions- T. Wegneu, Collin Ross, Roda-Roda,  
 ferner  
 psychologie fasste 1908 Dr. E. Rnnmussen Tolstoi, Graf Keysarling, Oswald  
 SPengler  
 sein Urteil dahingehend zusammen: "Im u.a. Als ein gewisses literarisches  
 Kuriosum  
 ganzen muss anerkannt werden, dass die d r e ~ sei erwahnt, dass sich auch Karl  
 May in  
 Trager dieser Religion (Bib, Bahi'u'lllh seiner Rei~eerzihlun~ "Im  
 Reiche des sil-  
 und 'Abdu'l-Bah6. Anm. des Verf.) eine bernien Lowen" ausfuhrlicher nit dem  
 Reihe der humansten Reforinbestrebungen Bibismus auseinandergesetzt hat.  
 unserer Zeit offenbart haben," und John W.  
 Weursch von Bertha Siersorpff, mir einem Geleir-  
 Graham schreibt in "Der Glaube eines wart  
 - von Richard Wilhclm,  
 Qi~hkcr-Verlag, Leipzig,  
 5Band I, Halle a. S. 1 9 0 8 . 1926.  
 SOUTH A M E R I C A  
 Journey Taken in the Interest of the Bahi'i Cause  
 Soum AMERICA can no more be de- and upon reaching the Cathedral one  
 sees  
 scribed as a whole than can the continent him proudly riding a spirited horse,  
 sword  
 of Europe. Its vast area comprises variety in hand. This fine statue is the  
 work of the  
 in language and custom, while its history late Charles Rumsey. Inside the  
 church on  
 stretches back into a dim past, from whose the right Pizarro's body has been  
 preserved  
 shadow archaeologists have rescued broken and is visible through a glass  
 casket, awe-  
 fragments that show mummies embalmed some and hideous, but the proud treasure  
 after the manner of Egypt, skulls that have of the city of Lima.  
 been trepanned, geometrical ornaments, As we had journeyed to South  
 America  
 vases of classic design as well as delicately with a definite Bahh'i program,  
 that of  
 wrought profiles in silver and gold. Alas! forming groups for the study of the  
 Bahh'i



that no Rosetta Stone has been found to Faith, as well as to find individuals of enable us to read the characters on the capacity, who could comprehend Bah6'u-arches and columns that lie prone on the '116h's program for a future civilization, we sites of the ancient temples. gathered facts about the countries through Each country of South America has which we were to travel. Thus we learned written its own separate history. The West that while outwardly the Spanish conquest Coast, however, may be said to possess a maintained, commerce was slowly drifting common denon~inator-trade, because of the into alien hands. Canadians, hardy and depots of fruit, oil, metal, fertilizers and thrifty, were here. Americans also, their grain. The Humboldt current, an icy heads crammed with schemes for acceler-stream of water, flowing up from the ating trade. Germans by the thousand, Antarctic region encounters the Japan cur- driven from the Fatherland by the great rent, chilling the waters of the Pacific and war. Italians out of sympathy with present killing thousands of fish upon which the day government. These pioneers were guano birds feed. Sometimes the shores moulding the environment to suit their become lush and tropical wherever the needs, while each brought his traditions, his Current has wandered off into deep waters. culture. The most interesting city of the West The "Santa Lucia" landed us at Val-Coast is Lima in Peru. Here in the year paraiso and from there the train carried us 1.538, Pizarro made himself master, not to the capital of Chili, Santiago. The city alone of what he surveyed, but, like Midas, is set in a bowl enclosed on all sides by of gold and silver. Having captured the towering Andes mountains. Each hour of last of the Incas, Pizarro promised him his light throws a mantle of color over the life if he would fill a lofty chamber with mountains and at sunset the shadows turn gold, but when this request was complied from pink to blue and taper into a soft with, Pizarro put him to death with crafty purple that diffuses its imperial color over haste. The Conquistador then turned his the whole city. The streets of the capital attention to founding a city that he named are narrow and shabby; here and

there a  
 for Saint Rose. Lima today breathes the richly ornamented building bespeaks a  
 spurt  
 spirit of Pizarro. From the palace to the of ambition.  
 Inquisitional Hall his steps may be retraced, My first definite request  
 to present the

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Bahh'i Cause was at the Y. W. C . A. The Era" and "The Goal of the New  
 World

proposal met with an instant response. The Order" in Spanish and English.  
 staff made all arrangements and when the At length the time came

when we bade

afternoon arrived the hall was crowded with farewell to our new-found  
 friends, happy

notables-the heads of the Sweet: Memorial in the thought that in the  
 capital of Chili

hospital and clinic; the directors of the there would be a group  
 studying the Cause.

Valparaiso Y. M. C. A., the leaders of the Study would augment capacity  
 and in time

literary societies as well as President of the an understanding of the  
 principles of the

college and ministers of various denomina- New Civilization would draw  
 these students

tions. Mr. Mathews opened by reading a to become part of the great  
 program of

page from the Bahi'i Scriptures. When he Bahi'u'llah.

finished, the chairman asked him to read it In 1921, 'Abdu'l-Bahh

wrote a Tablet to

again. This request became the keynote of Chili and sent it to Martha  
 Root. It is of

Class for the Study of the Quran, Sprecklesville, Maui, Hawaii, February, 1934.

the occasion, lifting it beyond the ordinary the utmost importance and  
 passages are

meeting and when the talk "Widening Our herein quoted.

Horizons" was finished, questions were "You see how the world is  
 attacking one

asked from every part of the audience. It another, how the countries are  
 dyed with

was already dark when we left the building; human blood. . . . Heads have  
 become

the whole afternoon had been filled with like grain in a grinding mill.

. . . Pros-

heavenly enthusiasm, so much so that we perous countries have been

ruined, cities  
 could scarcely credit: the fact that we, the devastated, villages  
 demolished. Fathers  
 bearers of a new Message, had been so have lost their sons, sons  
 their fathers,  
 warmly received in this distant land. mothers have wept blood for  
 the loss of  
 Immediate results followed, for both the their children. ... The source  
 of all this  
 head and secretary of the Societa de Femina unhappiness is racial  
 prejudice, national  
 became students of the Bahi'i Cause. This prejudice, religious prejudice  
 and political  
 little literary circle of thirty students prejudice. The source of these  
 prejudices  
 studied literature in both Spanish 2nd is ancient imitation. So long  
 as blind imita-  
 English and it was therefore arranged that tion lasts, the human world  
 will be in ruins  
 they should read "Bahi'u'llih and the New and in peril.  
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 "Now in such a glorious age, when the this court decides must be  
 accepted and  
 realities have appeared and secrets of being followed. If a government or  
 nation dis-  
 have been discovered; the morning of truth obey, the whole world must  
 rise to oppose  
 hath shone, the world has been illuminated, that government or nation. .  
 . . Now it is  
 is it permissible to wage these terrible wars, clear that these teachings  
 are the life of the  
 wars that throw the human world into world and its true spirit. As  
 you are ser-  
 ruins? No, not by the Lord! vants of the human world you  
 must strive  
 "From the horizon of frin His Holiness with heart and soul until  
 humanity is  
 Bahi'u'llih has shone like a sun upon the rescued from darkness, from  
 prejudice and  
 world and He has declared that the world from the world of nature.  
 Strive to reach  
 was dark and that this darkness would con- the light of the divine  
 world. Praise be to  
 tinue with horrible results. From the prison God that you are informed of  
 these teach-  
 of 'Akki He clearly addressed the Emperor ings. Today without

|                                                 |                               |
|-------------------------------------------------|-------------------------------|
| Bahi'u'llih's instruc-                          |                               |
| of Germany saying that there will come a        | tions the world will have no  |
| rest. Of itself                                 |                               |
| great war and that Berlin will weep and         | the darkness will not         |
| disperse, these serious                         |                               |
| lament. When the Sultin of Turkey               | maladies will not be cured,   |
| instead condi-                                  |                               |
| wronged Bahi'u'llih, He wrote him from          | tions will become worse and   |
| more diflicult                                  |                               |
| the barracks of 'AkkI that Collstantinople      | day by day. The Balkans will  |
| not be                                          |                               |
| would fall a victim to a great revolution,      | tranquillized, they will seek |
| means to in-                                    |                               |
| one extending even to the women and chil-       | flame the fires of war again. |
| New public                                      |                               |
| dren so that they would (also) lament, with     | movements will use their      |
| powers to achieve                               |                               |
| great cries. I n brief, He addressed all the    | their own selfish ends.       |
| Therefore with                                  |                               |
| Kings and Presidents of Republics what          | bright hearts, divine souls,  |
| celestial strength                              |                               |
| would happen and that which He wrote has        | and heavenly will, strive to  |
| be to the world                                 |                               |
| come to pass. The Supreme Pen has written       | of humanity God's bounty and  |
| the cause of                                    |                               |
| how to prevent war and His words have           | rest and tranquillity to      |
| humanity." (Signed,                             |                               |
| been scattered all over the world. First        | 'Abdu'l-Bahi 'AbhL.)          |
| among these councils is the independent         |                               |
| search after truth, because imitation limits    | There are two ways of         |
| reaching the                                    |                               |
| man. The second teaching is of the one-         | Argentine from Chili; the     |
| first is over the                               |                               |
| ness of the world of humanity-all are the       | Andes, the route Martha Root  |
| had taken;                                      |                               |
| creation of a Creator; God, the kind Shep-      | the other skirting Chili and  |
| Patagonia. We                                   |                               |
| herd shows kindness to all, He does not         | determined upon the Southern  |
| route where                                     |                               |
| differentiate. The Clement Lord sees no         | no Bahi'i had yet been. From  |
| the south,                                      |                               |
| differences between His Creatures. All are      | winter was already enveloping |
| the whole                                       |                               |
| His servants and all receive his Generosity.    | Antarctic region, sending icy |
| winds north-                                    |                               |
| The third teaching is that religion is a strong | ward over Patagonia. We       |
| decided, however,                               |                               |

fortress, but it must be the cause of love. to risk these hazards and go  
 to the Argen-  
 ..  
 . If it causes hatred and enmity, it is tine via the Chilean Lakes.  
 unnecessary. For Religion is like a cure; if Orsono, the,starting point  
 for this region,  
 the cure causes illness than it is better to lies a day and night journey  
 from Santiago.  
 dispense with it. Religious, racial, national In the town of Orsono there  
 was but one  
 and political prejudices are the destroyers of motor available for reaching  
 Lake Llan-  
 the world. These are the causes of blood- quihue-an old and rickety  
 Buick; in this  
 shed, prejudice is the ruin of the world of disqualified vehicle we began  
 our journey,  
 humanity. As long as they last, frightful swaying over dirt roads  
 furrowed by con-  
 wars will recur. The cure for these ills is tinuous rains. Here and there  
 the ruts gave  
 universal peace. way to beds of lava, over  
 which the machine  
 "For the world to have universal peace a would roll shaking and groaning.  
 After  
 great world court must be set up by all the four and a half weary hours we  
 descried  
 governments and nations. . . . The pmb- the welcomc lights of  
 Ensenada. It nestlev  
 lems of all nations and governments must beside a sheet of still water  
 surrounded by  
 be turned over to this court and whatever great trees from whose pointed  
 leaves heavy  
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 drops fell rhythmically. Thc tiny cabin that gather on the wharf ahead of  
 time, so wc  
 received us was as narrow as a box, its single hurried hither accompanied by  
 the German  
 window nailed against fresh air. Its fur- couple now deep in the study  
 of the Cause.  
 nishings consisted of a straw mattress laid We skirted a swift running  
 river, now and  
 on boards covered by turkey red comforters then crossing it at shallow  
 points and taking  
 that did duty for sheets, blankets and pil- occasional dips under water  
 falls that seemed  
 lows. No palace, however, could have to occasion no surprise.

Arriving well in  
 seemed more luxurious! Our inquisitional      advance we prepared to wait  
 when sud-  
 ride was soon forgotten in the company of      denly the boat decided to  
 start and began  
 the proprietor who was both cultured and      churning white foam in long  
 streaks  
 charming, and expanded mightily on hearing      through the green water. Our  
 friends  
 Mr. Mathews' fluent German.      pressed to the edge of the  
 sand, their arms  
 In this remote land occurred a great      o~rcstretched, calling God's  
 blessing on our  
 spiritual experience. One of those meetings      Bahh'i endeavors. Far out on  
 the water we  
 of the spirit that make social amenities pale      could hear their voices. The  
 afternoon was  
 by comparison. I t happened that a German      bright and still, trees  
 crowded down to the  
 couple had come from Puerto Varas, Chili.      water's edge; snow smooth as  
 frosting  
 Madame de Burmuühl spoke English. In      rounded the tops of the  
 monntains. A  
 whispers in the corner of the office we tallred      thousand rivulets poured  
 snow water into  
 of the New World Order; as I unfolded the      the lake. The atmosphere was  
 laden with  
 Divine Plan she seemed to read it with me as      a kind of thrilling,  
 expectant beauty.  
 from an open book.      Nature occupied in seasonal  
 rounds seemed  
 Each statement of mine was rounded out      indifferent to man's behavior.  
 Crossing the  
 and completed by this clear-sighted woman.      Lake of All Saints was like  
 witnessing a  
 As I explained the simple form of our      fraction of creation.  
 Administration and the station of the      A week we travelled thus.  
 Sometimes  
 Guardian of the Cause, she repeated my      mounting over the crests of  
 rocky promon-  
 words to her husband: "Listen, Gustave, we      tories; sometimes encircling  
 volcanoes where  
 have a Guardian--one who holds the world      we were lost in steam. We  
 made steep  
 together in this day--one who is preparing      descents on foot and once we  
 were ferried  
 humanity for a new civilization." Very      by a crude handmade craft.

Physically the  
 thoughtfully he turned the idea over in his journey was hard, spiritually  
 it was revivify-  
 mind and then replied in a deep voice: ing, for everywhere were  
 listeners eager to  
 "Yes, yes, I can understand that. I t is as it hear news of the Great  
 Event. I t was, in-  
 should be--somewhere a spiritual leader deed, a pilgrimage of the  
 spirit and reflecred  
 must he making the plan that will guide us a degree of capacity in the  
 Germans of that  
 out of the wilderness and chaos of the section of South America  
 that is nnfor-  
 present into a new and better path." gettable.  
 Madame de Burmuuhl explained that they At length we reached Lake  
 Nahuel Huapi  
 belonged to a large group of Germans who at the far end of which lies  
 Bariloche, the  
 met and studied under the name of "Liberal town that terminates the  
 lake trip when  
 Thought Society." But no more literature coming from Chili. The last  
 journey by  
 from the society was permitted in Germany, watcr is the longest, and  
 that morning  
 so as Winter approached they were without dawned cold and windy. The  
 tiny steamer  
 material for study. The Bahi'i Revelation was tossed and tumbled by the  
 waves.  
 formed the link in the chain and they em- Spray was continually flying  
 overhead, while  
 braced it eagerly and whole-heartedly. They on the benches it was  
 impossible to avoid  
 felt sure that the study group would accept a wetting. All through the  
 four and a half  
 it, as they did. hours' journey our eyes  
 strained towards  
 The steamers connecting one island with our destination as the wind rose  
 and moaned,  
 another sail only three times a week. These grew angry, dropped into  
 silence only to  
 inland mariners pay small heed to schedules repeat its attack on a  
 higher scale. The  
 and departing passengers find it wiser to pilot hugged the shore and  
 when at last the

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l~cadland,behind wllich LILT>Learner was to question alone. The Americana

make .I  
 moor, hove in view a shout of joyous relief      weak show of getting together  
 by drinking  
 rose simultaneously from every throat.      tea under the entwined flags  
 of all nations,  
 Bariloche has one train a week. I t arrives      but without the genius of  
 BahB'u'llih who  
 from Buenos Aires every Friday and returns      has given us a purpose for  
 meeting-a  
 on Sunday. The villagers living along the      definite plan that is  
 practical as well as  
 shore of Nahuel Huapi make of the train's      spiritual-these gestures of  
 unity lead no-  
 departure a fiesta. Women wearing Spanish      where. Into this land so  
 uniform in appear-  
 shawls, pound the pavement with high heels;      ance, so separate in  
 consciousness, will come  
 peasants carry bright-colored dusters with      the Supreme Remedy, namely the  
 Bahi'i  
 which to shine the inscriptions on the sides      message. I t will gather up  
 the alien threads  
 of the train. Passengers embarking for the      and weave them into a pattern  
 of universal  
 capital, forty-two hours distant, are re-      design; it will set in motion  
 a spark with  
 garded with awe. Cameras click, fruit is      which mankind will recapture  
 belief in the  
 vended, tunes hummed, as the crowd gape      power of love and suffering.  
 self-interest  
 at the miracle of machinery that has ended      will be merged into larger  
 issues. The  
 an isolation, inviolate for a hundred years.      secrets of Being hidden in the  
 stream of life  
 At five sharp the whistle blows, the admir-      itself, will emerge and man  
 will experience  
 ing throng stand back. The engine shakes      the condition described by  
 Bahi'n'llih in the  
 itself free of lake and mountain; it turns      Seven Valleys. "A servant  
 always draws  
 and twists until rugged outlines fade and      near unto me with prayers,  
 until I become  
 heavy forests disappear, and then it settles      his ear wherewith he heareth.  
 For in that  
 down for a long trek across the plains of the      case the Owner of the house  
 becomes mani-  
 Argentine.      fest in his own house (the  
 heart) and the



Mile after mile of swaying pampas passe- pillars of the house are all  
 illuminated and radiative through His light.  
 the train window, mysterious, uniform, as  
 The action and effect of the light is from  
 though the world had become suddenly a  
 the Giver of Light; this is why all move  
 planed floor of exact measurements. Through  
 through Him and arise by His Desire."  
 this moving sea of grass stalk cattle flank Buenos Aires greeted us  
 high. Up or down, east or west, there is  
 with a downpour of cold rain. The stirring  
 pampas; the mind recedes from all forms  
 events of the Chilean trip, however, buoyed  
 of variety and settles back into the subtle  
 our spirits above temperature and filled  
 peace of complete monotony.  
 our hearts with strong hope.  
 The Argentine is rich enough and big I t was a strange  
 enough to feed the whole world with heef;  
 coincidence that we should arrive on the same day  
 its markets could supply grain and wool as  
 as Krishna  
 well. Prices have fallen in the general Murti, for he had come to  
 Auckland, New Zealand o a the same date as  
 economic depression and growers fasten their  
 we, of the previous year. Again our  
 hope of recouping diminished fortunes on  
 arrival in Sidney, Australia had been  
 war, war in Europe or, in fact, anywhere.  
 simultaneous; now he landed by steamer from Brazil  
 Already they are tinning heef, weaving  
 as our train pulled into Buenos Aires.  
 blankets and rolling bandages so that at the  
 Naturally the  
 first cry of battle these goods can be set three branches of the  
 Theomphical Society  
 afloat and at the Argentine's own prices. combined on an intensive  
 campaign for him,  
 Naturally peace is unpopular, kindness and punctuated by flurries of  
 publicity. Martha  
 brotherhood are looked upon as antiquated Root had been received by them  
 with the  
 principles. Old animosities live, though utmost cordiality, but I knew  
 I could expect  
 each nationality within the country deplores nothing for the present. I  
 had, however,  
 the fact and wish it otherwise. The brought letters to other

important organiza-  
churches watch each other in jealous alarm, tions as well as to diplomats  
and high  
fearful of the increase in number among officials. Affable  
conversations, cakes and  
opposing denominations. The Argentine tea, followed upon the  
presentation of these  
and the English leave the whole ethical letters but when I spoke of  
the mission that  
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had drawn ~ r shither, invisible barriers de- came known that a new and  
cons~rucrive  
scended barring further advances into the movement had been brought to Buenos  
Aires  
subject. I was encircled by absent-minded and I was asked to address first the  
Con-  
smiles and polite retreats. Even Peace, that temporary Club and later the  
American,  
redoubtable and highly honored topic, fell The Amateur, and the Business Clubs  
as well  
to earth without an echo. as smaller groups. I was elated  
when ap-  
The rain continued. The test of faith proached about addressing the Girls' High  
is more faith. When difficulties surround School, but the proposal laid before  
the  
one it is best to draw back from the material board of directors, did not  
prosper and the  
world into the circle of Divine Protection. invitation was withdrawn.  
The personal will with its desires nus st be Giving a talk at the Spanish  
Club I had  
folded up and laid away. A realization of to employ an interpreter. This was a  
veri-  
the power within the Cause must be made a table ordeal and I remembered how  
many  
reality, so that the knowledge of Bahh'u- times 'Ahdu'l-Bahi has passed  
through the  
'116h's spirit shining upon the earth filling ordeal of having His words  
redistributed by  
it with unending rejoicings, may manifest an alien tongue.  
itself in the individual. One must grasp From a variety of p b l i c  
tallrs there  
the fact that subjectively the whole world emerged certain personalities that  
made an  
is aware whenever a messenger comes to indelible impression. First in order of  
time  
earth. Success, or failure-neither have was Miss Beer, a German from

## Africa's Gold

anything to do with truth. Under these re- Coast. Tragedies had rained down upon her  
flections one may wait for guidance, but ever since the World War. In an agony of  
once convinced of a course of action, go spirit she had battered at the door of ancient  
forward unhesitatingly and leave the results theology, only to find herself shut out by  
to the guiding spirit that animates and sustains dogmatic controversies. From the first, she  
sustains the Cause of God. 'Abdu'l-Bahí says: fell in love with the Bahí'í principles; she  
"Know that the blessings of the Kingdom amassed a wealth of quotations from the of Abhá are not dependent upon the capacity- Writings and studied by night as well as by  
ity and worthiness of anyone; the blessings day. After our third lesson she read a  
themselves are the worthiness. As the accompanying paper on the Bahí'í Movement before the  
tion itself, when it reaches the thing acted German Literary Circle. As the inner com-  
upon, makes the thing the action, so the motion of soul subsided, she expressed a  
blessings themselves become identical with happiness that is impossible to describe.  
worthiness." "A, giant of undaunted courage  
was Setiora  
Opportunity came in the form of an Barnell. Her husband had been a pioneer in invitation to address the Dramatic Society Argentine finance and from his accumulated  
on the modern drama! I accepted. The fortune had built a veritable palace of afternoon came and dressed in my best medieval splendor. Then, suddenly, she was  
stepped upon my initial platform. The talk left alone. It was at this period of her life  
received wide-spread publicity and the daily that an awakening of soul occurred. All at  
papers carried the entire talk. This brought once there flooded her being an inner con-  
the editor of "The Standard" to interview consciousness that a new Message had come to  
us. I confided to him my dilemma. He earth, Message that would bind all re-  
was so intrigued that he decided to study religions together. She closed the palace and  
the Cause with me and investigate its truth started forth in search of that

which her  
 for himself. After an intensive course of heart foretold. But everywhere she  
 went  
 reading he was carried beyond journalistic she encountered creeds, old and new.  
 Sad-  
 impulses and there began to appear in the dened by failure she journeyed  
 homeward.  
 columns of his paper references to the word I gave a talk at the Y. W. C.  
 A. on the  
 Bnhi'i, its meaning, its origin and finally union of all races, religions and  
 creeds.  
 a two column article on the history of the Though understanding no English  
 she came  
 movement from its inception. to hear it, with her niece as  
 interpreter.  
 The bridge of sighs was crossed. I t be- All during the talk I could see that  
 she was

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in a state of agitation; she clasped and un- that Mr. Julius Lay had been  
 appointed  
 clasped her hands continuously. As soon as Minister to Uruguay. This was  
 happy news  
 I wished she beckoned me. "All over the for me, since they were not  
 only my friends  
 world I have been seeking the treasure that but Mrs. Lay had studied the  
 Cause with  
 you have now placed in my hands this after- me during a visit to a mutual  
 friend. She  
 noon. 'The New World Order' that you was a woman of purpose and  
 generosity and  
 have explained, has been ringing in my heart one that could be counted  
 upon to uphold  
 for many a long day." Often when we sat the Cause and to use her  
 influence in its  
 together before the fire she would cry out, behalf.  
 "Let us go spread the good news-let us The visit to Buenos Aires  
 that in the he-  
 tramp the world over." And though well ginning had been fraught with  
 dark diffi-  
 over seventy, as we left she was preparing culty, terminated in great  
 enthusiasm for  
 to depart on a world crusade. the Bahai Principles. Alas,  
 that a rigid  
 Another wonderful friendship was formed code prevented joining my pupils  
 to-  
 with a distinguished Argentine family that gether. Nevertheless, as I

stood on the  
 we had met on the train from Bariloche. deck of the steamer that was  
 carrying  
 There was a widow, her daughters and a us to Brazil, I felt that  
 group consciousness  
 niece. They came to hear me speak and would be the natural  
 consequence of  
 presently we found ourselves being enter- BahCi study and would come  
 about as a  
 tained by the most hospitable of people. result of it.  
 We saw gardens copies from the palaces of I cannot believe that the  
 door first opened  
 Europe, where roses grew as high as young by Martha Root and a second  
 time during  
 fruit trees, beds of lotus in bloom, white our voyage will ever be shut  
 again.  
 and tranquil beside marble pools. Every- A journey of four and a  
 where were rare tropical plants gathered  
 half days by  
 from the far off islands of the Pacific. One water brought us to Santos,  
 Brazil. This  
 day, while Sefiorita Lavarello and I were low-lying unimportant looking  
 island rep-  
 driving, she remarked, "You remind me of resents the largest output of  
 coAee in South  
 someone I met in Geneva-a woman all America. We made a special  
 trip to SBo  
 spirit." Naturally I asked her name. "Lady Paulo. One is astonished to  
 see a sky-  
 Blomfield," she replied, "Like you she is a scraper of twenty-five  
 stories, the largest  
 BahCi. It is strange how much this religion concrete building in the  
 world. In fact, the  
 attracts me, but I know it is not for me, for size and proportion of the  
 buildings is a  
 should I approach it ever so secretly, the constant surprise. For  
 example, in the Hotel  
 family would know and every member of Esplanada of SBo Paulo the  
 seating capacity  
 the clan would arise to save me from Hell of the dining-room is five  
 hundred. Enter-  
 that they would see yawning to receive me; ing this enormous banquet hall  
 you behold  
 -you have no idea of the power of Spanish an elaborate display of  
 tropical fruits on  
 traditions-the Rock of Gibraltar is a weak illuminated cakes of ice; this  
 frosty feast

defense by comparison-I would be imme- makes a welcome contrast to  
 the burning  
 diately surrounded by an ecclesiastical sun that is forever shining  
 behind the cur-  
 conference that would go on forever and tained windows. We drove to  
 the Butantan  
 ever." "Well," I replied, laughing, "if thc snake farms, now world famous,  
 where is  
 picture you have painted is even half true, distilled the serum that has  
 lowered the  
 I think you better come to the United States death rate from snake bites  
 from 90 to 40  
 where no one will be interested in your per cent and they work here  
 night and day  
 beliefs, nor take heed of the ideas you harbor to fight a menace that  
 constitutes one of the  
 beneath your charming curls." So we major difficulties in  
 homesteading this vast  
 planned that she should come in the country.  
 Autumn and I pray that this free soul may Twelve hours by rail  
 brought us to Rio de  
 come under the Bahb'f training that will Janeiro; the train winds and  
 slides down,  
 develop, without curtailing her lovely spirit. down to the sea. I n Rio,  
 Leonora Holsapple  
 One morning the daily papers announced joined us. She had come  
 following Martha  
 SOUTH AMERICA

Root's notable visit to South America. impressed us all. I t was  
 evident that there  
 Settling in Bahia, (which in Spanish means existed a strong spiritual  
 tie between us  
 hay) she had set herself the task of master- and some day this will be  
 cemented. From  
 ing Spanish and Portuguese, while earning that moment they did all in  
 their power to  
 her living in a city directly over the equator. help us spread the Bahh'i  
 Message and sur-  
 Encouraged by our Guardian, she translated rounded us with every  
 kindness.  
 and published "Bah&'u'116h and the New Through Miss Holsapple's  
 influence I  
 Era" and other volumes, thus making an spoke at the Educational  
 League. This  
 outstanding contribution for all time to the important committee controls  
 the education

Bahb'i Cause. of Brazil as well as the  
 reading matter that  
 Through the influence of this true Bah6'i goes to schools and libraries.  
 Religion may  
 friend, we were able to form a class not be spoken from their  
 platform but the  
 without delay. These people were suffi- breadth of the Cause gave  
 ample oppor-  
 ciently evolved to draw together for study tunity to outline education  
 from its spiritual  
 and to meet often. A second class soon standpoint. I also addressed  
 the Y. W. C. A.  
 followed the first, through important that throughout the journey  
 had treated our  
 Americans to whom we had brought letters. mission with so much  
 cordiality.  
 The members of this class enabled me to We held a Bah6'i picnic,  
 on the shores of  
 place Bahb'i books in the circulating an inland lake. We talked of  
 'Abdu'l-  
 libraries. I found only one BahCi book in Bahh's presence at Evergreen  
 Cabin in West  
 Rio; that was a copy of Mr. Holley's Englewood. We discussed the  
 happy 19-  
 "Bahh'i, the Spirit of the Age." I t was day feasts that are held  
 throughout the  
 gratifying, to learn from the librarian that world, their origin and  
 purpose; the day was  
 it had been widely read. sweet and memorable.  
 We were invited to spend an evening with I n retrospect it is  
 impossible to number  
 the SGfis t o address their members. As far the individuals that crossed  
 our path during  
 as we could learn, they were not connected this voyage of five months.  
 Constalrtly we  
 with the SGfis of frhn. The movement had were meeting strangers and  
 constantly tell-  
 been brought from India to London and ing them of the purpose of  
 our visit. By  
 its leaders, Mr. and Mrs. Cecil Best, land and by sea, over  
 thousands of miles,  
 were English. The pamphlets describ- the Cause was heralded and  
 its dynamic  
 ing the belief seemed subjective in char- news spread.  
 acter though broad and humanitarian in South America needs  
 workers to carry on  
 design. the Divine Plan. It is not

enough that a  
 Shfi Lodge was built on the top of a teacher crosses the continent  
 every few  
 mountain, literally above the clouds and years. I t is not enough  
 that one woman  
 standing on the roof garden the fleecy white gives her life for the spread  
 of the Cause.  
 clouds floated below while above was the If these two Republics could  
 unfurl the  
 starry sky. On an opposite mountain carved banner of BahCu'llih's  
 Principles together,  
 from rock stands a gigantic figure of Christ they might lead the world  
 into a new era of  
 with arms outstretched in an attitude of peace and happiness. The  
 Guardian is  
 blessing. Far below the sea was visible, deeply concerned with the  
 spiritualizing of  
 breaking into white foam that shimmered South America. Whosoever  
 arises to labor  
 and glistened under the thirty thousand in this field will be  
 rewarded and every  
 lights that encircle the shore. I t was a traveler will be upheld by  
 the Holy Spirit.  
 sight of beauty for which no adjectives No sacrifice should be too  
 great to a true  
 seemed adequate. I spoke on the prophecies believer. For the purpose of  
 life in this day  
 fulfilled by the Bahh'i Religion and gave a is to extend God's glory  
 through the Message  
 short outline of the BLb, Bahh'u'llih and of Bahi'u'llhh to the  
 far-flung corners of  
 'Ahdu'l-BahL. Their reception of the talk the earth.  
 Plan of Haziratu'l-Quds, Ba&d6d, 'Ir6q.  
 GLIMPSES SWEDEN

"Verily, tue have ordained znto every hampered in the execution of  
 decisions  
 land a destiny, z ~ n t oever21 h o w a fate; reached by the Riksdag.  
 zbnto every utterance a time, zbnto every I n His Tablet "The Glad  
 Tidings,"  
 circumstance a word. Consider the Bah6'u'llih makes mention of  
 the ideal  
 case of Greece! Verily w e n u d e i t the government-a fusion of  
 aristocracy and  
 center of wisdom for a long keriod. democracy through the medium of  
 consulta-  
 But w h e n the t i m e of its end came, its tion: "Although a republican



form of  
 throne became veiled, its tongue dumb, government," He says, "profits  
 all the  
 its lamp extinct, and its standard re- people of the world, yet the  
 majesty of  
 versed. Thus we give and take away. kingship is one of the signs  
 of God. We  
 Verily thy Lord is the Takel-, the do not wish that the countries  
 of the world  
 Giver, the Mighty, the Potent." should be deprived thereof. If  
 statesmen  
 Bahi'z-zilldh. combine the two into one form, their re-  
 ward will be great before God."  
 SWEDEN is the oldest of the three The tradition of the  
 nobility, having its  
 Scandinavian kingdoms. "When the Germanic groups went south in great folk has also been of importance. Indeed the  
 migrations to mingle their blood with the public-mindedness of the nobility,  
 reaching  
 Mediterranean races," says Hanna Astrup its crest in the seventeenth century,  
 and  
 Larsen, Editor of the American-Scandinavian which later fell into neglect and  
 abuse,  
 Review, "the Scandinavians stayed behind created a tradition of noblesse oblige  
 which  
 and in their isolation developed their own still obtains, although nowadays the  
 nobility  
 peculiar heritage." as a separate group  
 exercises no influence.  
 Ancient tradition has etched in the con- But the national development  
 of Sweden  
 consciousness of her leaders the spirit of public- is unique in the traditions of  
 her peasantry.  
 mindedness and in the consciousness of her Says Miss Larsen, "The national  
 impulse of  
 people faith in the Crown. And from the Scandinavian countries turned not only  
 period of the Wasa Kings, in the sixteenth backward to the past but also  
 inward to the  
 century, when King Gustavus Adolphus study of the peasants, who were thought to  
 organized state and Crown leadership, em- have carried on the traditions of the  
 fathers  
 embodying the definite paternalistic attitude of most unbroken." The capacity of  
 the  
 the state toward the people and the recognition- Swede for organization and  
 legislation is  
 nation of education as an important factor innate but this sense of law and  
 order--

in the life of society, the moral influence of through which far-flung changes have been the Crown was enhanced. achieved without revolution-grew out of Today Sweden is a constitutional monarchy, with a distinctly democratic representation and a parliamentary government. owning peasantry of Sweden has exercised The left wing is always a strong factor in political rights since early in the fifteenth the Riksdag, the socialist party having now century. This practice had its inception in and then risen to a commanding position. the period when the Wasa Kings, founders Nevertheless, Royal Committees and advisers appointed by the Crown are un- introduced the severe practice of forcing I(11

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the people to participate in decisions of national scope-war, peace, taxation and education. Characteristic of the pre-finance and cision and conscientiousness of the Swedes, no one was permitted to remain unconcerned. Hardship and peril beset the traveler in those days and the representative of a district would, before setting forth on his journey, put his affairs in order and partake of the last communion! Consequently, representation in the Riksdag was a responsibility hardly to be sought after with enthusiasm! principles, for recognition of the arts and sciences in the development of civilization and have a keen appreciation of co-operative activities, of commerce. Freedom from the growing out of the practice of serfdom has created a peasantry with aristocratic traditions and has been a powerful factor in obviating that sharp cleavage between classes which became accentuated under autocratic rule. The part played by the peasantry in the development of Sweden is of unique interest to students of Bahá'í

Property owners of each district were      nition of the fundamental position of the  
required to sign the decision of the Riksdag      agricultural unit is unequivocally set forth  
which their delegate brought back with him.      in the writings of Bahá'u'lláh and amplified  
In later times Swedish peasants have had      by 'Abdu'l-Bahá again and again in his  
their seats in the King's cabinet and no      unique station as Interpreter of the Revela-  
movement or reform can pass the Riksdag      tion:  
without their influence. This stabilizing in-      "In reality," he says, "so far great injus-  
fluence of the peasantry has served to      tice has befallen the common people. . . .  
strengthen the prestige of the Crown and      The community needs financier, farmer,  
the custom of conferring titles on persons      merchant and laborer, just as an army must  
of the lower classes distinguished for public      be composed of commander, officers and pri-  
service, has extended and fertilized the no-      vates ... but justness of opportunity for  
bility. "The Scandinavians," writes H. G .      all. . . . First and foremost is the principle  
Leach, editor of The Forum and an out-      that to all the members of the body politic  
standing authority on Scandinavia in the      shall be given the greatest achievements of  
United States, in his book 'Anglo-Saxon Britain      the world of humanity. Each one shall have  
and Scandinavia,'"      are freemen. They      the utmost welfare and well-being. To  
understand organized democracy. . . . The      solve this problem we must begin with the  
Norseman belonged to those people who,      farmer; there will we lay a foundation for  
unlike the destroying Tartar, possess the      system and order, because the peasant class  
strength and latent power of growth that      and the agricultural class exceed other  
enable them to adopt a civilization without      classes in the importance of their service.  
decaying under it. Instead they bettered      ... I t is important to limit riches as it is  
what they found, advancing rapidly from      also of importance to limit poverty. ... A

..

students to teachers. . The ancient Scan- financier with colossal wealth  
should not  
dinavian rivalled the modern Japanese in exist whilst near him is a  
poor man in dire  
taking on a new material civilization in a necessity. When we see poverty  
allowed to  
day." reach a condition of  
starvation it is a sure  
National and social coalescence are sign that somewhere we shall find  
tyranny.  
further enhanced by racial and religious The rich must give of their  
abundance,  
homogeneity, for with the exception of ap- they must soften their hearts  
and cultivate a  
proximately one and a half percent the compassionate intelligence."  
population is Swedish in origin and belongs Religion has initiated in  
Sweden three dis-  
to the Swedish state church. tinct phases of national  
development: The  
The peasantry of Sweden has not only initial phase of exotic influence  
began in the  
contributed to the past, but to the present period of the Vikings,  
800-1000; the second  
progress of Swedish society. I n contradis- phase might be said to  
constitute the Me-  
tinction to the experience of a people grow- dieval Catholic Church when  
the intellectual  
ing out of serfdom, they are conversant with life fused with that of the  
continent of  
the trend of national affairs, the importance Europe, and the third  
phase-the Reforma-  
GLIMPSES OF SWEDEN 703  
tion-from which issued national independ- terial elr~lcnts are  
transferable from one  
ence and entrance upon a new political and form of existence to another,  
from one de-  
economic experience. I t marked the incep- gree and kingdom to another,  
lower or  
tion of interest in elementary education. higher. For example, an atom  
of the soil  
Today school and church are classified under of dust of earth may traverse  
the kingdoms  
one department head with representation in from mineral to man by  
successive incorpo-  
the King's Cabinet. rations into the bodies of

the organisms of

The Christian Faith was originally

those kingdoms. . Throughout these de-  
planted in Sweden by the Crusaders,  
atomic existence and

Ansgarius and Birgitta, early in the ninth  
relegated to non-

century and while the Scandinavian may  
therefore, is applicable

adopt a material civilization with facility,  
from one degree

the fact that Christianity was not officially

.

or condition to another. . . The purpose is

inaugurated as a state religion till the

everlasting bestowal of God

eleventh century demonstrates the depth of  
subject to cor-

religious susceptibility of the Norseman.  
of annihilation

The old "pagan" faith was not subverted  
degradation, a cause of

till after the conquest of England by the  
lowliness, a source

Danish Kings, Sweyn and Canute.

I t has been

Significantly, Ansgarius foresaw a future  
wealiening

spiritual glory for Sweden. "A great light,"  
realization

he said, "will emanate from the North."  
bas upraised

That was early in the ninth century. Early  
established the

in the eighteenth century, nine centuries  
progress and stim-

later, Sweden gave birth to a spiritual genius,  
heavenly vir-

Emmanoel Swedenborg. His advent, the  
existence is absolute im-

spiritual life he released, had the effect of  
unchangeable

refreshing spring showers. He magnified  
anew the belief in immortality, picturing  
spiritual teachings

graphically in his interpretative scriptural  
penetrated the

. .

grees .. . it retains its

is never annihilated nor

existence. ... Death,

to a change or transference

this:-that the

vouchsafed to man is never

ruption. . . . The conception

is a factor in human

human debasement and

of human fear and abjection.

conducive to the dispersion and

of human thought, whereas the

of existence and continuity

man to sublimity of ideals,

foundations of human

ulated the development of

tues.... Spiritual

mortality, completeness and

being."

The philosophical and

of Emmanuel Swedenborg

|                                               |                                 |
|-----------------------------------------------|---------------------------------|
| writings the continuity of life a factor of   | West. In a Tablet addressed     |
| to an American                                |                                 |
| incalculable potency in relieving the ego-    | Bahi'i, E. E.                   |
| Wrestling-Brewster, 'Abdu'l-                  |                                 |
| centric maladies that attack mankind.         | Bahh gave to Emmanuel           |
| Swedenborg the                                |                                 |
| In the journey of the soul, depicted with     | significance of minor prophet.  |
| "As soon as                                   |                                 |
| transcendental beauty by Bahi'u'llih in       | a bird is fledged," he said     |
| in that Tablet,                               |                                 |
| "Seven Valleys," He writes, "O Son, if thou   | "it cannot keep itself on the   |
| ground. . . .                                 |                                 |
| canst overcome sleep thou wilt also be able   | When the season of spring       |
| dawns, a new and                              |                                 |
| to conquer death and if thou canst prevent    | wonderful motion and            |
| rejuvenation is wit-                          |                                 |
| thy waking from sleep wilt thou be able to    | nessed in all the existing      |
| things; the moun-                             |                                 |
| prevent thy rising after death."              | tains and meadows are           |
| revived; the trees                            |                                 |
| And the scientific exposition of 'Abdu'l-     | find freshness and delicacy and |
| are clothed                                   |                                 |
| BahL inculcates a clear knowledge of this     | with radiant and bright         |
| leaves, blossoms and                          |                                 |
| teaching. "The iunor~alityof the soul,"       | fruit. . . . In reality         |
| Emmanuel was the                              |                                 |
| he says, "is mentioned in the Holy Books.     | forerunner of the second        |
| coming of His                                 |                                 |
| I t is the fundamental basis of divine re-    | Holiness the Christ and the     |
| herald of the                                 |                                 |
| .                                             |                                 |
| ligions. . . Total annihilation is an im-     | path to the Kingdom. . . . I    |
| hope that thou                                |                                 |
| possibility. At most, composition is ever     | wilt arise to perform all       |
| that which His                                |                                 |
| subject to decomposition or disintegra-       | Highness Emmanuel hath          |
| predicted. . . ."                             |                                 |
| tion.. .. This is the law of creation in its  |                                 |
| endless forms and infinite variety. As ex-    | In recent times a movement      |
| to recapture                                  |                                 |
| istence can never become non-existence        | the spirit released by          |
| Swedenborg was set                            |                                 |
| there is no death for man. . . . The rational | in motion under the leadership  |
| of the late                                   |                                 |
| proof of this is that the atoms of the ma-    | Archbishop Nathan Saderblom of  |
| Upsala,                                       |                                 |
| Sweden. The ancient church of Ansgariua,      | Whrn he newapapcra of           |

Sweden and situated on the island of Visnäs outside of Stockholm was renovated and in 1930, an audi-  
 exalted spiritual ceremony took place in that Prince--presented His church. There congregated the Ruling on the House of Sweden, Archbishops representing signal for wide-  
 most of the nations of Europe, besides offered a panacea eminent men and women. The late Arch-national and political bishop Söderström presiding called to mind it made a  
 the sacrifice of those early Crusaders in peace move-promoting a new Faith--his theme taken Mrs. Erickson  
 from the twenty-fourth Psalm: "Lift up your head, O ye gates and be ye lifted up source for the  
 ye everlasting doors; and the King of Glory problems. She shall come in. . . . Who is this King of religion not  
 Glory! The Lord of Hosts, He is the King from dogmas of Glory!" and rituals. To leaders of  
 Peace organiza-Undoubtedly the mission of Emmanuel tions Mrs. Erickson said simply,  
 "Peace can-Swedenborg was greater than his most de- not he accomplished with a  
 plan. You must voted adherents imagined, for he was indeed have principles. 'Abdu'l-Bah  
 said that an announcer of the approach of that cycle Peace will come--it is the  
 spirit of the age!" of reality envisioned by poets in all ages "Today," 'Abdu'l-Bah  
 said, "there is no and promised by Celestial Messengers in suc- greater glory for man than  
 that of service ceeding cycles, the Era of Universal Peace in the Cause of the Most Great  
 Peace. The

and Enlightenment, initiated by the Báb in 1844, brought into the full range of its powers of the earth cannot withstand the privileges and bestowals which God has ordained for this great and magnificent and power by Bahí'u'lláh, glorious century. It is a need and exigency of 1863-1892, and carried by His Son, 'Abdu'l-Bahá in person to the Western continents. can withstand anything except that which is divinely intended and indicated for the age and its requirements. . . . Archbishop Soderblom devoted his far-reaching influence to the propagation of Universal Peace is a matter of great importance, but unity of spirit and humanitarian ideals. He investigated and endorsed the Bahí'í teachings, finding in them the fulfillment of his loftiest aspirations. In his later years he distinguished himself as a public servant of Sweden, Carl Lindhagen, a strong advocate of peace. In his recent travels throughout Northern Europe, the interview granted her by the former Mayor of Stockholm, Mrs. Erickson received inestimable support. "When he Erickson, was impressed with a new spirit permeating her native land, Sweden. the interview," she said, "he invited me to come and see his home. 'Come out to my house,' he said, 'I want you to see my home.'"

"Wherever I spoke, wherever I met thinking of the new spirit. Frequently I heard the remark, 'The house is built on a high rock. Viewed as one approaches from below it appears like a great white swan resting against the rock. Mr. which you are disseminating.' And Mrs. Lindhagen met me



Erickson added, "The cultured people of at the door and invited me to the veranda to Sweden are putting into practice the meet Mrs. Lindhagen and there to view the Principles revealed by Bahi'u'llih, although scenery. From the veranda the panorama unaware of their source. The movements is mountains, valleys and water. You gaze for peace in Sweden are strong." out over Lake MiIir, the most historic spot

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in Swrden. It completely surrounds the Era.' He requested me to autograph it and little town of Mariefred, on a tiny island, seating me at his own desk he said, "Write and there is Gripsholm Castle built by the my name and yours under it. On my vaca- great King Gustav Vasa. tion I shall study it." "Mr. Lindhagen intended that this should "This instructive and refreshing inter- he an inspiration to me. I t was. The home view-which seemed to pass so quickly- and the environment were to me the key to had consumed several hours and was the the personality of my host. 'We are too busy means of my audience with the Crown with humanitarian work and our writing,' Prince." Mrs. Lindhagen told me, 'to enjoy onr "Bend your minds and wills," BahB'u'llih home.' admonished over sixty years ago, "to the "In the library we had coffee and smor- education of the peoples and kindreds of the hrod-coffee is the rare treat in Sweden- earth, that haply the dissensions that divide it may, through the power of and the conversation settled on the para- the Most Great Name, be blotted out mount question-Peace. I outlined the from its face principles of Bahi'u'llih, dwelling especially and all mankind become the upholders of on the oneness of mankind, the abolition of one Order, and the inhabitants of one all prejudices, harmony between science and City. . . . Ye dwell in one world and have religion, the equality of privileges for men been created through the

operation of one  
and women, universal education and a uni- Will."  
versal language. My host listened atten- I n a beautiful home an  
hopr's ride out-  
tively and answered, 'I have always thought side of Stockholm, Mrs.  
Erickson found  
along these lines. But if they build on the Harald Thilander, blind  
Esperantist and  
principle of a Universal Lauguage that publisher of Braille books.  
This remarkable  
alone will establish Pence. I t is a medium man has translated into  
Esperanto and pub-  
for universal understanding. I believe in lished in Braille a  
considerable number of  
the Principle, that is why I work for it.' " Bahl'i pamphlets.  
Esperanto is becoining increasingly popular Nowadays the ancient  
democratic spirit  
in Sweden. of Sweden is embodied in His  
Royal High-  
"Yon must speak Esperanto very well," ness, Gustav Adolph, the beloved  
Crown  
I ventured, recalling public addresses made Prince. "The Crown Prince,"  
Mrs. Erickson  
by Mr. Lindhagen in Stoclcholm at the related, "is required to  
participate in social  
Esperanto Convention in 1934, and at activities ranging anywherc  
from the dcdi-  
Danzig, where he had planted a tree at a cation of universities, public  
parks, museums  
public ceremony given by the Esperantists and schools to cattle  
conventions. He in-  
there. Gathering from all corners of the stils new ideas and practical  
methods as well  
globe, representatives of this organization as the pattern of noble ideals  
and beauty.  
brought with them the soil in which the I believe he is surely one of  
the busiest men  
tree was planted. in all the world. To have met  
him person-  
"No," he answered, "I studied that speech ally is an experience I shall  
cherish always.  
in Esperanto especially for the Convention." That meeting opened every  
single door and  
"Have you seen the Crown Prince?" he was the greatest means for the  
spreading of  
asked. the universal teachings of  
Bah'i'u'llib."

"No," I told him, "I have no acquaintance who can open the way to an audience." Mrs. Ruth

"In Copenhagen, I telephoned Bryan Owen, American Ambassador to Denmark. I had met her distinguished father, William Jennings Bryan, after his pilgrimage to 'AkkL while 'Ahdu'l-Bahi was still in prison there. She arranged for me an opportunity to present His Majesty, King of Denmark, with a copy of 'Bahí'u'llih and the New Era' in Danish." Up from the age of the Vikings, to

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Ar~s~ariaua and Birgitta, through the Maelstrom of conflicting and unpredictable events in which the nations of Europe are becoming more and more submerged. Is it not possible that Sweden, of the Promised Age-the influence perpetuated with new spiritual values has been, without doubt, superbly spiritual. and teachings of Bah&'u'llih-will not be caught in the disintegrating forces of war and aggression; will keep aloof and stand ready to lead the way out of the per-plexities and chaos of that old world

tion into the World War and in the present order?

Bahí'i Pioneers of irln.  
 RUSSIA'S CULTURAL CONTRIBUTION  
 TO THE BAHAI FAITH

Ms. ISABEL GRINEvsKAYA, a Russian poet in Leningrad, gave a great impetus

that He saw the narrative.) When He held the manuscript of the drama "Bahí'u'lláh" to the Bahí'í Movement and to world art and prophesied in her three celebrated writings, the two dramas would be played in Tihrah! The drama "Bib" was published in May, 1903, and was played in one of the principal theatres in St. Petersburg in January, 1904. It was this drama that first brought to Count Leo Tolstoy a knowledge of the Bahí'í teachings. He read the book and at once wrote to Mrs. Grinevskaya his appreciation of her great drama and his sympathy with the Bahá'í Movement; the letter was printed in the Russian press. Ages, the Bib the Forerunner, Bahá'u'lláh and the poet has his letter in her possession the Revealer of the Word and 'Abdu'l-Bahh now.

the Center of the Covenant of the Bahá'í Faith. I have before me as I write a clipping from the "Herold" of January, 1904: "The From the point of view of art the dramas play Bib appeared in May of last year, 1903, rank high. Russian critics affirm that these the most inconvenient time for the appearance of a book. Nevertheless the pens of the first order. One of her countrymen, the critics began to move in the journals and Mr. Wesselitzky, President of the Foreign Press Association of London, said that he of praise to the author. Moreover an engraver read the drama "Bib" on a railway train lightened Persian society sent her an inspired

when he was returning to England from  
 letter of thanks; and above all, Mrs. Isabel  
 Russia in August, 1901. His own words  
 Grinevsky had the spiritual satisfaction that  
 were: "I was at once attracted by the rare  
 among those who eulogized her drama was  
 combination of philosophical thought with  
 the lion of contemporary Russian literature,  
 a great power of expression, beauty, imagery,  
 Leo Tolstoy. The impression was such that  
 and harmony of verse. I keenly felt the de-  
 it made us think that amidst the statists rep-  
 light of reading a new, great poem and dis-  
 resenting the Persian throngs were real  
 covering a new first-rate poet. I should  
 Persians; it seemed as if the scene exhaled the  
 have felt so on broad, general grounds from  
 perfume of the roses of &iriz!"

whatever country the poet came! How-  
 Mr. Wesselitsky, whom I mentioned  
 ever, my joy was intensified by the fact that  
 earlier in this story, gave a lecture in London  
 the poem had been written in my own lan-  
 in 1907 about this drama and his speech was  
 guage and that the author was a conntry-  
 afterwards published in pamphlets in  
 woman of mine."

English and French.'

- I quote two para-

This article purports to give a little his-  
 tory of these works, for 'Abdu'l-Bah6 Him-  
 English, London, 1907,

IPamphlets in French and

a t the Press of "Chronide," 2 9 Besborough Srreer,

self praised these dramas. (I do not know London, S. W.

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

gaphs: "Amidst thc sorrows of disastrous thc Russian Revolution.

Pcople came cvcn

war and those dreadful inner troubles, that from Moscow and Turkistin to  
 see it.

book 'Bib' was my only happy impression, Diplomats from foreign  
 countries were in

and it remains since a permanent source of the audience; the ambassador  
 from China

joy and comfort as a manifest proof of the was one. A second edition of  
 the drama

vitality of Russia and its creative genius. had been published in 1916,

and these books

"The romantic side of this drama, too, is      were sold at the entrance of the theater;

quite original. The plot is not based on      many spectators sat with the open books in

adultery as in French drama and not on      their hands during this performance. I t is

seduction as in 'Faust,' but on renouncement      a long drama in five acts, equal in the num-

and self-sacrifice. The romantic side of the      ber of verses to "Don Carlos" of Schiller

Bib is closely allied with the metaphysical-      and "Cromwell" of Victor Hugo.

ethical side. The drama has so ~ n n c hof the      When I wrote asking Mrs. Grinevskaya

latter that every act may seem t o be a      about these dramas she sent me several

sermon and the drama itself a suite of      letters. I should state that she has written

sermons. Yet all that preaching is relieved      many works along different lines of thought

by genuine enthusiasm, eloquence of the      and lectured on many subjects in Russia,

heart and real passion. The conflict in the      and had often spoken in conferences on these

soul of the hero is not between passion and      two dramas, "Bib" and "Bahi'u'llih."      She

reason, but between two passions-human      was a member of the former Philosophic

love and love d i v i n e t h e latter being      Society of the University, an active member

stronger and more ardent than the former.      of the former Oriental Society, and is a

I t is that man~festationof the power of the      member of the present Bibliological Society

higher aims in the heart of man which is      and several literary societies and unions. She

the chief feature of this book and the secret      said that before she wrote her poem "Bib,"

of its irresistible charm."      the Russian public generally had not heard

Celebrating the decade of the first per-      much about the Bahi'i Movement. She

formance of "Bib" in January, 1914, Mrs.      herself knew about it only \$;om reading.

Grinevskaya gave a great conference on the      The critics thought she had traveled much

|                                               |                                   |
|-----------------------------------------------|-----------------------------------|
| drama in one of the most beautiful concert    | in frin, she was so well          |
| informed about the                            |                                   |
| halls of Leningrad. The "St. Petersburg       | life there, but as a matter       |
| of fact she had                               |                                   |
| Infor~nationsPaper" gives the event a long    | not been in frin. She had         |
| heard that some                               |                                   |
| review praising the author and her reading    | Bahi'i believer from f r i n      |
| had been driven                               |                                   |
| of selections from the poem and her address.  | out of their land into Turkey     |
| and India,                                    |                                   |
| One paragraph particularly I remember: "As    | and that some had come t o        |
| Turkistin and                                 |                                   |
| a characteristic of the frame of mind of      | were residing in the cities       |
| of Ti&kand,                                   |                                   |
| the poetess during the creation of her poem,  | 'Ishqibdd and Mary and in the     |
| city of Bdku                                  |                                   |
| the following words of her own may serve      | in the Caucasus.                  |
| as an illustration: 'A well known professor   | "Still, I thought," she           |
| says, "these be-                              |                                   |
| told me that the name of my poem, "Bib"       | lievers in the Bib now called     |
| Bahi'is had                                   |                                   |
| does not sound well t o the ears of Russians. | mingled with other nations,       |
| and perhaps had                               |                                   |
| I answered that the names of the people who   | ceased t o exist as a             |
| religious entity. The                         |                                   |
| preached the ideals of love, paying for those | description of Professor          |
| Edward G. Browne                              |                                   |
| ideals with their lives, must sound well to   | seemed t o me a fairy tale.       |
| How astonished                                |                                   |
| all those who have ears to hear. All noble    | I was when, after my drama        |
| 'Bib' made                                    |                                   |
| ideals are so few in these days that it would | its appearance in 1903, I         |
| received one day                              |                                   |
| be worth while to renew the performance       | a letter with the following       |
| address: 'To the                              |                                   |
| of "Bib" in order to awaken the remem-        | Author of the book "Bib,"         |
| Mrs. Isabel                                   |                                   |
| brance of these ideals. We, the people of     | Grinevskaya in St.                |
| Petersburg.' Neither                          |                                   |
| the West, rise too late, we do not know the   | street nor number of the          |
| house was marked,                             |                                   |
| East where the sun shines!' "                 | yet thanks t o thc carful         |
| postal authorities,                           |                                   |
| The play was presented again in the Folk      | that letter, though unregistered, |
| reached me                                    |                                   |
| Theater in Leningrad in April, 1917, after    | safely."                          |
| RUSSIA'S CONTRIBUTION T O                     | B A H A ' ~F A I T H              |

Both the handwriting 2nd signature point them out? It was like a star  
 falling  
 proved unknown but she relates: "That from heaven at my feet! As if I  
 had found  
 letter was from 'Ali-Akbar Mamedkanly a precious stone where I had not  
 expected  
 from B6ku who wrote that he was a be- t o find one."  
 Liever in the Bib, that he had read in the The book was mailed to him at  
 once and

Isabel Grinevskaya  
 News of Biku about my poem, the account she explained t o that Bahi'i  
 that she had  
 of which had interested him greatly and that had t o deviate just a little  
 from a few of  
 he would like t o get the book. He asked the historical facts for the  
 sake of a dra-  
 that if he found any mistakes against the matic whole. She added: "I wrote  
 for a  
 Teachings of the Bib, could he perhaps public all unprepared t o hear  
 moral, religious

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 and philosophical idea\* from the stage; it nated by the poem BdL like a  
 youth though  
 was accustomed to lighter plays, not a theme I am not a youth in years. I  
 have passed  
 about God, of religion, especially about the two faculties of the  
 university and have in  
 conception of a new religion or rather, 1 my library all the available  
 works which  
 would say religion renewed!" appear in the literature of  
 the world.' "

The Bahb'i from Biliu politely replied to "He counselled me," Mrs.  
 Grinevsky says,  
 Mrs. Grinevskaya's letter as follows: "The "to compose a tragedy about  
 the life of  
 impression which I received in reading your Bahl'u'llbh. I myself had  
 thought of it but  
 drama was such that I could not see any had been so occupied I had  
 never attempted  
 mistalies of any kind, even though I read ~ t now  
 ; I determined t o undertake this big  
 it many times. We read it in the Bahl'i work. I always remember with  
 gratitude  
 Assembly (meeting) and the believers send the memory of this Russian  
 gentleman who



you sincerest thanks. They feel sure that      was not a Bahh'i but a man of  
 great heart.  
 the literary world will soon unite in a      H e passed on before my work  
 was published,  
 general solemnizing of your creative      and I never met him. His name  
 was Nicolas  
 powers."      Zazuline; he, as I knew, was  
 president of  
 She said that he also wrote beautifully      the nobility in Kishinef and the  
 author of  
 about the Bah6'i life in Caucasus, stating      several philosophical  
 treatises."  
 among other points: "We live here cherish-      She continues: "When my  
 work was  
 ing the tenets for which our grandfathers,      finished and notices about it  
 appeared in  
 fathers and brothers shed their blood main-      the press, a number of people  
 who had  
 taining the chief principles: pardon, patlence      assisted at the  
 representations of my poem  
 and love to mankind." Mrs. Grioevskaya      'Bib,' and had heard my  
 confereuces about  
 said that these letters were written in Rus-      that poem which I gave many  
 times, asked  
 sian and showed that the Bahh'is were very      me t o prepare a lecture about  
 my new  
 enlightened in literature and science. She      composition. The first address  
 about it was  
 also added: "It was such a joy t o me to find      given in our summer capital  
 Siestroretzk  
 that there are in the world people so con-      and afterwards I also lectured  
 in the capital  
 genial t o me in feeling and in vision. I      itself at the Society of  
 Oratorical Arts'  
 loved with my soul those spiritual people      Hall, in the year 1910."  
 who, just like the people in my drama, were      Mrs. Grinevslcaya explained  
 that when her  
 holding those principles of pardon, patience      Bahi'i correspondent of Biliu,  
 Mirzb 'Ali  
 and love to all mankind, holding them not      Akbar Mameaanly, read in the  
 newspapers  
 as a dead dogma but as a living truth!"      that the work was finished (he  
 had known  
 from her that it was being written), he  
 Now I shall speak of the tragedy-poem      asked to have a copy sent t o him.  
 She  
 "Bahl'u'llbh."      Mrs. Grinevskaya wrote me      mailed to him several excerpts

from the  
how she received the inspiration to write it. poem. A few weeks later she  
was amazed  
She said: "Among the many letters which to receive a telegram from him  
saying:  
I received from unknown people, all writing " 'Ahdu'l-Bahl permits us to  
visit Him in  
me about my play, 'Bib,' was one from a Egypt." 'Abdu'l-Bah6 was  
at that time  
gentleman who to my astonishment had a making a short stay in Egypt.  
profound knowledge not only of the Bib She writes in her letter to  
me: "That had  
but also of Bahi'u'llih. Like the Bib, until been my secret, my innermost  
desire, to see  
1903, Bahi'u'llih was generally unknown with my own eyes those people  
whom I had  
even among the cultured classes, professors described, who, as my  
correspondent said,  
sometimes asking me who my hero was. 'love all mankind.' I had  
thought it ab-  
Even one (Czarist) politician had once solutely impossible, and yet,  
unexpectedly,  
asked me, 'What is Bahh'u'llih?' N o t who, wonderfully, i t had come t o  
pass that I  
mind you, but what! So I was all the more could go to see even the  
greatest of those  
impressed t o hear from my Russian pro- people! I started from Russia  
with my  
vincial correspondent the name of Bahi- manuscript of the poem  
'Bah&'u'llbh' in  
'u'llhh. H e said in his note: 'I was fasci- December, 1910, my aim being  
to see the  
RUSSIA'S CONTRIBUTIO N TO BAHAI FAITH  
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surroundings of my dreamf, nf my fancy, of God-such is the title of  
the new tragedy  
about which my .former respectful corre- with which Mrs. Isabel  
Grinevskaya has en-  
spondent and present fellow-traveler in that riched Russian dramatic  
literature. We  
journey to Egypt had spoken-to see must praise without  
restriction a work  
'Abdu'l-Bahi!" whose high, dramatic  
significance is com-  
bined with admirable form. The author of  
Seven years had passed between the ap- the drama 'Bib,' that work of

such strong  
 pearance of the drama "Bib" and the con-  
 such a powerful  
 cluding of the tragedy "Bahi'u'Ilih" fol-  
 lowed by this memorable journey. Mrs.  
 attracted by a  
 Grinevskaya spent two weeks in Ramleh,  
 harmonious  
 Egypt, as the guest of 'Abdu'l-Bahi. After  
 to summits where  
 she returned to Russia she had several letters  
 discussed,  
 or Tablets from Him. In one of these He  
 thoughtful humanity  
 speaks of an article which He had just re-  
 helpless to solve  
 ceived about her poem "BahB'u'llih."  
 analyzed with  
 From the Tablet (or letter) addressed to  
 Madame Grinevskaya and signed by 'Abdu'l-  
 figure, is de-  
 Bahi, I quote:  
 and power of an  
 "The article which was published in the  
 complexity of that  
 Saint Petershurg Journal about thy recent  
 with the authority  
 book (Bahi'u'llih) was in the utmost elo-  
 masters of the  
 quence and fluency. I t was an indication  
 lofty lesson, what  
 of thy praiseworthy services. The publica-  
 that life of pure  
 tion of such articles is very useful. They  
 that wide desire  
 are conducive to the promotion of the divine  
 Call. Praise be to God that thou art assisted  
 fascinated by the  
 in the service of the world of humanity  
 character?  
 and art spreading the sumlnons of the  
 events touch the  
 Kingdom of God. Day and night thou  
 which roused the  
 must praise God that thou art assisted to  
 middle of the last  
 such a great service. Rest thou

thought, has never attained  
 conception as this poem.  
 "The mind of the reader,  
 rhythm of an unspeakably  
 poetry, rises imperceptibly  
 the most grave problems are  
 problems over which  
 bends with fear and despair,  
 them. The characters are  
 great psychological insight.  
 "BahB'u'Ilih, the central  
 picted with the clearness  
 antique high-relief. The  
 elect-nature is presented  
 and truth of the great  
 classical theater. What a  
 eloquence sursum cord2 in  
 bounty, of selflessness in  
 to spread peace!  
 "How not to he moved,  
 nobility of this Apostolic  
 "As in the 'Bib,' the  
 great religious nloveinent  
 country of Persia in the  
 century. The historical part is exact.

Mrs.  
 assured that that which is the utmost desire" Grinevskaya did not limit  
 herself to the  
 of thy heart shall come to pass concerning studies of documents, the  
 great quantity of  
 this matter. which we can hardly imagine;  
 she knows the  
 "This seed which thou has sowed shall country very well. Her  
 knowledge gives to  
 grow. If the means are not available at the characters an intensive  
 life and a warm  
 present, unquestionably they will become coloring.  
 realized. I pray in thy behalf that thou "The origin of a faith  
 analyzed with the  
 mayest become confirmed in the unin- help of true science is  
 carried forward with  
 interrupted service of the Kingdom of great art beginning with the  
 first thought  
 God." which moves the heart of the  
 Apostle, who  
 The article which 'Abdu'l-Bahi mentions loves Inanlrind as He loves His  
 family and  
 in His Tablet had been published in the His own country.  
 French newspaper "Journal de Saint-Peters- "The author gives a  
 vision, a revelation  
 bourg" January, 1912. The headline was of all that is hidden of  
 moving, precious  
 "Bahi'u'llih." I quote paragraphs from depths in that supreme  
 struggle. The liber-  
 this review: "Bahi'u'llih means the Glory ating pain, the majesty of  
 effort, the active  
 bounty-all these elements of that struggle  
 'In a footnote Mrs. Grinevrkryr adds that her  
 utmost desire which she had expressed in Ratnleh remain ordinarily  
 unattainable for the crowd  
 had been characterized poems might be translated into which cannot fathom  
 under their austere  
 European hangings. The poem "B W" has been dogmas, one of the  
 beautiful forms of  
 translated into German and French, but the poem  
 "Bahi'u'llih is still untranslated. human unity.

~ -- -- ----- -- --  
 712 THE BAHAI WORLD

"The love, the deep necessity which lives she came again to Leningrad she  
 immediately  
 in each human heart passes throughout the began the of the

drama "Bahi-  
tragedy as an undercurrent, the fountain- 'u'llih" so that it was not  
until 1914 that  
head of which, never drying, remains hidden she completed the manuscript  
of "A Journey  
to the exterior world. to the Countries of the Sun."  
It is interest-  
"That beautiful and bold works points a ing to note that when she  
completed it,  
return to the school of majesty and aesthetic three frinians, Assad-Ullah  
Namdor of Mos-  
morality, the aspiration to the eternal truth, cow, 'Ali Akbar Kamalof of T l  
h k a n d and  
which are the indelible character of perma- an old frinian Baha'i friend  
whom she had  
nent works. We foretell for this book a met at Port Said, came t o  
call upon her and  
most merited success. Humanity, be it to she read to them many parts  
from the  
its credit, is tired of the histories of the "Journey," the central figure  
of which is  
impure which spoil the taste and soil the 'Abdu'l-Bahi. This book of 510  
pages  
mind. It cannot but receive with enthusia- has not yet been published  
because at this  
asm a work of which the most civilized time the world war commenced;  
neither  
countries of Europe will be proud." has it yet been translated  
into other lan-  
guages.  
Mrs. Grinevskaya, returning from Ramleh May this great Russian poet,  
Mrs. Isabel  
in January, 1911, gave interviews to the Grinevskaya, who has made such  
a cultural  
press at Odessa, the Russian port of the contribution to literature and  
to the Bahi'i  
Black Sea, and as soon as she reached home Movement some day see all her  
works trans-  
she began her book, "A Journey to the lated into European languages!  
The Eng-  
Countries of the Sun," which is an account lish reading world eagerly  
awaits them, I  
of her visit to 'Abdu'l-Bahi. This was in- know, for many inquiries come  
from the  
interrupted because in the summer of 1912 United States asking where it  
is possible to  
she was called to Paris by the French trans- get these books in Russian, in

French, or in

lator of "Bib," Madame Halperin. When German!

I N C I D E N T FROM

THE NETHERLANDS

BY LOUISEDRAKEWRIGHT

T H E broad sympathetic outlook, brilliant pressing those aspects of the Cause that had

mentality and executive capacities of particularly attracted her interest, and sent

Madam W. Wijnaendts Francken-Dyserinck it to the publishers, Nijgh and Von Ditmar,

of The Hague, the Netherlands, entitle her who later brought it out in one of their

to be known as one of Europe's leading illustrated magazines, "Wereldkroniek," figures in the Woman's Movement and vari- with of

'Ahdu'l-BahQ together

ous national and international affairs. with the Temples at Wilmette and 'Is\_hqi-

She is a member of the International hid, Turkistin. At the request of Mrs.

Council of Women, established in 1888, and Stuart W. French of California, this article,

for years has lectured, written and freely which is given below, has been translated

spent her energies in helping to forward into English.

the progressive ideals for which her country Notwithstanding her many public and

is noted. private engagements,

throughout the time I

She is a skilful organizer, and established remained at The Hague, Madam Wijnaendts

throughout her native land the Girl Scout Francken, with thoughtful generosity,

Movement, as well as the Soroptomist Club helped in many ways to make known a

for business women, similar to the men's Faith that had been the means of inspiring

Rotary Club. so exalted an example of

heroic sacrifice

In the summer of 1933, during the unto death for the upliftment of woman-

Century o f Progress Exhibition in Chicago, hood, as that of the famous disciple of the

she represented her country at the Inter- Bib and Bah6'u'llih, Qurratu'l-'Ayn, and

national Woman's Congress asselnbled there, she hopes to write for the Dutch people a

and spoke to vast audiences. history of that alorious life.

At the request of Shoghi Effendi, the next

winter I returned to thc Netherlands for

WHAT DOESB A H MEAN?

~ ~

the third time and endeavored again to make Shining temples, the  
symbol of world  
known Bahl'u'llih's priceless gifts to man- unity for the coming years. The  
light from  
kind. frin.  
Soon after my arrival at The Hague, Following the adjournment of  
the Inter-  
Madam Wijnaendts Francken kindly asked national Women's Congress in Chicago, in  
me to diile with her and the evening was 1933, many of the foreign and American  
largely spent in answering questions as to members were guests at a garden  
tea-party.  
the history of the Founders of the Cause, In spite of the economic depression  
of that  
its principles, and present-day, world-wide summer, American hospitality was, I  
think,  
activities under Shoghi Effendi's great ad- practically the same as that I had  
experi-  
ministrative power. Her quick, enthusiastic ended in 1925 and '26. I t is a  
regrettable  
response to the immense scope and peace- fact that our programs of work and  
enter-  
bringing character of the Faith was indeed tainment left us little time for  
ourselves.  
refreshing, and she asked, "What can I do When preparations were  
being made for  
to help make known this Movement?" the conference, while  
motoring we saw a  
Not long afterwards it was encouraging beautiful building in Wilmette, a suburb  
of  
to learn that she had written an article ex- Chicago. This structure, situated  
on the

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## THE BAHA'i WORLD

shores o l he jus~l?farnous Lake Michigan, universality and rile  
principl~aand ~ e a c l i ~ ~ g s  
dominates the surrounding scene and many of its two leading irlnian  
prophets consti-  
of the European and other guests would tute a basis for world unity.  
hare enjoyed prolonging their inspection of Even as Jesus was preceded  
by John the  
the building. Baptist, so Bahh'dlllh was  
receded by one  
Although our view of it was one of short who called himself the Blb,  
meaning the  
duration, for days afterward it called forth door.  
much comment. Seen amidst the lighting The unity which the

Bahá'ís seek to establish will, when put into  
 effects which Americans have been for years operation, lead  
 so skilful in producing, and in which the humanity to world peace.  
 Century of Progress exhibition excelled all I t is a remarkable fact  
 that sixty years ago Bahá'u'lláh, the prophet  
 previous displays, one can picture (with the of frln, wrote  
 aid of the accompanying photograph ' of to Queen Victoria stressing  
 the necessity of establishing a bond of unity  
 the temple) the overwhelming impression among all  
 this brilliantly illuminated, nine-sided peoples. A copy of this  
 letter is preserved in the British Museum. I t  
 temple made during the night. Those flying was sent from  
 over it looked down upon the beauty of a the prison of 'Akki, in  
 Palestine, where Bahá'u'lláh, with his family,  
 nine pointed star shining far below them. spent many of  
 The number Nine contains all other num- their forty years'  
 bers and symbolizes unity. 'Abdu'l-Bahá was his father's  
 constant at-  
 One of the guests knew the name of this tendant until Bahá'u'lláh died in  
 1892.  
 temple, Ma'rîqu'l-Aekhr; another, was When, about thirty years  
 later, the son also passed from the world, 10,000  
 su5ciently acquainted with the Bahá'í women of many races and  
 men and  
 Movement to know that although the the bier from Haifa, his  
 classes, followed way up Mount Carmel where be  
 Temple was not yet finished, meetings were terred, near the last resting  
 dwelling place, part  
 held there by the followers of a prophet of The frinian prophet  
 was in-  
 frhn, Bahl'u'lláh, who lived in the previous the necessity of a world  
 place of the Blb. equality of the sexes. A t a time  
 century. A third person knew that one of when the organized woman's  
 proclaimed the movement had  
 the tenets of their teaching was the absolute not yet begun to function, he  
 language. A t a time  
 equality of the sexes. This information was, naturally, sufficient to arouse our interest, and it was rather  
 movement had  
 This information was, naturally, sufficient to arouse our interest, and it was rather  
 taught that  
 mankind has two wings, one,



the man, and  
 extraordinary that in the hegiling of the the other, the woman. Both  
 wings of a bird  
 next winter a follower of Bah'u'llh, Miss must he equally well  
 developed before it can  
 Louise Drake Wright, from Boston, the fly. If one wing remains weak  
 flight is Im-  
 United States, came to the Netherlands and possible. Not until women are  
 placed on an  
 that she was willing to grant an interview. equal footing with men in  
 respect to oppor-  
 We were much impressed by her reserve, and tunities and powers of  
 accomplishment can  
 the absence of any attempt on her part to success and welfare develop  
 unhampered as  
 impose her own convictions. She was in the they should.  
 Netherlands in accordance with the express One of the outstanding  
 doctrines of  
 wish of the Guardian of the Cause, Shoghi Bah'u'llh was free sharing  
 of one's posses-  
 Effendi, who resides in Haifa, Palestine, sions with others. This seems  
 even more  
 where his grandfather, 'Abdu'l-Bahh, had important than the equality of  
 the sexes, but  
 lived. If the Bahh'i Movement is to awaken he says this cannot be  
 attained by means of  
 more than an intellectual curiosity in the any coercive measure.  
 Netherlands, a person like Miss Drake These teachings also found  
 expression in  
 Wright, quiet and reserved in manner, a letter written by  
 'Ahdu'l-Bahi to the  
 would have to represent it. Central Organization for  
 Permanent Peace  
 To call the Bahb'i Movement sectarian is at The Hague. The executive  
 committee,  
 a mistake. The Temple itself represents to whom the letter was  
 addressed, had upon  
 ~ i " s r r l t i o n s f, the Templein its international list two  
 Dutch names, One  
 of the book.-~ditar. at the beginning and the  
 other at the end-  
 A B A H A ' ~INCIDENT FROM THE N E T H E R L A N D  
 S 711  
 H. C . Dresselhiys, the chairman, and B. de Bah'i reckoning of time  
 begins with the  
 Jong, the secretary. revelation of the Bib, 1844,

and we must

It is interesting to note that the Bib, not forget to relate that six years later he

who was much ahead of his time, proposed died a martyr's death.

the adoption of a uniform calendar for the The fact that Bahi'u'116h

proposed the

whole world. The year was to be divided establishment of an

International Court of

into 19 months having 19 days each, leaving Arbitration is of greater

interest to us. And

extra days as holidays, between February when his son, 'Abdu'l-Bahd,

whom Bahb-

>

21th and March 2nd. This can be com- 3

u 116h named as his successor, was lecturing

pared to an attempt made later amongst in Paris in 1913, he

proclaimed the necessity

Western peoples who sought to change the of a world Tribunal for the

guidance of all

calendar for the sake of greater efficiency. peoples, which was to consist

of members

The Bib also proposed new names for the chosen from each land and

government.

months: Splendor, Glory, Beauty, Grandeur, All grievances of an

international character

Light, Mercy, Words, Names, Perfection, were to be submitted to it,

and all causes of

Might, Will, Knowledge, Power, Speech, war were to be settled by

arbitration, thus

Questions, Honor, Sovereignty, Dominion, prohibiting war. Upon the eve

of the out-

Loftiness. One doubts if such names will break of the world war in

1914, 'Abdu'l-

ever find acceptance.

efforts to bring Bah6 was making powerful

It strikes us as a little strange that the about international disarmament.

M R . H A R A L D T H I L A N D E R A N D

H I S P U B L I C A T I O N S F O R T H E

B L I N D I N S W E D E N

D U R I N G our recent brief sojourn in subscribers to his various

magazines and a

Stockholm, made interesting and valuable large quantity to Dr. Echner

in Praha.

through an unexpected and delightful meet-

ing with Miss Martha Root, Bah6'i lecturer Besides being an

accomplished linguist

and teacher, we were able, with her assistance, to have an interview with one of Sweden's outstanding literary geniuses. Because of certain efforts in behalf of the blind, Miss Root knew that we would have much in common with Mr. and Mrs. Harald Thilander, and accordingly at an appointed hour, these delightful people came to the Grand Hotel in Stockholm to call on us. If we mention here the physical handicaps under which Mr. Thilander is working it is because of his amazing accomplishments and his beautiful spirit that we venture to do so. Totally blind, and seriously crippled in both arms he must also depend upon an apparatus to convey to him the sound of his wife's voice, for it was through the medium of a conversation in Esperanto with Mrs. Thilander that our messages were conveyed to him. Mrs. Thilander herself is nearly sightless, and since she was unacquainted with the English language we found Esperanto our best vehicle, although Mr. Thilander being master of six languages

Mr. Thilander is the owner and number of periodicals. An enumeration of these will give an idea of the of work which Mr. Thilander This he does through the aid reads to him, and an office of two blind men and one who One of the Swedish circulation of nine hundred translated into English is "The view for the Blind." Mr. and edits all the material in this weedy. In this deeply interested in the fact Iceller had read of the Bahá'í received and graciously Baha'i books in Braille. His most important ish Braille is "Gefrata paper which is founded on expresses the liberal church. subscription list of five A quarterly Esperanto magazine "Lumo Sur Lavojo."

modestly replied to us in English. "Ligilo" has one thousand readers. Then there is the "Radio Journal," a Swedish weekly for the blind. The Our interview naturally turned upon the "Northland Musical Gazette," printed in subject of the Bahi'i Faith of which Mr. Thilander had first learned through a small Swedish and Danish has a monthly cir- culation of one hundred fifty. booklet which he had received from Miss Mr. Thilander also publishes three Root some time before. So attracted was zines, one Spanish, one Irish foreign maga- because as he puts it, "It is the religion of Bulgarian. he to the spirit and principles of the Faith life, built upon deeds-not merely words," Besides the above and "Lumo" which that he translated the booklet into Esperanto appears semi-annually, there is a "Woman's Magazine" published in Swedish Braille, and sent a copy of it to each of the Braille in

7 16

#### MR. HARALD THILANDER AND HIS PUBLICATIONS

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which Mrs. Thilander also assists. This has give to his readers, and it was then that our a monthly circulation of three hundred and modest efforts in Braille transcription seemed fifty copies. to receive the divine confirmation, and how joyously we promised that the new National The accompanying photograph can give Bahl'i Committee for Braille Transcription but a meagre impressiou of these two re- would send him as soon as possible some

Mr. and Mrs. Thilander.

markable people, the charm of their sincere products of their devoted labors for the interest and the light in their faces which spread of the Bahl'i Messagethe Message is expressive of that great inner Light which of the New Day. We told him, too, that they so beautifully reflect. this interview would be printed in our "Bah6'i Magazine," and with a radiant smile At the close of this impressive interview be replied: "Don't say anything

about me,

Mr. Thilander asked if he might hope to  
only the  
have something more on the Bahi'i Faith to  
Plan of the Ha~iratu'l-Qudsof Tihirin, frln.

## THE MODERN MIRACLES OF PALESTINE

A M O N G the "Hidden Words" which  
feet above sea-  
embody the sacred utterances of Bah6'u'llih  
1400 feet below  
translated from the frinian we find these  
divided between six  
words, "Be ye as great trees bearing broad  
desert winds, and  
leaves and fragrant fruits," which is a  
and sunshine  
thought peculiarly appropriate to the sub-  
semi-tropical  
ject under discussion. For ours is an age of  
spiritual springtide in which we see the  
the struggle  
miracle of many lands, being simultaneously  
and the Prophets  
reborn before our eyes.  
impregnated this small

Through evolution and revolution, the  
deathless spiritual  
whole earth is emerging from age-old in-  
focuses its  
ertias, from prejudices, and from fettering  
and dramatically  
traditions into a verdant and vigorous  
of humanity.  
growth of expanded life, quickened mental-  
struggles of Israel,  
ity, and new outlooks that may well be  
inspiring tradi-  
compared to the annual miracle of spring.  
and then the Turks  
Perhaps some of us take these wonders  
hundred years,  
of life too much for granted, and because  
General Lord Allenby  
we live in the midst of them, we lose the  
into Jerusalem on

the person means nothing, it is  
work which matters."

heights of Lebanon, 1200  
level, to the Dead Sea,  
sea-level, its seasons are  
months of dry heat and  
six months of moderate rain  
producing iine fruits and a  
vegetation.  
The tremendous drama of  
between the Kings of Israel  
of God seems to have

portion of earth with a  
magnetism that at intervals  
power, and acts definitely  
as a lever for the uplift  
Following the early  
the Crusades continued the  
tions of the Holy Land,  
held it in thrall, for seven  
till in the World War  
made his historic entry

sense of their joy and wonder; others, sub-  
 n British Man-  
 ject them only to the critical analysis of  
 scientific phenomena, but to world-travelers  
 background against  
 it is sometimes granted to pass beyond both  
 of this land are  
 these stages of perception and to become  
 prophecy that "Carmel  
 active partakers, as well as eye-witnesses, of  
 Glory of the Lord."  
 those silent mysteries of growth and fevers  
 Bahi'u'llih with His  
 of spiritual unrest that always precede the  
 disciples were  
 re-birth of lands and peoples.  
 sedition in the  
 worst criminal prison of Palestine in 'Akk6  
 Palestine, more intimately known as the  
 "oldest city  
 Holy Land, is approximately only two  
 close confine-  
 hundred miles long by one hundred and fifty  
 hardships for  
 wide. I t has taken, and is still playing,  
 the request of the  
 one of the most powerful and dramatic  
 was granted a  
 r6les in the great pageant of world recon-  
 distant, where,  
 struction. Within its small area it is subject  
 restrictions, He was al-  
 t o many climatic extremes which have had  
 of His life,  
 their influence on its historic developments  
 visited from all  
 and peoples. Bounded on the west by the  
 books of law and  
 Mediterranean, on the east by the desert of  
 of the New World  
 Transjordan, and stretching from the cool  
 divine mission to

foot, and Palestine became

date.

Such, briefly, is the

which the modern miracles

fulfilling the Bible

and Sharon shall see the

I n the year 1868

family and a small band of

imprisoned for supposed

which some chronicles call the

on earth." Here he dwelt in

ment with all its attendant

several years, and then at

governor of the city, He

house at Bahji some miles

though still under

lowed to pass the remainder

receiving the pilgrims that

lands, and writing those

wisdom that are the basis

Order, that it was His

, '19

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THE B A H A ' ~ W O R L D

proclaim! These principles of unity are spiritual volcanos for within its  
 restricted

painfully but surely becoming operative area Jews, Arabs and the British are trying throughout the world, and Bahi'i literature to solve the problems of racial amity and has already been translated into thirty different languages. Simultaneously with the conflagrations Bahl'u'llih ascended in November, 1892, that are burning away outworn prejudices, leaving the promulgation of his work to other constructive forces have been building His son 'Abdu'l-BahS, and so the first of the new foundations in Palestine, and the modern miracles of Palestine was achieved, statistics of these are bewildering in their and the breeze of spiritual freedom began to magnify. rise, unobserved, save by the few. Among When He was charged with sedition, this minority, however, were certain Turkish Bahi'u'llih replied, "We desire but the good officials, who communicated to their government of the world and the happiness of the government that 'Abdu'l-BahS was employing his nations, that all nations should become one comparative freedom and newly acquired In faith, and that diversity of religion leadership and leisure in the construction should cease and differences of race be an- of an imposing building on Mount Carmel, nullified. . . ." which they inferred was destined to become Of all the lands that are inevitably advancing to the fulfillment of a fort for operations against Turkey. this hope, In reality, this historic edifice, already Palestine is one of the most spectacular in its prophesied in Scripture, and whose location promise and achievements, emerging as it and plan had been selected by Bahl'u'llih, has done in such a short space of time from was to be a shrine for the mortal remains a primitive and pastoral community into an of the Bib. Turkish intrigue, however, re- arena for some of the greatest engineering fused to interpret its erection otherwise than and cultural feats of our day. in terms of its own suspicions, and so Before the 'World War (1914) Palestine 'Abdu'l-Bah was once more placed under had few railways or even motor roads;

in  
strict confinement till again, as by a miracle, fact in 1912, only two motors  
were regis-  
he was freed in 1908, by the coup d'etat of tered and communication was largely  
de-  
the young Turk's revolution! At the mo- pendant on caravan trails. Now,  
thousands  
ment 'Abdu'l-Bahl actually lay under sen- of motor cars are registered, and up  
to date  
tence of death by 'Abdu'l-Hamid, but had railways and air-ways abound.  
been secretly offered the means of escape by      The shining sea of Galilee  
surrondded by  
an Italian ship that lay in the harbor of its golden sandstone cliffs, is an  
air and  
'Akkl. He refused-saying that the Bib water port for giant planes that, flying  
at  
and Babl'u'lllh had never turned their the rate of 120 miles an hour, make this  
backs on danger nor would He. Under point their halt between Europe and Asia,  
these unique and historic circumstances after achieving the flight between  
England  
'Abdu'l-Bah6 inaugurated His personal mis- and Palestine in three days.  
sion of teaching, and the third phase      Till 1933, Haifa, situated  
on the historic  
in the unfolding of the Bahl'i Revelation Bay of 'Akki, had only a port of  
natural  
began.      beauty, and ocean liners were  
obliged to  
I t is important to note in thin connection dock some miles out. On October 3  
1, 193 3,  
that in Turkey, where women had been the British government threw open a port  
most fettered, they now come close to lead- which has cost over a million  
pounds, a fact  
ing the world in the rightful enjoyment of that marks a milestone in Haifa's  
history,  
their freedom and privileges.      giving the town a new  
international and  
Another significant fact is that the industrial importance, and making it a  
link  
Turkish Revolution was the first of those between the near and far East that  
has  
rapidly succeeding upheavals, spiritual and extensive implications for economic  
de-  
economic that have sincc disrupted nearly velopments.  
every inhabited portion of the earth.      One of the most important of  
these is  
Palestine is still among these smouldering that Haifa has become the terminal  
of the





stuffs. through flowering progressions  
 of almond,  
 Co-operatively with this industrial ac- fig and pomegranate blooms,  
 through reefs  
 tivity, picturesque building operations have of roses, stocks, and  
 hyacinths, to the silence  
 materialized so that the Dead Sea whose of a golden sandstone shrine.  
 Simple, strong  
 borders were once the lone retreat of hawlr and majestic in outline this  
 building has  
 and heron, is now a smiling summer resort two beautiful vaulted  
 chambers. In one of  
 for the city dwellers of Palestine, and its these reposes the remains of  
 the Bib, he  
 blue waters are whitened by the foam of who in 1844 prophesied the  
 coming of the  
 speed-boats. slew World Redeemer,  
 Bah'u'116h, ( 1863 -  
 Domestic architecture of a new and inter- 1892) and in the other rests  
 'Abdu'l-Bahi,  
 esting character is manifesting in both pub- the son of Bahi'u'llih, who  
 traveled and  
 lic and private buildings, notably in the expounded His Father's  
 teachings through-  
 model Jewish colony of Tel-Aviv situated out Europe, America and  
 Palestine in a  
 a few miles from Haifa. Here the Zionist mission that lasted from 1892  
 to 1921 when  
 Movement has shown itself well worthy of He ascended, conferring the  
 furtherance of  
 the 285,000 ars of land which it has ac- his worlr to His grandson,  
 Shoghi Effendi,  
 quired for socialization, and the Jew 113s and to the body of Bah'i  
 believers through-  
 proved himself capable of being as good a out the world.  
 farmer as he is a business man. Among the countless  
 services which  
 The fine international university, built on 'Abdu'l-Bah's inspiration  
 rendered to a dis-  
 the Mount of Olives outside Jerusalem, also illusioned world, the plan for  
 this beautiful  
 carries on the tradition of Hebrew learning garden was one of the most  
 merciful and  
 in an expanded spirit. From these three healing. Ships from all lands  
 discharge their  
 outstanding projects accomplished within travelers at Haifa, and they  
 stream through

seventeen years-I refer to the development of the Dead Sea, the construction of the at that this oasis Port Haifa and the laying of the oil-pipe inquiry, and a we can see that even materially Palestine is the great lives a land of modern miracles. Statistics show that looked so that her main towns have doubled their built such a

722  
 T H E B A H A ' I W O R L D  
 symbol of resurrection and joy into the spirit of the present. new day, and it distinguishes Palestine with

This garden is the spiritual port of Haifa. a beacon whose searchlights point to ex-

Built by the love of Bahh'i believers panded horizons from which flooding radi- throughout the world, it welcomes believers ance i s dawning on our ken! Tentative design of the Ter- raced Gardens surroundillg the Shrine of the B6b.

Early and Late Views of the Shrine of the Bib on Mount Carmel.

N E W F U T U R E F O R R A D I O

BY SHIRLEY WARDE

W L L radio some day be the means of lieve, influence the entire future of radio broadcasting. transmitting the Bahh'i message to millions of listeners at a time? Will it be a new By the grace of Bahi'u'116h I was and vaster teaching medium through which privileged to be one of those responsible for this program. From a germ the principles of Bahi'u'llih will infuse the of an idea that world? 1 believe it will. came across my desk at the Columbia Broad- casting Company the conception of a pro- gram dedicated to World by Bahi'~1'116h, the Divine Educator has brought not only the Book but the means being, grew and was developed. After se- curing the co-operation of of promulgating it. If the Bah6'i teachings curing the co-operation of World Peace- ways, a non-profit, are for all peoples they must reach all

|                                                |                                |
|------------------------------------------------|--------------------------------|
| non-political organiza-                        |                                |
| peoples and there is no other medium today     | tion for peace education       |
| which has been                                 |                                |
| whereby humall thought can be so easily        | doing a splendid work for      |
| this cause, we                                 |                                |
| molded as through radio. Even the printed      | selected the sponsor we        |
| felt should be most                            |                                |
| word must suffer in comparison for it lacrs    | interested,                    |
| altho~~gheveryone told us that no              |                                |
| the intimacy and conviction of the voice,      | advertiser would invest in     |
| an ideal, and went                             |                                |
| and wide though the circulation of some        | to work to sell our idea.      |
| particular publication may be it cannot pos-   | That E. R. Squibb &            |
| Sons, manufactur-                              |                                |
| sibly reach so many persons in a given time.   | ing chemists, and their        |
| advertising agency,                            |                                |
| Surely such a powerful instrument for          | Geyer-Cornell & Newell,        |
| immediately saw                                |                                |
| the influencing of humanity could not be       | the timeliness of this         |
| program and the tre-                           |                                |
| destined to serve solely as a means of selling | mendous possibilities of       |
| capturing the atten-                           |                                |
| produce or of purveying entertainment.         | tion of the American public    |
| on an issue that                               |                                |
| The discerning must recognize in radio a       | was of paramount               |
| importance, was a matter                       |                                |
| divine instrument designed for a divine pur-   | of keen business judgment.     |
| Rut that they                                  |                                |
| pose, obscure though that purpose may be at    | should be willing to risk      |
| the large sums                                 |                                |
| this time.                                     | involved in broadcasting in    |
| a program which                                |                                |
| by its very nature would forbid any direct     |                                |
| Through the enormous success achieved          | selling of merchandise and the |
| sales results                                  |                                |
| by manufacturers through this method of        | of which would depend          |
| entirely upon the                              |                                |
| advertising, radio has naturally given more    | good will the program might    |
| promote was                                    |                                |
| and more time to commercial broadcasts,        | a decision that took rare      |
| courage and sin-                               |                                |
| necessarily cutting down on the purely edu-    | cere devotion to the cause     |
| they sought to                                 |                                |
| cational programs that were more frequent      | promote. The results have      |
| more than justi-                               |                                |
| during the early days of radio history.        | fied that decision.            |
| Sponsors have in turn sought only to enter-    | "To Arms! For Peace!"          |

at this writing  
 tain their listeners, feeling that this was the in its eighth week over a  
 coast to coast  
 surest way of getting an audience for their Columbia network, has  
 received sensational  
 commercial story. The result has been that acclaim and has started an  
 entirely new  
 radio has seemed stopped at this point, the trend in radio programs.  
 only apparent progress being the production Let me quote a few of  
 the press comments  
 of more lavish entertainment. as an example of what the  
 nation's radio  
 But the fall of 1931 brought a program critics have had to say:  
 that opened up a new vision and will, I be- The Women's National  
 Radio Committee  
 reports: "By unanimous opinion this is the Thesc sketches are our main plea for  
 peace  
 best radio program which has ever been as they present in dramatic form and  
 from  
 staged and it would exhaust all our adjectives- the human angle the horrors, the  
 futility  
 tives to do justice to it." and the sutlering of war. Some  
 depict the  
 "This peace program is one of the most agonies of the actual battle front,  
 others  
 forward advances in constructive education- the tragedy of those left at home,  
 still  
 tion by radio that has come across the air." others showing the cruelties,  
 the selfishness  
 "To radio this striking union of business and greed that go into the making of  
 war.  
 and humanitarian effort may be more important- We have chosen stories of many nations,  
 of  
 portant than whether World Peaceways can French soldiers, German, Austrian,  
 American-  
 keep America out of the threatened European- can, English, so that listeners may  
 realize  
 pean conflict." that mankind is one, living and  
 dying in  
 "Radio could not be put to a worthier use the same way, and that individuals, be  
 they  
 purpose. . . . If you missed the first broad- friend or enemy, are all mere  
 pawns in the  
 cast don't miss the next. If you heard the hands of those who make wars.  
 first program you won't miss the next." In our music, too, we have  
 tried to cultivate-  
 "A most effective show. . . . The sponsor vate the international heart, showing

music

is to be congratulated and thanked for the as a common language which all people can

splendid reticence that keeps all commercial understand, of whatever race, creed or na-

talk away from the precious half-hour of tionalty they may be and pointing out that

time available."

if in music we can find a basis

of under-

In addition hundreds of papers through- standing, why not in life?

out the country have given the program These are the educational factors of the

editorial space and have written columns program and the entertainment values.

In

about it.

addition there is a practical

feature

The half-hour itself is designed to appeal which, we hope, may prove of real in-

as high-grade entertainment; at the same fluence in forcing America to exert even

time forcefully putting across its message. greater efforts to maintain the peace of the

Against a background of a large symphony world.

orchestra and chorus we present each week In over forty thousand drugstores

a guest star from the operatic and concert throughout the United States the firm of

stages, such as Lucrezia Bori, Jascha Heifetz, E. R. Squibb & Sons has placed a pledge

Richard Bonelli, Rosa Ponselle, Lotte Leh- known as the "World Peaceways" pledge.

man, Albert Spaulding, Jose Iturbi and Listeners are asked to sign this statement of

many others. Each week there is a guest their adherence to the cause of peace.

The

speaker. These have been national figures, pledge is addressed to the President and

Senator William A. Borah, General Hugh S. the Congress of the United States and Johnson, Ruth Bryan Owen, Professor Rob- reads:

ert A. Millikan, Senator Gerald P. Nye, "I pledge my wholehearted adherence

Alfred E. Smith among others. Here, on to the cause of peace, in the firm belief

what is termed the "Forum" these promi-

that an end may be put, by honorable

nent persons present his or her view on means, to the destruction of life by the

peace, commenting on what steps we should take towards this goal or what mistakes we are making. Many interesting and varied opinions have been expressed exposing all sides of the question for the benefit of enlightened public opinion. In each program there is also a dramatic sketch, either an original written for the program by the world's leading authors, or an adaptation of some famous play or book dealing with the war question. Up to date only a small proportion of the drugstores have returned signed slips. From only four thousand drugstores we have received over a hundred and fifty thousand pledges. If the rest are proportionate it means that in less than eight weeks nearly two and a half million persons have signed these pledges. We hope to build this total to many millions. The pledges are being

#### A NEW FUTURE FOR RADIO

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bound in books of a thousand each and when I hope and pray that the program may lead other advertisers to complete the total will be devoted to the President just as they are without sources to humanitarian and educational efforts and already thought is turning along this trail we have blazed. I await now the day when our beloved Cause of Bahi'u'llah a voice of enlightened public opinion cannot be proclaimed along the airways and reach the heart of every searching soul through this great gift of American policy. God-radio.

Bahi'is of Port Said Celebrating Intercalary Days, 1934.

#### SONG OFFERINGS

Out of the East, as ever, comes the dawn  
Of a new day. Again the wondrous light

RECOGNITION Shines from the horizon of Thy  
boundlessness,  
Only this day in such effulgent power

Hail to Thee, Scion of Glory, whose utterance      Ao ne'er before. There  
 leaps into the sky  
 poureth abroad      A sun whtch t o the eyes  
 of groping men  
 The joy of the heavenly knowledge sod the light      Reveals a vista t o rhar  
 perfect day,  
 of the greatest of Days      Nor yet a disrane day,  
 when aU the earth  
 Poet of mysteries, chancing in rapture the beauty of      Bzthed in Its beauty  
 shall be purified  
 God,      And all Thy creatures  
 realize their oneness  
 Unto thee be rhallksgiving and praise!      Wirh all their kind and  
 Thee.  
 Bahi'u'LL&h!  
 Child of rhe darkness rhar wandered in gloom bur      Gad's Glory! True  
 Revealer of the Sign!  
 dreamed of the light,      For by Thy potent Word,  
 from God rhe Infinite,  
 La, I have seen Thy splendor ablaze in the      The seals have fallen  
 from the hidden mysteries  
 heavens afar      And man stands face t o  
 face with Truth and God.  
 Showering      and glory, and shattering rhc  
 -H. H. ROMER.  
 shadows of night  
 And seen no other star!  
 Thy words are to rnc as fragrances borne from rhe  
 gardens of heaven,      THE BAB  
 Beams of a lamp char is hid in the height of a  
 holier world,      Immorral Man!  
 Arrows of fire that pierce and desrroy with the      Forerunner of a m a u  
 n , ~things,  
 mighr of the levin      Of things bur shadowed by  
 our pupper-Kings!  
 Into our midnight hurled!      How could'st Thou know  
 the King of Kings wrt  
 .."-",  
 ..L\*A.

Sword of the Father! none other can rend tbe dark      Thau had'sr not seen  
 nor heard  
 veil from my eyes,      And yet did'st see and  
 hear?

None other can bear from my limbs with the

\*

:

; „



shearing blade af Gad's might                      I t was not in ambition's  
 cause thou gavest Thy  
 The sins I am fettered withal and give me the power                      body;  
 to :is"                      Not glary called Thy  
 spirit to be brave.  
 And come forth to the fulnesl~of light.                      Was ir for pleasure's  
 use  
 Thar Thau did'sr welcome venom and abuse?  
 Lo! Thou hasr brcxihed on my sorrow the sweetness                      Could aught of  
 happiness remain  
 of frsth and of hope,                      In days passed in  
 persecution and in pin?  
 Thou harr sllaotcrl lliah pacans of joy rhac my                      What goal of gain was  
 that which beckoned  
 heart's echoes ever repeat                      T o the martyr's grave?  
 And the path to the knowledge of Gad begins ro                      :\*  
 Ij

glimmer and ape                      Ah no!-such    music played upon  
 thy mystic lyre  
 Before my faltering feet.                      As unsensed thee to wind, ro  
 earrhquake and t o 6re.  
 Weak and unworthy my praise. Yer as from its    How    low Olympus    must hape  
 seemed,  
 throbbing throat                      Haw plain Parnassus!  
 Some lone bird pours its song to the flamil~g How    vain the    utmost    man  
 attains  
 infinite sky,                      Which man's ambition mars?  
 So unto Thee in rhc zenith I lift from a depth    What    wanders, therefore, met  
 Thine eyes  
 remote                      In the envisioned countenance  
 This broken human cry.                      Of Him    who Reigns  
 -GEORGE TOWNSREND. Crowned with the jewelled splendor of the Scars!  
 H o w gladly did'sr Thou then proclaim Ilim  
 With full sacrifice!  
 --CHARLES    STEELEDAYIDION.

01 Thou Invisible Essence of the Universe  
 Whence sprang adown the ages glorious orbs                      IN MEMORIAM-THE  
 GREATEST  
 T o illume the abysmal darkness of mankind                      HOLY LEAF  
 And rnrnifesr on earth the self of God-  
 What harr Thou now beatowed t o clear the mists                      0 Thou pure flame of  
 evanescent light,  
 Thar rrill u'crhang the cons~iuuanessof soul                      Thar radianr glows  
 beyond the mystic Gate,  
 ~ n hide  
 d from it the vision of the Infinite?                      We lift our souls, sad with

the darkened night

- - -

Three days He walked beneath a blazing sun,      I r Gnrl'r own Rrlllry  
incarnate

From Shimlrln unto this Capital,      This is God's Majesry  
enthroned 'mongrr men!

'Neath galling chains: the sport and victim of      If only they would lsr  
and heed His Word!

The ciowds of enemies who flocked from far      This is Gad's mystery,  
His treasure ~ n d

T o jeer and vilify chis Blessed One.      His Glory and the Source  
of His Command!"

As He approached this dungeon an old crone,  
Decrepit, cursing, thrust her through the crowd,  
A heavy stone clurchd in her trembling hand.

"By him who died on plain of Karbili,"

She cried, "I beg of rhee to let me cast

GLAUBE

This stone inro His cursed face!"

"So let      Weun fcm in hiishsrcn, rrinsren Himmelsorren  
rus Lieb und Lichc ein Seelenkeim enrstmd,

I t be," rhe Blessed Beauty spake, "Do nor

Deprive this soul of char which she esteems      dann gab ihn der  
AllmEchtige mir den Worren

An act of merit in rhe sight of God."      "Ich glaube dir" aus  
seiner Vnterh~nd.

(They now had gone full sixty feet below      So gleirer die  
Seele

The l i g h ~oi day. The foulness and rlhe stench      aus herrlichen  
H6hcn

O'crwhelmed the Seeker, bur rhe Marrcr held      hernicdcr rum  
Lcben

His way serene, as entering a roam      im  
lrd~schenSchilss

Perfumed, and filled with joyous melody.      und vereindr sich  
dem Fleisch,

das in Wehen sich winder,

All suddenly H e stopped and fell upon      u r ~ drraimcr  
sich iauchzend

His knees, while on rheir ears there came such      PrPgung und Loi.  
cones

Of Lave and Majesty that time stood still.)      Dann aber rpannr sich  
auFw=rts die Spirale.

Noch raugr sie glaubig Ton der Mutter Brost

Bahd'u'lldh, Chatting:      die guten wie d ~  
eblurverdorbenen Male

|                                                    |                         |
|----------------------------------------------------|-------------------------|
| To Him be Glory Who doth quicken men               | und glaubt xhr          |
| treuverwandr und unbewust.                         |                         |
| By merely saying "Be!" and la, ie is!              |                         |
| Durch der Kindbeit Gefilde                         |                         |
| T o Him be Glory Who doth by His Pen               | l'auft sie              |
| dahin,                                             |                         |
| Cause Verier to descend on knowing hearrs!         | ihrer                   |
| himmlischen Heimat                                 |                         |
| kaum mehr gewnhr.                                  |                         |
| Blcpr is My God Who on this Servant hat11          | Mit froher              |
| Beg~erde                                           |                         |
| Causcd to descend Wards guiding to HISPath!        | ergreifr sie            |
| dar Lebcn                                          |                         |
| und baut sich die Ringe                            |                         |
| Blest is My Gad Who such cnl?imiry                 | Jahre um Jahr.          |
| Hath sent upon rhis Servant thar the hearts        |                         |
| Of those within eternal Gates were rent            | Bald har sich so        |
| gewalrig angesammeln                               |                         |
| Wirh anguish, and those near t o Gad wirh pain.    | in Jugendkraft ein      |
| kernig Lebenssrck.                                 |                         |
| Und, was das Herze such verworren rtammelr-        |                         |
| Blest is My God Who from the clouds of fare        | die Seele glaubt an     |
| sich U X I ~a n ihr Gluck.                         |                         |
| Harh rained the arrows of disasters great,         |                         |
| And yet hath found rhis Semant of His Throne       | Und rehnt s ~           |
| c hunendlich                                       |                         |
| In Patience equalled bur by God alone1             | hinein in das           |
| Dunkel                                             |                         |
| verheissender Zukunft,                             |                         |
| Rlesr is My God from Whore Decree appeara-         | und findet              |
| nichr Ruh.                                         |                         |
| For which 1 thank Him-deresrarian's spears!        | Da erlebr sie           |
| die Anderc,                                        |                         |
| T o Him be praise Who on this Servant harh         | die                     |
| Schwerrerseele,                                    |                         |
| Caused to descend the torrents of men's wrath!     | die Traute,             |
| die Eine,                                          |                         |
| For which I praise H i m y e a , for this I yearn! | dar hccrrliche          |
| Du.                                                |                         |
| Bleat are the souls who wirh rheir hearrs discern! | So halr die Machr der   |
| Llebe sle umschlungen.                             |                         |
| For sacrifice suprcme war I create,                | Sie achliirft der Wonne |
| siisres Elixir                                     |                         |
| Wherefore I glary aver worlds and fare!            | und fiihlt "om Andern   |
| sich so tief durchdrungen                          |                         |
| und glaubt xhm, gleich wie einem Sriick yon ihr.   |                         |
| (Sbokm)                                            |                         |

|                                                 |                         |
|-------------------------------------------------|-------------------------|
| When a t the summir of calamity                 | Da packr sic            |
| die Welt,                                       |                         |
| I raised My eyes and, Lo! there shone           | ein lockender           |
| Garren,                                         |                         |
| A Light from God, and in thar Light a form-     | in prschrigen           |
| Farben                                          |                         |
| An angel of surpassing lourliners.              | .in funkelnd            |
| Gewand.                                         |                         |
| Und sie rreibt sich herum                       |                         |
| Upon her face such happiness was wrir-          | zwischen                |
| Laehen und TrBncn,                              |                         |
| Such exultation on her brow-that all            | Zagen und               |
| Hogen,                                          |                         |
| My being was in tumult, and such joy            | Perlen und              |
| Tand,                                           |                         |
| Possessed Me thar t h e dungeon was forgot.     |                         |
| bis sich die Schxld an ihre Schwdle kauerr,     |                         |
| Then, with her finger pointed a t My head,      | bis ihr daa Leid durch  |
| schwere Trlume ziehr.                           |                         |
| She called to all in heaven and earth and said: | Da fiihlt sie, wie kein |
| Ding zu lange dauerr,                           |                         |
| und wie doch alles-ach!-so rrrch verflieht.     |                         |
| "I swear by God the world's Beloved One         |                         |
| Is here, if men but understand. The Sun         | So ersrehr ihr          |
| der Glaube                                      |                         |
| Supreme shines in His mirroring hezrt. Lo, rhis | an den Einen,           |
| den Srarken,                                    |                         |
| SONG OFFERINGS                                  | 731                     |

|                                                      |                                   |
|------------------------------------------------------|-----------------------------------|
| den nimmerverginglichrn                              | Perchance he might find Him who   |
| alone could allay                                    |                                   |
| Varer der Welt.                                      | the hunger of his soul.           |
| Und sie liebr wie ein Kind ihn                       | He traveled through many lands;   |
| und sehn'r sich ihm niher                            | In every niche, corner and place  |
| the rraveler found                                   |                                   |
| und will nor noch leben,                             | signs of his Beloved One;         |
| wie ihm es gefillt.                                  | Stately fmes, gleaming shrines in |
| alabaster purity,                                    |                                   |
| Flowers of beaurcous hues wirh delectable fragrance, |                                   |
| Sic suchr, wo sie den Gorr im Glauben fasse,         | All redolent of the               |
| Traceless Riend.                                     |                                   |
| durrhrchweift die prlchrigen Reiche der Narur,       | In embroidered fabrics            |
| of many hues-in ornate                               |                                   |
| der KSnste Tempel und des Wissens Masse,             | design and symbols                |
| old-                                                 |                                   |
| und fiihlt dort iiberall der Heimat Spur.            | His traces were present           |
| on every hand.                                       |                                   |

But still his longing remained unallayed and, weary  
 Doch am hellsten erspäht er den  
 die Sonne der Wahrheit                      He sat down and wept.  
 im vollkommensten Spiegel,  
 im Propheten \*us sprach:                      The longing unassuaged, again  
 impelled to the search  
 In seinem Geist,                      of the Friend,  
 im erhabenen Beispiel,                      Again he went forth and on the  
 wings of hearing he  
 im belebenden Worte,                      traveled.  
 in Zucht und Gebot.                      "Perhaps through the kingdom of  
 hearing I may find  
 Him I love--.  
 Wie sie auf diesen Pfaden schreitet,                      Perchance I may hear the  
 melodies of His voice that  
 lernen sie mit eigenen Augen klarer schauen.                      will allay the  
 longing of my heart."  
 Durch reiner Tat wird Herr und Herr weiter,                      He traveled long and  
 far.  
 Vernunft und Glaube können sich vertrauen.                      111 rolling chants and  
 music of many lands, faint  
 So schwingt sich die Seele                      echoes of His Beloved's voice  
 he discerned;  
 dem heiligen Ruf                      But instead of soothing it  
 increased the hunger that  
 des Schöpfers entgegen,                      made his life a fretful  
 dream.  
 der einsam sie erschuf.                      His nights were full of unrest,  
 his days but lonely  
 Durch Glaube begnadet                      despair.  
 zu ewigem Glück,                      His longing but grew stronger and  
 more intense;  
 finden sie wieder                      He sought again in churches and  
 ruins fair.  
 aum Varer zurück.                      Perchance in stately chant and  
 ancient words the  
 - A o ~ ~ n m r M ~ JHLICI (LEGEL.                      voice of his Beloved may be heard.  
 He listened and from a far off land came words  
 That through the circumambient air soothed and  
 VII                      calmed his love torn soul:-  
 "My son, give me thy heart."  
 "Come unto me ye who are weary and heavy laden  
 THE REWARD OF THE MARTYRS                      with care."  
 TO                      "Love me that I may love thee."  
 KEITH RANSOM-KEHLER                      And soothed and comforted  
 he slept content.  
 Again he hungered for the Friend and his heart's

Lo, for her soul! Behold! It is morn!                      desire;  
 Freshness and fragrance and joy everywhere,                      Nothing but attainment  
 could allay his inward fire.  
 After the rose-gold of Life's passing day.                      "Nor by vision of mortal  
 eye nor by sounds on  
 Our from so d windows in rapture she views                      fleshly ear,  
 Glistening dew drops of Assurance and Faith,                      Can I find my home and my  
 Beloved."  
 Foretelling endless realms of Unfoldment;                      Again the lover pondered,  
 "Nor by vision,  
 Round her are fairer fields of Fulfillment;                      Not by bearing can I find  
 my quest."  
 Plane beyond plane are swirls of Attainment;                      Again he set forth, this  
 time on the wings of Love,  
 Luminous Life, Reward of the Martyrs;                      That ineffable Love that  
 penetrates all space,  
 Dreams melting in blessed Reality;                      overcame all barriers,  
 passes through all veils.  
 Fellowship with the Blessed Perfection                      Behold as this lover swept  
 through the halls of limit-  
 In the pure Kingdom of EL Abhi!                      less space,  
 -RUTH I. MOFFETT.                      The Beloved of his heart from the unattainable  
 heights of glory  
 Met and enveloped him with the                      garment of  
 VIII                      His Beautiful Robe-  
 The                      was a man, his hunger forever appeased, his  
 THE BELOVED                      eternal home attained,  
 The journey ended and the eternal reunion, that  
 A son of separation had traveled to a far off country                      nothing can sever,  
 war made.  
 and,  
 Satiated with the non-satisfying fruits of desire,                      "Now what shall be the  
 measure of his devotion?"  
 Longed with an ever-increasing longing for the home                      No longer perurbed by  
 grievous longing and desire,  
 of his Beloved.                      This disciple hastens forth  
 with shining eyes, an  
 "Where can I find my heart's desire?                      undaunted courage,  
 an undying faith.  
 Where, oh where, is the land of my Beloved?"                      No longer futile in  
 word and act by his human  
 So loving, seeking and longing, on the wings of                      frailty,  
 vision he traveled                      But armed with the sword of  
 truth, robed in the  
 Through many kingdoms and spheres, seeking;                      garments of  
 devotion,

Crowned with the crown of glory, filled with  
 zum Herren dein  
 the Holy Spirit, Und lass das Licht nur  
 hincin. 7011  
 Encircled by the glory of the divine Presence, Dann schwindet Sorg'  
 und able Lust,  
 . of .  
 With the tongue power and lowliness of Jesus, Es wird dir ganz und  
 gar bewusst.  
 And worldly detachment and severance; Von Gärten allein der  
 helle Schein  
 A witness on earth to the Glory of the Most High, Er führt die Menschen  
 wieder heim.  
 He sets forth to complete his earthly pilgrimage,  
 -PAUL KEBLER.  
 To win the victory with the power of the Spirit  
 over the hearts of men, X  
 To be the shining star in the darkness of mortal life,  
 A trace to guide the wanderers of the desert to their THE  
 ADVENT  
 heavenly home.  
 Adam was the Tree of Life,  
 Is it not told in an Eastern how the Lover  
 That grew in Paradise.  
 longed for his Beloved; When The Word moved from the  
 Primal Will  
 How he made a long and arduous journey to the Branches appeared.  
 home of his Beloved; Each Branch a mighty Prophet:  
 How when the lover arrived at the door that separated Enoch and Abraham; Noah  
 and Zoroaster;  
 rated him from his heart's desire Moses, Krishna, Buddha, Jesus  
 and Muhammad.  
 He knocked once, twice, and once again.  
 Behind this door that stood between the lover and Through these Day-stars  
 of the inmost heart,  
 his heart's desire, God-the Ancient One-  
 He heard the Beloved's voice saying in gentle tones, Revives the heart of  
 man.  
 "Who is there? Who is there?" "Thus have the signs  
 descended  
 The lover replied in faltering tones, "It is I," And the matter been  
 decreed."  
 But no answer came, the door remained closed. For the sincere ones,  
 Sorrowing, with many tears, the lover returned to His Message is "a Sea  
 of Light."  
 earthly life. Far the deniers among His  
 creatures

And the impious, "it is a Ball of Fire!"  
But longing was not appeared, and torn with hope  
and despair                                 O misery of men! No  
Messenger has come to you,  
Again he assayed this journey to the home of his         But He has been denied,  
reviled and execrated,  
Beloved.                                 As no pen dare describe.  
Again he knocked with trembling hand, one, twice,         That sinless Essence of  
Himself,  
and once again,                                 Who wears the precious  
Diadem of God's Command,  
Once again was heard the gentle voice,                         And brings the  
priceless Book,  
"Who is there? Who is there?"                                 To which the hosts of  
heaven certify.  
This time the lover, with sobbing voice,                         Through Him himself  
knowledge came from God;  
"It is not I, but Thou!"                                 The vision of obedience  
and love.  
As the 10<sup>th</sup> - waited at the threshold of this door         He did adorn with Faith  
the consciousness of man,  
That hides the Traceless Beloved from mortal eye,-         Enkindle reverence and  
true submission.  
Behold-it opened,  
Radiant light streamed forth, and, enveloping the         But only those endowed  
with hearing  
lover, reunited him forever                                 And with "his iron sight"  
With the Eternal Beloved.                                 May comprehend the  
Fragrance of that Presence.  
-W. B. GUY.         The hungry seek a sign, a proof!  
"What!" cry unbelievers,  
"Shall we our God abandon for a dirtraught poet?"  
And great is their derision!  
O the pity that man should deprive himself  
WEIHNACHTS-LIED                                 Of this eternal draught,  
Melodie:- O Tannenbaum                                 And on his tongue the mention of the  
Name of God  
Become an angry phrase!  
O heilige Nacht du nahest uns und bringst uns die  
Lieder.                                 Its glory and its potency  
Gar oft schon war im Weltenrund, wie heute diese  
Obscured by superstition, arrogance and greed,  
Feiersrund.                                 Till unbelief makes chaos  
in the earth!  
O heilige Nacht du bringest uns auf's neu das Licht         Then, from the Glorious  
Orb, the Primal Will,  
nun wieder.                                 Again, The Word: "Be."



And behold,  
 The Owner of the House is manifest;  
 O Menschenkinder hBret all' was diese Nacht xe- For in the earth and in  
 dl the worlds of God,  
 schehen. A Messenger, Sweet Singer  
 of the Realm,  
 Der Himmel kehrr beim Menschen ein, damir wir Reiterates: "Remind My  
 people of Mc, God,  
 sollen seelig sein The King, the Mighty One!"  
 O Mcnschenkinder denkt daran, was diese Nacht  
 geschehcn. With a New Name inscribed  
 upon the Tablet o f hir  
 heart,  
 Es isr gar gross das Wunderwerk, dass da vor sich Man builds a new  
 creation.  
 gegangen. "O denizens of rhe earth!"  
 "O gazing questioner!"  
 In's kleinsre Herzenskdmmerein. da dringt's mix Rejoice1 For in rhc  
 East a stream of Lighr  
 hellen Licl~reelin. Has reat the horror of  
 satanic  
 Es ist gar gross das Wunderwerk, dass wir auch heur A Harbinger, at Dawn,  
 proclaims "The Dzy o f  
 noch nchauen. God!"  
 SONG OFFERINGS 73 3  
 Alone, .gainst the world, H r has effaced then,  
 wirh His Book.  
 Crying the coming of a Mighty One! Like Brother Souls of  
 Light,  
 Fearlers of consequence! His witness, God. He, too, is Witness of  
 a future Age,  
 Serene He moves and wirh authority! When Nighringale upon  
 the Tree of Life,  
 Who in the earrh is able to transcend His power, Shall sing the mystic  
 melodies.  
 His influence? Nothing can hinder Him,  
 - 0 r r v r ~ KBLSEY.  
 Nor change rhe destined utterance of His every  
 Word.  
 Tragic His days-divine His martyrdom!  
 His chosen ones abased, slain, burned, betrayed! LIKE A  
 FLAMING SUN  
 Those twin immortals, Husayn and Quddris!  
 Thc noble Vibid and the mighty Hujjar! How shall I rell of  
 Him, the Primal One?  
 And Q~rrratu'l-'Ayn! Has He a parnllel,

saving the sun?

Ten, twenty, thirty thousand martyrs  
rave Esulgent Light?

Yield their liver, their love, rheir spirit,  
bonds and cleave our night?

T o the Cause that Yourh is heralding!

Him, rhe Beauteous One,

Lord of the Age, the Mahdi, He,  
like a flaming Sun,

Wirh flaming Name "Yi Slhibu'z-Zamin!"  
like eternal Spring

And told us of the coming of the King?

Trembled the earth in shame and grief!

And who amongst rhe Saints that dwell in bliss

Not Since the Day of Adam,

Has known the ecstasy of Love like His?

Had the world witnessed such agitation,

Has ever nighringale more gladly bled

Such violent commotion!

T o tell his tale of love ere night was fled?

Of sacrifice, enough in six short years,

W a r Harbinger of unbeholden days

To speed the universe millenniums!

Sang Hymns of Dawn with such a flood of praise?

"O traveler in the White Path and in thc Red

Was ever flute or rabret half so cl=zr

Support!

Unless empty-handed, you shall never reachI the  
the dumb and drear?

homestcad!"

half so sweet

As the Sweet Music of His running feet!

0 Letters of the Living!

div~nemorc like s sword

0 Martyrs of Tihrin!

Beloved Lard?

Heroes of God!

white bring back again

Where is the pen to your glory?

o bowed down men?

Your blood, your deeds, your ecstasy,  
desolate again to dream?

Have wrought a living organism!

a John like Htm?

And yei, "wcr t thou ro tell there wonders

For a thousand years t o stones,

Him, the Primal One?

Has He a likeness,

Did H e not break our

How shall I sing of

Who came a t Midnight

Who came in Winter

As His sweet crying to

Was ever harp or psaltery

Were ever lips

Hewing a path for a

Did ever Hands more

The native loftiness t

Who taught t h e

Had ever Sun of Truth

How shall I tell of

Say, would they take effect?" Has He a parallel,  
 saving the sun?  
 Has He a likeness save all Truth to be?  
 Thus came the onslaught, dealing death and desolation. Did He nor carve the  
 Second Calvary?  
 tioll.  
 -SILYIA MARGOLIS.  
 Only One was left: Bahi'u'llih!  
 Serene and awe-inspiring!  
 And He destined to read "the plains of 'Akki,  
 The Banquet Hall of God!"  
 Is in a dungeon, in the bowels of earth, GOTT, PROPHET,  
 MENSCH  
 Where no light can penetrate,  
 In chains and stocks, Gott hat nicht Not,  
 dass er verherrlicht werde,  
 Breathing stench with thieves and murderers! Er rhornt erhaben  
 über Ruhm und Preis.  
 He, who shall change the earth into a Paradise! Doch hier, der kleine  
 Mensch auf dieser Erde  
 in Augenblicken, da er plötzlich weiss:  
 Then speaks the Voice of God: jetzt überkommt es  
 mich mit mächtigen Schwingen-  
 "Thou shalt triumph by Thyself and by Thy Pen. erzittert, und er marsch  
 ein Loblied singen.  
 Thou art of them that are secure."  
 Of Him a swift and noble Pen must sing. Gott wird von keinem  
 Menschenherz umschlossen,  
 Hasten. O people to HIS shelter, Er wird von keinem  
 Menschenhirn gebarrt.  
 Wilt this Garment of Assurance clothe yourselves, Denn, was als  
 Sehepfung Seiner Hand entsprungen,  
 And sail upon the Sea of Glory! rührt nicht himm zu  
 Seines Wesens Macht.  
 Wohl kannst du einen Schimmer widerspiegeln,  
 For the Books are opened, wide! doch Sein Geheimnis  
 kannst du nicht entsiegeln.  
 The mysteries revealed!  
 The Resurrection and the Signs made manifest! Darum bedarf die  
 Menschheit einer Groesse,  
 "O land of Syria! Where is thy righteousness? die Myrtel reiner  
 Gnadensräume sind,  
 Bethlehem! Do the children know the Father!" die sich der Kraft des  
 Vaters so erschlossen,  
 This is the Lord of Hosts! das\* sie, sein Ebenbild  
 ~ gleicht und Kind,  
 The Promised One! der Übermenschliche im

Blute fassen

The Mighty Counsellor!

und andere es durch

sich erleben lassen.

The Prince of Peace!

Sie wirken durch die Lehre, die sie spenden,

He "taught the birds of souls another flight," und durch ihr hohes

Beispiel und Gesetz.

And after Him, no more shall strife and terror Sie führen so mir

treuen Hirrenhinden

Stalk the earth;- die Seelen durch der

Lebenswege Nerven

734

THE BAHÁ'Í

WORLD

und Tausenden für Jahrtausende die Pforten

And nevermore will

Tyranny

zum ewigen Sonnenglanz von Gottes Worten.

Command the Peoples,

or console,

Der Mensch begreift nicht dies erhabene Walten: Nor greed, 'nor nor

begeisterten

er regt es nicht, ein früh geknicktes Rohr.

Obstruct the Light

from any Soul.

In Ehrfurcht muss er seine Hinde falten,

For in our hands will

be the Power,

vertrauend tastet sich sein Blick empor.

And in our hearts

the Emanation.

Er fühlt, wenn er sich hingibt allem Guten,

The love of Kind that

hears and haloes

denn wird ein höheres Leben ihn durchfluten.

And blesses with

divine creation.

Ihn überstrahlt die Liebe zu dem Vater,

aus ihr entweicht der Glucke klar und fern,

And we will heal men

of their Blindness

in allen Fragen treulicher Berater,

And they will be like

Seers and Sages-

der ihn in keinem Kampfe mehr verliert.

A race reborn and

transfigured

So reift der Mensch durch Tat und Überwindung

Returning to the

God of Ages.

zu immer heiligerer Geistesbindung.

-Sri~vra Munnico~rr.

Dann wird er erst, wazu er eins lesen:

ein Held und König, der den Dämonen zwingt,

Xw

ein Tempel für die höchsten Himmelswesen,

aus dem das Wort der Offenbarung klingt.-

THE COMING OF THE

SON

Das Ziel ist herrlich. Laßt uns darum

OF MAN

0, laßt uns alles ihm zum Opfer bringen!

-ADELBE~T MOHLSCHEGEL.

LOVE WAXED COLD

("Bernrse iniq?uty shall oboattd, the love of many

XI11                      sbnll wax cold."-J~sus.)

THE NEW YOUTH SPEAKS

In the loveless cold of

winterrime

Far seems the warmth of Love's June Day.

The Clarion peals, the Trumpet sounds

The Son of Man would bring

it near

Through every bowed and blasted Isnd;

T o souls possessing power

to hear

The heavens are a flaming Scroll:

And will to walk Love's

Wzy.

The Day of Oneness is a t hand.

WINTER PASSED

The Balances are laid in Justice,

(Suggcstcd by the Sorrg of Solmnorr.)

All hidden issues are disclosed:

And we will hold the reigns of government,

Lo, the winter even now

is passed,

And make the Peace that you oppoxed.

The time of

soul-depressing dearth;

The cerrain signs of Spring arc clear;

The Night is passing, and rhc morrow

The time of singing birds

is here,

Will find us with attenrive mind

The flowers appear an

earth.

A-forgtng and reforging still

The broken fortunes of mankind.

Though the lirde faxes rpoil

the vines

Because of render grapes they bear,

The Rivers strained from our rhcir courses

They shall be raken soon,

and God

T o wash some eonqueror'r domain

Shall feed His people with

His Rod

Will now forget rheir long abasement

And make His Garden

feir.

And find the Ocean once

For ours will be rhe Light of Jvstice

He will take away the

bramblc

And ours the forcirude sublime

And bring a beauty before

unknown!

TII bring back rivers to rheir sources

Earth shall become a

garden spor,

And m e n ra men xn every climc.

A joyous life the common

lor,

With Love upon the throne.

Our task will be n task of grandeur

Supernal and Elysian-

"IN T H A T

DAY"

For here is \* planer to refashion ("Prove me row, saith the  
Lord of Hoiii, if I w i l

Into a peaceful home for man. not open yori the windows of  
hraven and pour yet,

And here are barriers to sunder, orrt r blerring, that them  
shall not be room enosigh

And hearts to render free and rife, to receive it."--Moi. 3 : l o .  
)

And souls to teach rhat they are Kindred, In the day when rhe  
people perforce shall prove

Upon the Ancient T ~ c eof Life- The God of Love who waits  
to bless,

The windows of heaven shall be opened wide;

The OBpring of one Holy Father, All hungerr shall be  
sarisfied-

The Children of ooc Mother Earrh: All fed from Love's  
largesse.

For in the long and drear dispersion  
-WALTEK H. B O ~ X A N .

Mankind forgot rheir common birth.

Ah! Ours will be the work stupendous,

And rupcrhuman the Ideal,

Bur We will have the Insting ardor,

And We will know the Martyr's zeal

HYMNE

T o end the falsehood and delusion

Mein kleiner Blick kann

Dich nich fzsien,

O f many Gods and many Nations,

D u gross' Gesicht.

Of many Creeds, and many Races,

Doch will ich nimmer von

Dir lapsen,

And high and low degrees and srarionr.

ich kann es nicht.

THE B A H A ' i WORLD

Thou art a mystery divine,

WE HAVE WINGS

But one that all may read

We hdve Wings! We may fly, a t

last!

Who enter in wirh hesrts made pure,  
explore!

A t last we may search and

Wlrrh Fairh and loving deed.  
angels,

We may soar, a t will, like the

We shall chafe in confinement no more!

O Tcmple of the Beautiful,

O Miracle sublime!

Past the fogs and the mists of

tradition

In Thee the nations join as one,  
and amaoch:

Our flipht will be steady

From every land and clime;  
Rclson,

We have Wings of Faith and of

|                                                                          |                               |
|--------------------------------------------------------------------------|-------------------------------|
| Thou art the symbol of God's Peace,<br>the Truth!                        | At last we shall search our   |
| Which cometh from above;                                                 |                               |
| The symbol of His Word Divine,                                           | WE ARE FREE                   |
| His Manifested Love.                                                     | We are free! We shall sing to |
| the world,                                                               |                               |
| --&AHNAZ      \VAITE. We shall sing to the sad and the drear!            |                               |
| We have Truth and Beauty to give-                                        |                               |
| All the nations shall waken and hear!                                    |                               |
| XIX                      We shall quicken the dead with our singing,     |                               |
| We shall free all the bound! We are strong:                              |                               |
| SONGS OF THE SPIRIT                      We shall sing of the Oneness of |                               |
| Mankind                                                                  |                               |
| And renew all the earth with our Song!                                   |                               |
| NEW SONGS TO SING                      OF A NEW REVELATION               |                               |
| Too long have we borne with rancor                                       | Away with all blind           |
| imitation!                                                               |                               |
| And words of an ancient dwelling!                                        | Away with ancestral           |
| beliefs!                                                                 |                               |
| Too long have we borne with conflict-                                    | \We have done with the        |
| strife they engendered,                                                  |                               |
| And what have they brought us but grieving!                              | We have done with             |
| humanity's griefs!                                                       |                               |
| Behold! We have cleared our hearts                                       | We sing of a new              |
| Revelation,                                                              |                               |
| Of each bitter and withering thing:                                      | Of a Cycle untrammelled by    |
| rage!                                                                    |                               |
| We have seen a Light in the Darkness:                                    | We sing of Divine             |
| Civilization,                                                            |                               |
| We have New Songs to sing!                                               | And Humanity's Coming of      |
| Age!                                                                     |                               |
| WE CAN SEE AT LAST                      LIKE THE FALCONS                 |                               |
| Our eyes, that were blinded with groping                                 | We shall fly, beneath the     |
| sky, like the falcons                                                    |                               |
| Are healed! We can see at last!                                          | And lift up our Voice         |
| with                                                                     |                               |
| We can see all around nearly limit,                                      | Far and near over Valleys     |
| and Mountain~~~                                                          |                               |
| And Beyond our portionless past!                                         | We shall cry the Good         |
| Things at length!                                                        |                               |
| U17e shall fly, near the sky, like the falcons                           |                               |
| Never more shall we hate at a bidding,                                   | And cry to the dwellers       |
| on earth.                                                                |                               |
| Or slay at a warrior's command!                                          | "Lo! the ways of all freedom  |
| are opened,                                                              |                               |
| At last we can see that the earth                                        | And the gates to the          |

ways of rebirth!"

Is really one native land!

SILVIA Ma~cans.

ECHOES FROM T H E SPHERES

ECHOES FROM T H E SPHERES

THE B A H A ' f WORLD

ECHOES FROM THE SPI-IERES

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THE BAHA'i WORLD

THE BAHA'i WORLD

The Day of Certainty.Words & Music

by L. R. WAITE.

I ;:

-

de

Re

- joice, re-joyce be

-

ljoyce re-joyce be

joyce, re-joyce be

joyce, re-joyce be

-

-

lie vers,The night of doubt i s

-

lie vers7.4s k - d r e n of' t i e

-

lie vers,For nowledge;Faithand

lie - vers,With ban- nerswhite un -

led Where .

night must flee,This is the day of CER-TAIN-TY.

night must flee This is the day of CER-TAIX-TY.

night must flee This is the day of CER-TMN-TY.

night must flee This is the day of CER-Ts-TY.

ECHOES FROM THE SPHERES

THE B A H L ' i WORLD

T h e TempIe Beautiful

C"TFlln4 'rn a-

O h ! ~ k m p ~of e t h e Beauti'ful, O ! Temple of t r u e Unity

O ! Tam~pleof t h e L o r d ; O f Knowledge an,d of Light,

T,hat f o r God's Oneness e'er will stand, O ! Temple of t h e Living G o d

;



|                                     |                              |
|-------------------------------------|------------------------------|
| And for His Holy Word ;             | Of day that knows no night ; |
| Thy rarliance shall shine afar      | Thou art a mystery divine,   |
| As shines the sun above.            | But one that all may read    |
| A refuge thou to weary hearts ,     | Who enter in with hearts     |
| inadepore ,                         |                              |
| A Fortress of God's Love.           | With Faith and love ~ l      |
| gdeed.                              |                              |
| 01 Temple that doth symbolize,      | O ! Temple of the Beautiful, |
| God's Word made flesh to man ;      | O 1 Miracle sublime !        |
| Thou art the body of His Law,       | Iri Thee the ~ ation         |
| sjoil as one,                       |                              |
| Revealing His great Plan ;          | From every land and clime,   |
| All nations shall in Thee rejoice   | Thou art the symbol of God's |
| Peace.                              |                              |
| And gather from afar ;              | Which cometh from above;     |
| Shall hold aloft the Glorious Name, | The Symbol of His WORD       |
| Divine,                             |                              |
| That Name-Bahi'u'llih.              | His Manifested Love.-Shahnaz |
| Waite                               |                              |
| ECHOES FROM THE SPHERES             | 749                          |

Anthem of All Nations  
Words & Music by  
LOUISE R. WAITE.

- -  
I O ~ h ddf exr 'ry  
O God of ev 'ry-  
;a tibn,%  
-  
-  
turn our hearts to Thee.With-  
O Truce of God en . dur ing,Come Thou to all the world, And  
nation,Thou fa - ther of us all, Let  
s i f e - ty peace and lib- dr - dy.  
I  
in Thy love is Is ~ d r  
may Thy flag of -  
beau ty In -  
each land be un furl'd. A  
now Thy Ben. e - dic - tion Up - on each coun-try fall. U'ith  
THE B A H A ' i WORLD

Awake Ye Nations All.

A-wake ye nations all Let a r u - e l warnowoeass,This is the day  
for

Heoalls i n mighty tones A-wake and hearxis voioo,He bids u s all a s  
A-wake ye n a - tions all A-wake andsee t h e light,WhichshinethoJer the

H

-

u - ni ty The day for lave and peace, Spend no more time in strife But  
brothersonewithheartsthatdo r e - joice, To g a t h e r roundHisboard  
And  
mountain tops Dis - pel1 - ing dis-cords night, A - wake and sing a - loud  
Your

he?~.thatola-rian oall,WhiehcomethforthfiomGoda-boveThe f a - t h e r o f is  
of the feast par-take,Drinlrdrepy of the wine of LoveThe bread of Paoenow  
prais-es now in-orease,The knowledgeof our Qod a s OneBringsu - ni-ver-sal

A

all ,Which corn-sth forth from God a - bove the f a - thar of u s all.  
brt;ak,Drink deep-ly of the n i n e of Love The bread of Peacenow break.  
Peace, The know1edg.e of our God a s One Brings u - ni -ver- sal Peace.  
ECHOES FROM THE SPHERES

Song of the Covenant

Words axid Music by

LOUISE R . W.UTE

(~hilhnaah%arnm)

Moderato Marcia

, , ,

I" - -

1. This is the day of fid f i l meut

'Illis is the day of the

,

2. The Kilghath come ia His Pbw - er To j~ldgowithjtlstice  
the

3. Praise ye ~odbilsmeuitlltha~h-giv-ing Who hat11 prepared theRight

I

Lard Tlie Light of the C,ov - c - uant

shill - rth The

earth TO break cap - tive chains fdr a -

rrul - drr To

Hath gnid - ed mn old of the dark - ness Un -

I

w - ters of Life have doxm -poured A - wake and

a -rise all ye

give to eaoh hope a new birth This is

the glad day of Re -

to this His per -fect - ed day A11 glo - ry

now be to the

-

na - t i a t ~ b i ~ s o d bRes-ur rro-tion d;ly A - wake and

be-ltold it's great

demp - tion Let all l i v - iug things re - jaice Be op-ened your  
ears O y e

Fa -

tiler Whorei8.n-eth su-preme a. - bave %"no giv-eth a uew to Hi=

-

I tio v - e-nant of Peace and Love Whose een - ter is Ab

-dul-Ba - ha.

ECHOES FROM THE SPHERES

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Sweet Peace.

Words & Music by

LOUISE R. WAITE.

I

-I

Sweetpeace so pure and ho ly, Come to ourheartsand reign.Sweet

Sweetpeace soblessedand ho - ly, To long-inghearts so dearjThat

-

Sweetpeacethatpass-eth know-ledge,A bide with us , a1 - way. We

peacethatcalmsthe tem-pest,That fol- lows grief and pain. From

bring-eth rest and com-fortjThat -

dri eth eve- ry tearj That

-

need thy ten der pres-enceThrough-out each corn-ing day. Though

realms of light and beau- ty, Thou com - est a s a dove, And

-

giv eth balm and heal- ing T o eve - rywound-ed ' breastjNow

storms a - round us -

gath er, We know not doubt nor fear. Sweet

in thy s a cred- pres-ence We find God's per-fect love.

lift ourthoughtsand bear them To man-sions of the blest.

-

peace, di vine and ho -

ly, O! be thou ev - er near.

1 A;; ' thou art, And hlv L i a h t is in thee

T h e r e f o r e b e i l l u n

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THE BAHAI' WORLD

Song of Thanksgiviq

, r . , . ,

I heaven and earth and all there-m Re - wive  
new life and power. All

thank Thk that dur hearts have known Thy Man i fes - -  
- ted One. Ba -

thank Wee for Thy - -

Cav e nant Which shines with burn - ing ray. To  
-

glo ry be to Thee 0 God Whose love doth nev  
- er wane With

- 'a' - llah the

!I ha

it1 - point - I

King

Gen

of Kings Who

- ter true f i r m

to

we

this world has

o w h m t s each

come.

dav.

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AND

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Mrs. C. S. Coles.

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Map of the Bahi'i World.

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