

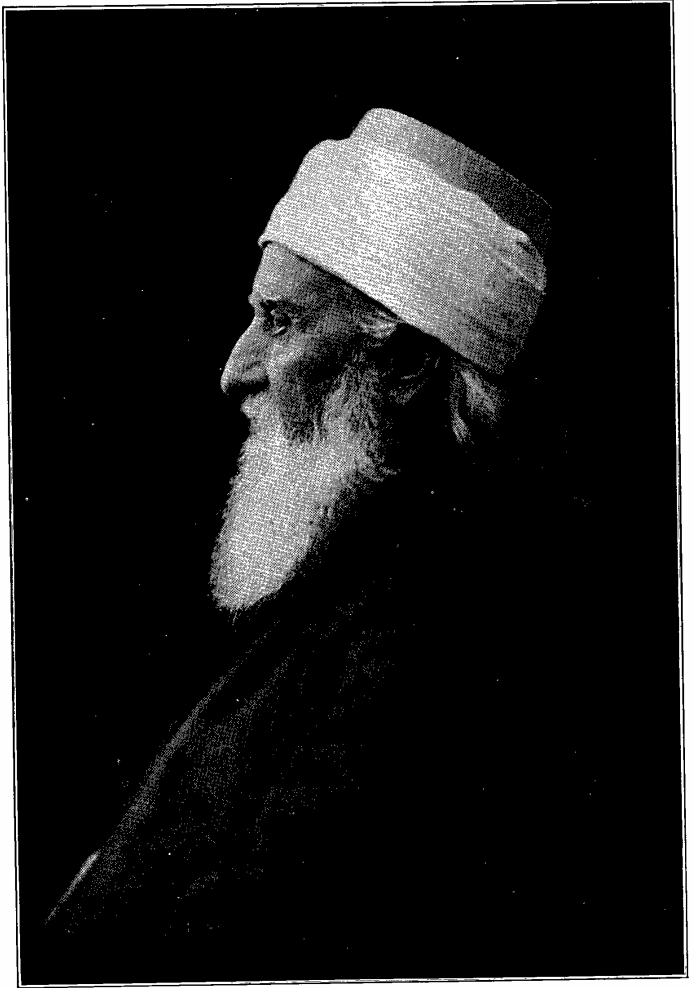
THE
BAHÁ'Í
WORLD

1934-1936

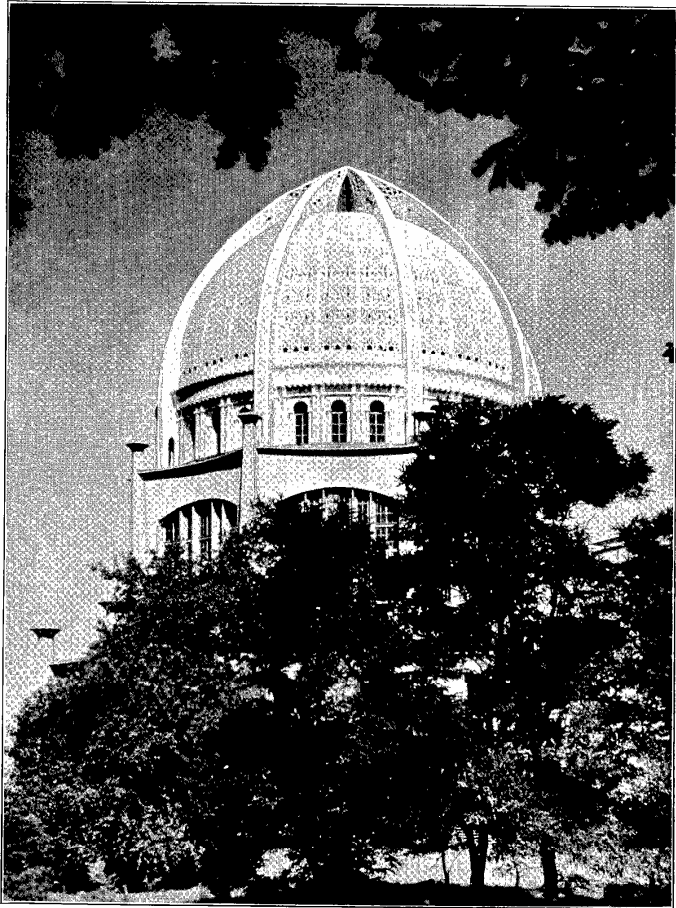
THE BAHÁ'Í WORLD

91 AND 92 OF THE BAHÁ'Í ERA

1934 - 1936 A.D.



'ABDU'L-BAHÁ



The First Mashriqu'l-Adhkár (House of Worship) of the West, Wilmette, Ill., U.S.A., showing Ornamentation of the Dome, remainder of Ornamentation still to be completed.

More than ever today when the world is facing such a crisis of bewilderment and unrest, must we stand firm in Faith seeking that which binds together instead of tearing asunder.

To those searching for light, the Bahai Teachings offer a star which will lead them to deeper understanding, to assurance, peace and good will with all men.

Marie
1936.

FACSIMILE OF APPRECIATION WRITTEN BY
DOWAGER QUEEN MARIE OF RUMANIA.

بِأَلَا مِ
بِحْتِ

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 BAHÁ'Í ERA

APRIL 1934 - 1936 A.D.



BAHÁ'Í PUBLISHING TRUST
Wilmette, Illinois

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Reprinted 1980

NOTE: The spelling of the Oriental words and proper names used in this issue of *THE BAHÁ'Í WORLD* is according to the system of transliteration established at one of the International Oriental Congresses.

Printed in the United States of America

To
SHOGHI EFFENDI
Guardian of the Bahá'í 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
BAHÁ'U'LLÁH

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INTRODUCTION

DURING the past ten years the Bahá'í community of East and West has learned to anticipate each successive volume of *THE BAHÁ'Í WORLD* (the first number was entitled "Bahá'í 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 Bahá'í 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 Bahá'u'lláh 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-Bahá'í student and scholar who desires to investigate the world religion founded by the Báb and Bahá'u'lláh. 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 Bahá'í 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 Bahá'í World Order rests upon in the life and teachings of the Báb and Bahá'u'lláh, the life and interpretation of 'Abdu'l-Bahá, 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 Bahá'ís 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 BAHÁ'Í 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 BAHÁ'Í WORLD

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

BY HORACE HOLLEY

1. A WORLDWIDE SPIRITUAL COMMUNITY

"The Tabernacle of Unity has been raised; regard ye not one another as strangers. . . . Of one tree are ye all the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens."—BAHÁ'U'LLÁH.

UPON the spiritual foundation established by Bahá'u'lláh during the forty year period of His Mission (1853-1892), there stands today an independent religion represented by nearly eight hundred local communities of believers. These communities geographically are spread throughout all five continents. In point of race, class, nationality and religious origin, the followers of Bahá'u'lláh exemplify well-nigh the whole diversity of the modern world. They may be characterized as a true cross-section of humanity, a microcosm which, for all its relative littleness, carries within it individual men and women typifying the macrocosm of mankind.

None of the historic causes of association served to create this worldwide spiritual community. Neither a common language, a common blood, a common civil government, a common tradition nor a mutual grievance acted upon Bahá'ís to supply a fixed center of interest, or a goal of material advantage. On the contrary, membership in the Bahá'í community in the land of its birth even to this day has been a severe disability, and outside of Írán the motive animating believers has been in direct opposition to the most inveterate prejudices of their environment. The Cause of Bahá'u'lláh has moved forward without the reinforcement of wealth, social prestige or other means of public influence.

Every local Bahá'í community exists by the voluntary association of individuals who consciously overcome the fundamental sanctions evolved throughout the centuries to justify the separations and antagonisms of human society. In America, this association means that white believers accept the spiritual equality of their Negro fellows. In Europe, it means the reconciliation of Protestant and Catholic upon the basis of a new and larger faith. In the Orient, Christian, Jewish and Muḥammadan believers must stand apart from the rigid exclusiveness into which each was born.

The central fact to be noted concerning the nature of the Bahá'í Faith is that it contains a power, fulfilled in the realm of conscience, which can reverse the principle momentum of modern civilization—the drive toward division and strife—and initiate its own momentum moving steadily in the direction of unity and accord. It is in this power, and not in any criterion upheld by the world, that the Faith of Bahá'u'lláh has special significance.

The forms of traditional opposition vested in nationality, race, class and creed are not the only social chasms which the Faith has bridged. There are even more implacable, if less visible differences between types and temperaments, such as flow inevitably from the contact of rational and emotional individuals, of active and passive dispositions,

undermining capacity for cooperation in every organized society, which attain mutual understanding and harmony in the Bahá'í community. For personal congeniality, the selective principle elsewhere continually operative within the field of voluntary action, is an instinct which Bahá'ís must sacrifice to serve the principle of the oneness of mankind. A Bahá'í community, therefore, is a constant and active spiritual victory, an overcoming of tensions which elsewhere come to the point of strife. No mere passive creed nor philosophic gospel which need never be put to the test in daily life has produced this world fellowship devoted to the teachings of Bahá'u'lláh.

The basis of self-sacrifice on which the Bahá'í community stands has created a religious society in which all human relations are transformed from social to spiritual problems. This fact is the door through which one must pass to arrive at insight of what the Faith of Bahá'u'lláh means to this age.

The social problems of the age are predominantly political and economic. They are problems because human society is divided into nations each of which claims to be an end and a law unto itself and into classes each of which has raised an economic theory to the level of a sovereign and exclusive principle. Nationality has become a condition which overrides the fundamental humanity of all the peoples concerned, asserting the superiority of political considerations over ethical and moral needs. Similarly, economic groups uphold and promote social systems without regard to the quality of human relationships experienced in terms of religion. Tensions and oppo-

sitions between the different groups are organized for dominance and not for reconciliation. Each step toward more complete partisan organization increases the original tension and augments the separation of human beings; as the separation widens, the element of sympathy and fellowship on the human level is eventually denied.

In the Bahá'í community the same tensions and instinctive antagonisms exist, but the human separation has been made impossible. The same capacity for exclusive doctrines is present, but no doctrine representing one personality or one group can secure a hearing. All believers alike are subject to one spiritually supreme sovereignty in the teachings of Bahá'u'lláh. Disaffected individuals may withdraw. The community remains. For the Bahá'í teachings are in themselves principles of life and they assert the supreme value of humanity without doctrines which correspond to any particular environment or condition. Thus members of the Bahá'í community realize their tensions and oppositions as ethical or spiritual problems, to be faced and overcome in mutual consultation. Their faith has convinced them that the "truth" or "right" of any possible situation is not derived from partisan victory but from the needs of the community as an organic whole.

A Bahá'í community endures without disruption because only spiritual problems can be solved. When human relations are held to be political or social problems they are removed from the realm in which rational will has responsibility and influence. The ultimate result of this degradation of human relationships is the frenzy of desperate strife—the outbreak of inhuman war.

2. THE RENEWAL OF FAITH

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

In stating that the Cause of Bahá'u'lláh is an independent religion, two essential facts are implied.

The first fact is that the Bahá'í Cause historically was not an offshoot of any prior

social principle or community. The teachings of Bahá'u'lláh are no artificial synthesis assembled from the modern library of international truth, which might be duplicated from the same sources. Bahá'u'lláh created

a reality in the world of the soul which never before existed and could not exist apart from Him.

The second fact is that the Faith of Bahá'u'lláh is a religion, standing in the line of true religions: Christianity, Muḥammadanism, Judaism and other prophetic Faiths. Its existence, like that of early Christianity, marks the return of faith as a direct and personal experience of the will of God. Because the divine will itself has been revealed in terms of human reality, the followers of Bahá'u'lláh are confident that their personal limitations can be transformed by an inflow of spiritual reinforcement from the higher world. It is for the privilege of access to the source of reality that they forego reliance upon the darkened self within and the unbelieving society without.

The religious education of Bahá'ís revolutionizes their inherited attitude toward their own as well as other traditional religions.

To Bahá'ís, religion is the life and teachings of the prophet. By identifying religion with its founder, they exclude from its spiritual reality all those accretions of human definition, ceremony and ritualistic practice emanating from followers required from time to time to make compromise with an unbelieving world. Furthermore, in limiting religion to the prophet they are able to perceive the oneness of God in the spiritual oneness of all the prophets. The Bahá'í born into Christianity can wholeheartedly enter into fellowship with the Bahá'í born into Muḥammadanism because both have come to understand that Christ and Muḥammad reflected the light of the one God into the darkness of the world. If certain teachings of Christ differ from certain teachings of Moses or Muḥammad, the Bahá'ís know that all prophetic teachings are divided into two parts: one, consisting of the essential and unalterable principles of love, peace, unity and cooperation, renewed as divine commands in every cycle; the other, consisting of external practices (such as diet, marriage and similar ordinances) conforming to the requirements of one time and place.

This Bahá'í teaching leads to a profounder analysis of the process of history. The followers of Bahá'u'lláh derive mental integrity from the realization made so clear and vivid by 'Abdu'l-Bahá that true insight into history discloses the uninterrupted and irresistible working of a Providence not denied nor made vain by any measure of human ignorance and unfaith.

According to this insight, a cycle begins with the appearance of a prophet or manifestation of God, through whom the spirits of men are revived and reborn. The rise of faith in God produces a religious community, whose power of enthusiasm and devotion releases the creative elements of a new and higher civilization. This civilization comes to its fruitful autumn in culture and mental achievement, to give way eventually to a barren winter of atheism, when strife and discord bring the civilization to an end. Under the burden of immorality, dishonor and cruelty marking this phase of the cycle, humanity lies helpless until the spiritual leader, the prophet, once more returns in the power of the Holy Spirit.

Such is the Bahá'í reading of the book of the past. Its reading of the present interprets these world troubles, this general chaos and confusion, as the hour when the renewal of religion is no longer a racial experience, a rebirth of one limited area of human society, but the destined unification of humanity itself in one faith and one order. It is by the parable of the vineyard that Bahá'ís of the Christian West behold their tradition and their present spiritual reality at last inseparably joined, their faith and their social outlook identified, their reverence for the power of God merged with intelligible grasp of their material environment. A human society which has substituted creeds for religion and armies for truth, even as all ancient prophets foretold, must needs come to abandon its instruments of violence and undergo purification until conscious, humble faith can be reborn.

3. THE BASIS OF UNITY

"The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee."—BAHÁ'U'LLÁH.

Faith alone, no matter how whole-hearted and sincere, affords no basis on which the organic unity of a religious fellowship can endure. The faith of the early Christians was complete, but its degree of inner conviction when projected outward upon the field of action soon disclosed a fatal lack of social principle. Whether the outer expression of love implied a democratic or an aristocratic order, a communal or individualistic society, raised fundamental questions after the crucifixion of the prophet which none had authority to solve.

The Bahá'í teaching has this vital distinction, that it extends from the realm of conscience and faith to the realm of social action. It confirms the substance of faith not merely as source of individual development but as a definitely ordered relationship to the community. Those who inspect the Bahá'í Cause superficially may deny its claim to be a religion for the reason that it lacks most of the visible marks by which religions are recognized. But in place of ritual or other formal worship it contains a social principle linking people to a community, the loyal observance of which makes spiritual faith coterminous with life itself. The Bahá'ís, having no professional clergy, forbidden ever to have a clergy, understand that religion, in this age, consists in an "attitude toward God reflected in life." They are therefore conscious of no division between religious and secular actions.

The inherent nature of the community created by Bahá'u'lláh has great significance at this time, when the relative values of democracy, of constitutional monarchy, of aristocracy and of communism are everywhere in dispute.

Of the Bahá'í community it may be declared definitely that its character does not reflect the communal theory. The rights of the individual are fully safeguarded and the fundamental distinctions of personal endowment natural among all people are fully preserved. Individual rights, however, are interpreted in the light of the supreme

law of brotherhood and not made a sanction for selfishness, oppression and indifference.

On the other hand, the Bahá'í order is not a democracy in the sense that it proceeds from the complete sovereignty of the people, whose representatives are limited to carrying out the popular will. Sovereignty, in the Bahá'í community, is attributed to the divine prophet, and the elected representatives of the believers in their administrative function look to the teachings of Bahá'u'lláh for their guidance, having faith that the application of His universal principles is the source of order throughout the community. Every Bahá'í administrative body feels itself a trustee, and in this capacity stands above the plane of dissension and is free of that pressure exerted by factional groups.

The local community on April 21 of each year elects by universal adult suffrage an administrative body of nine members called the Spiritual Assembly. This body, with reference to all Bahá'í matters, has sole power of decision. It represents the collective conscience of the community with respect to Bahá'í activities. Its capacity and power are supreme within certain definite limitations.

The various local communities unite through delegates elected annually according to the principle of proportionate representation in the formation of a National Spiritual Assembly for their country or natural geographical area. This National Spiritual Assembly, likewise composed of nine members, administers all national Bahá'í affairs and may assume jurisdiction of any local matter felt to be of more than local importance. Spiritual Assemblies, local and national, combine an executive, a legislative and a judicial function, all within the limits set by the Bahá'í teachings. They have no resemblance to religious bodies which can adopt articles of faith and regulate the processes of belief and worship. They are primarily responsible for the maintenance of unity within the Bahá'í

community and for the release of its collective power in service to the Cause. Membership in the Bahá'í community is granted, on personal declaration of faith, to adult men and women.

Nine National Spiritual Assemblies have come into existence since the passing of 'Abdu'l-Bahá in 1921. Each National Spiritual Assembly will, in future, constitute an electoral body in the formation of an International Spiritual Assembly, a summation which will perfect the administrative order of the Faith and create, for the first time in history, an international tribunal representing a worldwide community united in a single faith.

Bahá'ís maintain their contact with the source of inspiration and knowledge in the sacred writings of the Faith by continuous prayer, study and discussion. No believer can ever have a finished, static faith any more than he can arrive at the end of his capacity for being. The community has but one meeting ordained in the teachings—the general meeting held every nineteen days, on the first day of each month of nineteen days given in the new calendar established by the Báb.

This Nineteen Day Feast is conducted simply and informally under a program divided into three parts. The first part consists in the reading of passages from writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá—a devotional meeting. Next follows general discussion of Bahá'í activities—the business meeting of the local community. After the consultation, the community breaks bread together and enjoys fellowship.

The experience which Bahá'ís receive through participation in their spiritual world order is unique and cannot be paralleled in any other society. Their status of perfect equality as voting members of a constitutional body called upon to deal with matters which reflect, even though in miniature, the whole gamut of human problems and activities; their intense realization of kinship with believers representing so wide a diversity of races, classes and creeds; their assurance that this unity is based upon the highest spiritual sanction and contributes a necessary ethical quality to the world in this age—all these opportunities for deeper and broader experience confer a privilege that is 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 lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of Central Africa are evidence of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. . . . God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth."—'ABDU'L-BAHÁ.

The complete text of the Bahá'í sacred writings has not yet been translated into 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 lucid commentary of 'Abdu'l-Bahá, and more recently the exposition made by Shoghi Effendi of the teachings concerning the world order which Bahá'u'lláh came to establish. Of special significance to Bahá'ís 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 upon a necessarily incomplete rendering of

oral tradition. Furthermore, the commentary and explanation of the Bahá'í gospel made by 'Abdu'l-Bahá preserves the spiritual integrity and essential aim of the revealed text, without the inevitable alloy of human personality which historically served to corrupt the gospel of Jesus and Muḥammad. The Bahá'í, moreover, has this distinctive advantage, that his approach to the teachings is personal and direct, without the veils interposed by any human intermediary.

The works which supply the Bahá'í teachings to English-reading believers are: "The Kitáb-i-Íqán" (Book of Certitude),

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" (*Ṭarázát*, The Tablet of the World, *Kalimát*, *Tajalliyát*, *Bishárát*, *Ishráqát*), which establish social and spiritual principles for the new era; "Three Tablets of Bahá'u'lláh" (Tablet of the Branch, *Kitáb-i-'Ahd*, *Lawḥ-i-Aqdas*), the appointment of 'Abdu'l-Bahá as the Interpreter of Bahá'u'lláh's teachings, the Testament of Bahá'u'lláh, and His message to the Christians; "Epistle to the Son of the Wolf," addressed to the son of a prominent Iránian who had been a most ruthless oppressor of the believers, a Tablet which recapitulates many teachings Bahá'u'lláh had revealed in earlier works; "Gleanings from the Writings of Bahá'u'lláh." The significant Tablets addressed to rulers of Europe and the Orient, as well as to the heads of American republics, about the year 1870, summoning them to undertake measures for the establishment of Universal Peace, constitute a chapter in the compilation entitled "Bahá'í Scriptures."

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

vidual Tablets, especially that sent to the Committee for a Durable Peace, The Hague, Holland, in 1919, and the Tablet addressed to the late Dr. Forel of Switzerland. The Will and Testament left by 'Abdu'l-Bahá has special significance, in that it provided for the future development of Bahá'í administrative institutions and the Guardianship.

To these writings is now to be added the book entitled "Bahá'í Administration," consisting of the general letters written by Shoghi Effendi as Guardian of the Cause 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 Bahá'u'lláh's Revelation.

The literature has also been enriched by Shoghi Effendi's recent translation of "The Dawn-Breakers," Nabil's Narrative of the Early Days of the Bahá'í Revelation, a vivid eye-witness account of the episodes which resulted from the announcement of the Báb on May 23, 1844. "The Traveller's Narrative," translated from a manuscript given by 'Abdu'l-Bahá to the late Prof. Edward G. Browne of Cambridge University, is the only other historical record considered authentic from the Bahá'í point of view.

When it is borne in mind that the term "religious literature" has come to represent a wide diversity of subject matter, ranging from cosmic philosophy to the psychology of personal experience, from efforts to understand the universe plumbed by telescope and microscope to efforts to discipline the passions and desires of disordered human hearts, it is clear that any attempt to summarize the Bahá'í teachings would indicate the limitations of the person making the summary rather than offer possession of a body of sacred literature touching the needs of man and society at every point. The study of Bahá'í writings does not lead to any simplified program either for the solution of social problems or for the development of human personality. Rather should it be likened to a clear light which illumines whatever is brought under its rays, or to spiritual nourishment which gives life to the spirit. The believer at first chiefly notes the passages which seem to confirm his own

personal beliefs or treat of subjects close to his own previous training. This natural but nevertheless unjustifiable over-simplification of the nature of the Faith must gradually subside and give way to a deeper realization that the teachings of Bahá'u'lláh are as an ocean, and all personal capacity is but the vessel that must be refilled again and again. The sum and substance of the faith of Bahá'ís is not a doctrine, not an organization, but their acceptance of Bahá'u'lláh as Manifestation of God. In this acceptance lies the mystery of a unity that is general, not particular, inclusive, not exclusive, and limited in its gradual extension by no boundaries drawn in the social world nor arbitrary limitations accepted by habits formed during generations lacking a true spiritual culture.

What the believer learns reverently to be grateful for is a source of wisdom to which he may turn for continuous mental and moral development—a source of truth revealing a universe in which man's life has valid purpose and assured realization. Human history begins to reflect the working of a beneficent Providence; the sharp outlines of material sciences gradually fade out in the light of one fundamental science of life; a profounder sociology, connected with the inner life, little by little displaces the superficial economic and political beliefs which like waves dash high an instant only to subside into the moveless volume of the sea.

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

"An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary there could be no relation between these pairs of opposites. So we

can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into relation with the 'Un-thinkable One,' the divine reality. The divine reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created things, so do the Manifestations bring the power of the Holy Spirit from the divine Sun of Reality to give light and life to the souls of men."

In expounding the teachings of Bahá'u'lláh to public audiences in the West, 'Abdu'l-Bahá frequently encountered the attitude that, while the liberal religionist might well welcome and endorse such tenets, the Bahá'í teachings after all bring nothing new, since the principles of Christianity contain all the essentials of spiritual truth. The believer whose heart has been touched by the Faith so perfectly exemplified by 'Abdu'l-Bahá feels no desire for controversy, but must needs point out the vital difference between a living faith and a passive formula or doctrine. What religion in its renewal brings is first of all an energy to translate belief into life. This impulse, received into the profoundest depths of consciousness, requires no startling "newness" of concept or theory to be appreciated as a gift from the divine world. It carries its own assurance as a renewal of life itself; it is as a candle that has been lighted, and in comparison with the miracle of light the discussion of religion as a form of belief becomes secondary in importance. Were the Bahá'í Faith no more than a true revitalization of the revealed truths of former religions, it would be that quickening quality of inner life, that returning to God, still assert itself as the supreme fact of human experience in this age.

For religion returns to earth in order to re-establish a standard of spiritual reality. It restores the quality of human existence, its active powers, when that reality has become overlaid with sterile rites and dogmas which substitute empty shadow for substance. In the person of the Manifestation it destroys all those imitations of religion gradually developed through the centuries

and summons humanity to the path of sacrifice and devotion.

Revelation, moreover, is progressive as well as periodic. Christianity in its original essence not only relighted the candle of faith which, in the years since Moses, had become extinguished—it amplified the teachings of Moses with a new dimension which history has seen exemplified in the spread of faith from tribe to nations and peoples. Bahá'u'lláh has given religion its world dimension, fulfilling the fundamental purpose of every previous Revelation. His Faith stands as the reality within Christianity, within Muḥammadanism, within the religion of Moses, the spirit of each, but expressed in teachings which relate to all mankind.

The Bahá'í Faith, viewed from within, is religion extended from the individual to embrace humanity. It is religion universalized; its teaching for the individual, spiritually identical with the teaching of Christ, supplies the individual with an ethics, a sociology, an ideal of social order, for which humanity in its earlier stages of development was not prepared. Individual fulfillment has been given an objective social standard of reality, balancing the subjective ideal derived from religion in the past. Bahá'u'lláh has removed the false distinctions between the "spiritual" and "material" aspects of life, due to which religion has become separate from science, and morality has been divorced from all social activities. The whole arena of human affairs has been brought within the realm of spiritual truth, in the light of the teaching that materialism is not a thing but a motive within the human heart.

The Bahá'í learns to perceive the universe as a divine creation in which man has his destiny to fulfil under a beneficent Providence whose aims for humanity are made known through Prophets who stand between man and the Creator. He learns his true relation to the degrees and orders of the visible universe; his true relation to God, to himself, to his fellow man, to mankind. The more he studies the Bahá'í teachings, the more he becomes imbued with the spirit of unity, the more vividly he perceives the

law of unity working in the world today, indirectly manifest in the failure which has overtaken all efforts to organize the principle of separation and competition, directly manifest in the power which has brought together the followers of Bahá'u'lláh in East and West. He has the assurance that the world's turmoil conceals from worldly minds the blessings long foretold, now forgotten, in the sayings which prophesied the coming of the Kingdom of God.

The Sacred Literature of the Bahá'í Faith conveys enlightenment. It inspires life. It frees the mind. It disciplines the heart. For believers, the Word is not a philosophy to be learned, but the sustenance of being throughout the span of mortal existence.

"The Bahá'í Faith," Shoghi Effendi stated in a recent letter addressed to a public official, "recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace."

Those who, even courteously, would dismiss a Faith so firmly based, will have to admit that, whether or not by their test the teachings of Bahá'u'lláh are "new," the world's present plight is unprecedented, came without warning save in the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, and day by day draws nearer a climax which strikes terror to the responsible student of current affairs. Humanity itself now seems to share the prison and exile which an unbelieving generation inflicted upon the Glory of God.

5. A BACKGROUND OF HEROIC SACRIFICE

"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 your deeds and words the signs of His righteousness, His power and glory. . . . Ponder the words of Jesus addressed to His disciples, as He sent them forth to propagate the Cause of God."—THE BÁB.

The words of Bahá'u'lláh differ in the minds of believers from the words of philosophers because they have been given substance in the experience of life itself. The history of the Faith stands ever as a guide and commentary upon the meaning and influence of the written text.

This history, unfolded contemporaneously with the rise of science and technology in the West, reasserts the providential element of human existence as it was reasserted by the spiritual consecration and personal suffering of the prophets and disciples of former times.

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

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

This remnant of the faithful one by one became conscious that in 'Alí-Muḥammad, since known to history as the Báb (the "Gate"), their hopes had been realized, and under the Báb's inspiration scattered themselves as His apostles to arouse the people and prepare them for the restoration of Islám to its original integrity. Against the Báb and His followers the whole force of church and state combined to extinguish a fiery zeal which soon threatened to bring their structure of power to the ground.

The ministry of the Báb covered only the six years between 1844 and His martyrdom by a military firing squad in the public square at Tabríz on July 9, 1850.

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

After the Báb's martyrdom, the weight of official wrath fell upon Ḥusayn-'Alí, around whom the Bábís centered their hopes. Ḥusayn-'Alí was imprisoned in Tíhrán, exiled to Baghdád, from Baghdád sent to Constantinople under the jurisdiction of the Sulṭán, exiled by the Turkish government to Adrianople, and at length imprisoned in the desolate barracks at 'Akká.

In 1863, while delayed outside of Baghdád for the preparation of the caravan to be dispatched to Constantinople, Ḥusayn-'Alí established His Cause among the Bábís who insisted upon sharing His exile. His declaration was the origin of the Bahá'í Faith in which the Báb's Cause was fulfilled. The Bábís who accepted Ḥusayn-'Alí as Bahá'u'lláh (the Glory of God) were fully conscious that His mission was not a development of the Bábí movement but a new Cause for which the Báb had sacrificed His life as the first of those who recognized the manifestation or prophet of the new age.

During forty years of exile and imprisonment, Bahá'u'lláh expounded a gospel which interpreted the spiritual meaning of ancient scriptures, renewed the reality of faith in God and established as the foundation of human society the principle of the oneness of mankind. This gospel came into being in the form of letters addressed to individual believers and to groups in

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

This sacred literature has an authoritative commentary and interpretation in the text of 'Abdu'l-Bahá's writings during the years between Bahá'u'lláh's ascension in 1892 and 'Abdu'l-Bahá's departure in 1921, Bahá'u'lláh having left a testament naming 'Abdu'l-Bahá (His eldest son) as the Interpreter of His Book and the Center of His Covenant.

The imprisonment of the Bahá'í community at 'Akká ended at last in 1908, when the Young Turks party overthrew the existing political régime.

For three years prior to the European War, 'Abdu'l-Bahá, then nearly seventy years of age, journeyed throughout Europe and America, and broadcast in public addresses and innumerable intimate gatherings the new spirit of brotherhood and world unity penetrating His very being as the consecrated Servant of Bahá. The significance of 'Abdu'l-Bahá's commentary and explanation is that it makes mental and moral connection with the thoughts and social conditions of both East and West. Dealing with matters of religious, philosophical, ethical and sociological nature, 'Abdu'l-Bahá expounded all questions in the light of His conviction of the oneness of God and the providential character of human life in this age.

The international Bahá'í community,

grief-stricken and appalled by its loss of the wise and loving "Master" in 1921, learned with profound gratitude that 'Abdu'l-Bahá in a will and testament had provided for the continuance and future development of the Faith. This testament made clear the nature of the Spiritual Assemblies established in the text of Bahá'u'lláh and inaugurated a new center for the widespread community of believers in the appointment of His grandson, Shoghi Effendi, as Guardian of the Bahá'í Faith.

During the fifteen years of general confusion since 1921, the Bahá'í community has carried forward the work of internal consolidation and administrative order and has become conscious of its collective responsibility for the promotion of the blessed gospel of Bahá'u'lláh. In addition to the task of establishing the structure of local and national Spiritual Assemblies, the believers have translated Bahá'í literature into many languages, have sent teachers to all parts of the world, and have resumed construction of the Bahá'í House of Worship on the shore of Lake Michigan, near Chicago, the completion of which will be impressive evidence of the power of this new Faith.

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

SURVEY OF CURRENT BAHÁ'Í ACTIVITIES IN THE EAST AND WEST

INTERNATIONAL

BY HORACE HOLLEY

THE true progress of the Bahá'í world community in recent years has been in its understanding of Bahá'u'lláh's Faith rather than in numbers or social power. Without this deepened insight into the nature of the Faith, indeed, any considerable advance in the number of adherents might have raised problems an inexperienced and collectively unprepared body of believers would find difficulty in bringing to a solution.

The vital importance of this fact appears when it is appreciated to what a degree, at least throughout the West, the early believers unconsciously and instinctively accepted the Bahá'í Faith as the "return of Christ." Grasping the Teachings only from the aspect of their confirmation of the views entering into a long historical expectation, the first generation of Bahá'ís felt themselves living in a spiritual Kingdom such as Jesus created for His followers—a Kingdom of the heart and inmost spirit raised high above the perturbations or conquests of an unbelieving world. The days of Christ, they felt, had been divinely restored; whence their privilege and most sacred duty to live and serve according to the conditions surrounding the ancient Apostles.

The fact that Bahá'u'lláh had not only re-established the heavenly Kingdom of faith but had vastly extended the scope of religion, the fact that His Teachings fulfilled expectation not by simple repetition of divine doctrine already revealed but by creating an entirely new dimension for spiritual reality, was not clearly apprehended because the first believers of the West had

no other measure of receptivity than their prior religious environment could supply. To be as the early Christians was the standard of faith they could not but adopt and seek to apply. True, the concept "Bahá'í" was not limited to adherents of Christian descent. True, the new term applied equally to believers of Muḥammad or Buddha as to Christians and Jews. The values associated with the Faith, nevertheless, were inherently restricted to those created for mankind in the Sermon on the Mount. The difference between the mission of Christ and Bahá'u'lláh they acknowledged, but instinctively held it to be limited only by the fact that now the sacred doctrine could at last be promulgated throughout the earth and not confined to one area like the ancient empire of Rome.

A world in dire torment, even though it had prepared a great host to accept the "return of Christ" and replace with the high challenge of the Sermon on the Mount a social culture obviously unfit to deal with the problems of a society fatally divided and in decline, could not but have overrun and even repudiated the claim of a Faith whose application to social problems was as simple and naïve as the outlook of the Bahá'í community in the West long considered it to be. That Faith, however, serene and potent in its full reality and implication, has possessed the force necessary to re-educate the Bahá'ís themselves, and moreover, to express its fundamental character and aim so clearly and vigorously that the Bahá'í Teachings today constitute the essence of statesmanship and sociology,

demonstrating their new and supreme mission by creating a World Order even within the ruins of a civilization impotent to survive.

It has been in the successive general communications issued by its Guardian, Shoghi Effendi, since early in 1929, that the whole significance and integrity of Bahá'u'lláh's Revelation has been made apparent. The unique virtue of these letters—in reality a series of statements interpreting the Teachings in the light of the decadent world and the condition of the world in the light of the Teachings—has been their power to convey, not for the instruction or solace of individual seekers, but for the guidance of an international community, that spiritual truth given this age in measure greater than could be poured forth by the Manifestation at any prior epoch. The Message of Bahá'u'lláh can now be apprehended in its fulness and majesty and by its own supernal light, not dimmed by reflection from minds historically limited, no matter how sincere and devoted the hearts they turned to Him.

The faith of Bahá'ís, thanks to this interpretation and guidance, has been assimilated into an understanding no longer subject to challenge of world problem and international condition unresponsive to that lesser spiritual truth intended for the regeneration of the individual alone.

As an inner experience, faith is ever complete and perfect within itself, for the individual who rises to the station of faith becomes filled with a holy elixir so penetrating that no capacity for doubt remains. The experience seems not merely immune from critical attack but of a nature higher than criticism can ever understand. Nothing within the individual's destiny, when his faith is real, ever serves to challenge its perfect integrity or demonstrate its incapacity to meet any and every condition the person can possibly undergo. His sole regret is that others are not similarly inspired and equally blessed.

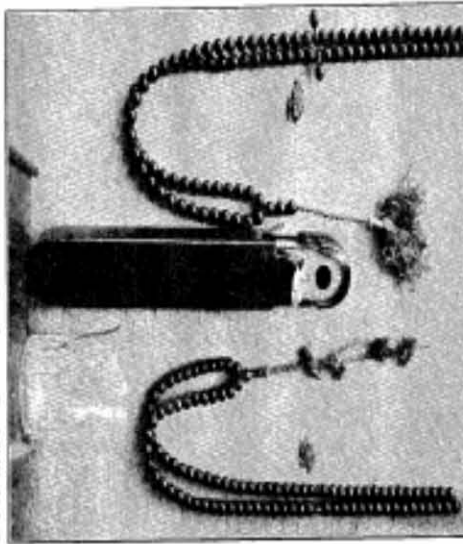
The movements of society as a whole, however, supply a historical perspective larger than the individual's range of personal experience. The religion entirely perfect to the devotee can, and has throughout recorded time, failed to transmute psycho-

logical truth into a sociological equivalent, or personal values into the principles of a spiritual community. From ecstasy of redemption to grandeur of martyrdom, the individual treads his own path acclaiming the omnipotence of God. But ten thousand inspired martyrs do not together constitute the elements of a public policy capable of removing the causes of poverty or extirpating the seeds of disastrous war. Personal ecstasy, no matter how pure and enduring a light in the soul, is not equivalent to the function of statesmanship in replacing with order the fundamental disorder of a divided world.

Humanity throughout the ages has been confused by the continuous division yawning between personal spirituality and social necessity, with the result that all expectation of the fulfilment of truth has been turned to another "higher" world or has depicted an earthly consummation as naïve as the imagination of a child. The interval of time ever separating the flower of faith from its perfect fruit has darkened the vision of innumerable generations of loyal believers, making their convictions irrational and socially ineffective, and opening the door to constant compromise with the pressures exerted by the movements of society as a whole. The distance between spiritual reality and the organic structure of civilization has been a wasteland within which churches and states alike have perished in every previous age. Every theology and every sociology laboriously devised to carry mankind safely from the realm of personal motive to the realm of an organically united and harmonious civilization has served only to re-emphasize the vital fact that the task lies beyond human capacity to perform.

The larger meaning of Bahá'u'lláh's Revelation conveyed by Shoghi Effendi is that God has destined this age to take the step from subjective experience to world order. The new dimension of truth revealed by Bahá'u'lláh lies in the divine civilization His Word created upon earth. The Bahá'í community no longer recognizes the wasteland; the reality it has accepted includes an organic social structure as well as a Sermon on the Mount. The faith of the believer combines knowledge of a world community

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with knowledge of the holy path he, as an individual, must tread if he would be loyal to his Lord.

The effect of the Guardian's successive statements has been to supply the Bahá'í community with an impregnable foundation at the very time that the world is most grievously shaken and its truths and institutions made a source of bitter disillusion to discerning men. As Shoghi Effendi's insight has renewed and developed the consciousness of the believers, it has become apparent to them that the world crisis, far from challenging their loyalty, confirms it with proofs and evidence so tangible that not for long will the confirmation stand hidden from the intelligence and groping spirit of a bewildered race. For as the nations recoil under blows of a destiny they were not formed to encounter or even estimate, the Bahá'í community grows ever more conscious of the Power by which its human weakness is sustained, and more aware that its collective experience has mysteriously been to trace the outline and pattern of the emerging world.

Nothing could so effectively disclose the forces working throughout the Bahá'í world during the past two years as the following excerpts from the Guardian's letters, chosen because they appear to concentrate upon the aspect of the Revelation which extends religion into that new dimension so vitally needed by mankind today.

"It would . . . be helpful and instructive to bear in mind certain basic principles with reference to the Will and Testament of 'Abdu'l-Bahá, which, together with the Kitáb-i-Aqdas, constitutes the chief depository wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith. . . .

"To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself. . . . That the Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes iden-

tical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. . . . Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future superstate. . . .

"Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"—*February 27, 1929.*

"I cannot refrain from appealing to them who stand identified with the Faith to disregard the prevailing notions and the fleeting fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin. . . .

"For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid

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

"Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution of their task. . . . Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify, and fulfil them. . . .

"Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám, or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind."—*March 21, 1930.*

"Ten years of unceasing turmoil, so laden with anguish, so fraught with incalculable consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. . . . Such has been the cumulative effect of these successive crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our

gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control. . . .

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

"Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built. . . .

"It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive. . . .

"How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of

Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine qua non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. 'You can best serve your country,' was 'Abdu'l-Bahá's rejoinder¹ to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, 'if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world.' . . .

"Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the prod-

¹ In the year 1912.

uct of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age. . . .

"Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. . . .

"The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. . . . For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine. . . . The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. . . . Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of

those essential relationships that must bind all the states and nations as members of one human family. . . .

"It represents the consummation of human evolution. . . .

"That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. . . . Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder. . . . Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that '*another war, fiercer than the last, will assuredly break out?*'"—November 28, 1931.

"That a Faith which, ten years ago, was severely shaken by the sudden removal of an incomparable Master¹ should have, in the face of tremendous obstacles, maintained its unity, resisted the malignant onslaught of its ill-wishers, silenced its calumniators, broadened the basis of its far-flung administration, and raised upon it institutions symbolizing its ideals of worship and service, should be deemed sufficient evidence of the invincible power with which the Almighty has chosen to invest it from the moment of its inception.

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

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

in the eyes of the one true God, the land wherein the splendors of His light shall be unveiled, where the righteous will abide, and the free assemble.' . . .

"The Revelation, of which Bahá'u'lláh is the source and center, abrogates none of the religions which have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the Prophets of the past, or of whitening down the eternal verity of Their teachings. It can, in no wise, conflict with the spirit that animates Their claims, nor does it seek to undermine the basis of any man's allegiance to Their cause. Its declared, its primary purpose, is to enable every adherent of these Faiths to obtain a fuller understanding of the religion with which he stands identified, and to acquire a clearer apprehension of its purpose. It is neither eclectic in the presentation of its truths, nor arrogant in the affirmation of its claims. Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final. Unequivocally and without the least reservation it proclaims all established religions to be divine in origin, identical in their aims, complementary in their functions, continuous in their purpose, indispensable in their value to mankind. . . .

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

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

¹ The ascension of 'Abdu'l-Bahá, November 28, 1912.

operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that self-same exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all-embracing federation which is to signalize the advent of the Kingdom of God on this earth? . . .

"I feel it incumbent to stress . . . the importance of an instruction which . . . should be increasingly emphasized, irrespective of its application to the East or to the West. . . . This principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national (Spiritual) Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. . . . Such an attitude . . . indicates the desire cherished by every true and loyal follower of Bahá'u'lláh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of his Faith."—*March 21, 1932.*

"*'May this American democracy,'* He Himself,¹ while in America, was heard to remark, *'be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. . . . May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing.'*—*April 21, 1933.*

"This Administrative Order . . . will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New

World Order destined to embrace in the fulness of time the whole of mankind. . . .

"Alone of all the Revelations gone before it this Faith has . . . succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter. . . .

"To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh allude: *'The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.'* . . .

"The Bahá'í Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islám—none of these can be identified or said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned. . . .

"Let no one, while this System is still in its infancy, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. . . . The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, in-

¹Abdu'l-Bahá visited North America in 1912.

cline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the 'Most Great Peace.' . . . — *February 8, 1934.*

"The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. . . .

"*'Soon,' Bahá'u'lláh's own words proclaim it, 'will the present-day Order be rolled up, and a new one spread out in its stead.'* . . .

"The Revelation of Bahá'u'lláh . . . should . . . be regarded as signaling through its advent the *coming of age of the entire human race.* It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture . . . should . . . be regarded, as far as this planetary life is concerned, as the furthestmost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop. . . .

"The successive Founders of all past Religions Who . . . have shed, with ever-increasing intensity, the splendor of one common Revelation at the various stages which have marked the advance of mankind towards maturity may thus . . . be regarded as preliminary Manifestations, anticipating and paving the way for the advent

of that Day of Days when the whole earth will have fructified and the tree of humanity will have yielded its destined fruit.

"Beset on every side by the cumulative evidences of disintegration, of turmoil and of bankruptcy, serious-minded men and women, in almost every walk of life, are beginning to doubt whether society, as it is now organized, can, through its unaided efforts, extricate itself from the slough into which it is steadily sinking. Every system, short of the unification of the human race, has been tried, repeatedly tried, and been found wanting. . . . Yet crisis has succeeded crisis, and the rapidity with which a perilously unstable world is declining has been correspondingly accelerated. . . .

"Who else can be blissful if not the community of the Most Great Name,¹ whose world-embracing, continually consolidating activities constitute the one integrating process in a world whose institutions, secular as well as religious, are for the most part dissolving? . . . Of all the kindreds of the earth they alone can recognize, amidst the welter of a tempestuous age, the Hand of the Divine Redeemer that traces its course and controls its destinies. They alone are aware of the silent growth of that orderly world polity whose fabric they themselves are weaving. . . .

"Ceasing to designate itself a movement, a fellowship and the like—designations that did grave injustice to its ever-unfolding system—dissociating itself from such appellations as Bábí sect, Asiatic cult, and offshoot of *Shí'ih Islám*, with which the ignorant and the malicious were wont to describe it, refusing to be labeled as a mere philosophy of life, or as an eclectic code of ethical conduct, or even as a new religion, the Faith of Bahá'u'lláh is now visibly succeeding in demonstrating its claim and title to be regarded as a World Religion, destined to attain . . . the status of a world-embracing Commonwealth, which would be at once the instrument and the guardian of the Most Great Peace announced by its Author. . . .

"The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it sub-

¹ Bahá'u'lláh.

bornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it. . . .

"Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

"*'A new life,' Bahá'u'lláh proclaims, 'is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause, or perceived its motive.' 'O ye children of men,' He thus addresses His generation, 'the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race. . . . This is the straight path, the fixed and immovable foundation.'*"—March 11, 1936.

FORMATION OF TWO NATIONAL SPIRITUAL ASSEMBLIES

The pillars of the Bahá'í world order are the National Spiritual Assemblies, elected by delegates representing the local Bahá'í communities within the designated area of jurisdiction. A National Spiritual Assembly cannot be constituted until the Faith has become sufficiently widespread and firmly rooted to provide support for the national administrative body, whose effectiveness depends upon the existence of experienced local Spiritual Assemblies.

The present period has been notable in the formation of two more National Assemblies, one by the Bahá'ís of Írán, the other by the Bahá'ís of Australia and New Zealand. It would be difficult to find evidence more convincingly testifying to the universality of the Cause of Bahá'u'lláh

than this development made possible by believers so separated not merely by distance but by race, culture and historical experience. Írán, with its ancient memories of a power and glory antedating the civilization of Europe, and its complex spirit impregnated with the influence of successive religions, stands in striking contrast to Australia and New Zealand, lands still marked by the stage of the pioneer and in their social progress akin to the North America existing in the middle of the nineteenth century. By faith, however, and the supreme power of a Teaching shaped for humanity and not one race or country alone, the Bahá'ís of these two diverse regions have entered upon a path of oneness which they tread in a unity of purpose and an intimacy of soul greater than that of members of the same family whose physical bond has no true spiritual substance and reinforcement.

The first Annual Convention of the Bahá'ís of Írán was held at Tíhrán during eight days commencing April 26, 1934. As in North America, ninety-five delegates had been assigned proportionately to the national community, and of these eighty-one were present at the first session, eighty-four at the later sessions. This event of vital importance is told in detail in the Report prepared by the National Spiritual Assembly of Írán and published as a supplement to this Survey.

From the point of view of the Bahá'í world community, it is significant to note that both the National Assembly of Írán and that of Australia and New Zealand were formed and are functioning in strict conformity with the administrative principles controlling the national Bahá'í institutions previously established in other lands. Their constitutional character and their organic processes are identical with those of America, Europe and other Bahá'í communities throughout the East, with the result that a believer can take residence in any established national Bahá'í community and find his spiritual citizenship completely unchanged. Such differences as he would encounter in the realm of detail, even as the obvious distinctions of language and cultural background, but fulfil the true

spiritual unity by stressing that diversity on which true unity must be based.

On account of the vast Bahá'í population of Írán, the ninety-five delegates were elected proportionately by the believers through twenty administrative divisions rather than through their separate local Bahá'í communities. It would be impossible, clearly, to assign ninety-five delegates to local communities numbering more than five hundred. The principle underlying national Bahá'í elections, nevertheless, was fully observed. A similar method of administrative districts including numbers of local Bahá'í communities will have to be developed for America and other nations when the number of their Spiritual Assemblies exceeds the number of the delegates the believers collectively are to elect.

The Bahá'í affairs of Írán had previously been directed and coordinated nationally by the former "Central Assembly" at Tíhrán. The first National Spiritual Assembly of the Bahá'ís of Írán were: Valíyu'lláh Khán Varqá, Shu'a'u'lláh Khán 'Alá'í, Dr. Yúnis Khán Afrúkhthi, Jínáb-i-Fáḡíl-i-Mázindaráni, Amín-Amín, Aḥmad Khán Yazdání, 'Alí-Akbar Khán Furútan, 'Ináyatu'lláh Khán Aḥmadpúr, and Maḥmúd Khán Badí'í.

The first Annual Convention of the Bahá'ís of Australia and New Zealand was held at Sydney, May 15, 16, 17 and 18, 1934. Details of this meeting, so significant in the unfoldment of the Bahá'í world order, are made available in reports issued by the National Spiritual Assembly formed by that Convention.

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

"Bahá'ís from Adelaide, Melbourne, New Zealand and other places met in Sydney where the first Bahá'í Convention was held.

It was a wonderful experience in cooperative effort and a powerful means of spiritual attraction. A reporter from the Sydney 'Sun' attended the opening session and an outline of the Bahá'í Principles appeared in the next issue of that newspaper.

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

"The New Zealand delegates were the first to arrive, and a special meeting of welcome was arranged at which a happy time was spent in contacting the Sydney friends. Later in the week the Adelaide delegates, and friends from both Melbourne and Adelaide, arrived, and these received a similar warm-hearted welcome, so that before the Convention opened a feeling of true Bahá'í friendliness and fellowship was established, and all were filled with an anticipatory joy in being privileged to take part in such a momentous event.

"The elected delegates were:—

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

"Adelaide—Mrs. Silver Jackman, Miss Hilda Brooks, Mr. Robert Brown.

"Sydney—Mrs. Routh, Mr. Hyde Dunn, Mr. O. Whittaker."

Significant as the formation of a new National Spiritual Assembly is as evidence of an active, vigorous and widespread Bahá'í community in its land, its full importance lies in the fact that the institution of the National Assembly itself is but a step in the development of the Bahá'í world order. A National Spiritual Assembly stands not as an independent body, nor a final authority in the realm of collective action, but as the pillar upon which will rest in future the dome of the Bahá'í social structure—the International House of Justice. A great part of the necessary foundation for that crowning Bahá'í achievement has already been constructed. It remains only for the new National Spiritual Assemblies to begin functioning with effective power, and for the Bahá'í com-

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

INCORPORATION OF EXISTING NATIONAL SPIRITUAL ASSEMBLIES

During the same period, also, the National Spiritual Assemblies of Egypt, and of India and Burma, found it possible to effect legal incorporation and secure official state recognition for their national Bahá'í constitution. Moreover, the National Assemblies of Germany and 'Iráq took steps to adopt constitutions and by-laws identical with the Declaration of Trust under which the National Spiritual Assembly of the Bahá'ís of the United States and Canada has operated for some ten years. The text of these constitutions, some of which are accompanied by the certificate issued to them by the civil authorities, is reproduced in Part Two of the present work.

Not less interesting is the fact that the National Spiritual Assembly of the Bahá'ís 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 adding one more Bahá'í national community empowered to hold title to land at the world center of the Faith.

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

Palestine Branch of the American Assembly, at the date of this writing, owns in both 'Akká and Haifa, approximately sixty thousand square pics—one thousand, six hundred square pics being equivalent to nine hundred square meters. The holdings thus represent some thirty-three thousand, seven hundred and fifty square meters.

Soon after its incorporation in the Mixed Court of Egypt, the National Spiritual Assembly of that land acquired, through donation from an Egyptian Bahá'í, one faddan of land, equal to four thousand square meters.

The incorporation of the National Assembly of the Bahá'ís of Egypt must be regarded as far more than a legal achievement. The first Assembly to secure civil recognition and the status of an independent religion in Islám, the National Spiritual Assembly has succeeded in this effort only after a long and ardent struggle. Within a decade, the Bahá'ís of Egypt have progressed from a status officially regarded as one of heresy in the eyes of Muhammadanism to that of spiritual independence. The Westerner can not appreciate, nor scarcely imagine, the degree of progress this evolution represents. It is equivalent to the transition from the tenth to the nineteenth century in the West.

BAHÁ'Í PROPERTY IN AMERICA

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

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

several hundred acres; the house at Malden, Massachusetts, blessed by the time spent in it by 'Abdu'l-Bahá during His American journey in 1912; the land and buildings developed by Roy C. Wilhelm at West Englewood, New Jersey, chosen by 'Abdu'l-Bahá as the place for the Unity Feast He gave the Bahá'ís of the New York metropolitan district in June, 1912, and now used as the Office of the National Assembly and the meeting place of the local Bahá'í community; and the property at Geyserville, California, which Mr. and Mrs. John Bosch for about seven years placed at the disposal of the Summer School maintained by the Bahá'ís of the Pacific Coast.

Green Acre was transferred to Bahá'í trustees by the Green Acre Fellowship which held title after Sarah J. Farmer's death. The Malden house was left to Shoghi Effendi in the Will and Testament of the late Maria P. Wilson, and by Shoghi Effendi transferred to Bahá'í trustees. Both the Wilhelm and Bosch properties were received as donations by their respective owners.

While values may not be readily established for all these holdings, the entire property held for the Bahá'í Faith in America can be estimated as amounting in worth to at least one million, one hundred and fifty thousand dollars. By far the greater portion of this value has been created by the Bahá'ís during the decade beginning 1926.

DEVELOPMENTS IN IRÁN

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

Of intense interest to Bahá'ís of other nations has been the acquisition, by purchase, of a portion of the village of Chihriq, where the Báb was incarcerated. This sacred and revered scene of one of the momentous episodes in the history of the Faith has thus come under the care and protection of the Cause.

Various other sacred and historic sites associated with the Founders of the Faith in Irán, and hallowed by the heroism of Their early followers, are likewise being gradually acquired, in accordance with a definite plan adopted under the advice of the Guardian and assisted by his contribution in the amount of two thousand túmáns a year.

At the same time, progress has been made in the construction of the Ĥazíratu'l-Quds, or Bahá'í headquarters, in the capital city, Tíhrán.

A vast area, moreover, has been acquired on the slopes of Mount Alburz, northeast of Tíhrán, for the eventual construction of the first Mashriqu'l-Adhikár (House of Worship) by the Bahá'ís of Irán. The land already acquired measures not less than one million, two hundred and fifty-seven thousand square meters, but is being extended by further purchases in order to provide sufficient space for the erection of the accessory buildings, or dependencies, which with the House of Worship constitute the Mashriqu'l-Adhikár established by Bahá'u'lláh.

The Report of the National Spiritual Assembly of the Bahá'ís of Irán which follows this International review testifies to the further progress of the Faith in that land, and the activities maintained under the direction of national Committees. Brief reference may be made here to the formation of a National Bahá'í Archives, the dispatching of accredited teachers to 'Iráq as well as to many parts of Irán, the adoption of Bahá'í marriage certificates and also a Bahá'í certificate of divorce, the dissemination of Bahá'í news to local centers, and the necessity of meeting the dire and widespread difficulties resulting from repressive measures adopted by the civil authorities.

The weakening of the power of the Muslim clergy in Irán has been an indication of nationalism rather than a broadening and deepening of the basis of social ethics and of spiritual religion. A necessary step toward the eventual triumph of a World Faith, the decline of Islám as revealed religion and ecclesiastical authority has at first resulted in a social environment hostile

to the claims of divine truth. The condition, giving as it does an undue influence to secular forces, exposes the followers of a living Faith to the increase of pressure and tension which invariably accompanies the discrediting of traditional religion. In his letter on "The Unfolding of World Civilization" dated March 11, 1936, Shoghi Effendi thus describes that decline:

"The collapse of the Shí'ih hierarchy, in a land which had for centuries been one of the impregnable strongholds of Muslim fanaticism, was the inevitable consequence of that wave of secularization which, at a later time, was to invade some of the most powerful and conservative institutions in both the European and American continents. Though not the direct outcome of the last war, this sudden trembling which had seized this hitherto immovable pillar of Islámic orthodoxy accentuated the problems and deepened the restlessness with which a war-weary world was being afflicted. Shí'ih Islám had lost once for all, in Bahá'u'lláh's native land and as the direct consequence of its implacable hostility to His Faith, its combative power, had forfeited its rights and privileges, had been degraded and demoralized, and was being condemned to hopeless obscurity and ultimate extinction."

With startling suddenness, and wholly unexpectedly to the Bahá'ís of the West, the famous Tarbíyat Schools in Tíhrán were compelled to close their doors and abandon their historic mission of initiating true education in Irán. School after school, throughout the country, conducted by Bahá'ís in cities, towns and villages, cherished by them and of incalculable benefit to thousands of innocent children and youth, incurred the same penalty by order of the Department of Education. At the same time those disabilities described in previous volumes of *The Bahá'í World* were maintained and in some ways extended and made more rigorous.

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

"As the Board of Education had formerly warned the Tarbíyat Schools officially that in case these schools are closed on unofficial

holidays, orders will be issued for the closing up of same, the National Spiritual Assembly here with a view to preventing the occurrence of such an event and pointing out to the authorities concerned the importance which such an action would involve, deputed one of its members, Dr. Youness Khán Afroukhteh to call on H. E. Mirzá 'Alí Aghar Khán Hekmat, the acting Minister of Education with instructions that he (Dr. Youness Khán) should explain fully the matter to the acting Minister. Dr. Youness Khán, in the course of the interview which he had with this official, made it clear to him that as the Tarbíyat Schools formed part of private institutions of the Bahá'í community and as the teachers and pupils are chiefly Bahá'í and that since these teachers and pupils, as one of their religious duties, abstain from working on nine days during the year, the schools are automatically closed, and that as this is a matter relating to the religious belief of the Bahá'ís, it is impossible for the Assembly to interfere with sacred duties of the Bahá'í individuals by forcing them to work in the Bahá'í holidays. Dr. Youness Khán also made it clear in the course of his conversations, that in the same way that the Board of Education allows the Jewish, Zoroastrian and Christian communities in this country to celebrate their religious holidays, the Bahá'ís should equally be permitted to benefit by their religious legitimate right. The acting Minister had considered such a matter to be against the regulations of his Department and had stated that the Bahá'ís should not, at any rate, close their schools on these days and suggested that the schools should be left open more or less on these days, failing which he would have no alternative but to take action for the closing of the schools by virtue of a notification which would be issued from the Board of Education. The reason given by His Excellency Hekmat was that the Iránian Government has not recognized the Bahá'í religion as it has other minority religions. Dr. Youness Khán again called on the acting Minister for the third time and took with him Mirzá 'Alí Akbar Khán Foroutan, the Principal of the boys' school, but all these visits proved of no avail

since, while Dr. Youness Khán was insisting in his views and pointing out the importance for the Bahá'ís to close their schools on these days and also explaining the fact that the school authorities, in celebrating their religious holidays, would in no way disregard the ruling and regulations of the Board of Education, the acting Minister was reiterating his statement that the Bahá'ís should not celebrate their religious holidays. Dr. Youness Khán also requested that the Board of Education give a more careful and sympathetic consideration to the matter before taking an action in respect to two schools of good reputation with an enrollment of 1500 pupils. Dr. Youness Khán asked that the case be submitted to His Majesty for a decision. But the acting Minister gave an unfavorable reply and reiterated his former statements adding that he would have no alternative but to close the schools.

"On Thursday, Azer 15th, 1313 (December 6, 1934) the schools were closed as usual in commemoration of the martyrdom of the Báb. On Saturday afternoon, Azer 17th, 1313 (December 8) the Chief of the Police Station had, by direction of the Central Police Department, gone to the boys' school and ordered the closing of the school and sending away of the pupils. The Principal of the school had immediately carried out the order. The Chief of the Police Station had not left the school building when another police officer came to the 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.

"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

from going to these institutions. It was a very sad and touching scene to the passers-by, both Bahá'ís and others, as some of the pupils, mostly children, were weeping in the streets, sent out from their beloved school regretting the closing down of the same in a deplorable manner. On the same day at 9.30 A.M. the sign-board of the boys' school was also taken down. The school authorities did not fail to notify the parents of non-Bahá'í students that as the Tarbiyat schools were Bahá'í institutions which had celebrated Bahá'í holidays, the Board of Education had ordered them to be closed.

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

"Since it has become clear to the National Assembly that the ill-wishers and enemies of the Bahá'í Faith have made intrigues against the Bahá'ís before His Majesty and accused them of being disobedient to the laws of the country and being careless of the interests of Irán and of lacking patriotic feelings towards their country and that, therefore, the order issued for the closing down of schools was based on the sanction of His Majesty which means that His Majesty has in fact taken such a step, the National Assembly, with a view to removing any misunderstanding and disclosing the truth, had recourse to the following means:—

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

step was of no avail since two days after the cablegram was handed to the Telegraph Office the Head of the Department called the Secretary of the National Assembly and told him that as the cablegram was of a complaining nature, he was forbidden to send it to its destination. The Secretary of the Assembly expressed his surprise at hearing such an illogical statement whereupon the Head of the Telegraph Department replied most categorically that he could not accept such a telegram which he gave back to the Secretary adding that he could also refund the cost of same. But the Secretary never got back the money and kept the receipt form which was given for it.

"Upon the refusal of the Telegraph Office to accept the cablegram addressed to His Majesty, the National Assembly wrote at once a letter to the Ministry of Posts and Telegraphs and asked for due consideration to be given to the matter.

"A petition was sent by the Assembly to the Council of Ministers asking them to remove the difficulties and restrictions created for the Bahá'ís.

"As the National Assembly was not quite sure that the copy of the petition addressed to His Majesty was delivered to its high destination by the Royal Secretariat, it considered the possibility of having further petitions handed to His Majesty through certain high personages. But most of these personages offered their excuse to do this favor on the grounds that His Majesty was exceedingly angry with the Bahá'ís. Among these personages, however, His Excellency Jam, the Minister of the Interior, offered to hand the Assembly's petition to the Sháh when a favorable occasion should arise. A comprehensive petition was, therefore, drawn up and handed to His Excellency Jam for delivery to His Majesty.

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

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

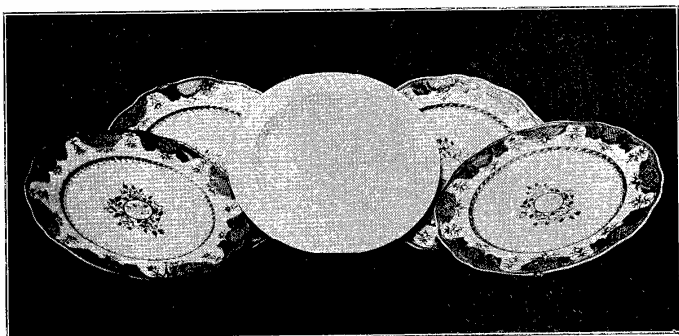
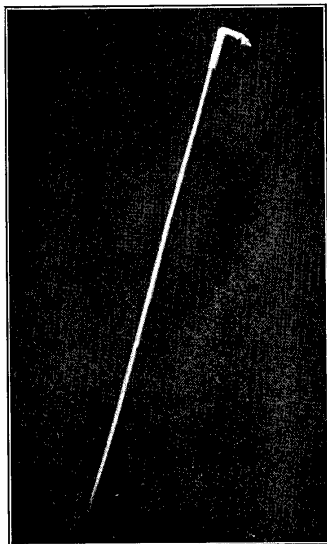
"Information was received from Qazvín through a traveller stating that the local Board of Education had closed the girls' school and that the Police had forbidden Bahá'í meetings and gatherings. It was surprising that the local Police had forbidden the Bahá'ís to have their dead buried in the Bahá'í cemetery Gulastán-i-Javid, suggesting that the Bahá'ís should acquire a piece of ground near the Muḥammadan cemetery and bury there their dead without performing any rites or ceremonies so that there may be no different treatment in favour of the Bahá'ís. It is evident that the friends have never complied with such instructions which are against their conscience and religion and will never do so in the future.

"A report was received from Káshán that the local Board of Education had closed down the Bahá'í school Vaḥdat-i-Bašhar in that town and the police had forbidden all Bahá'í gatherings and meetings, both private and public in the Ḥazíratu'l-Quds and in private houses. The Principal of the school was detained for a few days and Aghai Foroughi, one of the leading friends, was imprisoned some days.

"We quote hereafter some excerpts from the report received from the Assembly in Káshán:—

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

"On December 13th last the Chief of Police, accompanied by another official and a number of policemen and an inspector from the Detectives, went to the Vaḥdat-i-Bašhar schools for boys and girls and closed down the same by order from the capital. Then the party proceeded to the Ḥazíratu'l-Quds and ordered that nobody should visit this place. They also confiscated the furniture and articles of the boys' and girls' schools and sent out the gate-keeper of the



Relics of the Báb.

Hazíratu'l-Quds from this building. Then they took Mírzá 'Abbás Khan Mahmudi, the Principal of the School, to the police, arrested him there for three days with a view to frightening him and forcing him to deny his faith, but all without any avail. On the following day Dr. Sulaymán Bergis and Mírzá Moussa Youssefian were taken to the police. The former was released after a short while, but the latter was held until the following day. They were both released on bail. Again another friend was taken to the police and after using bad language against him and against the Cause, they released him. The Maarefat school at Árán (a suburb of Káshán) was also closed. At present all Bahá'í institutions are closed and suspended and the Bahá'í schools and the Hazíratu'l-Quds, which belongs to the Cause, have been locked up by the Government officials. These buildings are liable to be damaged and even pulled down by rain and snow should they remain locked up in their present state. Any Bahá'í who may profess his faith openly is liable to be arrested. For the last eighty years the friends in Káshán had not experienced such restrictions and difficulties. One of the friends named Agha Muḥammad Forouzan was made to give a written assurance that he will not receive any guests in his house.

"The pupils who were studying in the Bahá'í schools are left without any decision and are having their time wasted since they will not be admitted in Muḥammadan schools unless they renounce their faith, a course which they will never adopt.

"We have received a report from Hamadán saying that the Hazíratu'l-Quds has been closed and that gatherings and meetings have been forbidden.

"The Spiritual Assembly in Sulṭán-Ábád (Aragh) have sent Aghai Noush Abadi, the teacher, to Tíhrán and sent a message through the latter that the police have closed the Hazíratu'l-Quds, confiscated the correspondence and archives of the Assembly and that they have even taken away the tiles bearing Bahá'í inscriptions which were fixed up on the walls of the Hazíratu'l-Quds hall.

"The Assembly in Kirmánsháh have sent

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

"Similar news was received from almost every corner of the country, but such events had not taken place in Tíhrán till it was lately heard that the police had issued some circular instructions to its various branches both in the provinces and in the capital to prevent strictly Bahá'í activities and suspend all gatherings and meetings and prosecute and arrest everybody who professes his faith openly and also to dismiss from the Government service any Bahá'í who declares his faith openly. Since the issue of these instructions the restrictions began to appear for the friends in Tíhrán: all Bahá'í gatherings and meetings, both private and public, which used to be held in the Hazíratu'l-Quds and private houses, and even some of the Character Training Classes of children were suspended and those friends who used to have meetings in their houses were forced to give written assurance that they would not hold any. Some of the friends were called to the police and warned that they should not declare their faith openly, but as the friends had categorically refused to respond to the call and preferred to suffer all sorts of calamities rather than to comply with the wishes of the officials, the matter was not taken up any further.

"Then some of the local papers and magazines in Tíhrán, taking advantage of the occasion, began to write articles attacking the Bahá'í schools and the Bahá'ís. One of the local preachers, Shariat Sanglaji, referring to the attack made in some of the papers, had, in the course of the speech he had delivered for the public, expressed his utmost joy and gratitude at the action taken by His Imperial Majesty in closing up the Bahá'í schools which, in the opinion of the preacher, were prejudicial to the good morals of those Muḥammadan students who were studying in the Bahá'í schools.

"According to information received, the schools of Tayyid and Mowhebat in Hamadán have been closed by order of the local Educational Department and the in-

tervention of the Police, who had driven away the pupils from the schools in a most discourteous and harsh manner.

"The question relating to the unveiling of women is progressing most satisfactorily and rapidly in this country. The majority of the female class both in the capital and in the provinces have discarded their veils and joined the new movement.

"Special meetings were arranged first by Government departments and then by merchants, various guilds, municipal institutions, etc., where various classes of people were present with their wives without any veils. According to the local press, a number of Mullás and priests as well as some notaries public have attended these meetings with their wives. Some of these Mullás have delivered speeches in support of the new movement and proving that the discarding of the veil has no connection whatsoever with religion. This is most strange and surprising especially when taking into view the utmost degree of fanaticism and narrow-mindedness for which the ecclesiastical class in this country are known.

"It may be worth mentioning here that the 'Írán' newspaper published in Tíhrán has lately reproduced the picture of a number of Mullás and the ecclesiastical class in Qazvín, Írán, accompanied by their wives attending a meeting held in that town to celebrate the unveiling of women.

"The Government, with a view to supporting the movement, has imposed certain restrictions on the fanatical class who are reluctant to join the movement. Thus women with their veils on are not allowed to use public means of transport and buses, go to public shows, pictures and cafés and cross public streets and thoroughfares. These restrictions are being increased every day.

"The Spiritual Assembly in Tíhrán, in view of the present movement relating to discarding of the veil, have considered that Bahá'í women should also join the movement and discard their veils at once and attend public meetings with their husbands.

"Special meetings are held by the Assembly for the friends both for men and

women in Tíhrán where they are taught manners and how to behave themselves in society. Qualified Bahá'í teachers are managing these meetings."

PROGRESS IN THE CONSTRUCTION OF THE HOUSE OF WORSHIP IN AMERICA

With the completion of the external decoration of the dome, reported in the previous volume, the Bahá'í House of Worship on Lake Michigan assumed a new and more impressive, as well as more beautiful, aspect. By the union of the architect's genius for design, with the builder's advance in the use of plastic concrete, an effect has been obtained which the professional engineer and architect recognize as a great forward step and the layman perceives as an extraordinarily appealing development in architecture.

The edifice is so situated upon the North Shore highway that the dome and clerestory sections are visible at turns in the road long before the main structure appears. These two sections, indeed, constitute an organic unit, bound together by the vertical pillars supporting the nine great ribs.

When, therefore, the clerestory section was finished by August, 1935, the first stage in the decoration of the external surface of the House of Worship had been fully accomplished. The throng of visitors, and the host of persons employing the highway adjacent to the Temple site, can now begin to appreciate the majesty with which the completed building will herald the Faith of Bahá'u'lláh.

For the believers, the completion of the clerestory section represented also a triumph of sacrifice and devotion long sustained and ardently borne. Their hopes and expectations, centered in Temple construction over a period of ten years, came to a temporary fulfilment as they felt the deepened unity and insight acquired as result of such intense concentration upon a tremendous task.

NATIONAL ARCHIVES

The longing to collect, publish and perpetuate the Tablets of the Bahá'u'lláh and

'Abdu'l-Bahá, keenly felt by believers in all countries since the early days of the Faith, came to definite organized expression among the Bahá'ís of North America more than twenty years ago. A National Archives was established to which all American believers were requested to send the Tablets they had received from the Master. Three volumes of Tablets were soon made available, and the contents of a fourth volume are now ready for the press. In addition to these Tablets, sacred Bahá'í relics and valuable historical material have likewise been acquired and preserved. The Archives Committee in America, indeed, has developed its function to the point where a special storage space and reference room will soon be needed.

Similar National Archives have been initiated in Egypt, Írán, Germany, America and India. The next step in this important function of the administrative order will be the formation of local Archives by the various Spiritual Assemblies in cities and towns.

Not less than fourteen volumes of Tablets revealed by Bahá'u'lláh and 'Abdu'l-Bahá, compiled under the direction of National Spiritual Assemblies, have been sent to the International Bahá'í Archives on Mt. Carmel.

THE DIVINE POLITY

The period of two years covered by *The Bahá'í World, Vol. VI*, has been characterized by the establishment of two important principles controlling the relation of the Bahá'í community to its social environment. In the words of 'Abdu'l-Bahá, the Bahá'ís follow a divine polity rather than the competitive, changing and fruitless programs of a misguided world.

The first of these principles is that Bahá'ís in all countries refrain from individual as well as collective political activities. They accept no office dependent upon political influence, and take no part in the clash of partisan movements and interests. Loyal to the enactments of their respective governments, the followers of Bahá'u'lláh stand apart from any activity or influence which can in any way jeopardize their

spiritual unity transcending race, nation and class. On the one hand, the Bahá'ís are animated by the conviction that the problems of humanity can only be solved by the union and solidarity of mankind in "one Faith and one Order." On the other hand, the Bahá'ís are devoting their lives and resources to the upbuilding of a universal civilization not compatible with systems based upon war and strife.

This attitude is not to be confused with that of the "conscientious objector" whose individual outlook compels him to reject, if necessary, the function of government for the sake of his conviction. The Bahá'ís are not retreating into a subjective attitude, but rather seeking to learn the divine art of a unity and cooperation which in itself represents the highest goal of social effort.

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

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. . . . Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men. . . .

"Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws, and apply the principles enunciated by Bahá'u'lláh, they will, un-

hesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. . . .

"Though loyal to their respective governments, though profoundly interested in anything that affects their security and welfare, though anxious to share in whatever promotes their best interests, the Faith with which the followers of Bahá'u'lláh stand identified is one which they firmly believe God has raised high above the storms, the divisions, and controversies of the political arena. Their Faith they conceive to be essentially non-political, supranational in character, rigidly non-partisan, and entirely dissociated from nationalistic ambitions, pursuits, and purposes. Such a Faith knows no division of class or of party . . . firmly convinced that in a world of inter-dependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole, and that no abiding benefit can be conferred upon the component parts if the general interests of the entity itself are ignored or neglected."

The second principle upholding the integrity of the Bahá'í Order is that which similarly sunders the tie which serves to bind any believer to the religious sect or church with which he might have previously been associated. The Bahá'í does not retain formal membership in any creedal institution, since his faith compels him to live within a larger spiritual society than can exist outside the World Religion of Bahá'u'lláh. Desiring to form part of a new and regenerated humanity able to perceive its fundamental oneness and forge bonds of enduring fellowship and cooperation, the Bahá'í has come to realize that this intention is incompatible with a traditional religious connection whose society is artificially restricted and whose development has been intertwined with historical controversies negating the real purpose of revealed religion.

The following words of Shoghi Effendi have defined the principle for the Bahá'í community: "The separation that has set in between the institutions of the Bahá'í Faith and the Islámic ecclesiastical organ-

izations that oppose it . . . imposes upon every loyal upholder of the Cause the obligation of refraining from any word or action that might prejudice the position (that is, that of an independent religion) which our enemies have in recent years and of their own accord, proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahá's passing, may be said to have signalized the Formative Period of our Faith and to have paved the way for the consolidation of its administrative order. As this movement gains momentum, as it receives added impetus from the attitude and future action of the civil authorities in Irán, it will inevitably manifest its repercussions in the West and will rouse the leaders of the Church and finally the civil authorities to challenge the claims and eventually to recognize the independent status of the Religion of Bahá'u'lláh. . . . Though our Cause unreservedly recognizes the Divine origin of all the religions and upholds the spiritual truths which lie at their very core and are common to them all, its institutions, whether administrative, religious or humanitarian, must if their distinctive character is to be maintained and recognized, be increasingly divorced from the outworn creeds, the meaningless ceremonials and man-made institutions with which these religions are at present identified."

On March 11, 1936, the Guardian referred again to this important subject. "The Faith of Bahá'u'lláh has assimilated, by virtue of its creative, its regulative and ennobling energies, the varied races, nationalities, creeds and classes that have sought its shadow, and have pledged unswerving fealty to its cause. It has changed the hearts of its adherents, burned away their prejudices, stilled their passions, exalted their conceptions, ennobled their motives, coordinated their efforts, and transformed their outlook. While preserving their patriotism and safeguarding their lesser loyalties, it has made them lovers of mankind, and the determined upholders of its best and truest interests. While maintain-

ing intact their belief in the Divine origin of their respective religions, it has enabled them to visualize the underlying purpose of these religions, to discover their merits, to recognize their sequence, their interdependence, their wholeness and unity, and to acknowledge the bond that vitally links them to itself. . . . Their Faith, Bahá'ís firmly believe, is . . . undenominational, non-sectarian, and wholly divorced from every ecclesiastical system, whatever its form, origin, or activities."

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

Justification of the Divine Polity is not necessary, since current events in all parts of the world reveal the disastrous results incurred by confusing spiritual values with political policies, and religious aims with movements which are essentially materialistic behind their mask of slogan and phrase. In the long perspective, the success with which the Bahá'ís have understood, accepted and acted upon these two principles would alone constitute a vast achievement, were they able to serve the Faith at the time in no other way. By such successive steps is the World Order of Bahá'u'lláh emerging as a new world, a world in which man may be truly human—a world more and more separated from the wilderness of civilization in which vast hordes of bewildered people see no outcome except struggle to the death.

EXTENSION OF TEACHING ACTIVITIES IN EUROPE

The powerful efforts of Bahá'í communities established in Europe to promote the Faith have been reinforced by a number of American believers who have been resident or traveling during the past two years.

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

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

Concentrating upon her effort to impress the vital importance of Bahá'u'lláh's World Faith upon the minds of the most influential and responsible leaders of opinion, Miss Root has found it possible to meet in personal audience with Dowager Queen Marie of Rumania, King Haakon of Norway, Prince Paul of Jugoslavia, President Beneš and Ex-President Masaryk of Czechoslovakia, Princess Olga of Jugoslavia, Princess Marina of Greece, now Duchess of Kent, and Archduchess Anton. Other leaders similarly met were Mme. Tsaldaris, wife of the Prime Minister of Greece, Mr. Constantine Kotzias, Mayor of Athens, Mr. Stasys Lozoraitis, Lithuanian Minister of Foreign Affairs, Dr. Erling Eidem, Archbishop of Sweden, in addition to educators in the various countries she visited.

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

besides radio addresses delivered in Praha, Oslo and Bergen.

In earlier volumes of *The Bahá'í World* it has been made clear with what sheer faith this Bahá'í has, with slight material resources and no assistance from Bahá'í finances, steadily ascended the steep hill of difficulty on her determined pilgrimage throughout the world.

While no one can estimate the direct or indirect results which will in future proceed from these interviews, radio addresses and widespread publicity, Miss Root's achievement in arranging for new translation and publication of Bahá'í literature stands above the level of conjecture. Thus, "Bahá'u'lláh and the New Era," by J. E. Esslemont, has appeared in Rumanian and Greek, with a Finnish translation on the press. Of pamphlets, five thousand copies of "What is the Bahá'í Movement?" were published in Rumanian, together with an equal number of "The Bahá'í Movement" in the same language, the translator being Archduchess Anton, the former Princess Ileana of Rumania. During Miss Root's visit to Finland and Iceland, editions of "What is the Bahá'í Movement?" were likewise published in each of these two tongues.

The Twenty-Sixth Annual Universal Esperanto Congress, held at Stockholm, August 4-11, 1934, has been graphically described by Miss Root.

"At the opening session I had opportunity to convey the greeting of Shoghi Effendi and the good wishes of the worldwide Bahá'í community to the delegates present. Bahá'í literature was on sale during the sessions. The special Bahá'í session, held on August eleventh, was beautiful and impressive. The Esperantists met in a Council Chamber of the great Parliament building. Twenty nations were represented. Miss Alminda, Bahá'í and Esperantist of Stockholm, presided. On a long table covered with rich silk the Bahá'í books were arranged, Dr. Esslemont's volume in many languages, and a number of books and pamphlets in Esperanto furnished by Dr. and Mrs. Grossmann and the American N. S. A. After the chairman had spoken of the need for the renewal of religion, I summarized the Teachings on spiritual and

social evolution. Lidja Zamenhof spoke last, and as one inspired. While attending the Congress I found it possible to publish four Bahá'í articles in the press."

A detailed program, unfortunately, is not available of the many public lectures which she delivered in the Balkan and Scandinavian countries during this period. It can only be stated that a number of new study groups were formed, and at least introductory knowledge of the Cause of God widely spread in new areas of Europe.

Sofia, Bulgaria, in which city Miss Marion Jack has resided since her visit to Adrianople (see *The Bahá'í World*, Vol. V, page 581), has witnessed the formation of the first local Bahá'í Spiritual Assembly in the Balkan States. The group of interested students of the Teachings with whom the Assembly is now working numbers about 150 persons. While Miss Root has visited and worked in Sofia on more than one occasion, rendering invaluable assistance, the institution of the Spiritual Assembly was due to Miss Jack's ardent and patient labors.

Belgrade, Jugoslavia, has likewise, through the efforts of Mrs. Gregory, become the center of Bahá'í activities now established in what appears to be a permanent form. In the Serbian language, translated by Mme. Draga Ilic, there is now available a pamphlet summarizing the Teachings as well as Dr. Esslemont's book which was reported in the previous volume. The number of devoted believers has steadily increased, and Belgrade now represents a nucleus which later will surely evolve into an organized Bahá'í community.

Mrs. Bolles and her daughter have assisted the Bahá'í Centers in London, Paris and other cities, more particularly Germany. During September, 1935, these American believers traveled to Nuremberg, Dresden, Berlin, Frankfurt, Neckargemünd, Heidelberg and Karlsruhe, addressing groups and finding many opportunities to bring the Faith to the attention of individuals encountered en route.

Similar journeys to Bahá'í Assemblies and groups in Germany were made by Mrs. Helen Bishop and Miss Maxwell, after attendance at the Bahá'í Summer School held in Stuttgart. As a consequence, the

believers of that land have shared their experiences and methods with American co-workers, and in turn learned more directly the principles of the Administrative Order as developed through the American Bahá'í community.

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

While in Stockholm during 1935, Miss Goldman had an interview with the archaeologist, Sven Hedin, who expressed his intention of seeing the Bahá'í Temple on the occasion of his next journey to Chicago. In Geneva, Miss Goldman met a number of delegates attending the Institute of Intellectual Cooperation. In addition, this teacher published interviews in the Stockholm press and held a large number of public meetings at Bahá'í Centers in England.

Mrs. Matteson, experienced in press work, assisted the English friends in sending to many newspapers a descriptive article and photographs of the Temple at Wilmette, showing the completed dome unit, with the result that the *London Times* and other journals published a Temple illustration for the first time. Mrs. Matteson similarly prepared Bahá'í material for papers in Germany.

The devoted services rendered by Mrs. Louise Erickson of Brooklyn, in promoting the Faith both in Sweden and Denmark, by journeys to those lands, by providing for the publication of Swedish translations of Bahá'í literature, and by newspaper interviews, are mentioned with gratitude and appreciation. The Spiritual Assembly of Paris in 1935 took occasion to mention the fact that a visitor reported having noted in a Swedish journal that the King of Denmark had accepted Bahá'í literature presented by Mrs. Erickson. Articles reporting Mrs. Erickson's Bahá'í activities appeared in "Upsala Nya Tidning," "Ulriehamn's Tidning," "Afton Bladet," and "Dagens Nyheter," from March to May, 1935.

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

"Highly successful meeting, December 30, 31, of the Union of Bahá'í Students of Europe, held in Paris.

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

"During November Miss Mary Maxwell visited 15 Bahá'í Centers in Germany, speaking everywhere to the Bahá'ís and their friends.

"Mrs. Jeanne Bolles and Miss Bolles left London in December. In St. Moritz they interested several persons in the Cause. Now, upon advice from the Guardian, they have gone to Southern Germany, and will make München their teaching headquarters.

"Madame Paula Moudrá, well-known writer and peace worker, celebrates her 75th birthday in Praha. The Bahá'ís there are grateful for the completion of her translation of the *Íqán* into Esperanto. Miss Root spent some days in the city. She is now in Budapest, and will go to Athens to carry forth the work which she has been doing for the past few years.

"The League of Nations Library has accepted the copies of *World Order*, filed them, and made them available for readers.

"Eugen Relgis has written a book entitled *Cosmométapolis*, which presents fundamental concepts of the 'revolutionary' and evolutionary movement in politics, economics and sociology. The only chapter on Religion is given over to the Bahá'í Faith. The author is a Rumanian, but the French translation of his book may be ordered.

"At the recommendation of Shoghi Effendi, Fräulein Edith Horn, member of the National Spiritual Assembly, and Mrs. Charles Bishop, made a tour of the Bahá'í Centers in Germany. The Inter-Relations Committee through Frau Grossmann planned the itinerary, and invited the friends to attend the meetings called for these two visitors.

"After the close of the Summer School in Esslingen, Fräulein Horn and Mrs. Bishop visited Stuttgart, Zuffenhausen, and Geislingen. Besides these two guests, the friends were delighted with the presence in some of their gatherings of Mr. and Mrs. Maxwell, and Miss Mary Maxwell of Montreal.

Fräulein Els Grossmann of Neckargemünd was also a guest in Stuttgart during these days.

"Fräulein Horn and Mrs. Bishop met with the Bahá'ís of Dresden at the Nineteenth Day Feast on September 8th. In Leipzig they had ample time for deliberations with the friends. A special meeting was the reception given by Mrs. Bishop to the Bahá'ís and their friends. A similar invitation was given by Mrs. Bishop in Berlin. The travelers were delighted with the growth of the Cause in this city: in the last year the Community has doubled its membership. There are now a number of active workers to reinforce the efforts so long sustained by Herr Lehne. In Röstock, Frau Walcker, and in Warnemünde Frau Schwedler arranged beautiful meetings for the friends. The Bahá'ís of these centers on the North Sea are always eager to hear at first hand of the activities of the Cause in other centers. In Hamburg, on two occasions, a large number of the friends rallied to hear the two speakers.

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

"On September 23rd, Fräulein Horn and Mrs. Bishop met again in Stuttgart, to share with members of the National Spiritual Assembly their experiences in the teaching field. The special objects of the tour were as follows: the presentation by Fräulein Horn of the notes which she gathered in conversations with the Guardian during her memorable pilgrimage last May; the presentation by Mrs. Bishop of fundamental principles of the Administrative Order of the Bahá'í Community, more particularly, the Guardianship according to the *Will and Testament* of 'Abdu'l-Bahá, the dependence of the centers upon their National Spiritual Assembly, and the creation of the Central Fund.

"In February, 1936, the National Spiritual Assembly invited Mr. and Mrs. Charles Bishop to work with the Teaching Committee in the new and general activity designed to increase the number of Assem-

blies in England. The arrival of Mr. David Hofman was timely; and with the help of these friends, the Committee initiated a Teaching Bulletin in order to draw the isolated Bahá'ís into the National Community life, more particularly, by treating questions on the Administrative Order and circulating the Guardian's precious letters. The response was immediate and gratifying for the spirited replies also contained lecture engagements for Mr. and Mrs. Bishop's national tour.

"In London, the practice of featuring an outside speaker along universal lines, once a month, was abandoned; and the program shared by Hasan Balyuzi Effendi, now acclaimed as a first-rate speaker, Mr. Hofman and Mrs. Bishop, resulted in increased attendance at meetings. Fireside meetings were arranged by the Youth Group, and by Mrs. Katharine Brown, and Lady Blomfield respectively; besides, Mrs. Bishop met with Mrs. George's weekly study class for intensive work on 'The Dispensation of Bahá'u'lláh.'

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

"In April, Mr. and Mrs. Bishop went to Devonshire. Lectures were given in Torquay at the Theosophical Society, before a large audience at the Practical Psychology Center; then at half a dozen friendly firesides the Faith was discussed with members of the Oxford Group, psychologists, Theosophists and Anglicans. Ashburton held its first Bahá'í meeting at the home of a resident Bahá'í. Mr. Mark Tobey had been ploughing four years for contacts at Dartington Hall, where he teaches painting. He presented Mrs. Bishop and her lecture before a goodly number in his studio. An American-Norwegian home was then offered for successive lectures with the result that before Mrs. Bishop's departure, the listeners volunteered to form a study class under Mrs. Tobey's direction. Good news has just come that interest is sustained; sixteen are faithful through the summer holiday season, while the autumn is promising, indeed.

"New members are recorded in the various Assemblies. London has also gained; but the friends feel keenly the departure of Miss Goldman and Mr. F. St. George Spendlove, who is ever to be identified with the pioneer work which brought conscious practice of the high technique of Bahá'í Administrative procedure.

"The friends in *Berlin* formed this year a Spiritual Assembly. In addition to the Bahá'í Feasts there are devotional and instructive meetings each first and third Wednesday, the other Wednesday evenings being reserved for the work of the Spiritual Assembly.

"The group *Dresden* held 40 Bahá'í evenings in the course of the past year.

"The community *Esslingen* reports regular public meetings and Unity Feasts.

"In *Frankfurt-am-Main* friends and inquirers come often together for a study of the teachings.

"The group in *Goepfingen-Geislingen* has been quite active, though handicapped by a loss of four friends through change of residence.

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

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

"In *Heilbronn* study-classes were arranged, offering a systematic introduction into the Bahá'í Teachings.

"The Bahá'í Community *Karlsruhe* has meetings every Thursday. Especially well attended are the Unity Feasts which take place alternately in Karlsruhe and Ruppurr.

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

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

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

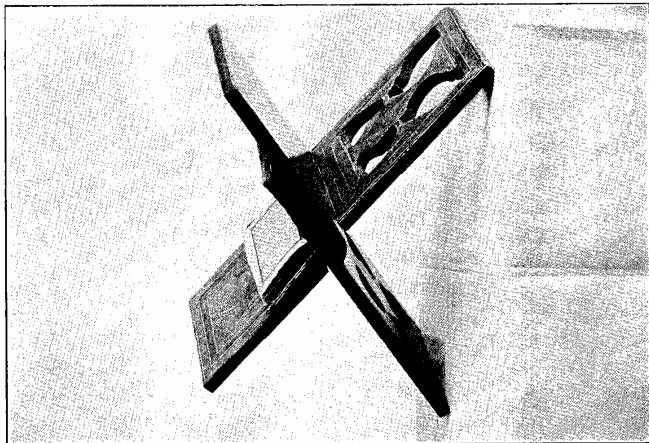
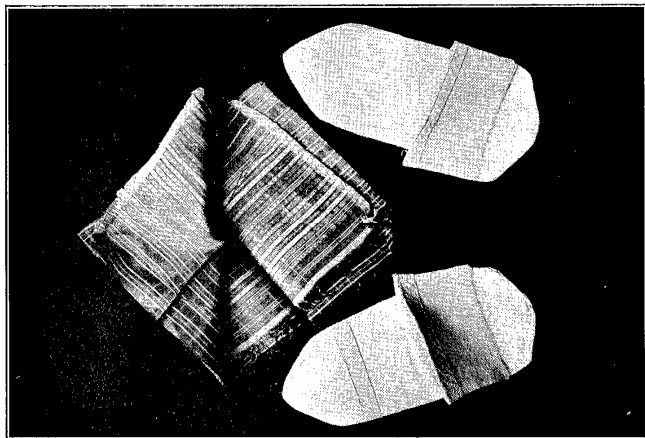
ing the example of the S. A. of the Bahá'ís of New York, our S. A. adopted a charter and is thus the first local S. A. of our two countries to be incorporated.

"Also in *Warnemünde* the friends formed a Spiritual Assembly. As a rule meetings take place every week.

"In their bulletin '*Vienna Bahá'í News*' the community *Vienna* reports weekly lectures. Unity Feasts take place regularly in the homes of the friends.

"After the Summer-Week at Esslingen, 1935, the following foreign participants visited the German Communities and Groups: Miss Julia Goldman—Boston (U. S. A.) with Mrs. Ruhangiz Bolles—Washington (Conn., U. S. A.), Mrs. Helen Bishop—Geneva, accompanied by Miss Edith Horn—Frankfort a.M., Mr. and Mrs. Maxwell and Miss Mary Maxwell—Montreal, Canada, as well as Miss Bolles—Washington, Conn., Mr. Ezzatollah Zabih—Tíhrán, Írán, and Mr. Spendlove—London.

"Mrs. Bolles reported on her journey which, from September 4-16, 1935, took her to Nuremberg, Dresden, Berlin, Frankfort a.M., Heidelberg, Neckargemünd, and Karlsruhe: 'Miss Julia Goldman and I arrived in Nuremberg on September 4. In the evening we were called upon by Mr. and Mrs. Lorey of Fuerth near Nuremberg and discussed with them till late many problems of the sacred Cause. Though it is very difficult for the friends to arouse interest for the Cause in their locality they never tire in their efforts to work for the movement. Friday, September 5, we went to *Dresden* where, in Mr. and Mrs. Koehler's home, there was a gathering of eight friends. After the meeting many questions were put and followed by a discussion. Mrs. Hentschel, one of the friends in Dresden, invited us for dinner next day, where we met her sons and daughters. There we had also a vivid and interesting discussion on the Faith. Saturday afternoon we left Dresden and at night arrived in *Berlin*. Unfortunately, we missed the Bahá'í meeting through a misunderstanding. Mr. Lehne gave us the address of a Berlin friend, to whom we wrote instantly. The next morning she came to our hotel, and by the



Relics of the Báb.

evening brought together twelve friends—a great achievement considering the long distances in Berlin and the fact that these friends could not be reached by telephone. This evening became one of our most impressive meetings. Tuesday afternoon we went to *Frankfurt a.M.*, where, at midnight, Miss Freimueller met us at the station and conducted us to our hotel. She gave us all of her time next day. At the meeting next evening several gentlemen were present who were mainly interested in the solution of the economic problem from the Bahá'í point of view. The requested theme was: History and tenets of the Bahá'í Faith. Many questions were asked. We hope that through the devoted efforts of Miss Freimueller, with the aid of Miss Horn and others and God's assistance a solid group will soon be created. Thursday we proceeded to *Neckargemünd*. Mrs. Grossmann met us in Heidelberg and took us to her beautifully situated home. In the evening we were expected in *Heidelberg* by some twenty-eight friends and inquirers; upon their request we spoke about our Bahá'í work and experiences in other countries. There we met again many friends in whose radiant faces we still beheld a reflection of the spirit of the Summer School. The next day found us in *Karlsruhe*. We were glad to see Mrs. Brauns at the station; she made her house our home. The same night Mrs. Brauns had gathered about thirty believers and inquirers in her house and once more we were requested to speak on: Bahá'í experiences, the development of the Movement and its practical influence in our everyday life. Everywhere on our journey did we meet with sincere welcome, true hospitality and kind cooperation which everywhere created the spirit of unity. On our train rides from city to city we gave the Message to many. A number of them to whom we gave literature showed great interest.

"Mrs. Bishop reports on her trip which she undertook together with Miss Horn: Upon recommendation of the Guardian, Miss Edith Horn, member of the N. S. A., and Mrs. Charles Bishop took a journey through the Bahá'í centers in Germany. The Contacts Committee made the itinerary

and invited the friends to the meetings arranged for these two visitors. After the conclusion of the Summer-Week at Esslingen, Miss Horn and Mrs. Bishop visited *Stuttgart*, *Zuffenhausen* and *Geislingen*. On September 8th they met the Bahá'í friends in *Dresden* at the Unity Feast. In *Leipzig* they had sufficient time for discussions with the friends. Mrs. Bishop gave a special reception to the Bahá'ís and her friends (their friends). Mrs. Bishop gave a like invitation in *Berlin*. The travelers had the satisfaction to note the expansion of the Cause in this city: during the last year the community had doubled its numbers. Mrs. Walcker arranged for meetings of the friends in *Röstock*, and Mrs. Schwedler did so in *Warnemünde*. The Bahá'ís in these centers are always anxious to hear from a direct source of the Bahá'í activities in other centers. A large number of friends assembled twice in *Hamburg* in order to hear the two speakers. Whilst Miss Horn went to *Frankfurt*, Mrs. Bishop proceeded to *Heidelberg* where, at the Museum, she addressed a large study-class. In *Weinheim* she enjoyed an excellent meeting. Unfortunately it was impossible to meet the friends in *Karlsruhe* during these days. On September 23rd Miss Horn and Mrs. Bishop joined again in *Stuttgart* in order to report on their trip to the N. S. A.

"After our friend Zabih from *Írán* had spent some length of time in *Stuttgart*, he visited, in August and September, the cities of *Karlsruhe*, *Heppenheim*, *Neckargemünd*, *Heidelberg* and *Frankfurt*. His addresses found vivid interest and left a permanent impression.

"To celebrate the birthday of Bahá'u'lláh, the community of *Stuttgart* had joined with the friends of the vicinity and numerous guests, altogether some 230 persons, for an impressive meeting at the Gustav Siegle House. Mrs. Alice Schwarz and Dr. Eugen Schmidt addressed the audience. The evening was rounded out by a musical program, and concluded with a prayer and the singing of a hymn by all. This day, as well as the Fête-Day of 'Abdu'l-Bahá, were commemorated in a dignified way with readings from the testaments of Bahá'u'lláh and 'Abdu'l-Bahá and

the 'Bahá'í Dispensation' and musical recitals by the friends in *Röstock*.

"The Bahá'í group *Heidelberg* had issued a special invitation for a meeting on November 17th which was designed to create a closer bond between the group in Heidelberg and the other friends in Southern Germany. Among the numerous visitors were friends from Esslingen, Frankfurt a.M., Heilbronn, Heppenheim, Karlsruhe and Stuttgart. Mrs. A. Schwarz—Stuttgart—spoke on 'The Day of God' and Miss Horn—Frankfurt a.M.—told of her trip to Haifa.

"Our German Bahá'í work received a valuable contribution through the travels of Mr. and Mrs. Fozdar from Bombay (India), Mr. and Mrs. Bishop from Geneva, and Mrs. Sylvia Matteson from Chicago (U. S. A.), who came to Germany upon the special request of the Guardian in order to visit the friends in the different communities, and to talk to them. The Fozdars, coming from Geneva, arrived on the 12th of September in Stuttgart, where they held a fine spiritual evening with the community there; they then proceeded to London, visiting on their way the groups and communities in Heidelberg, Berlin, Hamburg, and Bremen. At every place they admonished the friends urgently to always bear in mind their responsibility as bearers of the Bahá'í Faith towards a world torn in religious strife and to rise with all their strength to assist in the spiritual construction of the new era. At the end of September Sylvia Matteson, on her trip to London, called on the friends in Stuttgart, Heidelberg, Berlin, and Hamburg. Her report about the Temple in Wilmette, in which she herself served as a guide to groups of visitors, and her narratives of the heroic lives of the great Bahá'í martyrs, culminated in a demand of joyful sacrifice, and never-remitting enthusiasm in the service for the Cause of Bahá'u'lláh. At the end of September Mr. and Mrs. Bishop commenced their German trip which lasted over a month and touched every place which had a Bahá'í community or group. The Guardian had given the special mission to Mrs. Bishop to familiarize the friends with the ideas of the Bahá'í administration.

After a visit to the Bahá'í community in Stuttgart, she addressed the Dresden friends on the 27th and 28th at a well frequented meeting. She devoted three evenings to the friends in Leipzig. At a common meeting of the Quakers and Bahá'ís in Berlin she delivered an address on the subject 'Faith,' and a simple reception in a Bahá'í home united the Berlin friends with their guests. Her next stops were Röstock and Warnemünde. At both places several meetings took place, inspiring and strengthening the participants. Proceeding to Hamburg, she devoted an evening to Schwerin circle and the friends in Luebeck. During her stay in Hamburg the community there had several intimate and more public meetings. Mr. and Mrs. Bishop made their return trip via Bremen, Frankfurt, Heppenheim, Weinheim, Heidelberg, Heilbronn, and Karlsruhe, exerting their efforts everywhere. The end of the trip saw our guests from Geneva again in Stuttgart, Esslingen, and Goepingen. On the 1st of November they returned to their work at the Bahá'í Bureau at Geneva. All the time they had worked with indefatigable enthusiasm at all the places, teaching and inspiring. Thus they have made a most important contribution towards the awakening of a new spiritual impulse and an increased devotion to the service in our Faith. Several newspapers brought reports and articles on the occasion of the visit of our friends as the *Hamburger Fremdenblatt* in its evening edition of September 19, and the *Hamburger Tageblatt* of the same date, and—concerning the Bahá'í Temple in Wilmette—the *Hamburger Fremdenblatt* of October 10 and a Berlin newspaper.

"The cause of the German Bahá'ís has received great impetus through the presence of Mrs. Charles Bishop who, though stationed in Geneva, has made it possible to come to the Summer School, as also to visit the different groups throughout Germany, often accompanied by Miss Edith Horn who is now attached to the Frankfurt Branch but carries out the Guardian's wish to visit the various German centers from time to time. Mrs. Bishop's great gift as a speaker illuminates the hearts of her audience; the earnestness of her spirit and the

charm of her personality make Helen Bishop an outstanding figure in the Bahá'í Cause and a most welcome guest at every gathering of friends.

"We are glad to state that we have had quite a number of most welcome teachers visiting us, though most of them were not able to stay long; among them were Miss Marion Jack, Mrs. Gregory, Mrs. Bolles, Miss Julia Goldman, Mrs. Thomas Collins, Mrs. May Maxwell, Mr. Spendlove, Mrs. Matteson, Mrs. Bechtold, Mrs. Hoagg, formerly in charge of the Geneva office for many years, until ill-health forced her to take an extended vacation, stayed in Stuttgart for quite a while and was a frequent visitor at the meetings.

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

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

"In years of service to the Cause in Germany Frau Alice Schwarz-Solivo stands out as the oldest member, though a great number of very devoted and active ladies could be cited in the South as well as in the North of Germany.

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

are devoting their life and every spare hour to the service of the Cause.

"Nobody, for instance, outside of this small circle of friends can visualize the effort required to cope with the task of translation that is constantly required and that is so urgently needed in view of the fact that relatively so few of the priceless books given to humanity by Bahá'u'lláh, by 'Abdu'l-Bahá and by Shoghi Effendi have so far been made accessible to those of the German friends who are not able to read them in English or French.

"While Stuttgart and surroundings (Esslingen, Goepfingen, Karlsruhe, etc.) first saw the Cause firmly established in Germany, it can be claimed that in Berlin, Frankfurt a.M., Heidelberg, Leipzig, Hamburg, Dresden, Röstock and Warnemünde the Cause has firmly taken root and though the number of declared Bahá'ís is not so great as yet, there is no mistaking the fact that the Cause is spreading in Germany. In order to give the somewhat isolated northern districts all the assistance possible a special committee was formed at the Guardian's suggestion which includes a member of the N. S. A. and it is becoming quite evident that the Cause in Northern Germany is thereby being given a new impetus.

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

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

"The following German Bahá'ís visited Haifa: in 1934: Frau Schweizer, Fräulein Anna Köstlin, Herr Karl Klitzing, Frau Inez and Herr Max Greeven; in 1935: Fräulein Edith Horn, Herr A. Nagel.

"The Teaching meeting, which took place in the Bahá'í Home at Esslingen from June 8th to 10th, was an experiment in order to find the form and direction for future similar meetings on a larger scale. Saturday night, Dr. Grossmann greeted the friends and pointed out the special character of the gathering as a preparation for teaching—

* Entitled "Lebensgestaltung."

an activity supplementing the task of the Bahá'í Summer-Weeks which are devoted to a study of the teachings. He emphasized the twofold nature of the task which confronts the Bahá'í teacher—and it is the duty of every individual Bahá'í to teach and spread the teachings according to his faculty and possibilities: first to be aflame with the recognition of his sacred tasks in the service of the Cause of Bahá'u'lláh, to absorb its spirit and to possess an unshakable faith in the aiding power of our religion, second to undergo a careful training. To this second task was devoted the work of the Teaching Meeting which, in short theoretical introductions and in practical exercises which held the keen and active interest of all participants, covered the most important prerequisites for the training of the Bahá'í teacher. Then Dr. Eugen Schmidt spoke on 'Spreading the Bahá'í Teachings.' This requires above all our whole-hearted and sustained efforts towards a realization and application of the Bahá'í principles. Most important and essential for the expansion of the Sacred Cause is our spiritual attitude, our self-effacement and our way of living. The Bahá'í teacher must always be prompted by an untiring effort to put his words into practice. Our words are like accepted drafts which some day are presented to us to be honored. The qualities which a Bahá'í teacher should possess are enumerated in the Tablets to Bahá'í teachers and leaders, in which 'Abdu'l-Bahá demands from the teacher above all purity, integrity, spirituality, and responsibility.

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

"Speaking on 'Selecting and Organizing the Material,' Dr. Grossmann commenced by pointing out the importance of being able to find the appropriate and most striking quotations when answering questions. It is therefore necessary that everyone read and study the writings. It is also recommended to read the Bible and the Qur'án as they are often referred to. At present only a fraction of Bahá'u'lláh's and 'Abdu'l-Bahá's writings have been translated or published, whilst translations can never claim to possess the same degree of authenticity as the original. Thus we are faced with many

difficulties when we try to understand the Sacred Writings. A constant study of the writings and meditation on the texts will develop our understanding and capacity, but we must always be ready to revise our conceptions: as our understanding can be only relative and as our capacity should always be in a state of development, we must never hold dogmatically on to our conceptions if we are desirous of spiritual development.

"Then Dr. Grossmann discussed what Bahá'í Literature has been translated into German so far. We must distinguish between texts by Bahá'u'lláh and 'Abdu'l-Bahá, and records of their utterances taken down by other people. The writings of Bahá'u'lláh and 'Abdu'l-Bahá are mostly in the form of Tablets and Letters. There are also a number of recorded addresses and table talks of 'Abdu'l-Bahá, of which those examined and approved by him, may, in a certain sense, rank with his Tablets and Letters. But notes or reports of others, made after their conversation with 'Abdu'l-Bahá, are often unreliable and must therefore be considered unauthentic. The Bahá'í teacher should avoid referring to them or use them only with the necessary reservations. Then Dr. Grossmann gave a survey of the contents, purpose, and arrangement of all Bahá'í books published in the German language. The practical suggestions about the arrangement of a reference index should cause every Bahá'í to compile one for himself. Each of the three customary systems (book, card, and looseleaf) has its advantages and drawbacks.

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

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

"In the third theme Dr. Schmidt gave fundamental guiding lines regarding the structure and arrangement of study classes. The difference between a study class and a lecture consists in the participation of every individual. A study class has, therefore, the character of a colloquium. The following points should be heeded for the arrangement of study classes: the number of participants should not be too large so that every one may take an active part in the discussion and may get acquainted with the others. Second, the themes should be well connected and follow in logical sequence. The evening may be opened by a short presentation of the theme and followed by a discussion into which all present should be drawn. The other method of working out the theme by questions and answers, can also be made very interesting. Our enthusiastic and convinced efforts for the great Cause should be coupled with adequate restraint; above all, personal attacks, among the participants, should be avoided. If we want to spread our belief we must first establish it firmly in ourselves. Then Dr. Schmidt spoke on 'God and Creation' in a manner designed for study classes, and the participants could recognize clearly what a difficult and responsible task it is to be the leader of such a study class. The essential prerequisite is a complete mastering of the subject and related themes. Only when these can be met should a Bahá'í teacher undertake this task. In conclusion and by way of confirming the aforesaid, 'Abdu'l-Bahá's discourse on 'God and the Creation' was read.

"The fourth theme was devoted to the character of Bahá'í Feasts. Dr. Grossmann discussed several points regarding invitations, choice of locality, its decoration, musical introductions, reading from the Sacred Writings and short addresses. As the Bahá'í Faith knows no services in the traditional form of our churches, special attention should be given to the arrangement of our Bahá'í Feasts, which should become a vital experience to friends of the Cause and believers alike. The Nineteenth

Day Feasts bear a special character. They are divided into prayer, readings and devotion, and reports of the Spiritual Assembly, and the serving of refreshments which may be very simple and inexpensive. The first part serves as common spiritual communion of the friends with God; in the second part every believer should share the work of the community and the whole Cause. The presentation of refreshments is an outward symbol of the spiritual bond existing between the members of the community. These words were followed by a Bahá'í Feast during which Miss Horn reported on her trip to Haifa.

"The third day of the Teaching Meeting was devoted to the fifth and last theme, 'Discussions.' Dr. Schmidt spoke on its outward and Dr. Mühlshlegel on its inward requirements. It is of extreme importance that the leader know his own limitations and avoid the discussion of questions which he could not answer satisfactorily. Courtesy and poise should always be observed. The inquirer should be treated as a friend and not as opposition; his questions should be met with an understanding attitude. The religious character of the discussions should never be forgotten. The audience often asks questions of a political character or plain political questions. Here the discussion leader should point out that his discourse is based on a religious and not on a political platform and turn the discussion to the religious sphere. After his address, the leader should endeavor to reconcile diverging opinions and to lead those expressing them to a recognition of the Bahá'í standpoint. This was followed by a practical demonstration, preceded by addresses on the following themes: 1) Unity, 2) Religion and Science, 3) Religious Cycles. For the first theme leaders for the discussion were for 10 minutes: Bruno Bauer, Fred Kohler, Mrs. Anna Grossmann; for the second, Mrs. Hede Schubert, Alfred Schweizer, and for the third, Miss Liesel Mueller and Mrs. Anna Schoch. The audience would ask questions which, at times, got the leader into hot water, and his effort to find the right answer was extremely instructive. It was demonstrated that the Bahá'í discussion leader must meet very

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

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

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

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

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

"The group in Paris is still rather limited in the number of active members, but it is fortunately being increased by young students from Irán as well as by Bahá'í friends passing through Paris.

"Regular meetings are held as follows:

"At Mrs. Edwin Scott's studio—every fortnight.

"At Miss Sanderson's home—every month (these meetings are consecrated exclusively to the young students of Irán).

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

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

"The topics discussed on December 29 and 30 were: 1) History of Religions and their connection with the Bahá'í Faith. 2) Bahá'í Education, the basis of World Peace. 3) Know thee thyself (Socrates). 4) How best to promote the Bahá'í Cause.

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

"The Paris group take a special interest in the translation of Bahá'í works and have recently published the second edition of the Essay on Bahá'ism, by Hippolyte Dreyfus, which has attained a well deserved success,

and also a pamphlet 'Bahá'ism, Its History, Its Universal Application.'

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

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

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

Concerning activities during 1935-1936, the Spiritual Assembly of Paris has prepared the following:

"Nous avons tenu cette année les mêmes sortes de réunions que les années précédentes mais elles ont été suivies par un plus grand nombre de personnes.

"Parmi les visiteurs, nous avons eu la joie d'avoir Mrs. May Maxwell qui fonda, en 1900, le premier groupe Bahá'í à Paris. Son passage contribua non seulement à notre développement ici mais, étant restée une partie du printemps à Lyon, sa présence fut particulièrement utile au petit groupe de cette ville qui s'intéresse à la Cause.

"Nous avons eu également le plaisir de voir plusieurs Bahá'ís de passage à Paris,—et parmi eux, Madame Orlova qui a bien voulu nous faire une très intéressante causerie sur son travail aux États-Unis.

"Nous regrettons le départ de certains des Étudiants Persans qui ont tant ajouté à l'intérêt de nos réunions.

"Nous avons vivement apprécié la présence de l'éminent historien du Babisme, Monsieur Nicolas, à la réunion où nous avons fêté la Déclaration du Báb et la Naissance de 'Abdu'l-Bahá.

"La Commission de notre Assemblée Spirituelle qui s'occupe des ouvrages Bahá'ís a fait publier:

'Vers l'apogée de la Race Humaine'

la remarquable lettre de Shoghi Effendi adressée aux Amis de l'Occident le 11 Mars 1936; une réédition de 'Le Nouvel Ordre Mondial' de Shoghi Effendi, et de 'L'Économie Mondiale de Bahá'u'lláh' de Horace Holley.

"Mademoiselle Anguize Tabrizi est allée en Mai dernier voir sa famille à Haïfa et a bien voulu porter à Shoghi Effendi, de la part de Madame Dreyfus-Barney: le manuscrit original des 'Leçons de Saint Jean d'Acrc' ainsi que celui de 'Trois Leçons sur le Début de la Cause' par 'Abdu'l-Bahá, non encore publiées, et de nombreuses Tablettes adressées par 'Abdu'l-Bahá à Hippolyte Dreyfus et à Madame Dreyfus-Barney. Ces écrits traitent de questions de la plus haute importance pour la Cause.

"Paris-Midi, un quotidien de la grande presse parisienne, a publié un article fort intéressant 'Sorties du Harem pour entrer au Parlement' sur l'émancipation des femmes en Orient; il signale que le véritable précurseur du mouvement fut en 1850 Quaratul Eine qui suivit les enseignements libérateurs de Bahá'u'lláh.

"À une de nos réunions le sculpteur Nicolas Sokelnicki entendit parler de la Cause et de 'Abdu'l-Bahá et se sentit fortement attiré par le Bahaïsme. Quelques jours plus tard—sous l'impression de la présence de 'Abdu'l-Bahá—il éprouva le besoin de traduire plastiquement l'impression reçue et sur le champ ébaucha le buste, grandeur naturelle, du Maître, aussi ressemblant que s'il l'avait connu.

"Au milieu de l'état de malaise mondial que nous traversons, c'est une grande force pour les Bahá'ís de France de se sentir unis aux autres Amis qui savent comme eux que le moment actuel n'est qu'une étape vers une civilisation plus ordonnée et meilleure."

"The Cause in the British Isles has three main centers of activity—London, Manchester and Bournemouth; groups for study are forming in Bradford, York and Orpington. The enrollment of professed followers does not show great increase; but the work goes on steadily. Large public meetings are not practicable where there is a dearth of trained speakers; but at the Center in Lon-

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

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

"Among visitors from other lands who have helped at the meetings have been 'Abdu'l-Husayn Khán Naimi, and Mr. and Mrs. Fuad Ruhaní from Irán, Mrs. Stuart French of California, Dr. and Mrs. Fozdar of Bombay, and Miss Julia Goldman from Honolulu.

"Bahá'í speakers have been asked to address the New Thought Conference, the Brotherhood Movement, a Theosophist Group, a Toc H. Center, and meetings convened at Cambridge, Doncaster and Brighton.

"During the Feast of Ridván, 1935, considerable attention was attracted by an exhibition in the London Center of Bahá'í books and pictures, also of personal belongings of the Founders of the Movement in the possession of the Assembly.

"Another feature was a Meeting of Thanksgiving and Commemoration of the Jubilee of King George V. Parts of the Tablet to Queen Victoria were read and the special prayer composed by 'Abdu'l-Bahá on behalf of King George V. was recited.

"There are Youth Groups for the study of the teachings in London and Manchester. Some members of the former attended a Summer School at Shoreham in 1934.

"Another development in London has been the formation of a Women's Service Committee which undertakes to collect

funds and carry out charitable and humanitarian projects.

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

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

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

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

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

"Reviews and notices of the Bahá'í Movement appear constantly in a Scottish weekly paper, *The John o' Groat's Journal*.

"During the past two years three friends who have served the Cause well, have passed beyond the veil.

"On August 31st, 1934, George Palgrave Simpson passed after a long illness. He had retired from active work some time previously; but we do not forget the years when he held office both on the London and National Assemblies. His careful and thorough business methods were of great service in

the early days of forming the Assemblies, and for many years he devoted all his leisure hours to the correspondence and work of the Movement.

"On Whitmonday, 1935, passed Elsie Lea, for many years Treasurer and member of the London Spiritual Assembly. She was among those who had the privilege of meeting the Master when He was in this country, and her devotion to His memory was the motive power of her life. Through a long and painful illness her faith remained clear and strong and was her light to the end. Nine of the friends were present when her body was laid to rest and a memorial meeting was afterwards held at the London Center.

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

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

"In reviewing the progress of the Movement during the last two years, one recognizes that while there is heartfelt appreciation of the truth and wonder of the Universal Teachings, there is a very real reluctance to enter into anything like sectarian bonds. The more thoughtful have just escaped from old exclusive viewpoints and quite plainly say that they do not desire to commit themselves to any one denomination; but in a country which has made, and is prepared to make, such tangible sacrifices for the ideals of universal peace and brotherhood, one can see evidences that the Spirit of Bahá'u'lláh is working strongly and effectively, and one may be full of hope for the future."

TEACHING ACTIVITIES IN SOUTH AMERICA

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

In 1935, however, Miss Holsapple, assisted by interested natives, rented a house well situated for public meetings. The first meeting was held on the Anniversary of the Birth of the Báb, and Miss Holsapple writes that she is very encouraged by the results, and particularly by the devotion with which the nucleus of believers, lacking material resources, contributed physical labor for the preparation of the new center.

It is her hope to be able to print a number of other translations she has made, particularly the Hidden Words and Prayers. Manuscript translations of "Some Answered Questions," the "Iqán" and other Bahá'í works likewise exist which later will be issued in printed form.

During the winter of 1934-1935, Mr. and Mrs. E. R. Mathews carried out an extensive journey through South America, following their trip to Australia and New Zealand, for the sole purpose of stimulating definite and lasting interest in the Bahá'í Faith. While too extensive to include the entire report in this summary, the following excerpts from their record are more than sufficient to indicate the degree of the accomplishment.

"As we had journeyed to South America with a definite Bahá'í program, that of forming groups for the study of the Bahá'í Faith, as well as to find individuals of capacity, who could comprehend Bahá'u'lláh's program for a future civilization, we gathered facts about the countries through which we were to travel. Thus we learned that while outwardly the Spanish conquest maintained, commerce was slowly drifting into alien hands. Canadians, hardy and thrifty, were here. Americans also, their

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

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

"My first definite request to present the Bahá'í Cause was at the Y. W. C. A. The proposal met with an instant response. The staff made all arrangements and when the afternoon arrived the hall was crowded with notables; the heads of the Sweet Memorial hospital and clinic; the directors of the Valparaiso Y. M. C. A., the leaders of the literary societies as well as President of the college and ministers of various denominations. Mr. Mathews opened by reading a page from the 'Bahá'í Scriptures.' When he finished, the chairman asked him to read it again. This request became the keynote of the occasion, lifting it beyond the ordinary meeting and when the talk 'Widening Our Horizons' was finished, questions were asked from every part of the audience. It was already dark when we left the building; the whole afternoon had been filled with heavenly enthusiasm, so much so that we could scarcely credit the fact that we, the bearers of a new Message, had been so warmly received in this distant land.

"Immediate results followed, for both the head and secretary of the Société de Femina became students of the Bahá'í Cause. This little literary circle of thirty students studied literature in both Spanish and English and it was therefore arranged that they should read 'Bahá'u'lláh and the New Era' and 'The Goal of the New World Order' in Spanish and English.

"At length the time came when we bade farewell to our new-found friends, happy in the thought that in the Capital of Chile there would be a group studying the Cause. Study would augment capacity and in time an understanding of the principles of the New Civilization would draw these students to become part of the great program of Bahá'u'lláh.

"There are two ways of reaching the Argentine from Chile; the first is over the Andes, the route Martha Root had taken; the other skirting Chile and Patagonia. We determined upon the southern route where no Bahá'í had yet been. From the south, winter was already enveloping the whole Antarctic region, sending icy winds northward over Patagonia. We decided, however, to risk these hazards and go to the Argentine via the Chilean Lakes.

"In this remote land occurred a great spiritual experience, one of those meetings of the spirit that make social amenities pale by comparison. It happened that a German couple had come from Puerto Varas, Chile. Madame de Burmühl spoke English. In whispers in the corner of the office we talked of the New World Order; as I unfolded the Divine Plan she seemed to read it with me as from an open book. Each statement of mine was rounded out and completed by this clear-sighted woman. As I explained the simple form of our Administration and the station of the Guardian of the Cause, she repeated my words to her husband: 'Listen Gustave, we have a Guardian—one who holds the world together in this day—one who is preparing humanity for a new civilization.' Very thoughtfully he turned the idea over in his mind and then replied in a deep voice, 'Yes, yes, I can understand that. It is as it should be—somewhere a spiritual leader must be making the plan that will guide us out of the wilderness and chaos of the present into a new and better path.' Madame de Burmühl explained that they belonged to a large group of Germans who met and studied under the name of 'Liberal Thought Society.' But no more literature from the society was permitted in Germany, so as winter approached they were without material for study. The Bahá'í Revelation formed the link in the chain and they embraced it eagerly and whole-heartedly. They felt sure that the study group would accept it as they did.

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

"Opportunity came in the form of an invitation to address the Dramatic Society on the modern drama! I accepted. The afternoon came and dressed in my best I stepped upon my initial platform. The talk received widespread publicity and the daily papers carried the entire talk. This brought the editor of *The Standard* to interview us. I confided to him my dilemma. He was so intrigued that he decided to study the Cause with me and investigate its truth for himself. After an intensive course of reading he was carried beyond journalistic impulses and there began to appear in the columns of his paper references to the word Bahá'í, its meaning, its origin and finally a two-column article on the history of the movement from its inception.

"Giving a talk at the Spanish Club I had to employ an interpreter. This was a veritable ordeal and I remembered how many times 'Abdu'l-Bahá had passed through the ordeal of having His words redistributed by an alien tongue.

"From a variety of public talks there emerged certain personalities that made an indelible impression. First in order of time was Miss Beer, a German from Africa's Gold Coast. Tragedies had rained down upon her ever since the World War. In an agony of spirit she had battered at the door of ancient theology, only to find herself shut out by dogmatic controversies. From the first, she fell in love with the Bahá'í principles; she amassed a wealth of quotations from the Writings and studied by night as well as by day. After our third lesson she read a paper on the Bahá'í Movement before the German Literary Circle. As the inner commotion of soul subsided, she expressed a happiness that is impossible to describe.

"A giant of undaunted courage was Señora Barrill. Her husband had been a pioneer in Argentine finance and from his accumulated fortune had built a veritable palace of medieval splendor. Then, suddenly, she was left alone. It was at this period of her life that an awakening of soul occurred. All at once there flooded her being an inner consciousness that a new Message had come to earth, a Message, that would bind all religions together. She

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

"I gave a talk at the Y. W. C. A. on the union of all races, religions and creeds. Though understanding no English she came, to hear it, with her niece as interpreter. All during the talk I could see that she was in a state of agitation; she clasped and unclasped her hands continuously. As soon as I finished she beckoned me. 'All over the world I have been seeking the treasure that you have now placed in my hands this afternoon. 'The New World Order' that you have explained, has been ringing in my heart for many a long day.' Often when we sat together before the fire she would cry out 'Let us go spread the good news—let us tramp the world over.' And though well over seventy, as we left she was preparing to depart on a world crusade.

"Another wonderful friendship was formed with a distinguished Argentine family that we had met on the train from Bariloche. There were a widow, her daughters and a niece. They came to hear me speak and presently we found ourselves being entertained by the most hospitable of people. We saw gardens copied from the palaces of Europe, where roses grew as high as young fruit trees, beds of lotus in bloom, white and tranquil beside marble pools. Everywhere were rare tropical plants gathered from the far-off islands of the Pacific. One day, while Señorita Lavarello and I were driving, she remarked, 'You remind me of someone I met in Geneva—a woman all spirit.' Naturally I asked her name. 'Lady Bloomfield,' she replied. 'Like you she is a Bahá'í. It is strange how much this religion attracts me, but I know it is not for me, for should I approach it ever so secretly, the family would know and every member of the clan would arise to save me from Hell that they would see yawning to receive me;—you have no idea of the power of Spanish traditions—the Rock of Gibraltar is a weak defense by comparison—I would be immediately surrounded by an ecclesiastical conference that would go on forever and ever.' 'Well,' I replied, laugh-

ing, 'if the picture you have painted is even half true, I think you better come to the United States where no one will be interested in your beliefs, nor take heed of the ideas you harbor beneath your charming curls.' So we planned that she should come in the autumn and I pray that this free soul may come under the Bahá'í training that will develop, without curtailing, her lovely spirit.

"The visit to Buenos Aires that in the beginning had been fraught with dark difficulty, terminated in great enthusiasm for the Bahá'í Principles. Alas, that a rigid code prevented joining my pupils together; nevertheless, as I stood on the deck of the steamer that was carrying us to Brazil, I felt that group consciousness would be the natural consequence of Bahá'í study and would come about as a result of it.

"In Rio, Leonora Holsapple joined us. She had come following Martha Root's notable visit to South America. Settling in Bahia (which in Spanish means bay), she had set herself the task of mastering Spanish and Portuguese, while earning her living in a city directly over the equator. Encouraged by our Guardian, she translated and published 'Bahá'u'lláh and the New Era' and other volumes, thus making an outstanding contribution for all time to the Bahá'í Cause.

"Through the influence of this true Bahá'í friend, we were able to form a class without delay. These people were sufficiently evolved to draw together for study and to meet often. A second class soon followed the first through important Americans to whom we had brought letters. The members of this class enabled me to place Bahá'í books in the circulating libraries.

"I spoke on the prophecies fulfilled by the Bahá'í Religion and gave a short outline of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Their reception of the talk impressed us all. It was evident that there existed a strong spiritual tie between us and some day this will be cemented. From that moment they did all in their power to help us spread the Bahá'í Message and surrounded us with every kindness.

"Through Miss Holsapple's influence I spoke at the Educational League. This im-

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

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

"In retrospect it is impossible to number the individuals that crossed our path during this voyage of five months. Constantly we were meeting strangers and constantly telling them of the purpose of our visit. By land and by sea, over thousands of miles, the Cause was heralded and its dynamic news spread."

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

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

While the journey was taken primarily for reasons of scientific research, the spiritual intention of seizing the opportunity to promote the Faith of Bahá'u'lláh in new lands and among new peoples was no less vital; and indeed, the story of this most interesting and effective mission means above all the fact that Bahá'ís, under all circumstances, have a supreme aim which they can fulfil amid the ordinary conditions of life as laymen, and which requires no special ecclesiastical office or distinction.

Georgetown was their objective, and the place where the most active Bahá'í teaching was carried on. The journey itself, however, afforded unique opportunities for personal contacts and friendships in which ex-

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

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

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

The lecture on "The Unity of Man," delivered before the East Indian Association, led to the formation of a study class. Other lectures were requested by the Moravian Church and local members of the Masonic order.

SUMMER SCHOOLS

The rise of permanent educational institutions throughout the Bahá'í world marks a definite turning point in the progress of the Faith. This turning point can most briefly be defined as the transformation of the content of the phrase "Bahá'í teacher" from its first meaning of public speaker to the new concept of educator, or teacher in the organic sense. The transition has been from the plane of personal feeling to that of conscious knowledge.

During the era when the Faith was promoted by believers touched by its spirit but incompletely informed of its teachings, it was inevitable that the active worker should consider "teaching" as exhortation more than instruction, as an appeal to enter a new Kingdom of Mystery rather than education in a universal science or art of the soul. The well of feeling was necessarily drawn upon to supply every lack of organized knowledge, particularly in view of the fact that the new Revelation was regarded more as a personal experience than as the basis of a world commonwealth. The influence of

the preaching habits of the professional religionists in the prior religious environment also had its strong but unconscious effect, at least in the West. Moreover, the Faith disclosed no visible and immediate relation to the progress of human destiny as a whole, for in those days the Bahá'ís were as worshippers in the catacombs of a proud city which ignored their existence or despised their belief. The world above and about them still moved under an impetus which apparently had no dependence upon the Word of God.

Through the instrumentality of their Summer Schools, concentrating a trend already beginning to be apparent in the larger and more experienced local centers, the Bahá'ís about ten years ago began to face the fact that their Sacred Scriptures offered all the elements of a spiritual university and not alone the intoxication of a new and purer wine. The personal testimony of faith, the practice of self-revelment, the sharing of individual states of feeling, the standard of "teaching" in the infancy of collective Bahá'í experience, began steadily to retreat before the new standard attempting to safeguard the "light of love in the glass of knowledge." The educator assumed the place long held by the exhorter, without sacrificing the inner reality of consecration and reverence upon which faith depends. The environment of the Bahá'ís had changed from 'Abdu'l-Bahá's concentration upon individuals to the Guardian's concentration upon the community, and the rise of the Bahá'í educational institutions is the signal of this change.

By now the moving and evolving spirit of the Bahá'í community realizes the distinction between the "teacher" who possesses knowledge not encompassed round about with personal emotion, and the "teacher" who in reality projects himself upon the group.

The Bahá'í Summer School today, for all its brief duration and informality and modest equipment, offers definite courses of instruction and requires the attitude of the student on the part of those who attend. Its class leaders have prepared themselves by research and reflection, attested in the outlines each has prepared for his course.

They have not come to preach but to inform.

In the reports prepared by the various School committees the vitality of their spirit of knowledge is clearly portrayed. As the modern university had its beginning in the new body of knowledge available after the influence of Muhammad had reversed the anti-rational attitude of the Christians in Europe, so these Bahá'í Schools contain the germ of all future education, and in their fulfilment will be instruments for the diffusion of a universal truth unknown in any previous Dispensation.

Green Acre

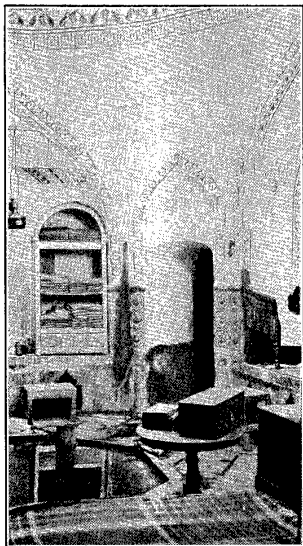
1934

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

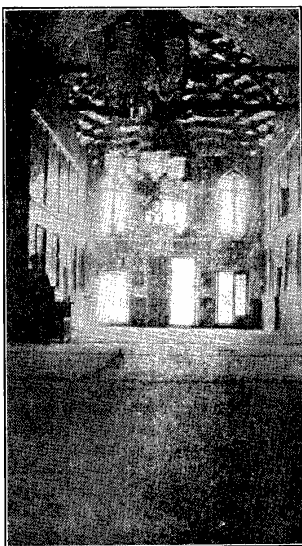
"The first two weeks were devoted to a careful study of the 'Kitáb-i-Íqán.' . . . Those who were in attendance felt that they gained much added insight into this book of Bahá'u'lláh's. Mrs. Greenleaf was particularly helpful in the way in which she linked the Teachings of the Íqán with the present problems and needs of the Bahá'í Faith.

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

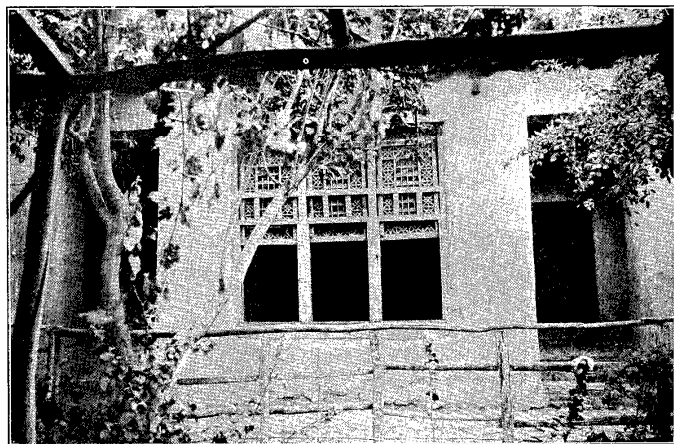
"During the fourth week Dr. 'Alí Kuli Khán gave a series of lectures on some of the Tablets of Bahá'u'lláh, which are most difficult for the Occidental Bahá'í to understand. He explained much of the Íránian symbolism used, corrected some mis-translations, and added greatly to our spiritual appreciation of these majestic Tablets. The following Tablets were discussed by Dr.



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



Interior of the Sháh-Chirágh, Shíráz,
Burial-place of the Báb's wife.



Room occupied by 'Abdu'l-Bahá when a little Boy (six years old) in the Village of Tákur, Mázindarán, Irán.

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

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

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

"During the seventh week of the Summer School Mr. Horace Holley presented important points concerning 'The World Order of Bahá'u'lláh.' In a twenty-minute introductory talk each day, Mr. Holley discussed ways in which the individual Bahá'í may most usefully relate his life to the World Order. This talk was followed by readings from the World Order Letters of Shoghi Effendi. The morning's session was concluded by a round table discussion of points related to the Introductory talk and the readings. This course drew a large audience, who were very appreciative of Mr. Holley's stimulating presentation of both the material and spiritual aspects of our participation in the World Order of Bahá'u'lláh.

1935

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

gave one lecture in the regular morning class period, from 11:00 to 12:30. The topics considered in their discussion were 'Immortality,' 'Prayer' and 'Prophecy.'

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

"The third course was given by Prof. Shook, on 'Mysticism and the Bahá'í Teaching.' Prof. Shook had prepared a very valuable outline to accompany this course, in which he used Rúhí Effendi's 'Mysticism and the Bahá'í Revelation' as the basic reading. Topics covered included the following: the conflict between mind and heart, the nature of mysticism, and the fundamental difference between mysticism and prophetic religion.

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

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

"The course for the sixth week was led by Dr. Genevieve Coy, and the topic for discussion was 'Racial Likenesses and Differences: the Scientific Evidence and the Bahá'í Teaching.' The purpose of this course was to provide Bahá'í teachers with scientific material with which to meet the arguments of non-Bahá'ís who maintain that the oneness of mankind is impossible because of racial differences.

"The seventh course on 'The Origin, Powers and Conditions of Man' was led by Mr. Alfred Lunt, and used sections of 'Some Answered Questions' as the basic text. Mr. Lunt discussed very helpfully such topics as: the true place of man in the universe;

the human spirit as a divine trust, and gateway of eternal life.

"The final course of the summer school was given by Mr. Horace Holley, on the topic 'The Most Great Peace.' The purpose of this course was 'to concentrate thought upon the Bahá'í conception of and program of World Peace, in clear distinction to the conceptions and programs emanating from traditional religious and political sources.' Mr. Holley began the course with a valuable historical summary of past efforts toward world peace, and concluded with a discussion of the 'Most Great Peace of Bahá'u'lláh as Regeneration of Mankind, and as Transformation of Society.'

"The largest average attendance at the courses was during the last two weeks,—44 and 43, respectively. The number of *different* people attending during these two weeks was 80 for the seventh course and 73 for the last course.

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

"One of the most valuable aspects of life at Green Acre is the informal discussion which goes on wherever the friends meet in small groups. Such discussions were frequent during the summer of 1935, and those who shared in them found them unusually inspiring. Interested non-Bahá'ís often joined in these small groups, and thus had an opportunity to learn more of the Bahá'í teachings. We were especially happy in having a number of such guests at the Inn, some of whom have already joined Bahá'í communities.

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

Geyserville

1934

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

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

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

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

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

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

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

UNITY FEAST: The annual reunion of the Friends and their guests, 12:00 noon, Sunday, July 15th, under the Big Tree.

COURSES OF STUDY: THE HISTORY OF THE BAHÁ'Í FAITH—9:30 a. m. daily.

PRINCIPLES OF BAHÁ'Í ADMINISTRATION—10:30 a. m. daily.

FUNDAMENTAL BAHÁ'Í PRINCIPLES (Creative Discussion)—11:30 a. m. daily.

1935

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

"It was opened by the usual Unity Feast, under the 'Big Tree,' at noon, July 14th, attended by some 225 people. A true spirit of unity and devotion marked the opening of the School at the Feast, and continued throughout all the sessions. The attendance at the School meetings for the adults averaged 90. There were representatives present from Canada, England, Transylvania, Tahiti, China, Honolulu, Jamaica, and an American Indian.

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

"In the conduct of the school, a definite objective of the Committee has been to improve the presentation of subjects, and the development at the same time of Bahá'í Teachers. Thus during the courses there were 19 different Bahá'ís who took part in

the lectures. Each one was required to prepare himself well in advance, and have the subject outlined and condensed, so as to take up not over 30 or 35 minutes at the most. Two years ago a College Professor we had give a few lectures, remarked to me, that he did not see why we secured the assistance of College Professors, as our presentations were better than they could hope to do.

"All classes are conducted on the creative discussion plan. The speaker introduces the subject with his detailed presentation in not over 35 minutes; then a period of 10 to 15 minutes is allowed for questioning and discussion. The third class of the day was even more of a creative discussion meeting, dealing with the Fundamental Bahá'í Principles. In this class the leader used not over 20 minutes to present the subject, allowing 25 to 30 minutes for questioning and discussion. Of outstanding interest was the course on the Influence of Islám and the Teachings of Muḥammad, the first on Islám to be given in an American Bahá'í Summer School.

"There were four round-table discussion meetings, held in one of the beautiful Redwood Groves, which developed enthusiasm and clearer understanding among all present, of the important subjects under consideration.

"Children's classes were held daily. One class was for those under 7 years of age, the other for those younger. All young people over 13 were permitted to attend the Adult Classes or the classes for those young people between 7 and 13. There were in attendance in all 53 young people, of which over 20 were non-Bahá'ís. Attached is detailed report of the Children's and Youth Program Committee, outlining the method of conduct, supervision of both study and play, and details of the courses of study.

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

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

"The citizens of Geyserville are becoming more kindly to the Bahá'ís all the time. Originally they were quite opposed to us, because of our Faith, Geyserville being an orthodox city. They even went so far as to warn certain of their people to beware of the Bahá'ís and their 'pernicious teachings.' This was four or five years ago. It is of interest to note in passing, that the two particular Geyservillians, warned to be careful of the Bahá'ís, have both become Bahá'ís. The newspaper giving full page announcement of the Summer School and an announcement by the Chamber of Commerce extending a hearty welcome to the Summer School, shows the spirit of fellowship that has been developed. This has been possible only through strict adherence to Bahá'í conduct, which changed distrust into trust and confidence.

"The 1935 program follows, together with the names of those who conducted the various classes:

Program

PACIFIC COAST BAHÁ'Í SUMMER SCHOOL

Ninth Annual Session

Bosch Place, Geyserville, California

July 14th to July 27th, 1935

DEVOTIONS:

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

CLASSES:

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

ROUND TABLE DISCUSSIONS:

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

CHILDREN'S ACTIVITIES:

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

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

PUBLIC MEETINGS:

Fellowship Dinner with Geyserville Grange, 6:30 p. m., Thursday, July 18th, at the Grange Hall.

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

Odd Fellows' Hall, Geyserville, 8:00 p. m., Wednesday, July 24th.

UNITY FEAST:

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

COURSES OF STUDY:

HISTORY OF THE BAHÁ'Í FAITH
UNDERLYING PRINCIPLES OF
BAHÁ'Í ADMINISTRATION
THE ADMINISTRATIVE ORDER OF
THE BAHÁ'Í FAITH
INDIVIDUAL AND COLLECTIVE
RELATIONS TO BAHÁ'Í FAITH
THE TEACHINGS AND INFLU-
ENCE OF ISLÁM

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

TEACHING CONFERENCE:

2:30 p. m., Saturday, July 20th, in Odd Fellows' Hall.

Round-table Discussions—Leaders,

Virginia Orbeson—"Return and Reincarnation"; S. Schopflocher—"Problems Within the Cause"; Joe Bray—"Creative Discussion."

JOHN D. BOSCH, Chairman

LEROY C. IOAS, Secretary

AMELIA COLLINS

GEORGE LATIMER

ELLA G. COOPER

Child Training at Geyserville

The following description of the program for children, maintained at the Geyserville Summer School, has been prepared by Mary Walker, recreational director in 1933 and 1935.

"Although the school was originally founded for adults, children and youth have their place in the program, and it is these two groups which will be considered in this account.

"A brief description of the physical set-

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

"Classes for instruction in the Bahá'í teachings are conducted around one large table in a one-room building, bounded on three sides by the outdoor play area. The play area most used is in the shade of a large tree. A small plot of grass provides space for circle games and story-hours for the young children. Several long tables and benches are used for games and handcrafts. A sand pile is also included in the play area.

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

"Notebooks are kept by each child and additions to them are made daily. Hence, at the end of the two weeks, there is a permanent record of the entire set of lessons, and each child's accomplishments in connection with the lessons. A good deal of effort goes into the construction of these little booklets, and, in many cases, they are among the most treasured possessions of their owners. When a particularly fine piece of work is done, there is recognition for this achievement in the form of a gold star given. It is interesting to note the enthusiasm resulting from such a recognition—small as it is.

"Since the physical development of each individual is recognized as a necessary requisite for a full and worthwhile life, recreation and physical activities are important in the summer school program.

"The director tries to divide her time for the supervision of recreation as equally as possible into three groups—those for the very young children, the older children, and the youth group.

"The recreation period for the young children follows the class lesson in the morning, and includes simple circle games, stories, songs, short walks, simple handcrafts and sand pile constructions.

"The children of this group range in age

from about three years to seven years. Aside from the pure enjoyment derived from the above-mentioned activities, there is, for each one, a practical educational justification. The circle games provide big-muscle activity, and are especially important for the correct and normal growth and development of the child. Stories exercise the imagination, assist in the development of a young child's vocabulary, and often illustrate an important moral or social principle, which aids in character development. (The writer does not, however, believe that every child's story must have a moral.)

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

"Handcrafts assist in the development of intricate neuro-muscular coordinations, necessary for poise and various skills such as writing, drawing, and so forth. Short observation walks help to enlarge the general fund of information, and an appreciation of the natural surroundings, to say nothing of the child's physical strength. Construction in the sand pile increases intricate neuro-muscular coordinations, and imagination. Tunnels, highways, bridges, and castles of sand are real and important objects of construction in the minds and the eyes of little children.

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

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

eliminated, and the songs and handcrafts are of a more difficult nature.

"In the afternoon, there is supervised recreational swimming, as well as instruction in swimming, diving, and life-saving methods for the youth and older children's group. At the same time, a story hour is conducted for the smaller children.

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

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

"Geyserville and the surrounding country offer a splendid setting for delightful evening walks. As large a group as twenty or twenty-five young people enjoys this type of activity during the long summer evenings. Singing is very popular with this group, and is remarkably well done. Several campfires around which community singing is led are enjoyed during the two-weeks' period.

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

"During the entire two-weeks' period, the young people are busily engaged in preparations for a large pageant in which all of the children and youth participate. The general theme is the promotion of international and interracial harmony and good-will, and, although there is not time for the children to write the pageant, almost all of the other responsibilities are carried by them. These responsibilities include

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

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

"Could any group of people—young or old—be trained and educated in a more ideal situation? Could any community be more wholesome, or more conducive to international, interracial, and interclass harmony?

"Certainly the opportunities of these young Bahá'ís—their background and training—are rare treasures to be cherished and shared now and in future years."

LOUHELEN RANCH
Seasons of 1934 and 1935

"The Central States Summer School had its beginning in the summer of 1931 when, in the month of August, some score of Bahá'ís and their friends gathered at Louhelen Ranch to study intensively for nine days the teachings of Bahá'u'lláh and to spread the teachings in the surrounding country. Louhelen Ranch is the name given to the farm owned by Mr. and Mrs. L. W. Eggleston of Detroit. It is a beautiful stretch of rolling land containing stream, ravine, woods, open fields and pasture and situated in eastern Michigan near the little village of Davison and only ten miles from the city of Flint. The leaders of the classes that summer were Mr. and

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

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

"The outstanding step forward in 1934 was the inauguration of a separate session for young people. This idea really started with the young people themselves who had asked the previous summer that they might have a session all their own the next summer. Their joyous enthusiasm did not wane and for four days, June 25-28, they proved to those in charge that in the hands of tomorrow's adults lies a real gift to our beloved Cause. The daily program follows:

"The Principles of Bahá'u'lláh, Harlan Ober, followed by open discussion.

Effective Leadership, Prof. Bishop Brown.

Bahá'í Teachings in Daily Living, Mrs. Mary Hanford Ford.

Stories from The Dawn-Breakers, Mary Maxwell.

Outstanding Events in Religious History, James McCormick.

"Counselors for the young people who guided, advised, and helped in plans were Mrs. Dorothy Baker and Stanley Mason. Mrs. Baker conducted the devotional period each morning. There was a resident attendance of about forty, and others who were present for a day or more made about sixty who contacted the teachings. Most of these came from Bahá'í families but there were a few who learned of the teachings for the first time and who since this first knowledge have constantly grown in their love and zeal for the Cause.

"The classes, with the exception of the one by James McCormick which was held right after supper, were held in the morn-

ing. This left the afternoons largely free for recreation or for group discussions and private interviews of deep import to those concerned. Programs of a more or less serious nature were arranged for the evenings by a committee of young people.

"The importance of this definite beginning of a distinct youth conference cannot be overestimated. May its growth, through the power of the Spirit, be unbounded and its influence in establishing the World Order of Bahá'u'lláh be unlimited.

"Many young people remained through the general session which covered nine days, July 30-July 8. June 30 was registration day with a program of welcome, inspiration, and fellowship in the evening, and on the remaining eight days the following program was carried out:

"Devotions—Leader selected.

Bahá'í Administration, Bishop Brown and Harlan Ober.

Stories from The Dawn-Breakers, Mary Maxwell.

Bahá'í Teachings in Daily Living, Mrs. Mary Hanford Ford.

Bahá'í Teachings and the Bible, Mrs. Shahnaz Waite.

"Each afternoon a public lecture was given. The evening programs were varied and required less concentration. Often there were stories of Haifa, 'Akká, and the Master. Sometimes there was group singing. Two evenings directed by the young people were given over to Temple inspiration.

"This was the first summer a special course on Bahá'í Administration had been given and the interest was noteworthy. The opportunity for questions and discussions seemed to satisfy a widely felt need and to indicate a growing consciousness that each individual is a member of and each local community a unit in Bahá'u'lláh's World Order.

"The summer of 1935 showed expansion in that three sessions instead of two 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

about thirty visitors for a day or more. As far as we know this is the largest group of Bahá'í youth ever gathered in a four-day conference in this country. They were eager, enthusiastic, happy. Their daily morning program was:

"Devotions, Mrs. Dorothy Baker.

The Bahá'í Approach to World Problems, Mrs. Ruth Brown.

The Bahá'í Life, Mrs. Baker.

World Order Letters of The Guardian,
—Forum conducted by one of the young people.

"As previously, the afternoons were free for games or sports or whatever one chose. It was noticeable that many chose to devote a part of each afternoon to quiet group discussions sometimes with one of the teachers and sometimes by themselves. The evenings, too, as formerly were in charge of a young people's committee which chose to devote a part of each evening to serious subjects. 'The time is so short,' they said, 'that it seems a pity not to have something really worth while in the evening.' One evening was devoted to a teaching conference under the leadership of Dale Cole, regional representative of the Teaching Committee. Great enthusiasm was shown, many questions were asked, and valuable suggestions were made.

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

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

"The general session followed the youth session with one day intervening and a few of the youth remained for this session. About fifty-five were registered for full time or for more than a day. There were three regular courses and an address in the afternoon designed especially for those who come in from outside and know little of the Cause. The nine-day program (June 29-July 7) follows:

"Devotions (based on Seven Valleys).

The Conduct of Bahá'í Affairs, Horace Holley.

The Bahá'í Life, Mrs. Mamie Seto.

Security in a Failing World, Stanwood Cobb.

"Devotions—Leader selected.

Foundations of the New World Order, Carl Scheffler.

The Origin and Powers of Man, Dr. Lenore Morris.

"An unusually high spiritual and scholarly standard was maintained in all these courses and they dovetailed into each other as though they had been worked out in consultation.

"According to custom the afternoons were free for visiting, discussion, swimming, games and other recreation except for the public talk which was given by Madame Orlova or one of the teachers. The evening programs were varied and of a more or less serious nature. One evening Madame Orlova gave a beautiful talk on the Bahá'í House of Worship. This led to voluntary offerings which were sent as a special gift to the national treasurer. Two other evenings Madame Orlova spoke on other subjects or gave readings. One evening Frank Warner of Lima told us about his trip to Haifa, illustrating his talk by pictures he had taken while there. The true spirit of the Master's house and the Holy Shrines seemed to pervade the atmosphere at that time. At another evening gathering stories of Haifa and 'Abdu'l-Bahá were told. Community games and singing helped us to get acquainted the first evening. The talk which Mr. Cobb gave about the Turk at one of these evening gatherings helped to make us understand and appreciate the fine qualities of these brothers.

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

"At the third session, which was held August 19-25, the plan was the same as for the other general session. The daily attendance averaged from twenty to twenty-five and there was keen interest throughout. Many came daily from the nearby city of Flint so that forty or fifty people were reached in this session. The daily program was:

"Public afternoon talks and varied evening programs were maintained as in the other sessions. On two evenings we were entertained by groups from Flint. One of these was a group of colored friends and a number of the regular attendants were colored. The presence of Mrs. True gave a special inspiration for she shared with us her recent experiences at Haifa and messages from Shoghi Effendi. An evening devoted to the Temple resulted in a further offering to the national fund.

"More publicity was given to the school this summer than before. A fine feature article in the *Flint Journal* is worthy of especial mention. This summer school has made a very definite connection with the city of Flint and two or three carloads of people came out every day to morning, afternoon, or evening meetings. A vigorous and growing Bahá'í community is developing in Flint as a result of the school. To the young people of this group the school is much indebted for their activities and help.

"Besides this outstanding result of the summer school we believe the school is having an influence which it is difficult, even impossible, to estimate. There is a real spreading of the knowledge of the Cause and the individuals who attend surely gain in the depth and amount of their knowledge. The courses are intensive. A great deal of ground is gone over, but the interest has been sustained throughout and the attendance almost one hundred per cent of those enrolled. There has been a distinct spirit of happiness, hope, and courage in all the sessions. More than one has said that he, or she, came tired and discouraged and went away with hope and vision and desire to work. The meeting together of Bahá'ís from different communities has a distinct value in increasing understanding and unity. A good many new people have become interested in the Cause as a result of the school. Our aim is to follow the in-

structions of Shoghi Effendi in widening the range and consolidating the foundations of this school year by year.

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

ESSLINGEN, GERMANY

"Die Bahá'í Sommerwoche 1934

Vom 5.-12. August 1934 im Bahá'í-Heim bei Esslingen a.N.

Kurs A: Volk und Glaube, Ref. Dr. Adelbert Mühlshlegel.

Kurs B: Von Christus bis Bahá'u'lláh, Ref. Dr. Hermann Grossmann.

Kurs C: Bahá'í-Glaube und Christentum, Ref. Dr. Eugen Schmidt.

Kurs D: Bahá'í-Verwaltung, Ref. Dr. Hermann Grossmann. (Administration), Korref. Frau H. Bishop, Dr. Eugen Schmidt.

"Vorträge: Religion, Dr. Eugen Schmidt. Manifestation, Dr. Adelbert Mühlshlegel. Gott in uns, Emil Jörn. Deutsches Gottsuchen, Dr. Adelbert Mühlshlegel.

"Tagungsplan:

"Samstag, 4.8.:

Anreisetag und Begrüssung

"Sonntag, 5.8.:

10 Uhr Morgenfeier

15 Uhr Vortrag: Religion

17 Uhr Vortrag: Manifestation

"Montag, 6.8.:

9 Uhr Kurs A: Volk und Glaube I

16 Uhr Kurs A: Volk und Glaube II

"Dienstag, 7.8.:

9 Uhr Kurs B: Von Christus bis Bahá'u'lláh I

16 Uhr Kurs C: Bahá'í-Glaube und Christentum I

"Mittwoch, 8.8.:

9 Uhr Kurs B: Von Christus bis Bahá'u'lláh II

16 Uhr Kurs C: Bahá'í-Glaube und Christentum II

20 Uhr Vortrag: Gott in uns

"Donnerstag, 9.8.:

9 Uhr Kurs B: Von Christus bis Bahá'u'lláh III

Nachmittag und Abend frei

"Freitag, 10.8.:

9 Nachmittag Kurs D: Bahá'í-Verwaltung (Administration) I

16 Nachmittag Kurs C: Bahá'í-Glaube und Christentum III

20 Nachmittag Vortrag: Deutsches Gottsuchen

"Samstag, 11.8.:

9 Nachmittag Kurs D: Bahá'í-Verwaltung (Administration) II

16 Nachmittag Kurs D: Bahá'í-Verwaltung (Administration) III

20 Nachmittag Aussprache

"Sonntag, 12.8.:

10 Nachmittag Schlussfeier mit Rückblick auf die Sommerwoche.

Abreisetag

"Die Sommerwoche soll wieder den Charakter einer Arbeitsgemeinschaft tragen, weshalb sich an die täglichen Kurse jeweils eine gemeinsame Aussprache anschliessen wird. Eine rege Mitarbeit der Teilnehmer wird sehr begrüsst. Auf Wunsch können besondere Aussprachen angesetzt werden.

EINLADUNG

"zur vierten Bahá'í-Sommerwoche, Esslingen

a.N., 24. August—1. September 1935

"Leitthema: 'Der Mensch der Neuen Aera.'

"Kurse:

Helen Bishop—Genf, Dr. Hermann Grossmann — Neckargemünd, Dr. Adelbert Mühlshlegel — Stuttgart, Dr. Eugen Schmidt—Stuttgart.

- A. 'Wo steht die Welt?' (Die Gemeinschaft / Der Einzelne / Weltenwende).
- B. 'Der Mensch der Neuen Aera' (Religiöse Lebenshaltung / Organische Lebensgesetze / Schicksal u. freier Wille / Liebe-Glaube-Gerechtigkeit-Erkenntnis).
- C. 'Die Sendung Bahá'u'lláh's' (Die Entscheidung / Bahá'í-Prinzipien: Der Einzelne / Bahá'í-Prinzipien: Die Gemeinschaft / Bahá'í-Verwaltung).

"Einzelvorträge:

- Alice Schwarz-Solivo: 'Der Tag Gottes.'
- Helen Bishop: 'Nabí's Erzählung aus den frühen Tagen des Bahá'í-Glaubens.'
- A. M. Schweizer—Zuffenhausen: 'Leben und Tod.'
- Dr. A. Mühlshlegel: 'Der Ruf nach dem neuen Menschen' (aus Dichtungen aller Zeiten).

"Sonstige Veranstaltungen:

- Morgenfeier (Leitung A. Köstlin—Esslingen, Ansprache Dr. A. Mühlshlegel) / Schlussfeier (Leitung P. Gollmer—Stuttgart, Ansprache H. Bishop) / Musik- u. Liederabend (Leitung Fred Kohler—Winterbach).

Tagungsplan:

- "Samstag, 24. August:
Anreisetag. 20¼ Uhr: Begrüssung.
- "Sonntag, 25. August:
10 Uhr: Morgenfeier. 17 Uhr: Vortrag 'Der Tag Gottes.'
- "Montag, 26. August:
9 Uhr: Kurs A, 1. 17 Uhr: Kurs A, 2. 20¼ Uhr: Kurs A, 3.
- "Dienstag, 27. August:
9 Uhr: Kurs B, 1. 17 Uhr: Kurs B, 2. 20¼ Uhr: 'Leben u. Tod.'
- "Mittwoch, 28. August:
9 Uhr: Kurs B, 3. 17 Uhr: Kurs B, 4. 20¼ Uhr: Musik- u. Liederabend.
- "Donnerstag, 29. August:
9 Uhr: Kurs C, 1.
- "Freitag, 30. August:
9 Uhr: Kurs C, 2. 17 Uhr: Kurs C, 3. 20¼ Uhr: 'Nabí's Erzählung.'

"Samstag, 31. August:
9 Uhr: Kurs C, 4a. 17 Uhr: Kurs C, 4b. 20¼ Uhr: 'Der Ruf nach dem neuen Menschen.'

"Sonntag, 1. September:
10 Uhr: Schlussfeier.

"Die Veranstaltungen finden im esslinger Bahá'í-Heim bei der Katharinenlinde statt, das durch seine liebliche Lage, abseits von Verkehr und Grosstadt in Nähe des Waldes, mit Liegewiese und reicher Möglichkeit zu Spaziergängen in den Freizeiten ausreichend Gelegenheit zu körperlicher Erholung und Ausspannung bietet. Die Teilnahmekosten betragen R. M. 15.—einschliesslich Verpflegung und einfacher Unterkunft im Bahá'í-Heim; Einzelzimmer auswärts zu mässigen Preissen.

"Möglichst baldige Anmeldung an Frl. Anna Köstlin, Esslingen a.N., Wehrneckarstrasse 1, erbeten."

August 24-September 1, 1935

Main Theme: "*The Man of the New Era.*"

Courses: Helen Bishop, Geneva, Dr. Hermann Grossmann, Neckargemünd, Dr. Adelbert Mühlshlegel, Dr. Eugen Schmidt, Stuttgart.

- A. "Where Does the World Stand?" (Community, The Individual, The turn of the times).
- B. "The Man of the New Era" (Religious Life, Organic Life-Laws, Fate and Free Will, Love-Faith-Justice-Knowledge).
- C. "The Message of Bahá'u'lláh."
(The decision, Bahá'í-Principles: The Individual
Bahá'í-Principles: The Community-Administration.)

Single addresses: Alice Schwarz-Solivo: "The Day of God."

Helen Bishop: "Nabí's Narrative from the early days of the Bahá'í faith."

A. M. Schweizer: "Life and Death."

Dr. A. Mühlshlegel: "The Call for the New Man" (from the poetry of all ages).

Other events: Morning celebration (Miss A. Köstlin—Esslingen, Speaker Dr. A. Mühlshlegel).

Closing celebration (Direction P. Gollmer—Stuttgart, Speaker Helen Bishop,

Musical Evening Fred Kohler—Winterbach).

CONFERENCE OF BAHÁ'Í STUDENTS AT PARIS

During the past six years, an annual conference has been held in Paris which gathers together for discussion and study a number of students attending various universities in Europe, all of whom are declared Bahá'ís.

An interesting account of the conference held December 29 and 30, 1935, has been furnished by the committee, through Mr. M. Hakim. This statement, in the original French, follows:

"Nous sommes très heureux d'informer ceux auxquels nous avons envoyé la Convocation du 15 Novembre dernier que la 6ème Conférence annuelle des Etudiants Bahá'ís a eu lieu les 29 et 30 Décembre 1935, chez Mme. Scott, dans la plus grande joie et sincérité.

"En effet, conformément au désir suprême de 'Abdu'l-Bahá de réaliser l'union de l'Est et de l'Ouest par l'intermédiaire de la jeunesse, notre ami Monsieur Rochan a eu l'idée il y a cinq ans, en 1931, d'organiser à Paris la première Conférence.

"Ainsi, chaque année, nos amis se réunissent pendant la période des vacances universitaires du nouvel an, et cette année comme les années précédentes, avec l'approbation de notre Gardien Shoghi Effendi, notre 6ème Conférence a eu lieu.

"Pendant les deux jours, 60 personnes furent présentes. Parmi nos amis, nous avons eu le grand plaisir d'avoir Madame Maxwell, fondatrice de la Cause à Paris, qui était venue en France spécialement pour cette réunion, et Mademoiselle Lidja Zamenhof; on connaît la valeur et le mérite de son père, Monsieur Zamenhof, le créateur de la langue esperanto. Il fut également très agréable pour nous de voir Monsieur Zabih, venant de Lyon où, depuis deux ans, il réussit à former le premier groupe Bahá'í de cette ville.

"Plusieurs amis de province et de l'étranger nous ont exprimé leur regret de ne pouvoir assister à la Conférence et nous ont souhaité succès et aide spirituelle.

"Le premier jour, après une prière, Monsieur Kennedy, Président de l'Assemblée

Spirituelle de Paris, souhaita la bienvenue puis donna la parole à Monsieur Hakim, Secrétaire des Etudiants Bahá'ís, qui remercia les personnes présentes, l'Assemblée Spirituelle de Paris, et donna lecture de l'ordre du jour.

"Monsieur Chahidzadeh traita avec conscience le premier point: 'L'histoire des religions et leur rapport avec le Bahá'isme.' Il démontra que le besoin d'une religion se retrouve à travers les âges et dans les civilisations les plus diverses, et que le Bahá'isme a le caractère universel nécessaire pour rapprocher les hommes de toutes races et croyances.

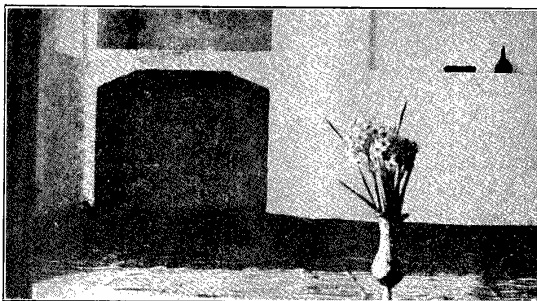
"Ensuite, Monsieur Dehkan, avec son éloquence habituelle, parla du second point: 'L'Education Bahá'íe, base de la Paix Mondiale.' En larges traits il montra, d'une part le parti-pris, d'autre part les problèmes vitaux non résolus qui empêchent le monde de sortir du cercle infernal des guerres, puis comment le Bahá'isme apporte l'esprit de communauté mondiale nécessaire à une base durable de Paix.

"Après ces deux causeries notre première journée prenait fin, et rendez-vous fut pris pour le lendemain.

"Le Lundi 30 Décembre, toujours devant un auditoire assez nombreux, notre ami Monsieur Mesbah traita avec profondeur de vue la question suivante: 'Connais-toi toi-même (Socrate).' Il expliqua comment, pour tout être, il est essentiel de connaître ses limites et ses possibilités et si par sa volonté il se tourne vers la source de vérité, Dieu, il pourra donner à ses actes une haute portée morale et bienfaisante.

"Après une brève discussion sur ce sujet, Madame Maxwell parla pendant un quart d'heure de l'activité de la jeunesse américaine et canadienne pour la Cause. Puis on commença à traiter le point de l'ordre du jour relatif à un échange de vues sur 'Les meilleurs Moyens de répandre le Bahá'isme' et on envisagea tour à tour: l'exemple donné par la vie, les publications, les réunions, les voyages et correspondances, etc. Malheureusement le temps s'avancant, on ne put donner que trois quarts d'heure à ce sujet.

"Avant de terminer on fit une distribution de livres Bahá'ís, de photos du Maître, de bagues gravées offertes par Madame Dreyfus-Barney et Miss Sanderson.



Room in Hájí Mirzá Jání's House in Kashán, where the Báb slept.



Alcove in Imám-Zádih Ma'súm, Tíhrán, where the remains of the Báb were kept.



Grave of Bádí', Bearer of Bahá'u'lláh's Tablet to Náşiri'd-Dín Sháh, near Tíhrán.

"Après ces deux jours de réunion, nous avons senti la véritable intimité qui existait entre ces différentes personnes de l'Ouest et de l'Est réunies sous le nom de Bahá'u'lláh, et nous étions tellement heureux que les Etudiants décidèrent d'exprimer dans une lettre, leur joie et leur fidélité au Gardien Shoghi Effendi."

EXTENSION OF YOUTH ACTIVITY

During 1933, Shoghi Effendi extended the functions of the American Bahá'í Youth Committee in the following words: "He would strongly urge you to cooperate, heart and soul, with all the various Assemblies, groups and committees throughout the Bahá'í world, to ask for their assistance and help for the successful discharge of your duties and obligations, and in this way to try to build up an active and ready mind among the Bahá'í youth throughout the world. In other words, you should not confine your activities to the national sphere but should strive to create under the supervision of your N. S. A. an international body of active young Bahá'í men and women who, conscious of their manifold and sacred responsibilities, will unanimously arise to spread the Holy Word."

The period 1934-1936 has consequently represented a rapid development of world consciousness among the Bahá'í youth of North America and the formation of plans more intensive in spirit and more widespread in scope.

As stated in the Youth Committee's annual report for 1934-1935, "communication has been established with nineteen international groups representing fifteen nations, and with fifty-three local groups." That same year brought forth a "Bahá'í Youth Bulletin" as the organ of the young people and also a number of study outlines aimed to bring the youth groups into closer touch with the Teachings as the solution of modern problems.

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

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

In Part Two of this volume appears an article summarizing the work of *Bahá'í Youth* for the period of this survey, and reference should be made to that article. An important element underlying the formation of Bahá'í youth groups is the Teaching of Bahá'u'lláh, that the age of fifteen years brings the condition of maturity. Since the voting age of the Bahá'í community is twenty-one years, the young people between fifteen and twenty-one are assimilated into the community by permission to attend the Nineteen Day Feast after reporting to the Spiritual Assembly their acceptance of the Faith and their intention of applying for the full voting right on reaching the age of twenty-one.

Above all, the Bahá'í youth group does not represent a "youth movement" in the sense that it is a revolt or separation from the older Bahá'í community. The social pattern created by Bahá'u'lláh is universal; its establishment upon earth calls for every human quality and attribute—enthusiasm as well as wisdom, initiative as well as experience, and the moral and emotional virtues of youth not less than the characteristics of the older generation. The Bahá'í youth group of today undergoes training to become the active Bahá'í community of tomorrow. This means nothing less than the fact that the inherent function of the Teachings, the creation of reality, has begun to project itself nearer the beginnings of spiritual experience as guidance and inspiration for those who otherwise would find their predominant social influence in the pressures of a divided world.

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

International Bahá'í Youth Day

"Shoghi Effendi wrote the American Bahá'í youth who had attended the Twenty-Eighth Annual Convention¹ as follows: 'In

¹Through his secretary.

these days of universal affliction, of widespread disillusionment and discontent the eyes of the entire Bahá'í world are directed towards the activities which the Bahá'í youth are initiating in various countries with the view of hastening the unfolding of the Divine Plan. Their hopes for a better and saner world center chiefly in you who have been called upon to vindicate through both your words and deeds those verities which alone can effectively establish unity and peace in the world.¹

"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 Bahá'í youth of the world to a joint celebration of Naw-Rúz. Nor did the local groups who responded so eagerly realize the timeliness of their demonstration. Their intention was but to move one step nearer the goal which Shoghi Effendi had fixed for them, the goal 'to create an international body of active young Bahá'í men and women. . . .' It was their common thought that at Naw-Rúz, the opening of a new year in the history of the Faith, they could most seriously celebrate their solidarity, re-affirm their joint purpose, and create new modes for the expansion of their work. Thus, assisted by the American Youth Committee, an international program was adopted for Sunday, March 22, 1936, under the general title of *Bahá'í Youth Look to the Future*.

PROGRAM

"BAHÁ'Í YOUTH LOOK TO THE FUTURE"

AN INTERNATIONAL CELEBRATION OF
NAW-RÚZ

Sunday, March 22, 1936

I.

"WAYS TO CONSOLIDATE BAHÁ'Í YOUTH"

A TEACHING CONFERENCE

A. International Responsibility

A discussion based on the Guardian's instruction "to create an international body of active young Bahá'í men and women . . ."

B. Methods in the Coming Year

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

C. Efforts Toward the Bahá'í Life

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

II.

"THE IDEALS OF BAHÁ'Í YOUTH"

A SYMPOSIUM

A. World Order

B. The Most Great Peace

C. An Economic Solution

D. Human Solidarity

E. The Renewal of Religion

"Groups in fifteen nations were asked to participate and at the time of meeting it was not known exactly how many had planned to do so. Thus the cablegram sent to Shoghi Effendi over-stated the number: 'Thirty regional conferences Bahá'í youth fifteen nations greet beloved Guardian on Naw-Rúz. Beg prayers (for) confirmations Bahá'u'lláh (on) first demonstration our international unity.' Actually there were twenty-six conferences reported, representing ten nations of the world: the United States, Canada, England, Germany, France, Egypt, 'Iráq, India, China, and Japan.¹ To their message the Guardian cabled in reply: 'Overjoyed, deeply thankful. Appreciate greeting. Loving remembrance Holy Shrine.' In addition to the cablegram, the delegates at every conference signed a letter which read as follows:

'Dearly-beloved Guardian:

'Today young Bahá'ís are celebrating in international conferences the inauguration of another Bahá'í year. In unity with our fellows throughout the world we have

¹ Conferences occurred in Binghamton, Boston, Montreal, Philadelphia, Teaneck, Washington, D. C., Cleveland, Flint, Lima, Milwaukee, Wilmette, Denver, Los Angeles, Monroe, Phoenix, San Francisco; and in London, Paris, Hamburg, Heidelberg, Alexandria, Baghdád, Karachi, Poona, Canton, and Tokyo.

joined in a new determination to serve the Cause of Babá'u'lláh.

The thought underlying all our efforts is that, led by your wishes and stimulated by your prayers and trust in us, we may rise to those heights of endeavor to which the example of your own life so clearly directs us. May the seed of Babá'u'lláh's Word find in our hearts soil which, prepared by service and study, enriched by tests, and continually nourished by His blessings, may attain capacity to produce His fruits. That our lives may bear testimony to the reality of our Faith, becoming thus potent instruments for the shaping of His great civilization, is our deepest hope.

To you, our beloved Guardian, and to the members of the Holy Family and friends of the household, we send our tender love and devotion, longing to become more worthy, that we may be in truth your co-workers in the establishment of the World Order of Babá'u'lláh.'

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

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

rescued them from such delusions, His love had stamped them with a true affection for their brothers, and under the shadow and protection of His World Order they joined their hands and hearts. For reasons quite other than these conferences, the year ninety-three will gain import as it recedes into history. Bahá'í youth are proud to have signalized its opening with their first international celebration."

The following account of each meeting has been prepared for publication in *Bahá'í Youth*.

AMERICAN CONFERENCES

a. Central Area

"(1) It is fitting that one of the largest and most successful meetings was held at *Wilmette* in the *Mashriqu'l-Adhkár*, with representatives of the *Chicago, North Shore, Urbana, and Madison* youth groups. The delegates first met at buffet supper, then took part in the *Naw-Rúz Feast* in the *Temple*. On Sunday morning a teaching conference was held, and in the afternoon five young speakers addressed an audience which filled *Foundation Hall*. Their talks were characterized in a telegram from an observer as 'very clear, well done and with wonderful spirit. Deeply moving to everyone.'

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

"(3) *Flint, Michigan*, was conference center for Bahá'í youth of *Flint, Detroit, Marysville, Pt. Huron, and Idlewild*, who, after Sunday breakfast together, met for a short devotional meeting and a thorough discussion of Bahá'í responsibilities. Emphasis was laid on the reconciliation of international and national loyalties. The group recommended the importance of *Esperanto*, subscription to *La Nova Tago*, and inclusion of *Esperanto* articles in *Bahá'í Youth*.

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

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

"(5) Mrs. Howard Ives was guest and discussion leader at the conference in *Milwaukee, Wisconsin*, in which Kenosha also joined. International contacts and local work with international groups were particularly emphasized. Delegates also defined the Bahá'í moral code which young Bahá'ís must establish among themselves.

b. Western Area

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

"(7) *Southern California* youth of Los Angeles, Glendale, Pasadena, Long Beach, Santa Monica, Southgate, and San Bernardino joined in planning a public symposium ambitiously publicized and executed. Two thousand programs bearing a reproduction of the Temple were distributed. Publicity appeared in seven Los Angeles papers and in three suburban communities. Posters announced the meeting at six colleges, two central libraries, and in six other localities. Also, for perhaps the first time, the Bahá'í Faith received publicity in motion pictures, as two theaters showed an announcement and picture of the Temple. These preparations were repaid by an audience of almost four hundred for the meeting in the Woman's Club of Hollywood, including a large representation from several Negro organizations. Many new friends were made for the Cause.

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

"(9) The Bahá'í youth of *Phoenix, Arizona*, sponsored the Naw-Rúz Feast, fol-

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

"(10) Seven communities joined in the teaching conference and public meeting in *San Francisco, California*. These included Oakland, Berkeley, Burlingame, Geyserville, Kenwood, and Knightsen. The Teaching Committee discovered that in the four speakers it had fine new talent for its regular meetings, and they have since been called upon.

c. Eastern Area

"(11) The *Bingbampton, New York*, youth group gave its consideration to plans for Green Acre, after which one of the adult believers spoke on the life of Qurratu'l-'Ayn.

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

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

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

"(15) *Teaneck, New Jersey*, was conference center for young Bahá'ís around New York City. Fourteen attended a teaching conference which was followed by a public symposium. In the evening Horace Holley, secretary of the N. S. A., was guest speaker.

"(16) *Washington, D. C.*, held a regional meeting in which Baltimore and other communities joined. It has not been reported in full.

CONFERENCES IN EUROPE, ASIA, AFRICA

"(17) *British Isles* — Fifteen young Bahá'ís of *London* met in conference and sent a cable of greeting to Shoghi Effendi. Discussion emphasized the importance of

the Bahá'í life, the need to conserve our efforts and to find in the Bahá'í Teachings the solution to present-day chaos. The group voted to establish a central library in which important papers read in future conferences will be preserved. The meeting was felt to hold historical significance.

"(18) *China—Canton* has but one Bahá'í, Chan S. Liu, who, wishing to join the international celebration, announced through the newspapers a meeting at the Asia Hotel. Ten strangers were his guests and have formed the nucleus of a study group.

"(19) *Egypt*—The Bahá'í youth of *Alexandria* voted to join in the Naw-Rúz celebration, but as yet no report has been received.

"(20) *France*—The young Persian Bahá'ís of *Paris* also held a conference which has not yet been reported.

"(21) *Germany*—Young Bahá'ís of *Hamburg* held an informal meeting, since no unofficial organization of youth under twenty-one is allowed in Germany today. They expressed firm faith in the principles of Bahá'u'lláh, feeling that these can be reconciled with obedience to government. Miss Mary Maxwell reported the sentiments of the group when she wrote: 'Our tolerance, as well as our firm adherence to the Teachings, is needed as a bridge between the thoughts of this country's youth and the New World Order we are building.'

"(22) The Bahá'í friends of *Heidelberg*, both young and old, joined to celebrate International Youth Day at a public meeting and tea. Three speakers discussed 'The Historical Significance of the Day,' 'The Life of a Bahá'í,' and 'Godly Peace.' It was agreed that world peace is only possible when based on the unity of mankind.

"(23) *India*—Mr. Isfandiari Bakhtiari, president of the Spiritual Assembly of *Karachi*, presided at a three-hour conference of young Bahá'ís. In a recent letter the secretary reported that 'we youths passed a very happy time in explaining and discussing the Bahá'í Faith, and we have sworn to wake up from our deep slumber and try our utmost to keep pace with our Bahá'í friends abroad.'

"(24) An interesting photograph has been received of the Youth Committee of ten members recently organized in *Poona* during the Naw-Rúz conference. Poona has thus joined in fulfilling the Guardian's request for the consolidation of 'an international body' of young Bahá'ís.

"(25) *Irâq*—During the conference of Bahá'í youth in *Baghdád*, a fund was established for the purchase of Bahá'í pamphlets for free distribution. These are to include the series of the Free Literature Committee of America, as well as Shoghi Effendi's World Order letters. It is hoped 'to create a true general knowledge of the spirit of the Cause which is so grievously misunderstood among enlightened and well-cultured people' of *Irâq*.

"(26) *Japan*—Agnes Alexander, pioneer teacher of Japan, had as her guests, in her Tokyo home on March 22, two American-born Japanese girls. One of these is at present studying Japanese in order to return to her native Hawaii to teach the Bahá'í Faith. Three newspapers carried announcements of the international celebration."

A BAHÁ'Í PIONEER IN ETHIOPIA

In December, 1934, a letter was received reporting the formation of a Spiritual Assembly on November 25 of that year at Addis Ababa, Ethiopia. The establishment of a Bahá'í community in that land was accomplished by Sabri Elias, a believer from Egypt. Referring to this achievement, the Spiritual Assembly of Haifa stated: "We are happy to report to our friends throughout the world encouraging news of the progress of Bahá'u'lláh's Faith in Ethiopia—the only independent Kingdom in Africa. . . . Its fate seems uncertain and thus it is the more interesting to the Bahá'ís and the more significant that at this time of agitation and unrest, the Bahá'í Faith should have started to permeate that historical land."

While conditions have been completely changed in the country since 1934, the local Assembly having been obliged to suspend its communications, the fruit of such a devoted effort has been permanently secured,

in part at least, by the translation of Bahá'í literature into the native language.

One of these volumes, in fact, was presented to Emperor Selassie at Jerusalem in 1936 by Mrs. Lorol Schopflocher of Montreal.

"Through the activities of the National Spiritual Assembly of Egypt the Bahá'í Cause had marvelous achievements outside Egypt. In January, 1934, our dear brother, Sabri Effendi Elias of Alexandria, was sent to Ethiopia to settle there and teach the Cause in accordance with the desire of our beloved Guardian. He arrived at Addis Ababa and proceeded with his work with such zeal and energy that he was confirmed in giving the message to a certain number of natives and other nationalities. The opponents, members of Muslim and Coptic clergy, could not succeed in their attempts in withholding the progress of the Cause. After one year of hard labor our friend succeeded in establishing the first Spiritual Assembly in the Capital of that remote African country.

"The first service which that Assembly accomplished was the revision of the Ethiopian translation of 'Bahá'u'lláh and the New Era' formerly undertaken by Sabri Effendi, and its printing. Pamphlets were also published in the Amhara language and distributed among the public. The malicious reports by which slanderers tried to defame the Cause, and the accusations made by them, that Bahá'í meetings have a political attitude, caused the Royal Private Secretary to summon Atto Haylo Gibriel, the vice-president of the Assembly, who explained the Bahá'í Cause and produced its books which were highly appreciated by the Secretary. 'Abdulláhi Aḥmad Adari, another staunch friend, traveled to Lecompti in Ethiopia where he settled himself and is occupied in giving the message to his countrymen. Owing to the present conditions of the country Sabri Effendi was requested by the authorities to return home with other foreigners. He assures us that the Cause is firmly established in that country, and that the Abyssinian believers are so firm and kindled that they will faithfully carry on the work during his absence."

GRADUAL ENFORCEMENT OF BAHÁ'Í LAWS

In the "Book of Aqdas," revealed by Bahá'u'lláh in the form of answers to questions, the worldwide Bahá'í community possesses a common foundation in the elements of spiritual principles and also constitutional laws.

The Faith has progressed to the point where a number of these principles and laws can already be conscientiously observed.

Among these are, the use of the obligatory daily prayers, the keeping of the period of fasting each year, the practice of monogamy, the avoidance of alcoholic liquors, and the injunction laid upon believers to obtain the consent of their parents before a Bahá'í marriage can be entered into. Another social law enforced whenever possible among Bahá'í communities is that which forbids secular work on the nine Holy Days of the Faith. These Days are listed in the Bahá'í Calendar included in Part Two of the present volume.

Bahá'ís, therefore, are united not only by a common devotion to the Manifestation, by a common acceptance of Teachings on spiritual and social subjects, and by loyalty to their institutions, but also by definite practices setting them apart from the non-Bahá'í community and possessing unique values for the development of character.

Writing on this important subject, the Guardian has said: ". . . The Laws revealed by Bahá'u'lláh in the Aqdas are, whenever practicable and not in direct conflict with the Civil Laws of the land, absolutely binding on every believer or Bahá'í institution whether in the East or in the West. Certain laws, such as fasting, obligatory prayers, the consent of the parents before marriage, avoidance of alcoholic drinks, monogamy, should be regarded by all believers as universally and vitally applicable at the present time. . . . Already, in Egypt, Irán, India and Iráq, Assemblies, both local and national, are availing themselves of the opportunity which the autonomy granted to Eastern religious communities in matters of personal status has offered them, to press for the recognition by the civil authorities of such Laws of the Aqdas which they con-

scientifically feel they must uphold and enforce. They have even, under certain circumstances, preferred to suspend their activities and dissolve their institutions rather than follow the dictates of those officials who have tried to induce them to violate what has been expressly ordained by the Author of their Faith."

LEGAL PROTECTION FOR THE NAME "BAHÁ'Í" AND SYMBOL OF THE GREATEST NAME

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

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

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

It is evident that the unique spiritual power established by Bahá'u'lláh will before long exercise such influence as to attract those irresponsible souls who seek to attach themselves to any source of prestige, and likewise arouse the attention of others who might seek to mislead the public. A revealed Faith is universal, and in each cycle is offered freely to the entire world. The Bahá'í Faith, however, involves an administrative order and a degree of discipline raising it above the realm of the spiritual philosophies which can be adapted to suit the individual understanding. The believers, therefore, realize a responsibility in upholding the full and complete standard of faith, which remains incomplete until membership in the Bahá'í order is attained.

NEW TRANSLATIONS

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

"Bahá'u'lláh and the New Era" has been translated and published in Amharic, Urdu and Norwegian. The same work has also been newly translated into Sindhi, Hindi and Bengali, and printed copies are soon to appear.

This book has now been printed in thirty-two different languages.

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

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

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

A collection of Bahá'í prayers has been published in Serbian. A new edition of "Kitáb-i-Íqán" has appeared in the language of Irán.

The "Will and Testament" of Bahá'u'lláh and that of 'Abdu'l-Bahá have been published in German. "The Dawn-Breakers: Nabil's Narrative of the Early Days of the Bahá'í Faith" has been translated into German and also into Arabic.

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

J. E. Esslemont's brief statement entitled "What is the Bahá'í Movement?" has been translated and published in Finnish and Icelandic.

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

Finally, "The Mysterious Forces of Civilization" and the "Paris Talks" of 'Abdu'l-Bahá have been translated into French. The latter work has also been issued in Portuguese.

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

LOCAL INCORPORATIONS

The Guardian's comment upon the legal incorporation of local Spiritual Assemblies was transmitted to the New York Assembly in 1932, through his secretary, after receiving the first draft of the proposed Articles of Incorporation and By-Laws prepared by that Assembly. "It is surely very important to give to the local Spiritual Assembly some legal standing, for as the Cause progresses and its adherents increase, they will be confronted with duties they cannot even imagine at present. Not only will they have to make contracts for acquiring halls for their meeting places, but they will also be obliged to create new institutions to care for their sick, poor and aged people. We hope that before long the Bahá'ís will be able to afford schools that would provide children the intellectual and spiritual education as prescribed in the Writings of Bahá'u'lláh and the Master."

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

TURKISTÁN AND CAUCASUS

The city of 'Ishqábád has long been notable from the Bahá'í point of view in that the first Mashriqu'l-Adhkár was constructed in that city. Before the Bahá'í activities came under control of the political authorities under the new Russian régime, they had been developed to a high degree of efficiency. Educational facilities had been established, a monthly publication was issued, and the Bahá'í Temple and sur-

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

It is gratifying to report that the condition of the local Bahá'í communities improved considerably between 1934 and 1936. In 1928, the law expropriating religious edifices, from which the Mashriqu'l-Adhkár had for some time been immune, was applied to that Bahá'í edifice. The use of the structure, however, was continued under a five year lease. This lease was renewed in 1933, for a similar period. In 1935, a new administrative ruling restored all religious buildings to their original owners for an indefinite period, and under this ruling the Bahá'ís were held responsible for extensive repairs to be effected within six months. Through united sacrifice these terms were met, with the result that the Mashriqu'l-Adhkár and its surrounding gardens are fully restored to Bahá'í ownership, and their impressive beauty again blesses the city.

Beside the entrance gates of the Temple, the Bahá'í principles have been inscribed on suspended signs in four languages. Public meetings, held twice a week, have been resumed in the sacred House of Worship.

It is reported also that the annual Bahá'í election, the teaching activities, inter-community correspondence and other plans of the Spiritual Assembly are proceeding with only slight and occasional civil interference. The great significance of this improved status of the Faith in these centers is that it prepares the way for the formation of a National Spiritual Assembly, a necessary step in the establishment of the first International House of Justice.

THE ORIENT

Concerning developments in India and Burma, reports from the National Spiritual Assembly convey the following information:

"There has been marked progress of the Bahá'í Cause in India and Burma during the last two years. Besides internal consolidation of the Local Spiritual Assemblies and the National Spiritual Assembly, there has been great progress in popularizing the Cause by means of a teaching campaign and in translation of Bahá'í literature into sev-

eral Indian tongues. 'Bahá'u'lláh and the New Era' has been translated into Gujerati, Burmese and Urdu. Sindhi, Bengali and Hindi translations are in course of preparation and will be published in 1936. The Urdu translation of 'Some Answered Questions' is almost ready and its publication has just been taken in hand by the National Assembly. The Publication Committee is contemplating translating many other books into Indian vernacular tongues.

"*The Bahá'í Magazine* (Urdu and Persian), formerly published under the name of *Kaukib-i-Hind*, is a widely circulated magazine and has gained considerably in popularity and has helped in spreading the Cause far and wide. The American Bahá'í Magazine now known as 'World Order' has a circulation of about forty copies among the English-reading Indians. Many copies of 'The Dawn-Breakers' (Nabil's Narrative) and 'Bahá'u'lláh and the New Era,' English as well as Urdu and Gujerati editions, were presented to the libraries of the Universities as well as to public libraries and to leading men, and thus a large number of people have been reached through Bahá'í literature. Articles were contributed to the magazines and journals and through them the attention of the public was drawn to the Cause. The seventh All-Indian Bahá'í Convention held in Bombay in April this year (1935) attracted to the public lectures varied audiences comprising Hindus, Moslems, Christians, Zoroastrians and others. A lecture tour of the Universities of Northern India, Delhi, Agra, Aligarh, Benares, Allahabad and Lucknow was organized and lectures were delivered under the auspices of University Unions, Oriental Societies, Religious Fellowship Groups as well as under the auspices of the Theosophical Society, the Brahmo Samaj and the Arya Samaj. A tour of the province of Sindh was undertaken and some important towns in the province were visited. A Sindhi translation of *Haft Wadi* (Seven Valleys) was distributed and this was very much liked because the province of Sindh had for several centuries been dominated by Sufi thought. Contacts were formed with such religious organizations as the Ahmedias or followers of Mírzá Ghulam Ahmed of Qadian (who claimed to be the

Promised Messiah), the Theosophical Society, the Arya Samaj and the Brahmo Samaj.

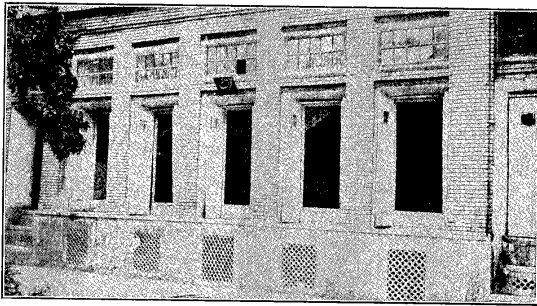
"Both the vastness of the country and the variety of its beliefs and differences of language make the task of the National Assembly extremely difficult, and it is on account of these causes and not so much because of the lack of enthusiasm on the part of the Bahá'ís of India that the progress of the Cause has been slow. The National Assembly, however, realizes this and steps are accordingly being taken to so conduct the teaching campaign as to maké it reach all the provinces, in all the provincial languages and to all classes of people and specially to the intelligentsia of the country. A fair amount of success has been already achieved and it is hoped better results will be obtained in the years to come.

"The process of seed sowing is, however, going on apace and there are great possibilities in store for the Bahá'í Faith in this vast country which is a continent. We should face the situation with redoubled energy and trust in the intrinsic worth of the teachings of His Holiness Bahá'u'lláh.

"In order to effect coordination between the friends of India and Burma, the N. S. A. deputed Mr. Hishmatulláh to visit Burma and stimulate the friends of that country. As a result of this visit which produced a general awakening among our Burmese brothers, it was decided to form a National Council of the Bahá'ís of All-Burma under the direction of the N. S. A. This Council held its first meeting on the 9th, 10th and 11th of April, 1935, at Daidanaw, the Burmese Bahá'í village, and passed several very important resolutions. One of them was the addition of an English and Urdu section to the already existing Burmese school at the village.

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

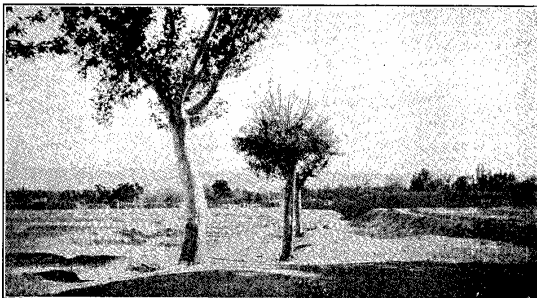
"In Egypt, as it is in other countries of the world, the Bahá'í Cause is maintaining its steady progress. Although exposed to fanatical attempts of people of different faiths, the teachings of Bahá'u'lláh, nevertheless, receive the highest appreciation and deepest respect on the part of educated and cultured classes.



Room in Shíráz in which Letters of the Living were appointed by the Báb.



Tree in Sháhrúd under which Mullá H̄usayn and his Companions camped.



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

"As a most advanced country in the Muḥammadan world, and the largest center of Muslim studies, Egypt necessarily exercises such an opposition as may suppress, as they suppose, the increasing influence of a Cause which she unjustly deems anti-Muḥammadan. In fact, the historic pronouncement of 1925, made by the Muslim Court of Egypt by which the Bahá'í religion was declared entirely independent of Islám, and Bahá'ís, heretics; the subsequent divorce of their Muslim wives, and the various attempts by which the Muslim ecclesiastical authorities try, now and then, to uproot the Cause—all of these facts embody the extent of opposition attempted against a growing Faith. Nevertheless, such attempts have assisted the Bahá'í Cause in Egypt to attain a most favorable condition, and have clarified its status.

"Although deprived under the circumstances from legal protection concerning matters of personal status, Bahá'ís, however, thanks to the confirmations of Bahá'u'lláh, were given the opportunity, truly unique, to sever themselves totally from the old fetters of Islám, and to apply freely, through their Administrative Bodies, their personal status according to the Divine Laws and Ordinances of Bahá'u'lláh.

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

"In 1934, a storm of religious antagonism raged throughout the country in consequence of the redoubled energy of the Christian missionaries. Observing that the number of converted boys and girls of Muslim origin who were attending missionary institutions was increasing, Muslims started a movement in which their leaders, mullás and even the grand *shaykh* of Islám associated themselves. Investigations were made by the legal authorities, whereupon most of those boys and girls were taken out of those institutions and contributions were made to provide other institutions for them. The movement would have produced the

worst consequences had not the Government dealt with it wisely.

"But the attempt was directed to the destruction of the Bahá'í Cause more than it was made against Christian missionaries. Leading articles were published daily under headings, such as: 'Bahá'ism is the real injury to Islám,' 'Missionaries attract immature individuals but Bahá'ís attract people of intellect.'

"As that movement emanated from Port Said, the Bahá'ís there were subject to more pressure. The Maazoun (Muslim registrar of marriage contracts) started a series of lectures against the Cause. His attempt to arouse mobs against Bahá'ís was at first suppressed by the authorities; but due to the effective interference of high religious authorities who were repeatedly approached by the leaders of the movement in Port Said, the lecturer was given permission to continue. Failing in their attempt to create anti-Bahá'í disturbances, the instigators persuaded a Muslim wife to bring a charge against her Bahá'í husband before the Muslim court to divorce her. Four religious lawyers volunteered to defend her. The pronouncement was adjourned twice owing to the absence of the defendant despite the fact that the lawyers, producing Bahá'í books as witness, urged that sentence be passed. The judge, having examined those books and considered the statement of the plaintiff that she neither complained against the behavior of the husband nor his treatment of her, refused to give the pronouncement before he could hear the statement of the defendant. While the case was running its course, both wife and husband were living together in harmony. His brother of Cairo, whom he had attracted to the Cause, visited them and succeeded in settling the matter and reconciling them. As both parties did not attend the court any longer their case was actually cancelled. The events of 1934 in Port Said repeated those of 1914, 1920, and 1926, and formed a link in the chain of unceasing persecutions during which the Cause of Bahá'u'lláh became firmly established in Port Said.

"In Cairo, the largest Bahá'í center, Bahá'ís were called upon by two detectives who made their necessary enquiries as to

whether Bahá'í meetings function in the same manner as those of missionaries. Next day the local chairman and secretary paid a visit to them and presented some pamphlets and Bahá'í literature which were highly appreciated. After a short yet interesting interview, assurance was given to the Bahá'ís that they could freely hold their meetings as usual, and should report at once in case there was any anti-Bahá'í disturbance.

"The most important matters which absorb the care of our Administrative Bodies at present are those pertaining to personal status. Thus, marriage contracts, passport certificates, as well as letters of guarantee, are all issued by those bodies. In order to conduct the affairs according to the Divine Laws of Bahá'u'lláh, the general rules from the 'Kitáb-i-Aqdas' were adopted by the National Assembly, which work, having been sanctioned by the Guardian, was published and distributed among the local Assemblies to apply them to matters of personal status. Such marriage contracts and different certificates issued by Spiritual Assemblies are regarded as possessing considerable importance by the authorities to whom they are delivered. For instance, the marriage contract of our friend Aly Effendi Ruhi of Transjordan was, after a long and deliberate consultation, recognized by the British Consulate and a passport for the Egyptian bride was issued accordingly. The marriage contract of Fouad Effendi Yazdi, and later the divorce document, were accepted and actually registered by the Iranian Legation. Passports were also issued to Sabri Effendi Elias and to his wife on their trip to Ethiopia, according to certificates supplied by the Spiritual Assemblies. The first step taken in this respect was in Port Said when Philip Effendi Naimi applied for a passport for his wife. Being of Christian origin he was requested by the passport office to have an official certificate from the Patriarchate to which he belonged. Stating that he is a Bahá'í and that the Bahá'í Spiritual Assembly is the only body which can supply him with the required certificate, after some days of consultation the passport was issued according to the Bahá'í certificate.

"Burial services were also performed by

the Spiritual Assembly of Port Said according to Bahá'í rites after the passing of the late Hájji Muhammad Yazdi. A ring bearing the Greatest Name was worn on his finger and a congregational prayer was read, after which the funeral was conducted in absolute silence and the most reverent attitude.

"During the last two years the National Assembly endeavored to obtain official recognition. They approached the Government with the view to invoke their sympathy so as to settle the Bahá'í case and to clarify the situation of the Bahá'ís in conformity with the pronouncement of 1925. Personal interviews with certain officials in the Ministry of Justice showed that the Government is not prepared to extend further recognition to fresh religious communities. As the matter is thus remaining outstanding, the National Assembly, directed by the Guardian, endeavored to maintain the registration of the Declaration of Trust by the Mixed Court, and this action was successfully performed. In order to render that registration effective an acre of cultivated land was offered to the National Assembly by our dear friend Sharoubeem Effendi Ebeid on the occasion of the annual convention of 1935. Legal actions are being taken by the National Assembly to have the property transferred to the Assembly.

"The Arabic translation of 'Kitáb-i-Íqán' the Book of Certitude, and its publication, enriched the Bahá'í Library. Copies were sent to the various countries in the Orient where the need for the Arabic translation is growing. During the last two years the Bahá'í Library supplied 'Irág, Palestine, Turkey, Tunis, as well as Geneva with Bahá'í books in both the Arabic and Iranian languages.

"The annual convention of 1935 recorded the ultimate desire of the delegates to build a Háziratu'l-Quds. Thanks to the Abhá confirmations and to the encouraging donation of the Guardian, contributions are being collected from the believers of Egypt. As the first six months sanctioned for those contributors desiring to pay in installments will end on March, 1936, the National Assembly will, at that time, decide whether the work can be started or whether more

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

From the National Spiritual Assembly of the Bahá'ís of 'Iráq have come the following statements.

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

"The Assembly bought a plot of land for the erection of a Házíratu'l-Quds in an ideal place adjoining Baghdád. The Házíratu'l-Quds is to be constructed on modern lines, and in conformity with the high station occupied by Baghdád in the Bahá'í World. The plan has been completed and meets with this requirement. A copy has been also submitted to our beloved Guardian for approval. But construction was not proceeded with, pending the completion of the necessary municipal formalities, and when this has been completed, the Assembly hopes to proceed with the construction work immediately.

"The Assembly translated Dr. Esslemont's 'Bahá'u'lláh and the New Era' into the Kurdish Language, and it was printed in Baghdád with several beautiful illustrations.

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

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

Bahá'í principles, and their divine program. But it is to be deplored that the authorities have confiscated the book before its publication in final form.

"During the summer of 1935, a copy of the National Assembly's news letter fell into the hands of an editor of a religious paper in Baghdád. The news letter embodies the minutes of the Fifth Bahá'í Convention in 'Iráq, with a detailed program of the Assembly for the year. The paper published the greater part of the account, and commented upon it in consecutive weekly issues, according to the dictates of its biased and prejudiced attitude, alleging that the Bahá'í Faith is a great menace to the nation, and described Bahá'ís as dangerous, and unpatriotic, while urging the government to be rid of its Bahá'í officials. This anti-Bahá'í drive had precisely the opposite effect on the Bahá'ís who became more consolidated and united, and met this attack with unperturbed emotions, and inflexible courage. It was a golden opportunity for teaching the Cause, as non-believers became interested, and began to inquire about this new Faith with such a body of doctrine. The more alert of these peoples began to approach Bahá'ís and inquire about the reality of their religion, and thereby formed a more representative and accurate view of the Faith.

"At Mosul the Bahá'ís used to hold their meetings in a house rented for that purpose. But a few fanatics began to incite the owner to oust the Bahá'ís from his house, and used coercion and even threats to force his hand. In the face of this critical situation the owner of the house asked the Bahá'ís to vacate the place, and save him inconvenience and ill reputation. The Bahá'ís complied with his request, and remained for a time without a meeting center, until they succeeded in finding a proper place which they made into a Házíratu'l-Quds.

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

singling out one Bahá'í for special condemnation, and the Bahá'í in question received permission from the Assembly to start legal proceedings against the Rabbi in the civil Courts. When it transpired that the Bahá'í intended to take action, the Rabbi sent some Jewish notables to intervene on his behalf, and asked the Bahá'ís to forgive him. He apologized and offered his deep regrets, promising not to attack the cause in future. Consequently, the Bahá'í dropped his case.

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

"The Bahá'ís of Avashiq hold their meetings regularly, enjoying the esteem of their fellow men. The government opened a primary school for their children, who constitute the majority of the school children. It happened that at the end of summer, 1934, at the opening of the school session, that the teacher appointed for the school was a backward and intolerant man. He began to sow the seed of discrimination and enmity among the pupils, by speaking in lesson hours very slightly and scornfully of the Bahá'í pupils, deprecating the Faith of their parents. The Muslim pupils began to maltreat their fellow Bahá'í children, and the matter reached such a point that the conflict and friction influenced the parents of the children, with the result that the Bahá'í boys were compelled to discontinue their lessons. On the directions of the National Spiritual Assembly, the Bahá'ís of Avashiq submitted a petition to the Minister of Education. The teacher was reprimanded severely, a fine was imposed upon him, and he was transferred to a remote place as a punishment for his harsh treatment and misbehavior. The government then appointed two teachers who fulfilled their function with a sense of duty and impartiality."

The Bahá'ís of Shanghai during the past two years have established a library in a room taken at the Chinese Y. M. C. A., and have begun planning for the translation of more Bahá'í literature in Chinese.

In Japan, during the same period, Miss Agnes Alexander has succeeded in placing a great deal of Bahá'í publicity in *The Japan Times*, a Japanese owned daily of Tokyo published in English. Thanks to this medium, the Teachings of Bahá'u'lláh have come to the attention of a new and wider circle. Miss Alexander likewise found it possible to arrange for the publication of an article on the House of Worship at Wilmette in a Buddhist daily paper, the translation having been made by the editors.

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

"As Mr. Torii is an Esperantist, the way opened for me to speak on the Cause to the Esperanto group of Kyoto, and also to a group of blind Esperantists, teachers from schools for the blind in different parts of Japan, who had gathered in Kyoto for a Summer School session. A Braille weekly newspaper of Osaka also published an article about the Bahá'í Temple, which was headed, 'Miss Alexander a Great Friend of the Blind in Japan.' A friend of Mr. Torii's, who could read printing only letter by letter with the aid of a round crystal, and who had in this way copied an English dictionary into Braille, the work of many years, eagerly received the Bahá'í teachings. It was with delight he read the English Braille edition of Esslemont's 'Bahá'u'lláh 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 Bahá'í teachings with the Osaka daily paper, which is the second largest daily in Japan. In the September 28, 1935, edition of the paper this appeared under the title, which translated reads, 'Bahá'í Religion Born from the World's Restlessness.' Both the pictures of the Bahá'í Temple and of 'Abdu'l-Bahá appeared with this article."

THE UNITED STATES AND CANADA

(From the Annual Report of the National
Spiritual Assembly, 1934-1935)

TO the Delegates,
Twenty-Seventh Annual Convention.
Beloved Bahá'í friends:

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

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

This statement of outstanding issues, more definitely and more vigorously than in any previous communication from the Guardian, has served to summon each and every loyal Bahá'í to arise above undue concern with local and even national matters and assume his duties and responsibilities as citizen in that World Order of Bahá'u'lláh to establish which the Divine Will has revealed itself to mankind. Now in the realm of action the Bahá'ís have the supreme privilege of receiving guidance and inspiration from one central point, even as since the Announcement of the Báb the believers have had one central point in the realm of the soul.

In its fulness of meaning, in its call for positive action, the statement cannot be limited to any single period of time. Rather may we perceive in it the beginning of an era of greater maturity, larger responsibility, as the followers of Bahá'u'lláh unite in resistance to the forces of the world.

In preparation for this responsibility, the Guardian has conducted us through two preliminary phases of development since the Ascension of 'Abdu'l-Bahá. The first phase was that of learning the principles of the administrative order. The second phase was

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

The thoughtful believer will not fail to pursue this analysis until he can perceive the underlying factors in the progress of the Faith as a whole. What has happened during this Bahá'í year, in brief, is that an entirely new emphasis has been given all Bahá'í thought and action, identically the same emphasis which life lays upon the individual on that day when childhood and youth, with their preoccupations with self, first begin to realize the tasks which usher in the time of maturity. What we have learned since 1921, and what we have established as our attitude toward the Cause and toward life, are now undergoing supreme test until it has been proved that individually and collectively we are worthy to uphold the true and highest interests of a Divine Faith.

Nor will it be overlooked, as we adopt this larger perspective, that the Guardian issued his first communication on the World Order of Bahá'u'lláh about six months before the world's economic order underwent so fatal a collapse in the autumn of 1929. The germ of the new order became apparent to Bahá'ís before the world received its first warning that the old order could not longer endure. These Providential matters are surely our first and deepest concern, since only as we grasp them can we adjust ourselves to that irresistible motion of progress which is the sign of the Dispensation of Bahá'u'lláh.

One word more on this most thrilling and vital of Bahá'í topics. In the communication received just before the Annual Convention of 1934, published as "The Dispensation of Bahá'u'lláh," Shoghi Effendi brought together in one perfect unity all those aspects of the Revelation which we, in our human limitations, had been considering

as separate realities: the Station of Manifestations, the mysterious Mission of the Center of the Covenant, the full significance of His Will and Testament, and the nature of that Order which the Testament bequeaths to the friends. In a communication so comprehensive, so organic, so unified in its wholeness and so perfected in its parts, we may now realize that Shoghi Effendi marked definitely for us an ending of our education in details of Bahá'í service, and a beginning of our responsibility in demonstrating our faith and our unity to our fellow men.

Indeed, the successive steps which Shoghi Effendi has taken to train, to instruct and to discipline the Bahá'í community are all paralleled by a swift continuance of that process of disintegration in human society which has become the more apparent as efforts to attain peace and stability have successively failed. Fourteen years ago the Bahá'í community was still as a child in the household of civilization, apparently bearing no responsibility for the fate of that household, and therefore concerned only with the joys and sorrows of the child's own growth, the dreams of its own future. Today, with the household in dire confusion and distress, the youth born of the new age is called upon to prove his birthright and demonstrate his capacity to achieve eternal peace, his elders having failed.

By comparison with that standard of action, every local or personal issue assumes only a relative importance. Such issues can no longer entirely surround and engulf us at the expense of the world vision which the Guardian has given us this year. Larger than the individual is the local community; larger than the local community is the national community; larger still than any national community is the World Order which now claims not merely our passive acceptance and belief but a devotion and consecration which a collapsing society will test with fire.

Major Events

Without the perspective of time it is impossible to determine precisely which events of a Bahá'í year have major importance.

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

1. As has been reported to the friends, the Guardian has clarified the problem of how to present the Will and Testament to new believers. In accordance with his instructions, a new edition of the Testament has been prepared and published which, until further instructions are given, includes the text to be explained to and accepted by those who apply for enrollment as Bahá'ís. The supplementary excerpts which precede and follow the selections from the Testament are in themselves the most perfect of explanations. The edition consisting of the complete text is now almost exhausted, but the National Spiritual Assembly has recorded its responsibility in continuing to supply at least one complete text to each newly elected Spiritual Assembly.

2. The contract for the completion of the clerestory section of the Temple dome unit, one of the outstanding issues mentioned by Shoghi Effendi, has throughout this year proceeded as rapidly as weather permitted. Despite the economic difficulty which has prevailed, the believers have made notable sacrifices in order to meet the collective obligation, the fulfilment of which will mean that the Dome unit is at last entirely finished.

In the case of future Temple construction, the Guardian has advised that contracts be entered into by the Trustees only when the necessary amount of cash is actually on hand. The Dome unit, however, was undertaken and has been carried on in a spirit of trust that the Guardian's wishes and instructions would be voluntarily met.

In September and in December, the difference between income and obligation compelled the National Spiritual Assembly to issue an appeal directed to every American believer lest the work in its final stages be temporarily abandoned. All along it has been felt that the problem was not economic but spiritual; not a matter of dollars and cents but one of resolution and of unified response. For, in its ultimate significance, the building of the Temple

is not an end in itself. It is a vital step in the training of the Bahá'í community in the divine art of unity. As such a tremendous task is achieved, the power comes to carry out other collective missions in service to the beloved Cause. National achievement is nothing else than a stepping stone to international services.

The important details of this subject will be presented in the Treasurer's report. At this time it is important to emphasize the fact that this obligation is not yet fully discharged.

3. The passing of the venerable, the beloved and revered Dr. Susan I. Moody in the field of her life work at Tíhrán furnishes the Bahá'í world one more example of heroism and consecration a later generation of believers may well take to heart. How fruitful her life was! What noble institutions she developed, what a monument she reared in the lives of youth of Írán! Even the enemies of the Cause could not withhold their admiration and their recognition of her sincerity! Even officialdom refrained from destructive measures until her stalwart Bahá'í presence had been removed from the scene! How brief will be that restless triumph, seizing its opportunity so blindly from the folded hands of death, ignorant of that Kingdom to which the faithful believer goes, that Kingdom whence comes the Will that governs the world!

4. In no year of which we have record have there been so many enrollments of new believers as during the year now closed. Both in number of the new members added to existing communities, and in number of groups prepared for election of a Spiritual Assembly for the first time, this present period has been one of remarkable growth. From Milwaukee came the news that more than sixty believers had been enrolled in one meeting; from Chicago, from New York and from many other communities reports of new enrollments surpass the announcements made in previous years. Our teaching of the Cause, reinforced by the mysterious power of the Mashriqu'l-Adhkár, made more effective by our knowledge of the nature of the Bahá'í community, has received a vast stimulus,

inaugurating a movement forward surely destined to acquire greater emphasis in every successive year. The details of this great achievement will be reported by the Teaching Committee, so that representatives from all local communities may return home inspired to work for renewed effort, and instructed to convey useful plans which have brought success in other cities.

Gratitude, however, must be expressed to all those teachers who during the year have answered the call to service and traveled to so many cities upholding the banner of the Faith. This circulation of thought and devotion from city to city, in the person of the teachers who are able to travel, is a great stimulus to the Bahá'í communities themselves as well as to the non-believers thereby attracted. But above all the firm unity of the local communities affords and will always afford the only enduring foundation for the new era of vitality and spiritual zeal. The greatest teacher in the Cause of Bahá'u'lláh is not a person but a community not only united together on the plane of personality but imbued with conviction that its essential purpose is to open the doors to the new souls.

Communications from the Guardian

The first communication from the Guardian was the cablegram sent in reply to the message cabled him by the Twenty-Sixth Annual Convention. That cablegram, received after the Convention had closed, was reported in a general letter dated June 4, 1934 and also in the Convention Number of *Bahá'í News*: "American believers' inspired leadership steadily unfolding to Bahá'ís world over potentialities majestic edifice heralding formative period Faith of Bahá'u'lláh. Their unerring vision conceived its matchless design. 'Abdu'l-Bahá's own hands laid its cornerstone. Their dynamic faith reared its structure. Their sustained self-sacrifice crowned it with immortal glory. May flame their unconquerable enthusiasm continue glowing in their hearts till its naked frame is enveloped in its shining mantle."

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

In *Bahá'í News* of July, 1934, were

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

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

2. The scope of local news letters.

3. News of the successful negotiations with the Palestine authorities concerning the exemption from taxation of the area surrounding the Shrines, tantamount to a recognition of the sacredness of the Shrines and the significance of the international center of the Faith.

4. Appreciation of the American Bahá'is' cooperation in preventing that area from falling into the hands of non-Bahá'is.

5. The relation of local Assemblies to the National Spiritual Assembly.

6. Affirmation of the supreme and undivided authority of the N. S. A. and its moral responsibility if it allows any body or institution within its jurisdiction to abuse its privileges or to decline in the exercise of its rights and privileges.

7. Approval of instruction to disregard anonymous communications.

September *Bahá'í News* carried the Guardian's explanation of passages in "The Dispensation of Bahá'u'lláh."

Excerpts from letters dated September 9, 16, 25 and 30, were published in November on the following subjects:

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

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

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

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

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

6. Request for English translations of *Bahá'í News* Letters issued by the National Spiritual Assembly of Germany and Austria.

7. Emphasis upon the necessity of maintaining the flow of contributions to the Temple, and the importance of the National Fund as the indispensable medium for the growth and expansion of the Cause. Contributions to this fund constitute a way by which each believer can test the measure and character of his faith.

8. The Guardian's inability to continue for the present his own contribution to the Temple Fund, in view of the severe restrictions imposed upon the Cause in Iran and the increase in the international expenses. In connection with this subject it is necessary to point out that the Guardian has for years been contributing as much to the Cause in America as all the American believers, through the National Fund at least, are together contributing to the development of the Bahá'í World Center. Difficult though it still is, apparently, to maintain the national budget, including Temple construction, must we not become, as the American Bahá'í community, more deeply conscious of our collective responsibility to the Guardian's International Fund? Must we not begin to realize that a monthly contribution worthy of our combined resources should constitute the first and not the last obligation upon our national Bahá'í budget? Without the Guardian's capacity to function materially as well as spiritually, are we not fatally limiting the development of the Cause at its very Center? Just as no local community can flourish if the National Fund be deprived of power to serve, so no national community in this unified Cause can flourish if the International Fund at the disposal of the Guardian is deprived of power. The matter is mentioned here only for deep and prayerful consideration, that a new resolve may be born and develop impetus until this omission shall for the future be overcome.

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

The January, 1935, number of *Bahá'í News* contained excerpts from the Guardian's letters on the following subjects:

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

2. The use of Bahá'í ringstones and burial stones left to the discretion of the believers pending the publication of the *Kitáb-i-Aqdas*.

3. The National Assemblies of Egypt, 'Iráq and Írán are adopting the text of the American Declaration of Trust and By-Laws, at the Guardian's request, the N. S. A. of India and Burma having already taken this step.

4. Approval of plan to unite the two magazines.

5. Explanation of a passage on page 88 of "Bahá'í Administration" referring to the date when Oriental Bahá'ís celebrated the Declaration of the Báb in 1925.

6. Explanation that when a Memorial is constructed in the pine grove at West Englewood to commemorate 'Abdu'l-Bahá's visit to America, the Memorial should take the form of a monument and not of a building. This explanation reminds us of the Guardian's previous instruction, that on account of the importance of the Unity Feast which the Master held on that spot, the sole Memorial commemorating His American visit is to be constructed there. The Guardian's views in this matter would seem to answer a question raised locally from time to time in various cities, namely, whether the local Spiritual Assembly should not take steps to acquire permanently some house which had been blessed by the Master's Holy Presence.

At this point in the Report might be inserted reference to the fact that during March, 1935, Roy C. Wilhelm executed an Indenture of Trust under which the Evergreen Cabin property, and the two lots in the pine grove where the Unity Feast was celebrated in 1912, were transferred to the Cause through nine trustees in a manner similar to that under which the Temple and Green Acre properties are now administered. The place so signally blessed by the Master thus comes perpetually under Bahá'í ownership and control by this generous gift.

7. Approval of letter published in November *Bahá'í News* by the N. S. A. on

the general subject of the relation of believers to their local, national and international Bahá'í institutions.

8. The Guardian's abiding appreciation and gratitude for the manner in which the American believers rose to meet the emergency caused by lack of funds for Temple construction.

9. His heart-felt condolences and loving sympathy for the loss sustained in the passing away of Dr. Moody.

10. These significant words in a letter dated December 1: "Despite the perils and uncertainties with which their country is now beset, and in the face of the financial reverses they have suffered and the unfortunate controversies that have perplexed and agitated them, they have forged ahead and are fast approaching the termination of the first stage in the ornamentation of their consecrated Edifice. Undaunted by the magnitude of this colossal enterprise, undismayed by the smallness of their numbers, the scantiness of their resources and the scorn of their enemies, they have carried triumphantly the banner of Bahá'u'lláh and brought to a successful issue the first stage in the formative period of His Faith."

Special attention is called to the fact that the Guardian, in this passage, considers the dome and clerestory sections one unit—a matter of very great importance in the light of the misunderstanding which has prevailed here and there that the dome alone was the "unit" which the Guardian wished completed and that consequently the clerestory section was a task arbitrarily added by the National Assembly.

Observe also that Shoghi Effendi gives new and more striking emphasis to the completion of the clerestory section of the dome unit by stating that its successful issue terminates the first stage in the formative era of the Faith.

These subjects explained by the Guardian in a letter dated January 27 were reported in *Bahá'í News* of March, 1935.

1. The figures of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá are not to appear as characters in dramatic works written by believers.

2. Explanation of the Bahá'í teaching on

marriage, especially in relation to interracial marriage.

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

1. An important reference to the teachings on economics taken from a letter dated December 20, 1931.

2. The importance of Bahá'í Summer Schools, from a letter to Central States Summer School Committee, dated November 6, 1934.

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

1. In comment on the ruling that members of local Spiritual Assemblies must be able to attend meetings: "He believes that your Assembly was well-advised in adopting such a ruling. For it is only too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfil his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly." (Haifa, January 27, 1935.)

2. In a letter written to the Spiritual Assembly of New York in acknowledgment of a letter reporting the local Assembly's decision to uphold fully and without exception the general instruction concerning Oriental believers who lack proper credentials: "In this connection, the Guardian wishes to draw once more your attention to the all-importance of his instructions to the Western believers regarding association with Orientals. The friends in the West must be wide awake, and be extremely cautious when dealing with Easterners, particularly with those who in the name of the Cause desire to satisfy their own desires and ambitions. The first step which they should take in protecting themselves against such

mischief-makers is to insist that they should obtain proper credentials from the Assembly of the locality in which they live. This measure, he feels, is absolutely essential and there can be no exception whatever to it." (Haifa, January 4, 1935.)

3. The cablegram received March 30, 1935, and reported to the friends in a general letter sent to local Assemblies on April 3: "Contract for purchase and transfer to Palestine Branch American Assembly (of the) Dumit property situated (at the) center (of) area dedicated to Shrines on Mt. Carmel (has been) signed. Four year litigation involving Bahá'í world's petitions (to) Palestine High Commissioner abandoned. Owners require 4,000 pounds. Half (this) sum (is) available. Will American believers unitedly contribute 1,000 pounds before end of May and remaining 1,000 pounds within nine months. Am compelled appeal entire body American community subordinate national interests of Faith to its urgent paramount requirements at its World Center."

At the time this Report is in preparation, no further information and no result of that appeal is available. It will be for the Treasurer to convey the result in his Financial Report. The impressive fact to be noted is the Providential manner in which, at every stage in the development of Bahá'u'lláh's Faith, events are provided and tasks are allotted to the believers which prepare them for the new step. The building of the Temple was the divine plan for creating a national Bahá'í community out of the local communities and factional groups existing years ago, and now we are given compelling needs at the World Center in order to create a world Bahá'í community out of the national communities which have recently been established. Our collective response to all such 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 there can be no stay on the upward march.

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

Secondary Administrative Developments

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

Before doing so, however, it seems important to call attention to the fact that the National Spiritual Assembly after the 1934 Convention adopted a new and better method of keeping all its members informed throughout the interval between the meetings.

Once a week each member receives a summary of all communications which have arrived at the National Office, and each item in the summary is numbered for identification. Up to April 19, 1935 there had been 1,124 items, but this figure does not represent the total amount of correspondence because an effort is made to use the same key number throughout all the correspondence pertaining to the same matter. Hitherto the members were only informed of special matters, the general correspondence being itemized only once a month in the form of an agenda for each meeting. This new method has been found to be exceedingly helpful.

The general rulings adopted during the year are as follows:

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

2. Fresh emphasis was recorded for the principle under which a traveling teacher is not only subject to the jurisdiction of the local Assembly in each city, but is expected to be concerned only with teaching activities and not intervene in local problems unless specifically requested by the Assembly to assist in some situation.

3. That the children of believers can attend the Nineteen Day Feasts and other Bahá'í meetings, but when they reach the age of sixteen years the local Assembly

should request a declaration of their interest in the Cause and their intention to become voting members when they reach the age of twenty-one; and that other young people, not children of believers, can attend Nineteen Day Feasts and other Bahá'í meetings after reaching the age of sixteen years by making a similar declaration to the local Assembly.

4. The functions of the Reviewing and Editorial Committee were defined, as reported in *Bahá'í News* of July, 1934.

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

6. National Committees which have occasion to use a printed letterhead were requested to consult the National Assembly in order to use the proper form.

7. That until further notice the annual meeting called on April 21 for the election of the local Spiritual Assembly is to be conducted by the officers of the outgoing Assembly and not by officers elected by those present at this meeting.

8. In the election of the National and local Assemblies, when the result of the ballot is that eight members are elected but two or more believers are tied for the ninth membership, the second ballot taken to eliminate the tie vote must be limited to voting for one of the two or more names who received a tie vote for the ninth place.

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

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

11. Local Assemblies were advised to engage expert legal assistance in adapting the local By-Laws to the Religious Statutes of their particular State; and meanwhile that it is advisable and necessary for all local Assemblies without exception to abide by the set of By-Laws approved by the Guardian.

12. Recommended that all local Assem-

blies if possible arrange to have a Bahá'í address listed in the local telephone directory.

13. General reports from local Assemblies are to be sent directly to the N. S. A. but reports confined to teaching activities are to be sent to the Teaching Committee. Inter-Assembly Committees and conferences have no executive capacity and therefore do not receive reports nor transact business.

14. When a local Assembly wishes to secure the services of any teacher from another city it is requested to consult the National Teaching Committee. That Committee, in turn, is requested to recommend only such teachers as conform to the following qualifications: thorough knowledge of the Teachings; complete loyalty to the Administrative Order as outlined in the Guardian's general letters including the World Order communications; rigorous obedience to the principle that teachers are not to intervene in any local problem, and true sincerity and severance.

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

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

17. Interpretations of the By-Law on residential qualification of voting believers: first, that when a member or officer of a local Spiritual Assembly cannot function for an indefinite period, and there is no certainty of return to service, the Assembly should recognize the vacancy and arrange a meeting of the community to elect a new member; and second, that the requirements of residence as one of the qualifications of a voting believer should be based upon definite proof of capacity to associate with the Bahá'í community.

18. That hereafter the annual voting list

furnished by each local Assembly should be accompanied by a separate list of all believers transferred to and from the Assembly.

19. That local Assemblies are to instruct new believers in the meaning of the new compilation of excerpts from the Will and Testament of 'Abdu'l-Bahá and furthermore, that local Assemblies are to be responsible for providing new believers with copies.

The above rulings have been published in *Bahá'í News* during the year, but those following have not yet been published.

20. That local Assemblies are requested to send to the N. S. A. a copy of all important notices covering policies, rules or regulations as well as important announcements having to do with elections and organization under Bahá'í administration, which they may issue to their communities from time to time.

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

22. That the collective activities of Bahá'ís, with which the name Bahá'í is associated, ought not to be extended to activities of non-Bahá'ís which cannot be controlled by the believers through their institutions and under the recognized principles of Bahá'í administration; and further that the public solicitation of funds under Bahá'í auspices, irrespective of the worthiness of the object, may give a wrong impression of the nature of the Cause. When believers wish to show a special respect to any non-believer or non-Bahá'í organization, they should do so as individuals without involving the name of the Cause.

23. In view of the apparent tendency of certain teachers to designate themselves as "International" Bahá'í teachers or lecturers, it has been voted to publish in *Bahá'í News* a brief statement discouraging the use of the descriptive term "International" in connection with Bahá'í service, on account of the fact that the word "International" with reference to the Cause is

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

General Statements

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

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

1. Status of the National Bahá'í Fund.
2. Suggestions on the subject of teaching.
3. The institution of the Spiritual Assembly.
4. The new attitudes and principles of action which the Guardian has established in the World Order communications.
5. The nature of the Nineteen Day Feast.
6. Preparation of new believers for membership in the Bahá'í community.
7. Important events affecting the Faith in Irán.
8. Plans for new Bahá'í Magazine.
9. The annual Bahá'í Convention.
10. Several reports on recommendations made by the last Convention.

General Letters

At the beginning of the year the National Spiritual Assembly planned as far as possible to publish its general letters in *Bahá'í News* so that they could be shared by the entire community. In addition, letters were sent to local Assemblies on the following dates: June 4, September 5, September 18 (two letters), October 9, November 1, November 16, December 1, February 4, February 14, March 21 and April 3—a total of twelve communications.

A Summary of Events

Without attempting to evaluate their relative importance, it will be well to record some of the incidents and events which

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

1. Through generous action of certain believers, an obligation inherited by the Green Acre Trustees from the Green Acre Fellowship in the amount of \$10,000 payable on a bond issue has been cancelled by owners of bonds. A loan of \$2,000 to the National Assembly several years ago to assist in financing the printing of *The Dawn-Breakers* has likewise been cancelled by the lender. The unpaid note of \$7,500 held by the bank for loan made in March, 1934, to the N. S. A. for the Temple Trustees has been met by a special gift.

2. The literature has been enriched by several new works, including *The Promise of All Ages, Security for a Failing World, Mysticism and the Bahá'í Revelation, the Economics Compilation, The Will and Testament, The Practise of the Presence of God, BAHÁ'Í NEWS INDEX*, and the leaflet, *World Religion*.

3. A beautiful design was made by Myron Potter for the Memorial to Keith at Işfáhán, and working drawings sent to the Assembly in that city, but due to the restrictions imposed upon Bahá'í activities in Irán we do not know what the Işfáhán Assembly has been able to do.

4. The house at Malden, Mass., where the Master visited, has been transferred by the Guardian to Trustees for the benefit of the N. S. A.

5. Final details are being worked out with John and Louise Bosch for the transfer of property at Geyserville used for the Summer School, to Bahá'í trustees.

6. The three Summer Schools have progressed steadily, and by now are recognized in their true light, as the beginning of the divine Education given humanity by Bahá'u'lláh.

7. The Symbol of the Greatest Name has been legally protected in the United States and steps are being taken to acquire similar protection in Canada.

8. References to the Cause by non-Ba-

há'ís in newspapers, books and magazines have considerably increased.

9. The Race Amity Committee, in its article on "The Divine Call to Race Amity" published in *Bahá'í News* for March, 1935, has made available to all the American believers a new and valuable source of information and spiritual impetus for successful service in that field.

10. The public bulletin entitled "A New World Order" has been sent to a special list of people of capacity, at intervals of every other month, adding its weight to all other teaching efforts.

11. Many, but not all of the annual Committee Reports prepared last year have been published in successive issues of *Bahá'í News*, affording a background of information about the progress of activities along national lines.

12. Two new Spiritual Assemblies were established on April 21, 1934—Lima, Ohio, and South Bend, Indiana, while a Spiritual Assembly was re-established at Geneva, New York.

13. A list of Bahá'í young people between the ages of fifteen and twenty-one is maintained at the National Office, and the friends are requested to assist in keeping this list complete.

14. The National Spiritual Assembly has recorded its thanks and appreciation for the valuable services rendered by A. F. Mathisen in acting as accountant and preparing the monthly and annual Financial Reports.

15. A special committee has been giving much time and thought to the preparation of a form of Bahá'í parliamentary procedure for use by local Assemblies in conducting their own meetings and also the Nineteen Day Feasts, for use by the Convention, and also a procedure for the N. S. A. itself. Action has not been taken on this matter at the date of the writing of this Report, but the matter is mentioned because the request for such procedures was one of the important recommendations at the 1934 Convention. It is hoped that the final drafts can all be published, so that every believer can become familiar with the methods for the conduct of Bahá'í deliberation.

16. The *Bahá'í Magazine* has been issued in a new form, the title and general character of which reflect the Guardian's own teaching method as developed in his general letter entitled "The Goal of a New World Order."

17. The National Assembly is endeavoring to work out a settlement with the executor of the estate of Mrs. Agnes Parsons, who wrote her intention of donating property at Dublin, N. H., to the Cause, but did not provide for this intention in her will along the lines of her personal letter. It seems advisable for believers who wish to leave bequests to the Cause to make certain that the necessary legal steps have been taken.

18. A Memorial Meeting to commemorate the passing of Dr. Moody was held in Foundation Hall, Bahá'í House of Worship, on Sunday, November 25.

19. A statement on the Cause is now included annually in the International Year Book published by Funk & Wagnalls, New York.

20. A new series of inexpensive pamphlets is now under way, for general use in presenting the Cause to the public. The text was prepared under the direction of the Free Literature Committee, and as each article is approved by the Reviewing Committee it will be published in *World Order* and then reprinted by the Publishing Committee from the magazine types, which makes a large saving in cost. The first pamphlet, on Bahá'í Education, by Stanwood Cobb, is now on the press. The second will appear next month, on The Most Great Peace, by Marion Holley. The series will eventually include some six or more titles, and will surely prove very valuable to local Assemblies and individual teachers.

21. The suffering of the Bahá'ís of Írán has been before the National Assembly unceasingly for two years. During this period, under the Guardian's direction, every possible effort has been made to exert influence for their relief. The situation has now passed into what appears to be a crucial stage, and we must pray to Bahá'u'lláh that so grievous a blow at His Cause shall Providentially be prevented from carrying out the full destructiveness of its intention.

The matter has been reported as fully as the Assembly has been permitted to make it known among the friends. It is hoped that this Convention, among other actions, may unite in heart-felt prayer on behalf of our fellow Bahá'ís in that country.

22. Let us be grateful for the remarkable services being rendered by the American believers who travel in other lands—Martha Root, Louise Gregory, Mountfort Mills, Louise Drake Wright, Dr. Howard L. and Mađiyyih Nabil Marzieh Carpenter, Loulie Mathews, Leonora Holsapple, Marjorie Morten, Julia Goldman, Charles and Helen Bishop, Mr. and Mrs. Greeven, Mark Tobey, Nellie S. French, Mr. and Mrs. Harry Romer, Amelia Collins, Sylvia Matteson, Emogene Hoagg. On Sunday, April 14, the press carried the news that Mr. Romer had passed on at London—a great loss to the Cause.

A New Annual Conference

After careful consideration of some of the needs of the Cause, the National Spiritual Assembly has recently recorded its view that hereafter each successive N. S. A. should arrange a three-day joint session for the special purpose of conferences with representatives of all local Assemblies who can be present.

The purpose of this plan is to go more deeply into the opportunities and problems faced by all local Assemblies in this formative period, and at the same time enable the National Assembly to acquire a more intimate picture of conditions than is possible by correspondence. The thought is that such a conference could be held during the fall or early winter, at some central point like the Foundation Hall of the Temple, or Chicago, and each Assembly invited to send a representative or at least some suggestions for the agenda. The meetings would doubtless be helpful to all, and grapple with real problems and opportunities which arise on all sides. It is confidently hoped that the plan when carried out will have important results for the Cause.

Conclusion

In conclusion the important announcement is made that the Guardian has given

the friends a wonderful blessing in the form of new translations of excerpts from Tablets of Bahá'u'lláh. Within the last few days three different manuscripts have been received from Haifa, and with them a letter stating that these are to be published with the title "Gleanings from the Writings of Bahá'u'lláh." It would be presumptuous to attempt to describe their power, their beauty, their vitalizing spirit. Suffice it to remark that Shoghi Effendi, having renewed the Cause by instructing us in the principles of administrative order, now calls us to a spiritual renewal in our knowledge of the creative Utterance of Bahá'u'lláh.

Let us consider this one passage included in the Guardian's translations:

"The first duty prescribed by God for His servants is the recognition of Him Who is the Day-Spring of His Revelation and the fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration."

Faithfully yours,

National Spiritual Assembly of the Bahá'ís of the United States and Canada.

By HORACE HOLLEY,
Secretary.

December 31, 1934.

His Imperial Majesty
Reza Sháh Pahlaví
Teheran, Persia.

Your Majesty:

In more than seventy cities of the United States and Canada there are associations of people who feel a special interest in and a high and sincere regard for your Majesty's enlightened régime and for the prog-

ress of the Persian people. These Americans do not feel that Persia is a distant country, having at present few commercial relations or public ties with these nations of the West, but on the contrary they feel that Persia is a second Fatherland, the source and origin of a Faith they hold dearer than life itself. By reason of that Faith they exalt the destiny of Your Majesty's nation and are assured that Persia shall, in this new age, become the object of a veneration and a love as the Holy Land whence first came forth the divine Message of Universal Peace.

With this deep and sincere respect for Persia, Your Majesty is assured that no political and no selfish commercial motives are combined. As the followers of Muḥammad all through the ages have made spiritual pilgrimage to Mecca, in Arabia, and as the followers of Christ have in the same manner thronged to Palestine, so the followers of Bahá'u'lláh look upon Persia as the Center toward which their gratitude and their hopes must ever turn. Even though at present other nations possess a larger measure of material wealth and political power, nevertheless the followers of Bahá'u'lláh feel perfect assurance that Persia shall, in the not distant future, attain a true pre-eminence in the hearts and minds of all civilized people, since the development of peoples and nations is subject to the will of God.

It is in the name and on behalf of all these American people who are so devoted to the Persian nation that the National Spiritual Assembly now addresses to Your Majesty this respectful petition, appealing to Your Majesty's justice in a matter that deeply moves our hearts and affects our religious Faith.

To state the matter in its most essential form, it consists of the sacred privilege of religious worship which has been denied by certain government officials to the followers of Bahá'u'lláh in Persia, although the principle of religious freedom is granted in the national Constitution and represents what we are convinced is Your Majesty's established policy and intention for the welfare and development of the entire realm. How far this denial and suppression have proceeded beyond Your Majesty's own pub-

lished attitude is made clear by recital of the following facts:—

First, Bahá'í books and even letters sent by the American believers to their fellow-believers in Persia are confiscated by the Persian Postal Department.

Second, Bahá'í books printed in Persia are seized and destroyed by Postal, Police or other officials.

Third, the Tarbiat School for girls in Teheran, and Bahá'í Schools in the cities of Kashan, Qazvin and Sultanabad have been closed by order of the Ministry of Education.

Fourth, in a number of leading cities, including Qazvin and Kirmanshah, public orders have been issued prohibiting Bahá'í gatherings, closing Bahá'í meeting places and suspending Bahá'í activities. Likewise in these cities the orders even deny to Bahá'ís the right of burial in Bahá'í cemeteries.

Fifth, the Bahá'ís of Teheran are compelled under penalty of imprisonment to register as Moslems in their identity papers.

Sixth, the Moslem clergy, elated by the opportunity to arouse public prejudice against the Bahá'ís, are inciting the population to injure and oppress the innocent followers of Bahá'u'lláh.

Seventh, the Bahá'ís of Teheran have made effort to present a petition to Your Majesty, but their petition has been undelivered and its pleas rejected.

Therefore we, Your Majesty, relying wholly upon Your Majesty's justice and upon the spiritual nature of the Faith we hold in common with the Bahá'ís of Persia and other lands, respectfully seek this opportunity to prove that Your Majesty's Bahá'í subjects are loyal and innocent, and that they are made victims of a religious fanaticism which developed many years ago before the great blessing of religious freedom was given to Persia in Your Majesty's noble constitutional reform.

The proof we desire to submit is not based upon mere words but upon deeds.

Reference is accordingly made to the remarkable services rendered to Persia by that venerable and loved Dr. Susan Moody, who so recently died in the city of Teheran. From the year 1909 even to her last hour,

this American Bahá'í had no other thought than that of the development of the Tarbiat School for Girls in Your Majesty's capital city. Through her love for Persia, inspired by her devotion to Bahá'u'lláh, Dr. 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 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 Bahá'ís toward Your Majesty's reign and Your Majesty's government.

The spiritual teachings of Bahá'u'lláh, Your Majesty, specifically and positively inculcate in all Bahá'ís the principle of obedience to their civil ruler and government, in whatever country Bahá'ís reside, and complete non-interference in political affairs. No Bahá'í for any reason whatsoever is permitted by his Faith to take part in any political faction or have any association with radical movements. We ask Your Majesty to note this most essential Bahá'í principle, because it can be found in no previous religion. This Bahá'í teaching is no less than the greatest of blessings for the rulers and governments of this age, since no lesson is more clearly taught by history than the evil results of the disorders and rebellions originating in religious prejudice. No such results can ever, in any country, arise from the actions or even thoughts and feelings of the Bahá'ís.

Moreover, the spiritual teachings of Bahá'u'lláh remove the very foundation of that inter-religious strife which throughout history it has been so difficult for civil governments to control, as for example the

centuries of dissension which have existed between Christians and Moslems. The followers of Bahá'u'lláh are taught that both Muḥammad and Christ are Prophets and Messengers of God, and that true faith in one requires equal faith in the other. They accept and abide by the Bahá'í teaching that declares an end must come in this new age to all those false religious doctrines, not revealed by the Prophets but advanced by the leaders of church and mosque, which justify in the name of God the present separation and antagonism of the religious sects and creeds. Thus, the Bahá'ís of Christian countries revere and extol Muḥammad, and gladly endure suspicion and scorn from orthodox Christians for the sake of the spiritual unity made possible by the teachings of Bahá'u'lláh. Yet the Bahá'í books published in America, which dare to exalt Muḥammad among people who believe that Muḥammad is the enemy of Christ, are banned and forbidden entry in Persia by the leaders of Islám who are themselves unable to prove the Prophethood of Muḥammad to the Christian peoples!

From the point of view of enlightened civilization, Your Majesty, it is desirable to refer to one more important teaching of Bahá'u'lláh, namely, that teaching which forbids the Bahá'ís of all countries ever to allow the development of a priesthood or professional clergy in this worldwide Faith. No spiritual principle could be more acceptable to an enlightened Monarch than this, since it has ever been from the clergy, and not from the people, that those false doctrines have arisen which serve to instigate hatred and enmity where the Prophet himself has taught only friendship and peace.

Your Majesty is assured that the American Bahá'ís and the Bahá'ís of Persia possess the same Faith, follow the same teachings and carry on their religious services in the same manner. The Faith of Bahá'u'lláh is uniform and identical among all the believers in the forty countries where this Faith exists today. Therefore if true and complete reports cannot be obtained in Persia, on account of the active prejudice so long fomented by Moslem leaders, we appeal to Your Majesty and plead that the true character of our religion be established by

Your Majesty's representatives in America or other countries. For example, the American government recognizes the Bahá'í Faith as a new religion, allows the American believers full freedom to maintain their Bahá'í institutions and activities, and has never found any evidence that the religion of Bahá'u'lláh is a source or cause of difficulty to the national régime or to the public order and general welfare. When the truth is fairly ascertained, we have complete confidence that Your Majesty's justice and concern for the progress of civilization will cause the Persian Bahá'ís to be saved from religious persecution and to be given liberty to maintain their spiritual institutions without interference, including those Schools in which innocent children have received instruction in the sciences and arts so necessary to the progress of society, and also in those religious principles of love and unity which are even more essential to a humanity now everywhere in the world confronted by dangers of disastrous war and revolution.

What we above all wish to testify, Your Majesty, is that the spiritual teachings of Bahá'u'lláh emphatically deny the false truths on which Communistic doctrines and practices are based, and declare that no sound and enduring justice can be established until the supreme evil of international war has been banished from the earth. The Bahá'ís are convinced that should another World War be precipitated, civilization itself can be destroyed. Therefore, the Bahá'ís in all lands serve the ideals of spiritual fellowship and unity which God has instituted as the sole protection of mankind. The responsible and far-seeing statesman, concerned with the larger issues of public order and progress, can by investigation fully satisfy himself that the Bahá'ís in all countries uphold principles upon which ruler and governments can establish a firm basis for social development, while the religious enemies of the Bahá'ís, seeking special privilege and domination over the minds

and hearts of the people, are in fact hoping to restore their former condition of authority and are thereby hostile to all public education and constitutional order. They violently assail the Bahá'ís, then accuse the Bahá'ís of disturbing the peace of the realm. Such has been the method of the cunning hypocrite in all ages, as Muḥammad and Jesus have lamented in their Holy Books.

We therefore express the deepest hope and confidence, Your Majesty, that measures will be taken to relieve Your Majesty's loyal subjects, the Persian Bahá'ís, who constitute the largest religious minority in Your Majesty's realm, of the burdens which have been laid upon them of such grievous nature as to carry the stigma and hardship imposed only upon vile criminals and those who secretly plot their country's overthrow and destruction.

We likewise make appeal, Your Majesty, that the Postal Department be instructed to permit the entry of letters and books sent by the American Bahá'ís to their fellow believers in Persia, and the dispatch of correspondence from the Persian Bahá'ís to us. The noble sacrifice made for Persia by the late Dr. Moody is surely evidence that our intercourse and association with the Persian Bahá'ís has sincere intention and beneficial result. The death of Mrs. Keith Ransom-Kehler, also an American Bahá'í, and her burial at Iṣfáhán during 1933, is one more sacred bond uniting the hearts of the followers of Persia's Prophet, Bahá'u'lláh, in these two lands.

We are, the well wishers of Your Majesty's nation and people,

The National Spiritual Assembly of the Bahá'ís of the United States and Canada.

ALLEN B. MCDANIEL,
Chairman.
HORACE HOLLEY,
Secretary.

119 Waverly Place
New York City, U. S. A.

REPORT PREPARED BY THE NATIONAL
SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF IRÁN

EARLY in the Bahá'í year 91 (1935 A.D.), the former Central Assembly of Irán, following the Guardian's instructions sent out a circular letter to all central Local Assemblies of Bahá'í districts throughout the country, containing instructions as to the election of the ninety-five Convention delegates. On the 6th of Riqdván when the first session of the Convention was held in Tíhrán, eighty-one delegates were present, this number increasing by the second session to eighty-four.

The Convention continued with utter spirituality for eight days, and the delegates felt and showed great happiness, and praised the power of Bahá'u'lláh, so manifest among them. The gathering of these men from remote and mutually isolated communities, their harmony in spite of differences of language and race, their coming together with unequalled love and sincerity to consult over the affairs of the Cause, offered a striking symbol of Bahá'í oneness and human brotherhood. The unity of these sessions drew those present like a magnet and its effect is still a living thing. During the first session the following telegram was sent to the Guardian: "Eighty-one delegates present humbly solicit divine confirmation." The Guardian wired in reply: "Implore assistance and favor for chosen delegates. (Signed) Shoghi."

Following a study of the Guardian's written instructions, reviewing of the related sections of the By-Laws of the National Spiritual Assembly of America and careful discussion, in the fifth session (after chanting of the Visitation Tablet of Bahá'u'lláh) with prayerfulness and humility the following were elected by secret ballot as members of Irán's first National Spiritual Assembly: Valíyú'lláh Khán Varqá; Shu'á'u'lláh Khán 'Alá'í; Dr. Yúnis Khán Afrúkhthi; Jináb-i-Fáðil-i-Mázin-daráni; Amín-Amin; Aḥmad Khán Yaz-dáni; 'Alí-Akbar Khán Furútan; 'Ináyatu'lláh Khán Aḥmadpúr; Maḥmúd Khán Badí'í.

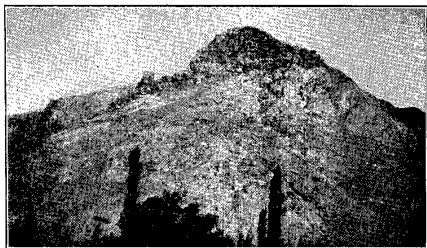
The National Spiritual Assembly's first

act was to telegraph the Guardian: "National Spiritual Assembly elected implores confirmation." The following was received in reply: "Greatest aim and crowning act is purchase of land for first national Irán Temple. Delay would jeopardize this vital matter. (Signed) Shoghi." The new Assembly in its first session elected its executive officers (Chairman, Valíyú'lláh Khán Varqá; Vice-Chairman, Dr. Yúnis Khán Afrúkhthi; Secretary, 'Alí-Akbar Khán Furútan), and in the course of this and later sessions appointed its committees as follows: Census; Teaching; Children's Training; Publicity; Unity of East and West; Youth; Irán Mashriq'u'l-Adhkár; Women's Progress; Committee for Copying Tablets; Savings Bank.

Work undertaken by the National Spiritual Assembly in the year 91 included the following: establishment of a special body to study and translate the By-Laws of the National Spiritual Assembly of America; the translation made was then submitted to the Guardian for final revision. Purchase of the land for Irán's first Mashriq'u'l-Adhkár in accordance with the Guardian's instructions; this land consists of a property known as Hadíqih (Paradise), situated among the Shimrán hill-villages on the slopes of the Alburz Mountains, about six miles to the north-east of Tíhrán, and commanding a beautiful view of the city; at present, pending the construction of a direct road at some future time, it may be reached in twenty minutes by auto from the capital. The land, acquired at a cost of 176,000 riyáls, is a tract of 1,257,000 square meters, and unlike most parts of Shimrán it is relatively level and fertile; two subterranean water courses (Qanáat) come to the surface on this land, and in addition it has an allotment by law of 161 hours of purchased water, which is ample for irrigation of the garden and some of the farm area. . . . Purchase of a vineyard adjoining the Hadíqih. Dispatch of two traveling teachers through Irán to supplement the work of local teachers. Presenta-



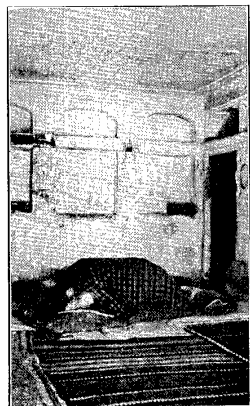
Garden in Tákur, Mázindarán, showing Pear-tree on right, a Favorite Spot of Bahá'u'lláh, where He often sat.



Mount Awrang, Mázindarán, where 'Abdu'l-Bahá was taken as a Child to view the Village of Tákur in the Valley. He stood on the raised rock at left-hand side, near the summit.



Ruins of Room in the Vazír's House in Tákur, Mázindarán, where Father of Bahá'u'lláh was born.



Room in the House in Qazvín, where Táhirih met the Believers.

tion of petitions to His Majesty the Sháh and to the Government authorities regarding the following occurrences:

The closing of all Bahá'í meetings in some of the provinces, including Khurásán; the confiscation by police authorities of the Bahá'í pocket calendars which had been printed and spread in Tihrán; seizure in the publishing office of the book "Mysterious Forces of Civilization" which had been printed and was being distributed through the efforts of one of the friends; dismissal of some Bahá'í employees from the Department of Highways in Ahváz, Khúzistán; public denunciation of the Cause from the pulpits in the mosques of Ahváz by one of the mullás, in the presence of civil and military heads; seizure in the post offices of Spiritual Assembly correspondence; the spread of articles and caricatures directed against the Cause, some printed in Írán and others abroad; the refusal by registry offices to register Bahá'í marriage certificates in spite of full observation by Bahá'ís of all stipulated regulations; the refusal of some departments of the Ministry of Finance to employ Bahá'ís as a result of the latter's filling in the religions column of their application blanks with the word "Bahá'í"; the closing of the Tarbiyat Schools in Tihrán because of their having closed to commemorate the martyrdom of the Báb (Shá'bán 28) and the subsequent closing of the following Bahá'í schools throughout the country: Qazvín, Tavakkul School (girls); Káshán, Vahdat-i-Bashar Schools (boys and girls); Árán-i-Káshán, Ma'rifat Schools (boys and girls); Hamadán, Ta'yíd High School (boys); Mawhibat School (girls); Najafábád, Sa'ádat Schools (boys and girls); Sangisar and Shahmírzád, Boys' and Girls' Schools and Kindergartens; Yazd, Tawfiq Tahdhíb, Húshangí, Tarbiyat Schools (boys and girls); Bábul, Sa'ádat-i-Umúmiyyih School; Ábádih, Tarbiyat Schools (boys and girls). The suppression of all Bahá'í gatherings throughout the country; closing of the Bahá'í meeting houses (Házíratu'l-Quds) in all localities; imprisonment of a number of Bahá'ís and even the subjection of some to physical injury; refusal of telegraph offices both in the capital and throughout the provinces to

transmit to the authorities petitions of appeal from persecuted Bahá'ís. Throughout this year the National Assembly further sent regular reports to the Guardian, spread his instructions among the friends, corresponded with Assemblies at home and abroad, encouraged Bahá'í institutions and individuals to carry out the Guardian's instructions and to remain firm in spite of adverse pressure; as directed by the Guardian, the National Assembly also distinguished between purely administrative matters and matters of faith and conscience, summoning the friends to complete obedience to the Government where administrative affairs were concerned, and full observance of their religious laws in matters of conscience; it further endeavored to console and sustain them in their difficulties and to encourage their strength and harmony. When the schools were first shut down and the restrictions imposed, the National Assembly also dispatched Áqáy-i-Thábit to the Guardian to receive his instructions (no other means of communication being available); it has likewise met frequently with Government authorities with reference to the occurrences described.

The following are extracts from Assembly reports regarding the above-mentioned occurrences. Tihrán: it is reported that the National Police Department issued a circular order to its local departments in the capital and throughout the country to the effect that all public declaration of faith by Bahá'ís should be strictly suppressed, that all their meetings and organizations should be dissolved, that everyone calling himself a Bahá'í should be arrested and prosecuted. Following these orders pressure began to be exerted on the Bahá'ís both in Tihrán and throughout the provinces; all Bahá'í meetings, whether in private homes or in the Házíratu'l-Quds, and even certain of the children's character-training classes, were banned; individuals in whose homes meetings were customarily held were required to sign a pledge to the effect that these would be discontinued; some of the friends were summoned to district police departments and told to desist in future from calling themselves Bahá'ís; regarding this point the authorities would severely

reprimand the friends but seeing them unmoved by threats would let the matter drop. Certain minor officials made use of the situation to serve their own ends and to introduce their personal views. For example, when a Bahá'í youth whose bicycle had been stolen referred to the district police, the officers in charge asked him to what religion he belonged; learning that he was a Bahá'í, the Chief roughly upbraided him, saying, "So you're still declaring yourself a Bahá'í! Haven't you heard that no one has the right to breathe that word any more!" The young man answered simply, "I am a Bahá'í, and how could I help saying so when you asked my religion?" The result was that the theft of the bicycle was ignored and the young man who had come to recover his property was imprisoned. Similar incidents have repeatedly occurred in Tīhrán. Certain Tīhrán newspapers and magazines have both outwardly and by implication attacked the Bahá'ís and the Tarbíyat Schools in libelous articles; in particular Sharí'at-i-Sangalají, one of the religious leaders who exerts an influence over Muslim youth, spoke from the pulpit these words which were later published verbatim in the magazine "Kánún-i-Shu'ará": "Last night I heard a report which so delighted me that if I had the means I would strew the floor of this mosque with sweets. It was that His Imperial Majesty our powerful Sháh has ordered the closing of their girls' and boys' schools. O People, this is indeed a matter for thanksgiving! Think what would happen to our Muslim children who would attend those schools. May God Himself assist our mighty and exalted Sháh!" At the same time 'Abdu'l-Husayn Áyatí (Áváríh) in his magazine "Namak-dán" did not hesitate to publish the worst sort of slander and libel.

Qazvín: the delegate from the Qazvín Assembly states that following the closing of the Tavakkul School a Government-school teacher in addressing his class turned the subject to the Bahá'í Cause and the Bahá'ís, and began to vilify the Cause, finally shouting with the students, "May God curse the enemies of the Prophet!" after which the class repeated "So be it!" When one of the Bahá'í students objected

to the teacher's action, the teacher and superintendent and later the District Director of Public Instruction intervened and the Bahá'í student was expelled from the school.

Káshán: on Ádhar 22nd the Chief of Public Safety accompanied by the Chief of Police and a number of officers and department inspectors went to the Bahá'í Vahdat-i-Bashar Schools for boys and girls, closing them both. They seized the school equipment, put out the custodian and imprisoned the school principal for three days at police headquarters, certain of the officials insulting and abusing the Bahá'ís. Following closing of the schools all Bahá'í meetings were banned.

Najafábád: here the representative of the Vice-Governor proceeded to the Bahá'í schools, gave a verbal order to close them and had the schools' sign-board taken down; at this the director and directress addressed the students, informing them that the suspension of the schools was due solely to their being Bahá'í institutions. The students, many of them in tears, left for their homes, even the Government officials being visibly affected by their distress.

Mashhad: after forbidding all Bahá'í gatherings, arresting the members of the Assembly and a number of others and then releasing them on bail, the Chief of Public Safety summoned a representative of the Assembly and said, "Your meetings are to be dissolved for all time, and even the building which is your Házíratu'l-Quds must be sold so that no trace of this may remain." It is obvious that since these orders were not issued by the Government but were actuated by personal views, none were made effective.

Yazd: during this difficult period the officials in charge of the Government Census and Identification Bureau attempted to oblige the Yazd Bahá'ís to register themselves as Muslims and the Bahá'ís refused to do so. Among others 'Aṭa'u'lláh Vujdáni-Nizhád was summoned to the police station and ordered to fill in the religions column of the identification form with the word "Islám" and sign it; upon his refusal to comply, the officials agreed that he should

leave the space for religions entirely blank or should draw a line through it and sign the paper; he replied that he would not sign unless he could fill in the column with the word "Bahá'í." The Chief of Police began to argue with him urging him to do as directed, but seeing that his words had no effect on Vujdáni, he struck him about the head several times and committed him to prison. It is reported that Vujdáni said to the Chief, "My father died for this faith rather than conceal it—do you expect me to recant because of your blows and imprisonment?" Following this episode the friends here all registered as Bahá'ís.

Ábádih: with reference to declaring their religion in the census blanks the Bahá'ís of this city telegraphed the Governor of Fárs to say that even if all the Bahá'ís, young and old, should be put to the sword they would never sign any other name than "Bahá'í" in the religions column of the census forms; the Governor thereupon ordered local authorities to allow the Bahá'ís to register as such.

Rafsanján (Kirmán): here the restrictions imposed were of such severity that even the meeting of two Bahá'ís in a shop was objected to. Sirján (Kirmán): here the house-door of one of the believers was defiled during the night. Sabzavár: the entire Spiritual Assembly of this town was imprisoned for several days and afterward released on bail. All Bahá'í gatherings were forbidden. 'Iráq: here the police not only put a stop to all Bahá'í meetings and administrative activities, but also seized the Assembly's books and archives, removed them to Headquarters and have never returned them. They further confiscated and retained for a long period the furniture of the Hazíratu'l-Quds.

Maláýir: the local Chief of Public Safety summoned a member of the Spiritual Assembly and said that he had confidential news to the effect that all the Bahá'ís in Tíhrán were under arrest, that they were being put in prison and tortured and persecuted, and that the Government was determined to obliterate the name "Bahá'í" from the face of the earth; "You must," he added, "urge your friends to adopt one of the recognized religions, otherwise they will

all be destroyed." On the following day the Chief summoned the entire Assembly and addressed them roughly, saying, "You must give me a list of the names of all the Bahá'ís in Maláýir and on leaving here you must adopt one of the recognized religions." A member of the Assembly answered, "Is it possible for you to take a raisin and whip it into a green grape? We are unable to obey your order; do whatever you think best." The Maláýir believers were subsequently so much oppressed that they were unable even to organize their Assembly. . . . Correspondence from other parts of Írán, omitted here for the sake of brevity, reports similar episodes everywhere.

Election of the National Spiritual Assembly in 92 was effected as follows: according to Article 8 section VI of the National Assembly By-Laws ("If in any year the N. S. A. shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the N. S. A. shall provide ways and means by which the business of the Convention may be conducted by correspondence or telegram."), the National Spiritual Assembly in view of the above-mentioned restrictions and threatening occurrences, finding it impracticable to assemble the delegates in Tíhrán, informed the local Assemblies to advise election of the delegates in each section according to the procedure of the previous year, and cause the delegates to dispatch their votes by reliable means to the capital. On the 4th of Jamál, 92 the outgoing National Assembly held its ninety-second session; seventy-eight ballots had been received by this date, and the following were elected as the National Spiritual Assembly for the year 92: 'Alí-Akbar Khán Furútan (68 votes); Valíyu'lláh Khán Varqá (67); Dr. Yúnis Khán Afrúkhúih (61); Shu'á'u'lláh Khán 'Alá'í (56); Amín-Amín (54); Aḥmad Khán Yazdání (52); Jináb-i-Fáqíl-i-Mázindaráni (45); 'Ináyatulláh Khán Aḥmadpúr (43); Maḥmúd Khán Badí'í (37). Following counting of the ballots the outgoing Assembly officially notified each new member of his election, and relegated affairs to the new body. The incoming National Assembly held its first meeting on the 27th of Jamál,

electing its officers (Chairman, Varqá; Vice-Chairman, Afrúkhthih; Secretary, Furútan; Treasurer, 'Alá'í) and wiring to the Guardian: "National Spiritual Assembly elected implores divine confirmation." Referring to this the Guardian later wrote, "I wired an answer to that telegram and there is no doubt that the authorities withheld it." During this first session the incoming Assembly further appointed a committee of five to select the membership of the National Committees, the following committees being appointed: Teaching; Children's Training; Írán Temple; Census; Shrines; Bahá'í Properties; Library; Unity of the East and West; Reviewing; Youth; Publicity.

Following are extracts from Assembly reports regarding continued restrictions imposed on Bahá'ís throughout the country: Tíhrán: as heretofore, no public meetings have been held in the Ḥazíratu'l-Quds, except that on the eve of the ascension of Bahá'u'lláh, some four hundred Bahá'ís with the approval of the Local Assembly were admitted by written invitation to the Ḥazíratu'l-Quds for dinner, and remained there to chant prayers and sacred verses until three o'clock in the morning. Bahá'í meetings continue to be held regularly in private homes without any opposition from the police. Character training classes, teaching meetings, national and local administrative meetings are regularly held. Bandar-i-Sháh: here the police authorities subjected the friends to ill-treatment and in one way or another persecuted several of the well-known Bahá'ís. Íraq: local believers have suffered more through the recent restrictions than those elsewhere. The Police and Census Departments have pursued the friends with extraordinary fanaticism. As an example the police summoned Áqáy-i-Zargarzádh, Secretary of the Assembly, arrested him and placed him in such close confinement that he was not even permitted to see his child. Qazvín: the local police have strictly forbidden Bahá'í community and business meetings. They summoned and reprimanded one of the Bahá'ís who had held a meeting at his house in commemoration of Bahá'u'lláh's ascension. The police further

made inquiries of two Bahá'ís with reference to the Bahá'í calendar, subsequently holding its publishers prisoner in the capital for two days. Rasht: by order of the Tíhrán authorities, two ranking Bahá'í officials of the Post and Telegraph Department here who were members of the Spiritual Assembly were forbidden to attend its sessions. Záhidán: here the Vice-Governor ordered the Bahá'ís to evacuate the Ḥazíratu'l-Quds, lease it to a non-Bahá'í and discontinue all Bahá'í gatherings in private homes. Following this order, three members of the Spiritual Assembly were placed under arrest, and later released. Kirmán: the local police showed great opposition to the Bahá'ís, and the lowest elements of the populace publicly abused them. Adhírbáyján: after forbidding all Assembly sessions and general meetings in the Ḥazíratu'l-Quds, the police here refused to grant recommendation cards to Bahá'ís (The Írán Government grants such a card to citizens in good standing who require the same) on the grounds that being a Bahá'í in itself constitutes misconduct. Hamadán: a number of local believers who did not possess a Muslim marriage certificate (such a civil certificate being a recent requirement) were prosecuted when applying for identification papers for their new-born children. One believer was further brought to trial for refusal to include the word "Muslim" in his census papers. These individuals were convicted in the lower courts and their cases were appealed.

As an instance of the difficulties attendant on registration of Bahá'í marriage certificates, the following letter from the Local Assembly of Bandar-'Abbás is cited: ". . . on Qudrat 1, 92 (Ábán 12, 1314) Khalíl-i-Nidá'í and Mariyam Khánum, daughter of the late Qulám-Riđá Sami-zádh were married as directed by the Guardian according to Bahá'í law, and five days later in conformity with Government regulations the marriage certificate was taken to the Municipal Bureau for registration, following which it was to be registered at the Census Department (there being no local official marriage registry). After several days of delay and promises by

the officials that they would register the certificate and give notice of the same, on the 1st of Ádhar one of the witnesses was summoned to the Municipal Bureau and asked about the subject-matter of the certificate and where and by whom the marriage was performed; he answered that according to the Bahá'í Faith there is no special individual who performs the marriage ceremony, it being necessary only that the ceremony be held in the presence of nine witnesses, and that this wedding took place in the bride's home. On successive days the remainder of the witnesses were called in and likewise questioned. They then declared that the marriage had not been performed according to the country's regulations; the friends replied that they had acted according to their religious requirements, following which they had complied with Government regulations by submitting the marriage certificate for registration at the Municipal Bureau. The authorities then summoned the bride and questioned her; she answered fearlessly that she and her husband were both born of Bahá'í parents, had acted according to their faith and had then submitted their marriage document for registration, adding that the authorities could register or not as they saw fit, since she and her husband had in any case complied with the regulations. They then asked, "What is a Bahá'í?" and she replied with the Master's words, "A Bahá'í is the embodiment of all human perfections." Their marriage certificate is still shelved at the Municipal Bureau, and Khalil-i-Nidá'í has appealed to the District Attorney of Bandar-'Abbás and to the National Census Authorities. As the local authorities continued to agitate the case, the young couple were obliged to wire the following, signed by themselves and the nine witnesses, to the Ministries of Justice and of the Interior: "We respectfully submit that on Ábán 12, 1314, we were married in good will and accord in the presence of the witnesses listed below. As we are Bahá'ís the marriage was performed according to our religious requirements and since there is no official marriage bureau in Bandar-i-'Abbás, we submitted our certificate to the Municipality for registration,

after which it was to be filed with the Identification Bureau. Instead however of registering the document they prosecuted us because of our being Bahá'ís, making a case against us and referring it to the Department of Justice. We are astonished that such a thing should happen in the era of justice inaugurated by His Majesty Pahlaví when all faiths are treated with impartiality; we humbly request you to order the authorities to cease persecution of these innocent persons."

Many instances have been reported of oppression suffered by Bahá'ís serving in the army; certain of these are as follows: recently 'Alí-Muhammad Khán Varqá, son of Mírzá Valiyu'lláh Khán, who was a conscripted officer, was committed to military prison by order of the General Staff, and this was charged to the fact that in connection with the registration of his marriage certificate he had addressed complaints to the authorities concerned, including the Minister of Justice, who had forwarded his petition to the General Staff as an alleged infringement of military rules and an act of insubordination; the Chief of the General Staff had reported the incident to His Majesty, whereupon orders were issued for Varqá's arrest; his father then addressed the following petition to His Majesty: "I have the honor to submit that my eldest son 'Alí-Muhammad Varqá after the completion of advanced studies entered the Officers' Training College last year to finish his term of military service; having concluded his studies there he served as a 3rd lieutenant in the artillery until on the 31st of Murdád his term of service was completed. On the 4th of Shahrivar he was summoned to Headquarters and although he was no longer in the army and was seeking work in order to support his family, he was arrested and imprisoned by the military authorities. It appears that the cause of his arrest was his marriage, which the Ministry of Justice has declared illegal although it conformed to all the regulations, as is proved by his marriage certificate which was officially submitted to the Registry Office. A Bahá'í can never act against the country's laws and the Imperial will, and his conscience forbids

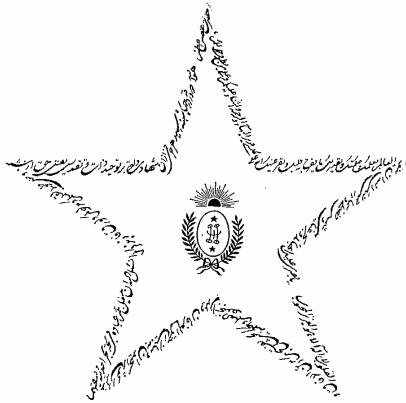
him falsely to represent himself as Muslim, Christian, Jew or Zoroastrian and to register his marriage on the certificates and at the bureaus reserved for them. Such an act would be disloyalty to the Government and is forbidden by the Bahá'í Faith; a Bahá'í is obliged to conform to the Bahá'í marriage requirements and to seek the registration of Bahá'í certificates by the officials concerned; and since hundreds of such marriages have taken place all over Írán, and being in conformity with the law have led

the Assistant Chief of Police summoned him and the following conversation ensued:

(Chief) "Did you write a petition to His Majesty seeking your son's release?"

(Varqá) "Yes."

(Chief) "His Majesty orders me to advise you that you have already repeatedly been warned to desist from declaring your faith. You have also been informed that His Majesty looks upon you all with favor and is sure of your loyalty, but he does not wish you to make avowals of your faith.



A Tablet of Bahá'u'lláh addressed to 'Abdu'l-Bahá. (Translation of part of this Tablet appears in "The Dispensation of Bahá'u'lláh," page 43, paragraph beginning with "O Thou Who art the apple of Mine eye!")

to no incidents, my son likewise has proceeded according to the laws of his faith and also of his country. It is certain that in view of imperial justice and favor, it will not be permitted that a young man of education, who has completed his military service under the law, has married and with a thousand hopes made ready to serve his country; should at the outset of his career for no fault or disloyalty be subjected to such difficulties. I humbly beg His Majesty's order for a thorough investigation of the legality of this marriage, and, if it agrees with the desire of His Majesty, the order for his release." Three days later

An evidence of His Majesty's favor is that a large number of Bahá'ís are employed in various Government departments; for example Áqáy-i-'Alá'í has a very important position in the army, and this is an outstanding proof of the Sháh's good-will toward you, but he cannot condone your public declaration of faith. He can never forgive any infringement of laws and regulations, even on the part of his own son; for instance a few days ago the man who next to His Majesty was the foremost personage in the country became the object of His Majesty's displeasure and reprimand because he had made a slight departure

from the regulations." The speaker continued angrily, "And now you people want to force the Government to give you official recognition. The Government recognizes only four religions and cannot recognize you. See how much better off you are than you were thirty years ago. What more do you want?" He repeated these things several times adding that these were not His Majesty's words but his own, His Majesty having only outlined the message to be delivered.

(Varqá) "My dear Colonel, I don't understand your motive in speaking as you have. The point at issue is neither the open declaration of faith nor the desire for recognition. My son has been imprisoned by His Majesty's order; I wrote His Majesty and stated the circumstances, submitting that my son was imprisoned because he is a Bahá'í and has married according to the teachings of his religion. No Bahá'í has acted or will act against the country's regulations and the Imperial will. There has apparently been a misunderstanding, for we have repeatedly submitted to His Majesty and the ministers in charge that Bahá'ís are obliged by their faith to conform fully to Government regulations in all administrative matters; that is, when the Government orders us to serve in the army, pay taxes, work in the Government offices during stated hours or refrain from giving a daughter in marriage before the age of fifteen, a Bahá'í is obliged by the dictates of his conscience and religion to obey. However, as regards spiritual matters such as acts of worship and marriage he must obey the laws of his religion; in all that relates to spiritual conduct, such as prayer, fasting and the like, which matters have indeed no concern with Government regulations, a Bahá'í will give up his life 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 married according to the laws of his religion and has also made out a marriage certificate in conformity with the laws of his country; to what bureau must he take this certificate to be registered? For you have only four bureaus for four religions, and this young

man is not a member of any of them. What is he to do? If the Government wishes him to give up his faith, that is impossible."

(Chief) "The Government has nothing to do with people's religion. For instance, you hold meetings in the *Házíratu'l-Quds* and worship according to the requirements of your faith. The Government has no objection. But it cannot overlook your public declarations of faith and it cannot give you an official status; present conditions are not favorable; perhaps in future it will be different."

(Varqá) "Again you speak of public avowals of faith. Such avowals are for children and the ignorant; the Bahá'ís are a serious people. His Eminence Shoghi Rabbani has stated in a letter to the National Spiritual Assembly that 'both public avowals of faith and concealment of faith are blameworthy.' So you can be sure that Bahá'ís neither declare nor conceal their religion. But consider that both the grandfather and the twelve-year-old uncle of this boy—that is, my father and brother—were hacked to pieces forty years ago in *Násiri'd-Din Sháh's* prison because they refused to conceal their belief; obviously my son who is a fourth generation Bahá'í will likewise refuse to do so."

Rúhu'lláh Mawzún, a member of the Naval Officers Division, was for similar procedure in marrying according to Bahá'í doctrine and petitioning the authorities when his certificate was not registered, called to the capital, degraded to the ranks, ordered to serve two years in the army as a private and imprisoned pending payment by him of 1,511 *túmáns*, the sum spent by the Government for his education. Although newly married and full of hope for his future, this young man quietly and cheerfully accepted what had happened, saying, "Though I am deprived of a rank which to me was of no value, I have gained precious things in the world of the spirit." His father, *Mihdí-Qulí Mawzún*, stated in a letter written to the National Assembly, "I request you to send someone to *Rúhu'lláh* to comfort him and to tell him from me that he must stand firm."

Early in *Masá'il*, 92, the General Staff

summoned Dr. 'Abdu'l-Karím Khán Ayadí, an army physician, and advised him that by His Majesty's order he must cross out the word "Bahá'í" written in the religions column of his personnel papers, replace it with the word "Muslim" and endorse the change; that failure to comply would result in the loss of his rank and in imprisonment until he should reimburse the Government for his education—this notwithstanding the notice on the form in question that all answers should be in strict conformity with truth and that anyone writing in a false statement would be severely penalized. Dr. Ayadí declared that he could leave the space blank but that it was impossible for him to fill it in with the word "Muslim." They warned him that refusal would mean loss of rank, a heavy fine and imprisonment, and urged him in his own interest to conceal his faith and give up insisting on this point; he answered, "If I do as you say, I shall have lied, and the Government would then have no reason ever to trust me. Furthermore, you require army men to swear on their conscience and religion to serve the Government with loyalty and never conceal the truth; how can you attempt to do away with my religion and as a result with my honor, and oblige me to conceal the truth and also to lie?" They repeated that he must cross out the word "Bahá'í" and write "Muslim" in its place. Dr. Ayadí answered, "I shall never do that, even if you put me to death." At this the officials stripped off his insignia and imprisoned him. Dr. Ayadí was a prisoner about fifteen days, during which time he smilingly and firmly withstood all adverse pressure. His mother, Munírih Khánum, expressed no sorrow at her son's imprisonment, and prepared herself with entire faith and serenity for whatever might come to pass, saying, "My father, the late Hájí Ákhúnd (The 'Alí-Qabl-i-Akbar of Bahá'u'lláh's tablets), was time and again chained and imprisoned in the path of the Cause, and my husband the late Ibn-i-Abhar likewise suffered imprisonment and chains. What harm is there in my son's sharing this bounty and following his father and grandfather in the path of his Lord?" At last Dr. Ayadí's firmness resulted in

their permitting him to leave the religions column blank; his rank was restored and he was reinstated into his former position. It is thought that the Doctor's medical skill and excellent character influenced the authorities in his favor.

At this time a circular order was issued by the General Staff relative to Bahá'í officers, as follows: "Because inspection of the ten-year identification forms recently turned in discloses that certain officers have described their religion as Bahá'í, you are informed by His Majesty's order that the religion with which the Bahá'í community identifies itself has no official status, that the word 'Bahá'í' should on no account be permitted to appear in the identification forms, that no avowal of their faith should be allowed and that the slightest expression of faith by them should immediately be suppressed and reported to the capital. Officers who in their identification forms or elsewhere describe themselves as Bahá'ís must if they are conscripts be deprived of their rank and finish their term of service as privates, and if they belong to the regular army they must after being deprived of their rank be imprisoned until they reimburse the Government for their education. His Majesty has especially decreed that leaving the religions column blank in itself constitutes a sort of avowal of faith and this too should not be accepted. Officers may only fill in the blank with the name of one of the officially recognized religions. (Signed) Acting Chief of Staff, Darghámí."

Following this order various officers in the capital and provinces were called to account, some of these being imprisoned and others discharged from the army. Typical cases were as follows:

Áqáy-i-Ávárígán was ordered to the capital from his post in Kurdistán, and replied that his mission had not yet been completed; he was then advised by a telegram in cipher to inform the authorities whether he was willing to change his listing of himself as a Bahá'í in his identification papers. Ávárígán wired in reply, "Since my conscience and duty as a soldier forbid departure from truth I cannot change the

record." On his arrival in the capital he was ordered to cross out the word "Bahá'í" and endorse the paper. He answered that he could only agree to leave the space blank. As a result he was put under arrest but they finally accepted his suggestion, and released him.

Siyávash Safídvash, one of the earliest Zoroastrian Bahá'ís, reports that his son Kaykhusraw who is a conscripted officer was summoned and told that it was officially forbidden to write the word "Bahá'í" in the religions column of the identification form, and was ordered to erase it and substitute one of the recognized religions. They further asked for his answer in writing, whereupon he wrote the following: "In compliance with the regulations heading the ten-year identification form I truthfully stated my religion therein, and I pray God to keep me firm in it to my last breath; 'whatsoever He wills is best.'" As a result he was arrested and deprived of his rank, but eventually this was restored; he was released and permitted to leave the religions column blank.

'Árif Khán Khádím, also a conscripted officer, was treated in the same way and for the same reason, but after several days of imprisonment he was freed, his rank was restored and he was allowed to leave the religions column blank.

Aqáy-i-Farzánih took second place in the Arsenal Department examinations held to select students for study in Europe; since, however, he had registered as a Bahá'í and had refused the authorities' order to change the record, he not only lost the opportunity of being sent to Europe but was arrested and is still in prison.

Aqáyán Aḥmadí and Jalíli, conscripted officers, were likewise ordered by their superiors to cross out the word "Bahá'í" from their registration papers and replace it with "Muslim," this in spite of the fact that only twenty-three days remained of their term of military service; unmoved by threats, they refused to comply, agreeing only to leave the religions column blank. They were then degraded to the ranks, which they accepted gladly; some three days later their rank was restored and they were much praised for their strength of

character, but two days following this they were again ordered to wear a private's uniform.

Mihdí Khán Varqá, who had recently received employment as a military dentist in the conscript army, upon joining the regiment and reporting to his commander, had with the latter the following conversation:

(Commander) "Are you a Muslim?"

(Varqá) "No, I am a Bahá'í."

(Commander) "His Imperial Majesty has ordered that all officers must be Muslims, and that non-Muslims must change to the religion of Islám in order to become officers."

(Varqá) "I have no desire to become an officer and I shall not change my religion."

(Commander) "Four of you people were in the army; of these, three concealed their religion; one refused, and he is still in prison. Why should you make trouble for yourself?"

(Varqá) "I know, sir, that your intentions are good, but please don't give me any such advice because it will have no effect on me. If you wish to prosecute or imprison me, I am ready for it, and if I must serve as a common soldier, I am also ready."

(Commander) "Then I must refer your case to the General Staff for instructions."

At this juncture the Commander's secretary began to offer his advice to the young man. Mihdí Khán asked, "Would you who are a Muslim be willing to declare yourself a Jew?"

(Secretary) "Yes, because His Holiness the Prophet has enjoined concealment of faith in time of need."

(Varqá) "In our faith, on the contrary, such concealment is forbidden."

(Commander) "Do as you wish, but I must refer your case to the General Staff."

Again, 1st Lieutenant Malik-Khusruví who had served in the army thirteen years, five of these in action, had been for some time an instructor in the Military College and once had among others the Crown Prince as a pupil, although relatively a new believer and except for his sister the only member of his family to be a Bahá'í, registered as a Bahá'í and when informed at the College that he must cross this word out and substitute "Muslim" replied as in the

other cases described that he could only leave the religions column blank. He was told that this was forbidden, and that he must register as a member of one of the four recognized religions. He answered, "Since you oblige me to state my religion, write 'Bahá'í.'" In spite of their insistence, he stood firm. When his papers were submitted to the Chief of the General Staff the latter summoned him and strongly advised him to change his decision, adding, "I am interested in you and do not wish you to get into trouble." At last the Chief declared that he would take the matter to the Sháh. It is reported that on hearing the case the Sháh said quietly, "I never interfere with anyone's religion, but since this man has not obeyed my commands, the provisions of the circular order apply to him; however, do not imprison him unless he refuses to reimburse the Government for his education." As a result he was expelled from the army and required to reimburse the Government for the cost of his education. Malik-Khusruví is thus the first person in whose case the provisions of the circular order were fully applied. The following is a report of his conversation with the Chief of the General Staff:

(Chief) "I am interested in you and do not wish you to suffer misfortune. Give up this idea and don't declare your faith."

(Khusruví) "I have repeatedly submitted that I am making no declaration of faith and that I am ready to leave the religions column blank, but they do not accept this and compel me to state my religion."

(Chief) "According to Áqáy-i-'Alá'í, the Bahá'ís are much attached to Írán."

(Khusruví) "Bahá'ís all over the world have the same regard for Írán that Muslims have for Mecca, and they consider Írán their point of adoration. I do not think a Bahá'í could be a traitor to his country. I am happy to be expelled on account of my religion instead of on the pretext of embezzlement or some such crime."

(Chief) "Well then, since you are so much attached to Írán it is well for you to obey the Sháh's command and register as a Muslim."

(Khusruví) "I cannot; my Master teaches me to speak the truth; truthfulness

is a principle of my faith. Furthermore, the identification form imposes the condition that unless the questions are answered truthfully the signatory will be court-martialed; it is likewise definitely stated in the army regulations that a soldier must tell the truth and the whole truth."

(Chief) "It is better for you not to declare your faith."

(Khusruví) "I shall leave the column blank."

(Chief) "You will be expelled."

(Khusruví) "So be it."

(Chief) "They will deprive you of your rank."

(Khusruví) "Let them."

(Chief) "You may be imprisoned or transferred to the ports where the climate is bad."

(Khusruví) "It makes no difference."

(Chief) "I see that you don't want to serve in the army."

(Khusruví) "I am ready to serve so long as the army wants me; otherwise, wherever I am I shall serve the Government."

(Chief) "If they expel you from the army, the other Government departments will refuse you admission."

(Khusruví) "It doesn't matter. I can work for business houses."

(Chief) "Is suicide allowable in your religion?"

(Khusruví) "No, it is discountenanced."

(Chief) "Why then are you trying to die by your own hand?"

(Khusruví) "This is not suicide; it is a matter of conscience and faith."

(Chief) "Go and consult with your elders."

(Khusruví) "This has to do with a religious command; it requires no consultation."

(Chief) "Go and think it over."

(Khusruví) "I did not come here without having thought it over."

(Chief) "Is it not true that every day in one way or another you tell some falsehood? Consider this as one of those falsehoods. For example, if your child begs you to buy him an automobile don't you agree to, although you never will?"

(Khusruví) "No sir, I never give a false promise to my child; for in our faith lying,

and especially to children, is strictly forbidden."

(Chief) "What do you tell him then?"

(Khusruví) "I occupy his mind with something else."

(Chief) "This affair will lead to your misfortune."

(Khusruví) "Not misfortune—happiness."

The following incidents have been reported from the provinces: The Spiritual Assembly of Ahváz advises that Dr. Amín Aḥmadzádh, Muḥammad Nají', Sirr-i-Dín 'Alá'í and Majid-i-Šamadí having registered as Bahá'ís were informed that they must at all costs declare themselves Muslims; they refused, and were given some days time to alter their decision. In Shiráz, officers Himmat and Dr. Salmánpúr registered as Bahá'ís in spite of warnings and threats from their superiors, and stood firm. In Zahidán likewise, Bahá'í officers were subjected to threats and prosecuted for the same reason. In Tabríz, the following letter was received by a Bahá'í officer, 2nd Lieutenant Muḥammad Báhirí: "According to order No. —, officers in filling out identification forms are obliged to name one of the officially recognized faiths in the religions column, and since the religion of Bahá has according to this order no official status, you must, therefore, correct your identification papers; you are advised to inform us of your decision and to appear at Headquarters to see the order in question. (Signed) Acting Commander." Officer Báhirí wrote in reply: "It is respectfully submitted relative to order No. — that since mention of the Bahá'í religion is forbidden in the officers' identification form, I request that a second form be sent me to fill in and I shall leave the religions column blank. It is obvious that since I am a Bahá'í, declaring myself an adherent of another religion would be untrue and I would consider such a declaration as disloyal to the army and my country." In Bandar-'Abbás the text of the circular order from the General Staff was officially forwarded to 1st Lieutenant Jalál Asásí and he replied as follows: "With reference to order No. — it is respectfully submitted that the undersigned completed the Officers'

Training School in Mihr 1308 with the rank of 2nd Lieutenant and has in the past seven years of service given full proof of his trustworthiness, as the Personnel Department will testify. Since the recently-distributed ten-year identification forms stated that answers must be in full conformity with truth I obeyed instructions and, being an adherent of the Bahá'í religion, recorded this in the religions column. It is not possible for me to dissimulate; I am a Bahá'í and have no other religion." Amínu'lláh Samí'í was another of those who omitted to fill in the religions column in the identification forms; it was later discovered that a secretary had filled in the space with the word "Muslim." He made a verbal protest and was about to pursue the matter but as this was not deemed advisable, desisted. It is reported that on numerous occasions when Bahá'í officers have left the religions column blank, army corps secretaries have later written in the name of one of the four recognized religions.

Among the activities of the National Spiritual Assembly and its committees during the year 92 were the sending out of two traveling teachers throughout Irán; the supplying of teachers to Bahá'í centers in accord with the request of various Spiritual Assemblies; the presentation of petitions to the authorities relative to the restrictions imposed on Bahá'ís, and personal interviews with leading officials in the same connection; the distribution of Bahá'í news to the believers; the dispatch of comprehensive instructions to all Local Assemblies to the effect that as directed by the Guardian Bahá'í marriages should be performed in full conformity with Bahá'í doctrine and the marriage certificates presented for registration at the registry-offices for non-Muslims, following which they should be submitted to the Government authorities for registration, and that if refused registration the Assemblies should address petition to the authorities concerned. . . . The translation of the Local Assembly By-Laws and their careful comparison with the English original. The formation by the National Committee for Child Training of two classes for men and women teachers of

character training; the holding of lectures on the Cause for Bahá'í students; correspondence with Bahá'í centers outside Irán, and contact through the Unity of the East and West Committee with orientalist and travelers; the collection of funds from all Irán Bahá'ís for purchases of places sacred to Bahá'ís; the preparation by the Census Committee of temporary identification papers for Bahá'ís under twenty-one; constant written and verbal encouragement of the friends not to conceal their faith and to study carefully the Guardian's instructions.

In the month of Ábán, Dáwud Effendí Tuwíg, Chairman of the National Spiritual Assembly of 'Iráq, reached the capital on a visit to the Bahá'ís of Irán, attended numerous meetings organized by the Service and Feast Committees and greatly inspired the friends with a number of important lectures. He then traveled to Gilán, Mázindarán, Fárs and Adhírbáyján, returning to Baghdád by way of Hamadán. During his journey he was attended by a group of Bahá'ís from the capital, and the friends everywhere report that they were much rejoiced by his visit.

First among the Bahá'ís who ascended to the Kingdom during the years 91 and 92 was the beloved Amatu'l-A'lá, Dr. Susan I. Moody. Upon her departure on October 23, 1934, the Tíhrán Assembly wired the Guardian and received the following telegram in reply: "Hearts in East and West are saddened by the passing of Amatu'l-A'lá; she who was chosen by our peerless Master is numbered among the denizens of paradise in the Abhá Kingdom. Her illustrious and constant services forged and fortified the bonds of spiritual union between East and West. All Bahá'í centers should hold fitting memorial services; Amín-Amín shall expend 500 túmáns on my behalf to build for her a tomb of unique beauty. (Signed) Shoghi." The National Spiritual Assembly of America was likewise cabled of Dr. Moody's passing; her body was interred with fitting ceremonies in the Gulastán-i-Jávid (The Bahá'í cemetery of Tíhrán) and numerous memorial services were held in the capital and throughout the country, while the Irán Bahá'ís also for-

warded messages of condolence to their fellow-believers in America through the American National Assembly. In a letter received by the National Spiritual Assembly some time after the passing of Amatu'l-A'lá, the Guardian writes: "This occurrence has filled the hearts of the friends with grief, and I am greatly saddened by the passing of that essence of severance and that altar-fire of divine love. In faith and assurance she surpassed all about her, and for courage and strength she was far famed. The great institutions she founded shall remain a peerless standard. In times to come Bahá'í men and women from America and other lands following in the footsteps of that glory of womanhood will hasten to the sacred country of Irán, will with great energy, spirituality and joy perpetuate her resplendent services, and will speak in praise and commendation of her illustrious, unceasing work. . . . The value of these blessed, holy souls is not recognized today, but as time goes on the effect of their worthy efforts and pure spirit will be made known. At this moment her triumphant soul is dwelling in the all-highest paradise, communing with the denizens of the Kingdom about the Almighty Throne; she is looking on her dear ones who were for many years her companions in that land, and she is chanting the words, 'Would that my people could know!' Let the friends be comforted in this bereavement, and praise her high and noble qualities in all private and public gatherings, and 'let them who act, act in this wise.'"

Jináb-i-Fáðil-i-Shírází, one of the foremost of the early Bahá'í teachers and travelers, a scholar of the first rank and one who served the Cause by night and day, ascended to the Abhá Kingdom in 'Izzat, 92. His body was with due ceremonies interred in the new Gulastán-i-Jávid, and two memorial meetings attended by men and women respectively were held at the Házíratu'l-Quds. On the day of his passing the Assembly wired the Guardian, "Fáðil-i-Shírází ascended" and the Guardian telegraphed in reply, "Deeply grieved at the departure of the renowned beloved teacher; his services shall never be overcome by death. Assure his family of my

attachment and loving prayers. (Signed) Shoghi."

Mírzá Taghí Khán Bahín-Áyín, one of the early and much-afflicted teachers and known as Qájár, ascended in the month of Ádhar (1935) and was interred with fitting ceremonies in the Bahá'í cemetery of Tíhrán.

In preparation for the elections of the year 93, the present National Spiritual Assembly has sent out a circular letter to all Bahá'í centers, requesting the friends to elect their delegates and arrange for their journey to the capital, where the Convention for the year 93 will meet on the 6th of Rídván.

UNITED STATES AND CANADA

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—"

LOOKING back over the vista of the past two years one is impressed with the different notes and varying cadences which are constantly being introduced in the great universal symphony of the "Unfoldment of the Divine Civilization" of Bahá'u'lláh. These years, so rich in experience, so poignant in the history of the life of mankind are at once a definite link in the working out of the divine plan and separate and unexplored spiritual efforts! They cannot be visioned as a whole—each variation of the glorious melody must be given its own share, its varying nuances emphasized, its overtones duly recognized, its growing harmony of theme and purpose properly evaluated.

In his annual report read by the secretary of the National Spiritual Assembly before the delegates assembled for the Twenty-Seventh Annual Convention of the Bahá'ís held in Foundation Hall of the Mashriqu'l-Adhkár in April, 1935, he says:

"The spiritual character and controlling principle of the Bahá'í year now brought to a close were established for us by Shoghi Effendi in these words dated September 16, 1934—

"The situation in fráan which is growing from bad to worse, the necessary measures which should be taken to insure the uninterrupted completion of the clerestory section of the Temple, the adoption of such measures as will stimulate the teaching campaign in America, the exercise of the utmost vigilance lest the authorities of

Soviet Russia inflict any injury upon Bahá'í lives and institutions, the extension of any support that may be required to safeguard the interests of the Cause at its most vital and international center to ward off the malicious attacks of enemies from both within and without—these are the outstanding issues which demand the sustained and concentrated attention of every believer. . . .

"Indeed, the successive steps which Shoghi Effendi has taken to train, to instruct and to discipline the Bahá'í Community are all paralleled by a swift continuance of that process of disintegration of human society which has become the more apparent as efforts to attain peace and stability have successively failed. Fourteen years ago the Bahá'í Community was still as a child in the household of civilization, apparently bearing no responsibility for the fate of that household, and therefore concerned only with the joys and sorrows of the child's own growth, the dreams of its own future. Today, with the household in dire confusion and distress, the youth born of the new age is called upon to prove his birthright and demonstrate his capacity to achieve eternal peace, his elders having failed. . . ."

Thus it is that the outstanding major events of the year mark a diversity of achievement and growth never before chronicled in Bahá'í history, nor will new paths fail successively to unroll themselves before the wayfarer in this New Age of unfolding mysteries, for the standardizing

of those articles of the Faith contained in the unique document of the Will and Testament of 'Abdu'l-Bahá, and their introduction to new believers, bind together the fabric of Bahá'í Community life in the indissoluble bonds of the Covenant of God. And accompanying the development of the spiritual structure of the Faith the progress of the ornamentation of the dome of the Mashriqu'l-Adhkár, despite the serious adversities of the financial world, moved on toward completion; a miracle in stone, a miracle in faith, a miracle in devotion and an evidence of abiding love of the faithful followers of Bahá'u'lláh. Though at this time the dome was not completed the friends were heartened and refreshed by the following cablegram which served as inspiration for the year of work ahead. This cablegram received after the close of the Convention of 1934 was immediately communicated to the friends. It read:—

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

What greater inspiration than this?— Then followed the instruction that as soon as the clerestory of the Temple was completed no further contracts were to be made for the next unit until the full amount of the sum required was in hand.

In a letter dated December first, 1934, these significant words appear: "Despite the perils and uncertainties with which their country is now beset, and in the face of the financial reverses they have suffered and the unfortunate controversies that have perplexed and agitated them they have forged ahead and are fast approaching the termination of the first stage in the ornamentation of their consecrated Edifice. Undaunted by the magnitude of this colossal enterprise, undismayed by the smallness of their numbers, the scantiness

of their resources and the scorn of their enemies, they have carried triumphantly the Banner of Bahá'u'lláh and brought to a successful issue the first stage in the formative period of His Faith."

Among the major events of the year also must be noted the passing of the venerable, the beloved and revered Dr. Susan I. Moody in the field of her life work in Tíhrán. Dr. Moody was one of the early believers to embrace the opportunity of strengthening the bond between the East and the West by taking up her residence in Írán and giving her life to the service of humanity. The national secretary in mentioning the passing of Dr. Moody says: "Her life furnishes the Bahá'í world one more example of heroism and consecration a later generation of believers may well take to heart. How fruitful her life was! What noble institutions she developed, what a monument she reared in the lives of youth of Írán! Even the enemies of the Cause could not withhold their admiration and their recognition of her sincerity! Even officialdom refrained from destructive measures until her stalwart Bahá'í presence had been removed from the scene!"

Teaching Activities

In no previous year of which there is record were there so many enrollments of new believers as in this Bahá'í year. Both in the number of new members added to existing communities, and in number of groups prepared for election of a Spiritual Assembly for the first time, this period was one of remarkable growth. Milwaukee, Chicago, New York and many of the other communities reported enrollments which surpassed all previous years. The teaching of the Cause, reinforced by the mysterious power of the Mashriqu'l-Adhkár made more effective by the knowledge of the nature of the Bahá'í community, received a vast stimulus, inaugurating a movement forward surely destined to acquire greater emphasis with every successive year.

The annual report of the National Teaching Committee comments with gratification on the extension of the Faith, and points out with appreciation the fact that the financial sacrifices made necessary by the

devotion to the project of completing the clerestory section of the Temple imposed serious limitations in the teaching field workers, who met the situation with truly sacrificial devotion. The Teaching Committee report mentions the names of the following friends who have participated in the work of teaching under the direction of the National Committee:

Mrs. Dorothy Baker, Mrs. Ruth Brandt, Mrs. Louise Caswell, Mr. Dale Cole, Mr. Roland Estall, Mrs. Ida Finch, Mrs. Elizabeth Greenleaf, Mr. Louis Gregory, Dr. Walter B. Guy, Mr. Leroy Ioas, Mírzá 'Alí Kulí Khán, Miss Alma Knoblock, Miss Fanny Knoblock, Mrs. Laura Luther, Mrs. Gertrude Matteson, Mrs. May Maxwell, Mrs. Loulie Matthews, Mrs. Florence Morton, Mrs. Ruth Moffett, Dr. Lenore Morris, Mme. Gita Orlova, Mr. Charles Mason Remey, Mrs. Orcella Rexford, Mrs. Lorol Schopflocher, Mrs. A. Y. Seto, Mr. Mark Tobey, Mr. N. Forsyth Ward, Mrs. Shahnaz Waite, and Mrs. Georgie Wiles.

Under these able exponents of the Teachings fifteen public teaching campaigns were conducted, while 39 public meetings were held regularly for teaching purposes; 34 study classes were inaugurated for new inquirers and 37 classes organized for deepening the knowledge of the Faith among the friends themselves. A careful analysis of the work of the year has proven the most productive method of teaching to be in the fireside groups in the homes, and great stress is laid upon this system, while the National Teaching Committee strongly urges that more of the friends assume this responsibility and open their homes for the reading and study of the Word. The annual report also presents for consideration that very few of the Assemblies have embraced the opportunity to sponsor nearby towns and cities and to become responsible for introducing the Faith into new centers where no believers are registered.

The work of the National Teaching Committee over this period, and indeed over the succeeding year, of which an account will be made later, has been so wonderfully systematized and the entire country so splendidly catalogued that one sees here a true demonstration of Bahá'í

efficiency in its ideal form. Much teaching has been carried on by correspondence and over four thousand letters written by the various members of the committee must surely some time bear fruit.

Perhaps the most important phase of the work of the teachers, whether of the National Committee or in the Local Assemblies, is the preparation of new believers for membership in the Bahá'í Community.

Preparation of New Believers for Membership in the Bahá'í Community

To prepare applicants for the right use of their membership in the Bahá'í Community it was found necessary by the National Spiritual Assembly to clarify the qualifications for membership according to the instructions received from the Guardian and statements have appeared from time to time in the *Bahá'í News* which are a valuable guide in determining this important step. The following constructive suggestions appeared in the *News* for March, 1935:

1. "As years of experience have shown, intellectual acceptance of the formal standards of the Bahá'í Faith alone is not sufficient. A true believer will, in addition, endeavor whole-heartedly to abide by the results of Bahá'í consultation as maintained by the institutions of the Cause. A true believer, furthermore, will seek to contribute to the unity of the entire community, and find his own development in the growth of the Cause, and not attempt to make the community revolve around his own personality, nor himself revolve around the human personality of any one believer. The capacity for spiritual association is not an additional qualification for membership—it is the real test of the believers' profoundest spiritual faith. All teachers responsible for preparing applicants for membership will do well to emphasize this important and vital point, for the aim of Bahá'u'lláh's Revelation is to establish oneness of spirit and unity of action throughout the world.

2. "An applicant who is enrolled as voting member of a local Bahá'í community is thereby given association not merely in that community alone, but by

THE PHOTOGRAPH OF THE GROUP OF MEN WHO WERE WITH HIM AT THE TIME OF HIS DEATH. ON HIS LEFT IS HIS SON, THE LATE PRINCE OF BAVARIA. (GENERAL PHOTOGRAPHY OF THE GROUP OF MEN IN 1883-1884 A.D.). (GENERAL PHOTOGRAPHY)



his enrollment becomes a Bahá'í world citizen—a member of the Bahá'í Commonwealth maintained by the central institutions of the Guardianship and the Universal House of Justice. If he travels, the enrolled believer is given credentials which will be recognized and honored by National and local Spiritual Assemblies without distinction, whether in the East or the West. How important, therefore, in the preparation of applicants for membership, that they be made conscious of this supreme privilege, this most vital responsibility assumed by all who voluntarily seek the shade of the Divine Tree, who would contribute to the World Order of Bahá'u'lláh! This consideration is likewise a reminder to all of the present believers, especially those who are members of local Assemblies, how essential it is to avoid merely local and personal issues and situations which might conceal from an applicant the true universality of the Faith of God.

3. "The same consideration likewise gives due emphasis to the fact that no local Spiritual Assembly is to be regarded as an independent, self-sufficient Bahá'í institution, but rather as one important link in the series of institutions which constitute the World Order of Bahá'u'lláh. Local Assemblies are dependent upon the National Spiritual Assembly, as the National institutions are dependent upon the Guardian and the Universal House of Justice. It is because of this organic dependence that the national By-Laws make enrollment conditional upon final approval by the National Spiritual Assembly.

4. "In order to assure the entrance of each new believer into the Bahá'í community upon the soundest basis possible, it is recommended that local Assemblies, wherever conditions permit, provide a final step for the preparation of applicants already interested by home study classes or some teacher's individual instruction. This final step consists in the holding of a special study class under the Assembly's own direct supervision and control, where the applicants can be trained in the Administrative principles and their knowledge of the basic teachings carefully reviewed. By this method, the new believers will experience

the wise and impersonal functioning of the institution, and profit also by contact with other teachers. Later on, when local communities are larger and their collective undertakings more proficient, perhaps all applicants, before enrollment, will be able to receive this final, supervised instruction. At present, conditions vary so much among the communities that this suggestion must be developed in accordance with local circumstances. It would be well, however, for individual members of each local Assembly to feel a more positive responsibility in following all local teaching activities, visiting each class or group as frequently as possible, in order to have direct knowledge of this vital aspect of Assembly responsibility. By consultation it would then be possible for the Assembly to assist each group or class conducted by individual teachers in planning their subjects so as to lead up to the central study class held by the Assembly itself. Success depends upon the unity of the Assembly and the willing cooperation of all teachers, old and young, in striving to enlarge the Bahá'í community year by year.

5. "It has been realized by discerning Bahá'ís that one essential aspect of Bahá'í community life, the social aspect, has so far remained practically undeveloped. As local communities become larger and more experienced, their Assemblies will be able to arrange social meetings and gatherings to satisfy the innate human need of friendly association, thus supplementing the Nineteen Day Feasts and the Anniversaries which at present are the only recognized Bahá'í gatherings. The larger local Assemblies might even now arrange occasional feasts, in addition to those in the Bahá'í calendar, to provide occasions for informal association of believers and also to enable applicants to become acquainted with the local community. So far, such informal gatherings have been arranged mostly by individual believers in their own homes, which tends to make the social aspect of the community too onesided and personal, in distinction to the universality of the formal Bahá'í meetings. The National Assembly regrets deeply that Bahá'ís are still compelled to develop a social life either

outside or on a basis of restricted intimacy within the Cause. But through social gatherings arranged by the local Spiritual Assembly, the social life of Bahá'ís will reinforce and strengthen their spiritual and ethical lives, and moreover such gatherings will not only bring the applicants and the older believers together but also demonstrate the vital fact that Bahá'u'lláh's Faith, in the Guardian's own words, inculcates a standard which 'incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored.'

6. "Last but by no means least in importance is the fact that when new applicants are enrolled, not merely are they to be adjusted to the Bahá'í community, but the older believers are also to adjust to the new friends. This consideration, in fact, must receive increasing attention as indications multiply that the era of more rapid growth has begun. Courtesy, true Bahá'í love and the spirit of cooperation are due every new Bahá'í, without the slightest tincture of aloofness, separateness or, on the other hand, undue favoritism, from those who have longer shared the privilege of adherence to the Faith.

"The National Spiritual Assembly offers these remarks as suggestions deserving of thoughtful attention. In no sense are they put forth as rulings or commands, because formal legislation cannot be carried into the realm of the heart and the conscience. In essence this statement is an appeal, an urgent call for new and higher spiritual attitudes on the part of all the members of the American Bahá'í Community."

Teaching and Training of Children

In the hands of a most able and devoted committee study outlines for the teaching and training of children have been made available and are widely used throughout the Bahá'í World; however, these outlines are susceptible of great expansion and should be more generally used as their value is inestimable. Among the material in preparation is a collection of poems for groups of various ages on themes in keeping with the Bahá'í Faith, a selection of stories from the "Dawn Breakers," Bible stories which Bahá'í children should know

as well as a collection of stories from Bahá'í literature.

An interesting development of the work with children has been the exchange of letters between various groups for through this means is born a greater consciousness of unity and oneness in the Faith and a greater encouragement toward study and research.

Bahá'í Youth

This, the second year of the work of the committee for Bahá'í Youth, marked certain definite accomplishments and determined certain definite aims and purposes in the pursuit of its ideals. Since the inception of the Youth work in 1933 communication has been established with nineteen international groups representing fifteen nations, and with fifty-three local groups. These do not, however, represent adequately the Youth Groups of the world.

During the year also the committee issued their first Bulletin designed to reach and interest young people between the ages of fifteen and twenty-one years. By the time the third Bulletin was ready for circulation the subscription list amounted to three hundred names, showing a marked increase in interest and a growing spirit of cooperation among the various Assemblies. These Bulletins contained valuable suggestions and lists of publications designed to increase the knowledge of the Faith and provide information invaluable in the formation of Youth Groups everywhere. Open letters addressed to young Bahá'ís were published in the *Bahá'í News* and the communications from the Committee became a valuable part of the regular issues of the News.

With the decision rendered by the National Spiritual Assembly that youth of sixteen to twenty-one years might declare their interest in the Faith and attend the Nineteen Day Feasts, it became a matter of paramount importance to educate the youth and prepare them for the time when the age of maturity being reached, they might declare their desire to become fully qualified members of the voting community.

International correspondence was increas-

ing, and with the Guardian's instruction to "create an international body of active young Bahá'í men and women" the committee arose to accept the challenge and have bent every effort in that direction. Work for peace is always one of the main issues, and cooperation with the "Herald of the South" established a link between the two continents which will become more and more intimate as time goes on.

It is with a sense of the greatest gratification that those believers who form the older generation and even the pioneers in the Faith in America are now witnessing the preparation of the hosts which are to follow in their footsteps and meet the challenge of a dying civilization with the truth and power and love of the Faith of Bahá'u'lláh and His program for the New World Order.

Bahá'í Summer Schools Their Importance

"He (the Guardian, Shoghi Effendi) hopes that through the earnest and sustained efforts of your committee these annual gatherings will acquire increasing importance in the eyes of the public, and will constitute an effective medium for the dissemination of the Teachings. He feels that in your next summer meetings continued emphasis should be laid upon the teaching of the Administration, especially in its relation to the outside world, so as to impress the non-Bahá'í attendants at the school with the nature, character and world significance of the World Order of Bahá'u'lláh." (From a letter from the Guardian through his secretary to the Central States Summer School, dated November 6, 1934.)

No medium for teaching lies so near to the heart of the Guardian as these Summer Schools. He watches with infinite hope and trust the preparation of their work, the contents of their programs, the number of attendants, the growth and effect of their efforts. The National Assembly urges the believers to realize the importance of these three Summer Schools, for these institutions are to evolve into educational centers which eventually will have profound public influence.

The following programs advanced for the season of 1935 will show the trend of the work in hand:

1. Green Acre

Study Courses

1. July 8-12. The Conduct of Bahá'í Affairs. Leader to be announced later.
2. July 15-19. The Most Great Peace. Leader, Horace Holley.
3. July 22-26. Fundamental Bahá'í Teachings. Leader, Shahnaz Waite.
4. July 29—August 2. The Practice of the Bahá'í Life. Leader, Dorothy Baker.
5. August 5-9. Bahá'í Teachings on Mysticism. Leader, Glenn Shook.
6. August 12-16. Racial Similarities and Differences: The Scientific Evidence and the Bahá'í Teachings. Leader, Genevieve Coy.
7. August 19-23. The Origins, Powers and Conditions of Man. Leader to be announced later.
8. August 26-30. Review of "The Promise of All Ages" and "Security for a Failing World" with suggestions as to their use in teaching. Leader, Stanwood Cobb.

Conferences

- July 5-7. Teaching Conference.
 July 20, 21. Youth Conference.
 August 17, 18. Race Amity Conference.

2. Pacific Coast

(Geyserville)

July 14-27

- Devotions: 9:00 A. M. daily.
 Classes: 9:30 A. M. to 12:30 P. M. daily.
 Round Table Discussions: 2:30 P. M. each Tuesday and Friday.
 Children's Activities: Study Classes 9:30 A. M. daily. Supervised Recreation, 2:30 P. M. daily.

Public Meetings: Fellowship Dinner with Geyserville Grange, 6:30 P. M., Thursday, July 18. Griffith Grove, Santa Rosa, 2:30 P. M., Sunday, July 21. Odd Fellows' Hall, 8:00 P. M., Wednesday, July 24.

Unity Feast: Annual Reunion of Bahá'ís and guests, 12 noon, Sunday, July 14.

Courses of Study:

History of the Bahá'í Faith.

Underlying Principles of Bahá'í Administration.

The Administrative Order of the Bahá'í Faith.

Individual and Collective Relationships to the Bahá'í Faith.

The Teaching and Influence of Islám.

Teaching Conference: 2:30 P. M., Saturday, July 20.

3. Central States

(Louhelen Ranch)

Young People's Conference.

Monday, June 24 through Thursday, June 27. Registration, Sunday, June 23.

Study Courses

1. The Bahá'í Life. Leader, Dorothy Baker.

2. Bahá'í Approach to World Problems. Leader, Bishop Brown.

3. The Guardian's Letters. (A forum to be conducted by the Young People's Council.)

4. What is the Bahá'í Movement? (Introductory course to be given by young people selected by the Council.)

First General Summer Session.

Saturday, June 29 through Sunday, July 7. Registration, Friday, June 28.

Study Courses

1. Conduct of Bahá'í Affairs. Leader, Horace Holley.

2. Security in a Failing World. Leader, Stanwood Cobb.

3. Divine Art of Living. Leader, Loulie A. Mathews.

Public Meetings

Afternoon talks. Subject and speaker to be announced later.

Second General Summer Session.

Monday, August 19 through Saturday, August 24.

Study Courses

Two courses will be presented. Announcement later.

Bahá'í Archives

During this period the Archives Committee was busy collecting, authenticating and translating the Tablets of 'Abdu'l-Bahá hitherto kept by their recipients, who cherished them so dearly that they had not become conscious of the vital importance of preserving them in the National Archives, and who parted with them only after much earnest solicitation. Through the preservation of these Tablets, *those bearing the signature of 'Abdu'l-Bahá only*, the authentic words of the Center of the Covenant of Bahá'u'lláh will be made available to all posterity and with the utmost vigilance the committee strove to secure, to list and to file them. Among the Tablets received was a group of twenty-five originals, with translations, from 'Abdu'l-Bahá to Miss Sarah Farmer. Other materials received included a small collection of sacred relics which had belonged to Dr. Moody, and a collection of notes, correspondence, newspaper clippings and photographs which had belonged to Mrs. Keith Ransom-Kehler which form an excellent record of her work in various lands.

Editing of Tablets of 'Abdu'l-Bahá

Collaborating with the Archives Committee those responsible for the editing of the unpublished Tablets of 'Abdu'l-Bahá were working diligently on the preparation of the contents for Vol. IV of the Tablets—sorting, classifying, separating and making three copies of each Tablet of which there were up to that time three hundred and ninety-seven. These will constitute Vol. IV and will be printed as soon as it is possible to bring them out in suitable form. In the meantime they have been filed alphabetically and returned to the Archives.

Other Committees

During this period the Committee for the preparation of material for the "Bahá'í World," Vol. VI, were working steadily to bring this volume more nearly to the high standard which the Guardian constantly upholds.

The Committee for the Transcription of Braille for the Blind made the objective of

their year's work the production of the "Book of Íqán" and the hand-tooling of various of the shorter Bahá'í writings for that remarkable Swedish publisher, Mr. Harald Thilander, through whose instrumentality it is hoped, some breeze from the Divine Rosegarden may reach the blind readers of many cities in Europe.

The "Book of Íqán" as well as "Bahá-u'lláh and the New Era" and certain pamphlets are now in the circulating libraries for the blind which are connected with the public libraries in many of the large cities of this country.

The Contacts Committee, carried on primarily to arouse interest in the Bahá'í Faith, have done yeoman service in tactfully and consistently seeking to contact nationally known figures in the educational, sociological and literary fields, and the response with which they have been met is highly interesting. In their report the committee says: ". . . The responses have shown how general is the search for the solution of the difficulties confronting humanity today. When it is pointed out that men such as Horace Bridges, Graham Taylor, Howard Vincent O'Brien and others of the same stamp have eagerly responded, it is clearly apparent that 'the world is waiting.'" It is recorded that some six hundred and more persons have been individually approached.

"The Bahá'í Magazine"

"The Bahá'í Magazine," so dear to the hearts of all who had watched its growth from year to year and had found it a means of inspiration, a faithful record of the early history of the Faith, and fund of information and a veritable mine of the jewels of the wisdom of 'Abdu'l-Bahá, was approaching the culmination of a long and useful career. Evolving through the "Bahá'í News" which made its first appearance in 1909, through the "Star of the West" containing the record of that wonderful visit of 'Abdu'l-Bahá to this country, of His public addresses, His Tablets and instructions, His prayers and exhortations, the early photographs as He appeared on various occasions, the dedication of the Temple

grounds, the Íránian section and the news of the progress of the Faith in other lands, through these—and the subsequent change of title to the "Bahá'í Magazine"—this intimate organ of the friends was about to merge itself into a vehicle to be known as "The World Order Magazine" which should appeal to the intelligentsia, to the world at large, to the minds and hearts of those true seekers of unity for whom the "Bahá'í Magazine" as such, might fail to have an appeal. Never again will there be so precious, so glorious, so intimate a record of the beginnings of a Mighty Age! May its pages be preserved in imperishable glory!

History of the Cause

A National History Committee delegated to collect and preserve for posterity the early history of the Faith in America, together with all the circumstances relating to the visit of 'Abdu'l-Bahá, has been earnestly endeavoring to make an authentic record which only future generations will be able fully to appreciate, when with the growth of human perceptions mankind will have begun to understand its significance, will *know* this is a "Day wherein the River of Life streamed forth from the finger of His Generosity and the Fountain of Revelation and Unity became manifest through His Manifestation, to all who are in His earth and heaven!"

Indexing and Cataloguing the Bahá'í Literature

The difficulties encountered by this committee were due to the fact that the work was new and the members entirely untutored in its technique. It is indeed the work of experts to undertake so important a commission but a survey of the believers in many centers revealed the fact that there were those who could undertake it and indeed some work had already been done, so that a good beginning has been made and many valuable suggestions presented.

Legal Matters

The Legal Committee concerned itself with the Indenture conveying the valuable

West Englewood property, upon which the National Bahá'í headquarters are situated, as well as the parcel of land in the grove where 'Abdu'l-Bahá held His memorable Unity Feast in 1912, from Mr. Wilhelm to the Trustees for the National Spiritual Assembly. The Indenture also conveying to the Trustees for the National Spiritual Assembly the former home of the late Maria P. Wilson in Malden, Mass., which 'Abdu'l-Bahá blest by living there for some time in 1912, and which had originally been bequeathed to the Guardian, was transferred by him to the trusteeship of the National Assembly.

The Indenture of the Bosch property in Geyersville, California, was at this time in its final stages and has since passed into the hands of the Trustees also.

Legal questions connected with the incorporation of several of the Local Spiritual Assemblies were under consideration, as well as certain By-Law changes and interpretations.

A new form of bequests was in preparation so that any legacy might appear in the proper legal form in the will of anyone desiring to bequeath property to the Cause. According to the Bahá'í Law it is incumbent upon every Bahá'í to make a will and during this period bequests were left to the Cause by Mrs. Agnes S. Parsons, Mrs. Mary Harriman Rudd, Mme. Frida Stjerna and Dr. Susan I. Moody.

The symbol of the Greatest Name has been protected by law under trade mark registration made by the National Spiritual Assembly through the U. S. Patent Office, action having been taken to secure similar protection in Canada. The National Spiritual Assembly has now limited the use of the symbol of the Greatest Name to books and pamphlets containing the Words of Bahá'u'lláh. The word "Bahá'í" was legally protected some years ago. . . .

Deeds transferring several parcels of land in Haifa to the Palestine Branch of the National Spiritual Assembly had been received from the Guardian, while several American believers have taken steps to transfer their holdings of Mt. Carmel land to the Palestine Branch of the National Spiritual Assembly.

Distribution of Bahá'í Literature to Public Libraries

Every possible avenue of approach to the public has been employed, but through the means of the public libraries it is hoped to acquaint interested readers with the literature of the Faith and to this end Local Assemblies were urged to place the "Bahá'í World," Vol. IV, before the public in this way so that they might have a consecutive record of Bahá'í international progress. Local Assemblies were also requested to place copies of Dr. Cobb's "Security for a Failing World" and "The Promise of All Ages" of Christophil in public and university libraries, the Y. M. C. A. and the Y. W. C. A. A complete catalogue of the Bahá'í books now on the shelves of the public libraries throughout the country is in the hands of this committee.

Publicity

Well organized and efficient methods of publicizing the news of the Faith and familiarizing the general public with the Teachings and activities of the Bahá'ís have opened the doors of many of the most important newspapers and magazines of the country, the *Mashriqu'l-Adhkár* ever proving a most fertile and acceptable subject in every case. A complete file of all publicity is kept and a record of each teacher is available for any city where the travelling teachers may be visiting for the purpose of teaching the Faith.

Publishing

The brilliant work of the Publishing Committee is evidenced by the continual supply of new publications and the many valuable reprints which demand has made necessary. The books are now handled through an eastern and a western agency as well as through the librarian at the Temple. This year witnessed as new publications—

- "The Bahá'í World, Vol. V
- "Index for Bahá'í News" prepared under supervision of the N. S. A.
- "Bahá'í Teachings on Economics"
- "Mysticism and the Bahá'í Revelation" by Rúhí Afnán

- "World Religion"—pamphlet by Shoghi Effendi
 "Will and Testament of 'Abdu'l Bahá"
 (pamphlet form)
 "Bahá'í Teachings on Universal Peace"
 Catalogue in small convenient size

Reprints:—

- "Bahá'í Prayers"
 "Bahá'í Faith" (Publicity leaflet)
 "Golden Age of the Cause of Bahá-
 'u'lláh (pamphlet)
 "America and the Most Great Peace"
 (pamphlet).

Translations:—

- "World Economy of Bahá'u'lláh" into
 German and French
 Other translations not as yet listed.

Titles added to the catalog this year but
 not published by the committee:—

- "Do'a: Call to Prayer" by Ruth J.
 Moffett
 "Security for a Failing World" by
 Stanwood Cobb
 "The Promise of All Ages" by Chris-
 tophil.

Review and Editorial

The functions of this committee as defined by the National Spiritual Assembly were:

- To determine whether the manuscript conformed to Bahá'í teaching.
 To determine whether the manuscript conformed to adequate standards of literary style and taste.
 To determine whether the manuscript met a real need in the Cause.

A further and most important step, in view of the possibility of a vast quantity of literature not fully conforming with the requirements which may appear in the future was, that the National Assembly instructed the committee that the notation that the work is approved by the Bahá'í Reviewing Committee is to be limited to such works as have not only been approved, and confirmed by the National Assembly, but which are also published under Bahá'í auspices.

The Study Outline Committee compiled

a most valuable study course of twenty lessons on Bahá'í Administration which simplifies and epitomizes many questions in Administration thus minimizing the labor of the sincere student.

Race Amity

"The complexity of the racial situation in America," says Mr. Louis Gregory in his report to the National Spiritual Assembly at the Convention of 1935, "makes the work of building race amity one of delicacy and difficulty that challenges constant effort and the best resources of minds and hearts. The status of the colored race the country over, with marked varieties of degree, is that of an under-privileged and minority group, whose attainments of rights, which theoretically belong to all Americans, and whose progress economically, socially, morally and spiritually is very largely dependent upon the attitude of their neighbors of the majority group."

"That the general awakening of the world has favorably affected this problem, that spiritual powers have played, that substantial progress has been made, nothing short of morbid pessimism can deny. The resources of government, education, philanthropy, business and religion have unfolded plans in the effort to bind the breaches among peoples. Yet with rare exceptions, even the most active and sincere, unless aided by the Divine Revelation of Today, are veiled by the shadows of past and present. And even among the favored few tests are many and severe, making a constant demand for faith, fidelity, intelligence, broadmindedness, courage, love, patience, prayerfulness and Guidance."

The committee and the cause of Amity met with a great loss in the passing of that ardent advocate of this ideal, Mr. Hooper Harris, whose profound knowledge of the Teachings, especially in their relation to the Bible, made his services invaluable in this and every other field.

Amity meetings were held in many of the centers, and especially noteworthy was the Conference in Green Acre, while the publicity accorded the work of the committee by articles which appeared in the "Chicago Defender," the "Pittsburgh Courier" and

the "Amsterdam News," three great weekly journals of the colored race, were of immense importance. The report comments with appreciation on the devotion and service of the Southern Bahá'ís in particular.

Mashriqu'l-Adhkár

The dominant note, the great undertaking of this year was the continuation of the work of ornamentation on the dome of the Temple and every pulse quickened as progress reports appeared from time to time and photographs of the details of the work were generously distributed among the friends. That this beautiful dome should have been able to grow and take form under existing financial conditions which have swept the country is one of the miracles of this age. To enumerate the various phases of the work would only be to recall some of the anxieties which beset those whose responsibility it was to bring the matter to a successful issue. It 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 McDaniel. The letter read: "In closing may I convey to you and to the American Community of the believers as well, the Guardian's abiding appreciation and gratitude for the striking manner in which the American friends, under the leadership of your Assembly, have each and all arisen to meet the emergency which the lack of sufficient funds had created in connection with the work of the Temple. This constitutes indeed an added victory in the series of triumphs which the American believers have, ever since the ascension of the Master, been winning in the fields of service to the Faith. Their collective, united and sustained labors in this connection are surely bound to hasten the realization of the Master's promises concerning the ultimate triumph of the Cause throughout the American continent. May this sublime vision disclosed by 'Abdu'l-Bahá intensify their zeal and stimulate their ardour in bringing their sacred and mighty task to a speedy consummation."

Services in the Temple

The work of the exterior ornamentation of the Temple in no way interfered with

the use of the Foundation Hall for meetings and a committee in charge of the programs worked diligently to sustain the interest in the public meetings which occurred as usual each Sunday at 3.30 P.M., and which were attended largely by new people. Every speaker is at his best when standing in this holy place to proclaim the Message of this Day of God, for the Temple is the heart of the Faith on the western hemisphere—

"... Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth." (Gleanings of Bahá'u'lláh, p. 16.)

Special meetings are frequently arranged as was the case during the sojourn of Mme. Gita Orlova whose brilliant teaching attracted many people. The Feasts and all Bahá'í Holy Days are celebrated in the Temple, the Assemblies of Wilmette, Evanston and Winnetka and Chicago alternating in collaboration with the Temple program committee. Besides this, hundreds of people visit the Temple and are informed of its significance and of the Great Advent. During the year of 1934 approximately 12,000 visitors were conducted through the building; of these some 1,130 represented the membership of many organizations such as clubs, etc.

"Tear asunder in My Name, the veils that have grievously blinded your vision, and, through the power born of your belief in the unity of God, scatter the idols of vain imitation. Enter then, the Holy Paradise of the good pleasure of the All-Merciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may

be fully revealed unto men. It follows therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If in the day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: 'Wherefore hast thou disbelieved in My Beauty and turned away from My Self?' and if such a man should reply and say: 'Inasmuch as all men have erred and none hath been found willing to turn his face to the Truth, I too, following their example, have grievously failed to recognize the Beauty of the Eternal,' such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself. . . .

"The signs of God shine as manifest and resplendent as the sun amidst the works of His creatures. Whatsoever proceedeth from Him is apart and will always remain distinguished, from the inventions of men. From the Source of His knowledge countless Luminaries of learning and wisdom have arisen, and out of the Paradise of His Pen the breath of the All-Merciful hath continually been wafted to the hearts and souls of men. Happy are they that have recognized this truth." (Gleanings of Bahá'u'lláh, p. 143 et seq.)

Conclusion

"In conclusion the important announcement is made that the Guardian has given the friends a wonderful blessing in the form of new translations of excerpts from Tablets of Bahá'u'lláh. Within the last few days three different manuscripts have been received from Haifa, and with them a letter stating that these are to be published with the title "Gleanings from the Writings of Bahá'u'lláh." It would be presumptuous to attempt to describe their power, their beauty, their vitalizing spirit. Suffice it to remark that Shoghi Effendi, having renewed the Cause by instructing us in the principles of administrative order, now calls us to a spiritual renewal in our knowledge of the creative Utterance of Bahá'u'lláh."

APRIL 21, 1935—APRIL 21, 1936.

The keynote of this epoch may best be sounded by reverting to a letter from the Guardian under date of January 10, 1936, which reads:

"Dearly beloved co-workers:

"This new stage in the gradual unfolding of the Formative Period of our Faith into which we have just entered—the phase of concentrated teaching activity, synchronizes with a period of deepening gloom, of universal impotence, of ever-increasing destitution and wide-spread disillusionment in the fortunes of a declining age. This is truly providential and its significance and the opportunities it offers us should be fully apprehended and utilized. Now that the Administrative organs of a firmly established Faith are vigorously and harmoniously functioning, and now that the Symbol (i.e. the House of Worship) of its invincible might is lending unprecedented impetus to its spread, an effort unexampled in its scope and sustained vitality is urgently required so that the moving spirit of its Founder may permeate and transform the lives of the countless multitudes that hunger for its teachings. That the beloved friends in America, who have carried triumphantly the banner of His Cause through the initial stages of its development, will in a still greater measure prove themselves capable of meeting the challenge of the present hour, I, for one, can never doubt. Of the evidences of their inexhaustible vitality I am sufficiently and continually conscious. My fervent plea will not, I feel certain, remain unanswered. For them I shall continue to pray from all my heart.

"(Signed) SHOHI"

"The year that has come to a close, while marked by vigorous and varied activity, has been a period of spiritual incubation, of a turning inward to the life of the soul, such as has not occurred, perhaps, since the American Bahá'ís entered the valley of desolation at the loss of our Master, our inspiration, our guide, 'Abdu'l-Bahá.

"Two conditions may be noted as chiefly responsible for this concentration of effort upon the establishment of a more conscious

and vital inner life—the Guardian's gift of 'Gleanings from the Writings of Bahá'u'lláh,' that inexhaustible draft of the Divine Elixir, and the increased perturbations of a world whose 'foundations tremble and whose wise men are confounded.' In reality we should regard these not as two conditions but as the two facets of the same providential destiny which both destroys and creates.

"As long ago as November 24, 1924, Shoghi Effendi wrote: 'We have but to turn our eyes to the world without to realize the fierceness and the magnitude of the forces of darkness that are struggling with the dawning light of the Abhá Revelation. Nations, though exhausted and disillusioned, have seemingly begun to cherish anew the spirit of revenge, of domination, and strife. Peoples, convulsed by economic upheavals, are slowly drifting into two great opposing camps with all their menace of social chaos, class hatreds, and world-wide ruin. Races, alienated more than ever before, are filled with mistrust, humiliation and fear, and seem to prepare themselves for a fresh and fateful encounter. Creeds and religions, caught in this whirlpool of conflict and passion, appear to gaze with impotence and despair at this spectacle of unceasing turmoil.'

"What the Guardian, with clear and unimpeded view, could then so deeply discern, the nations themselves, for all the veils of spiritual darkness, interfering with and distorting their vision, now begin to appreciate. It is the note of conscious desperation sounding in society which this year has surrounded us with an altered environment, one far more responsive to the ministration of the Divine Physician, yet one which likewise makes supreme challenge to the community of Bahá'ís.

"What wonder then that Shoghi Effendi has made teaching the very essence of our individual and collective Bahá'í life; what wonder that he has made the translation of Bahá'u'lláh's Tablets so important a part of his myriad services; what wonder that the believers themselves, without relaxing their efforts in the performance of definite tasks, have felt intensely the need for renewing and confirming their relationship to the

Manifestation of God upon which all capacity and all effort depends.

"Therefore, as we summarize the history of this Bahá'í year terminated by the Twenty-Eighth Annual Convention, let us not fail to bear in mind the fact that not by outward progress and achievement alone, but also by the establishment of purer motives, deeper humility and new powers of understanding, does the Bahá'í community fulfil its privilege as the 'nucleus and pattern' of the world order of Bahá'u'lláh." "O ye discerning ones of the people:

"Verily, the Words of God which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of the comfort and the advancement of humanity. This handful of dust, the world, is one home, let it be in unity."

Steadily and earnestly the work of unifying the divergent races into the all-embracing consciousness of the Faith of Bahá'u'lláh has been moving forward. The varying nationalities, so long victims of the error of separateness, won by the sincerity of the followers of Bahá'u'lláh, have come at last, or perhaps better, are coming at last to recognize that no ulterior motive, no unworthy ambition lies at the root of the devotion to this Cause of those whose lives are dedicated to these holy ideals. Public meetings throughout the country, well planned conferences, seasoned by the love of justice and understanding, are winning this hard contested territory. No longer is the emphasis placed on *race* amity, but on amity alone, the consciousness of racial differences having broken down in the "light of oneness."

The Teaching Field

"The new hour has struck in the history of our beloved Cause, calling for nationwide systematic, sustained effort in the teaching field enabling thereby these forces to be directed into such channels as shall redound to the glory of our Faith and the honor of its institutions."

"With this clarion call of Shoghi Effendi to higher services in the teaching field, the

Guardian set in motion a new wave of concerted action by the American Bahá'í Community. How miraculously the Will of God functions through the sincere servants may be realized by surveying the development of community activities within the Faith, with the trends of conduct and the increasing problems of humanity without the Faith.

"After the Ascension of 'Abdu'l-Bahá, when the Faith was filled with great enthusiasm, but with the form under which its dynamic principles were to function undeveloped, the Guardian stressed the necessity of perfecting the Administrative Order, the Form through which the Holy Spirit might descend unsullied and unstained during the Dispensation of Bahá'u'lláh. . . .

"The next call to community activity was the call to unified action in completing the superstructure of the Temple and the ornamentation of the dome—that 'flaming beacon of hope to a distracted world.' Now with the Form of the Faith firmly established, with the symbol of its glory standing unique as a beacon to wandering humanity, we are called to arise as a unit in carrying to the human race the healing and quickening power of the Holy Spirit descending into the world through the Faith of Bahá'u'lláh alone."

Throughout America it has become evident that each and every follower of Bahá'u'lláh is beginning to sense his individual responsibility and as this consciousness deepens the cry for teachers will be more adequately met and the spread of the new consciousness will gain more and more impetus. The Guardian stresses the need of the pioneer spirit such as actuated the disciples of Jesus and of those who, in the early history of the Faith, forsook all worldly entanglements and followed in His footsteps. A canvass of the present situation reveals the fact that there are ten states in the United States and three provinces in Canada where no believers exist. In several of the states and provinces the Cause is represented by either isolated believers, or by small groups who have not reached the required proportions to become a duly qualified Assembly. These conditions are being met with all the ardor and all the power possible and al-

though the staff of teachers operating under the direction of the National Teaching Committee is all too limited, still in the two year period covered by this survey the number of Local Spiritual Assemblies has increased from sixty to seventy-two with several more in a preparatory stage of development.

The preparation of individuals for an Assembly, besides the thorough grounding in the simple but explicit articles of Faith as expressed by the Guardian—the recognition of the Báb as the Herald, Bahá'u'lláh as the Divine Messenger, 'Abdu'l-Bahá as the Center of the Covenant, the Guardianship imposed by His Will and Testament on Shoghi Effendi, and the Administrative Order—there are certain ordinances which a believer must understand and which are not only to be accepted as obligatory, but which are to be followed in conformity with the Laws contained in the "Most Holy Book," the "Kitáb-i-Aqdas," under which the Community of the Most Great Name will function in the near future. The Ordinance of Fasting is one of these, and its explanation as set forth by the Guardian is as follows:

"As regards fasting, it constitutes, together with the obligatory prayers, the two pillars that sustain the revealed Law of God. They act as stimulants to the soul, strengthen, revive and purify it, and thus insure its steady development.

"The ordinance of fasting is, as is the case with these three prayers,* a spiritual and vital obligation enjoined by Bahá'u'lláh upon every believer who has attained the age of fifteen. In the Aqdas He thus writes: 'We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous.' And in another passage He says: 'We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. . . . The traveler, the ailing, those who are with child or giving

* The three obligatory daily prayers, any one of which the believer is free to choose.

suck, are not bound by the fast. . . . Abstain from food and drink, from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.'

"Also in the 'Questions and Answers' that form an appendix to the *Aqdas*, Bahá'u'lláh reveals the following: 'Verily, I say that God has appointed a great station for fasting and prayer. But during good health its benefit is evident, and when one is ill, it is not permissible to fulfill them.' Concerning the age of maturity, He reveals in the appendix of that same book: 'The age of maturity is in the fifteenth year; women and men are alike in this respect.'

"Regarding the vital character and importance of the Divine ordinances and laws, and the necessity of complete obedience to them by the believers, we thus read in the *Gleanings*, p. 175: 'Know verily that the essence of justice and the source thereof are both embodied in the ordinance prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror into the hearts of all that are in heaven and on earth, that law is naught but manifest justice. The fears and agitation which the revelation of this law provoke in men's hearts should indeed be likened to the cries of the suckling babe weaned from his mother's milk, if ye be of them that perceive . . .'

"The fasting period, which lasts nineteen days starting as a rule from the second of March every year and ending on the twentieth of the same month, involves complete abstention from food and drink from sunrise till sunset. It is essentially a period of meditation and prayer, of spiritual recuperation, during which the believer must strive to make the necessary readjustments in his inner life, and to refresh and reinvigorate the spiritual forces latent in his soul. Its significance and purpose are, therefore, fundamentally spiritual in character. Fasting is symbolic, and a reminder of abstinence from selfish and carnal desires."—SHUGHÍ EFFENDI, through his secretary, Haifa, January 10, 1936.

The Annual Souvenir of 'Abdu'l-Bahá

Among the beloved and authentic traditions which will ever be treasured and celebrated by the Bahá'í Community of Teaneck, New Jersey, assisted by all the adjacent Communities, is the Souvenir Feast of 'Abdu'l-Bahá inaugurated by Him on the twenty-ninth of June, 1912. It is as if He had said: "This do ye in remembrance of Me," for in a Tablet to Mr. Roy Wilhelm 'Abdu'l-Bahá says: "Thy letter dated July 13, 1913, was received. Its contents indicated the firmness and steadfastness of the believers of God and told of holding a divine meeting in your radiant, charming country place. Praise be to God that the day was spent in the utmost joy and happiness. That Annual Memorial Meeting will be the Souvenir of 'Abdu'l-Bahá especially when it is passed with infinite delight and gladness." And so from year to year this Feast marks one of the cherished events in which several hundred people participate. A beautifully arranged program with music and discourses by various friends proves indeed the source of joy and delight and proves also a successful method of advancing the teachings.

During this year a notable increase is apparent in the number of attendants at the services, not only in the *Mashriqu'l-Adhkár*, but in the various centers where meetings are held in public places particularly for the purpose of attracting new people. During the notable visit of Rúhí Effendi Afnán, that radiant expounder of the Faith, great numbers of people attended the meetings and many expressed the wish to become members of the study classes which are assiduously being carried on in every locality.

To meet the demand for information about the Faith a quantity of literature has been prepared and is distributed to all inquirers. Among these pamphlets are those of Dr. Stanwood Cobb on "Homoculture," Miss Marion Holley's "Most Great Peace," the "Oneness of Mankind" by Hussein Effendi Rabbání and the "Path to God" by Mrs. Dorothy Baker. A beautifully illustrated pamphlet on the "Bahá'í House of Worship" with text by Dr. Genevieve Coy

has attracted much comment and admiration and is one of which the friends may be justly proud.

"Termination of First Stage of Formative Period of Our Faith"

"Examining the year as a whole, the following events and trends seem to possess most decisive importance.

"First, the publication of 'Gleanings From the Writings of Bahá'u'lláh'; second, the completion of the external decoration of the clerestory section of the dome unit; third, the formation of ten new Spiritual Assemblies, which took place near the end of last year but could not be recognized and reported to the friends until after the 1935 Convention; fourth, the intensification of teaching activities and the increased clarity and power with which the believers have promulgated the Message; fifth, the visit paid us by Rúhí Effendi Afnán; and sixth, the National Meeting at the Bahá'í House of Worship on October 26 and 27 which commemorated the completion of another stage in Temple construction and inaugurated the beginning of general conferences between the National Spiritual Assembly and the representatives of local Assemblies.

"On August 3, in response to a cablegram announcing the completion of the clerestory section, the Guardian used these significant words: 'Gratefully rejoice closing glorious chapter marking termination first stage (of) Formative Period of our Faith. Appeal entire community henceforth concentrate its attention (and) resources (upon) activities (in the) teaching field, ensuring thereby (the) means essential for completion remaining units. Praying continually success.'

"Thus were we made conscious of the operation of the mysterious law of cycles, under which each successive period is given its lesson to learn, its task to perform, creating thereby, like the succession of classes in a school, an enlargement of capacity for the harder tasks and the more important lessons to come. The opportunity offered does not return; only to the degree that we have been faithful in acquiring the qualities characteristic of the prior period, when the

administrative structure was developed and the thoughts and actions concentrated upon Temple construction, can we rise to the full height of spiritual development and service vouchsafed to us in this era of teaching. The body of the Cause in America has been created. It is for us now to pray and strive that this body be filled with the light of true faith.

"The character of the present era was in fact disclosed clearly to us in the cablegram sent to the National Spiritual Assembly for the conference at the Temple in October: 'The forces which progressive revelation of this mighty symbol of our Faith is fast releasing in (the) heart of a sorely tried continent no one of this generation can correctly appraise. The new hour has struck in (the) history of our beloved Cause, calling for nation-wide, systematic, sustained effort in teaching field, enabling thereby these forces to be directed into such channels as shall redound to the glory of our Faith and (the) honor of its institutions.'

"Such words are as the turning of a fresh page. May we inscribe upon it the record of inner and outer achievement brought into the realm of possibility and therefore responsibility by the irresistible onward march of God's Cause!

"The ten new communities of believers who have established Spiritual Assemblies, adding their force to the development of the new world order, have surely received the prayers and good wishes of the friends as they assume their place in the Cause and take up the responsibilities which rest upon all who enter the realm of sacrifice and unity. In the letter of greeting sent them by the National Spiritual Assembly last May, they were reminded of these words written by Shoghi Effendi in 1923: 'Though your number . . . be small and limited, yet by virtue of that Celestial Power bequeathed to every one of you by our departed Master, you are assured that ere long your small company shall expand and wield such power and influence as no earthly power can ever hope for or attain. Who can doubt that He is ever watching from His Station on high over His scattered fold and is guiding and strengthening His faithful lovers who toil and labor for the fulfilment of His

word and the realization of His purpose for mankind?'

"The root of all spiritual teaching lies hidden in the soil of the quickened soul, nourished by study and devotion voluntarily attained by the individual himself, and thus the success of any general teaching plan depends entirely upon the extent to which we ourselves, as individual believers, have made intense prior effort to become firmly rooted in the spiritual Kingdom. Bahá'í teaching is the fruit of faith and the measure of unity. The Cause is perfect and the world of humanity is starved for lack of the bread of understanding and the wine of love. Therefore may we not for one moment regard our existence in the Cause as a kind of static membership which, once attained, we hold passively for life, but rather as a dynamic opportunity that must be fulfilled by continuous advance from stage to stage without limit and without end.

"As we were told in 'The Golden Age of the Cause of Bahá'u'lláh': 'That the Cause associated with the name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamor, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning, can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will . . . become increasingly apparent as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind.' On the other hand, this truth does not exclude unified effort nor well-conceived general plans; it does not confine teaching to the realm of personal mysticism; rather does it reveal the necessity of imbuing our plans, whatever they are from year to year, with spiritual reality and not relying upon formal and collective measures alone.

"It was most fortunate and opportune that the American visit of Rúhí Effendi Afnán came at the time when we were beginning to realize that the Guardian's words on teaching involved our rise to a higher level and not merely a duplication of former

attitudes and methods. While that visit, unhappily, could not extend west of Chicago, nevertheless for many communities it brought inspiration and active, fruitful assistance. His knowledge, his passionate desire to promote the teachings, his heroic endurance in carrying out the continuous schedule of meetings—all this contributed greatly to the advancement made by the Cause in America this year.

"The conference held in Temple Foundation Hall last October, which gave to so many believers an opportunity to consult on the important subjects provided by the agenda, will, it is hoped, be followed in the future by similar general Bahá'í conferences held not only in Foundation Hall but also in other parts of the country. The recommendation has been recorded in the Minutes of the National Assembly for the consideration of the incoming Assembly, that it prepare a schedule of its meetings throughout the year in advance, which schedule is to provide if possible for similar conferences with the friends on the Pacific Coast, on the Atlantic Coast, and perhaps also for those in the South. Included in the recommendation is the thought that these regional conferences should contain one or more large public meetings, like the Bahá'í Congress held at each Annual Convention, so that the consultation of the friends and the collective responsibility for teaching may be more closely linked together by the National Spiritual Assembly.

"It is interesting to note that this general plan revives and extends a policy put forward by the Assembly some ten years ago, when effort was made to hold a public meeting at the conclusion of each Assembly meeting—an effort which the pressure of work compelled the Assembly to forego after a few months. We trust that the time has now come when the idea can be developed with added energy and made a distinct aspect of Bahá'í activity."

The Decisive Events of the Year

"Only time can determine the relative importance of matters affecting the Cause, but the following specific happenings all have more than merely temporary value.

"The publication of 'Gleanings from the Writings of Bahá'u'lláh.'

"The consolidation of Bahá'í control of land surrounding the Shrines on Mount Carmel.

"The completion of the entire dome unit of the House of Worship.

"The transfer to Trustees under an Indenture of the house at Malden, Mass., given to the Guardian under the Will and Testament of the late Maria Wilson—the house at which the Master rested for some time during His American visit.

"The donation to the Cause by Mr. and Mrs. John Bosch of the property at Geyserville, Calif., for use as a Bahá'í Summer School. As this property is also held under an Indenture of Trust, it makes five separate legal bodies to be administered in addition to the function of the National Spiritual Assembly itself: Temple Trustees, Green Acre Trustees, Wilhelm Trustees, Trustees for the Wilson property at Malden, and Trustees under the Indenture effected by Mr. and Mrs. Bosch.

"The second visit made to America by Rúhí Effendi Afán.

"The symbol of the Greatest Name has been legally protected for the Cause by trade mark registration both in the United States and Canada. The word 'Bahá'í' was similarly protected in the United States some years ago, and Canadian protection of it has likewise been obtained.

"The Encyclopaedia Britannica has removed the article on 'Babiism' which for years has conveyed a limited and in many ways inaccurate impression of the Cause and replaced it with a new article approved by the Reviewing Committee, and furthermore has provided space for a brief article under the heading 'Bahá'í.' These changes will appear in the next printing of the present edition, and we have the assurance that in the next edition the subject of the Bahá'í Faith will be more adequately treated than was possible in the restricted space available in the existing edition. To Miss Edna True we are indebted for the interest shown by the Editor in arranging for the two new articles.

"The increased number of American believers serving the Cause in foreign lands,

and the notable services they have been privileged to render. Early in the Bahá'í year, Mrs. True and Mrs. Hoagg returned from Europe and Mr. E. R. Mathews and Mrs. Louie Mathews from their journey through South America. The American believers now teaching abroad are: Miss 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. Charles Bishop and Mrs. Helen Bishop, Mrs. Anna Kunz, Miss Bertha Matthiesen, Miss Orcella Rexford, Mrs. Ruhangis Bolles, Miss Jeanne Bolles and Mr. Randolph Bolles, Jr., Mrs. May Maxwell, Miss Mary Maxwell, Mrs. Inez Greeven, Mrs. India Haggerty, Mr. Mark Tobey, Mr. George Spendlove, Mrs. Isabelle Stebbins Dodge, Mr. Dudley Blakeley, Mrs. Elsa Russell Blakeley, Mrs. Lorol Schopflocher, Mme. Gita Orlova. Thus the American Bahá'í community, through such devoted adherents, continues to perform its high mission in the Bahá'í world.

"Early in the Bahá'í year, it was the privilege of the N. S. A. to meet the boat on which Mr. and Mrs. Howard Carpenter returned from their visit to Írán.

"The more vigorous and comprehensive plans carried out by Bahá'í youth, under which groups throughout America and in many other countries held the first of a series of regional conferences, extended their services into the field of public teaching, and, by the National Youth Committee, inaugurated a new and improved Youth bulletin.

"The publication of *The Bahá'í World*, Vol. V, an immense undertaking, both with respect to the gathering of its contents and the cost involved in its printing, with commensurate value as an impressive evidence of the international scope of the Bahá'í community.

"The deepening in our collective realization of the importance of the three Summer Schools as instruments destined to exalt the standards of our public teaching in all local communities, and concentrate both facilities and experience for the establishment of future Bahá'í Universities.

"The publication of the first three new

teaching pamphlets in the series planned by the Free Literature Committee, which when completed will provide brief but interesting statements on essential aspects of the Faith, at a price so low that eventually hundreds of thousands of copies may be distributed.

"The completion of the important task assumed by the Committee on Editing Tablets several years ago, of preparing the unpublished Tablets of 'Abdu'l-Bahá in the National Archives for use in another volume of Tablets.

"The preparation of the general letters written by the Guardian for publication in two volumes instead of the one volume issued originally in 1928. Under the new plan, the letters are to be divided into two series, one with the present title of 'Bahá'í Administration'; the other with the title 'The World Order of Bahá'u'lláh' and containing those letters on that subject received in more recent years. This general idea, it may be remarked, was approved by the Guardian in 1934, but the plan has been deferred until the supply of the books on hand was exhausted. The next edition of 'Bahá'í Administration' will contain several early letters reported this year by the Archives Committee. The 'World Order' volume will contain the two 'World Order' letters, 'The Goal of a New World Order,' 'The Golden Age of the Cause of Bahá'u'lláh,' 'America and the Most Great Peace,' 'The Dispensation of Bahá'u'lláh,' and the new letter already mentioned, on 'The Unfolding of World Civilization.' This latter book, as all believers recognize, traces not merely for the present Bahá'í community but also for humanity itself the golden thread of Divine destiny woven through the fabric of human life in this crucial period.

"The inclusion of an illustrated article on the Temple and the Teachings in the 'American Guide' series of volumes under preparation by writers in a Federal Department, which will be duplicated in the volumes covering the State of Illinois.

"The first effort to compile information concerning each individual believer in the United States and Canada by means of the 'Historical Record' cards distributed a few months after the last Convention.

"The possibility that Spiritual Assemblies will be established this year in the new cities of Dayton, Ohio, Springfield, Mass., and Rockford, Ill.

"*Bahá'í News*, it should be remarked, has been the vehicle for so many general statements and reports that there has not been space for publishing a number of interesting news items this year. The thought might be advanced that possibly in future a distinction can be made between material intended primarily for local Spiritual Assemblies, and material directed to all Bahá'ís. 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 *Bahá'í News*. Such a method would tend to develop *Bahá'í News* along the lines indicated in the letter written by the Guardian on April 10, 1925."

General Observations

"A few general observations may be permitted, in order to learn as much as possible from our collective experience during the time since the last Convention.

"First of all, let us note that the Guardian's communications have in several instances been directed to the individual believer, emphasizing values in the Bahá'í 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, and cannot be fulfilled by administrative effort alone. His call for an abandonment of membership in non-Bahá'í religious bodies is another appeal to the individual loyalty. In his definition of the National Fund as 'bedrock on which all other institutions must necessarily rest and be established,' Shoghi Effendi clearly enlarges the sphere of the individual believer's responsibility. His letter on prayer and fasting, above all, strikes the note of personal spirituality which must distinguish our own heart's relationship to the Divine.

"Without this personal responsibility and continuous individual effort to advance in spiritual realms, administrative action would be fruitless and unavailing, a mere exercise of defined authority and power

without result. Only in a common consecration to Bahá'u'lláh can the inner as well as outer ties between communities and Assemblies become fulfilled in the unity for which the Manifestation suffered all the days of His life on earth.

"Regarding the National Fund, we have the Guardian's expressed view that the demands upon it can be fully met by enlarging constantly the number of confirmed Bahá'ís. He does not advocate a retreat into smaller efforts and diminishing powers, but raises the golden banner heralding a determined and unflinching advance along the entire line. He has declared that none can estimate the reinforcement which the Bahá'í community, and every active believer, will receive from on high when devotion becomes motion of the spirit to share a God-given truth.

"Now we must continually seek to enlarge our conception and purify our view of the universal meaning of Bahá'í consultation, the principle underlying all our activities and sustaining our collective life. Consultation has been ordained not to enable any individual or group to bring pressure to bear upon others for the sake of attaining some predetermined aim. Consultation surely means that personal and group suggestions are advanced for the sake of contributing to the general community or Assembly discussion, and in a spirit severed from grief or dissatisfaction whatever the final decision may be. Furthermore, the law of consultation means that no matter how difficult the problem or tangled the situation which arises, all the believers concerned with it will continue their mutual contact and maintain effort to solve it until the problem has actually been removed. Those who remain absent from Nineteen Day meetings and other general Bahá'í gatherings lose the flow of life through the Bahá'í body, and after a time must necessarily become unduly individualistic or reflect the influence of the non-Bahá'í environment. The creation of unity brings sacrifice and suffering to every believer without exception. We can pay this price with gratitude and cheerfulness rather than reluctance if we realize that every experience of unhappiness or confusion we en-

counter in the Cause represents nothing else than opportunity for further growth in the Kingdom. To withdraw from a situation because it challenges our ego is a turning away from the healing waters that well from the Source of life and love."

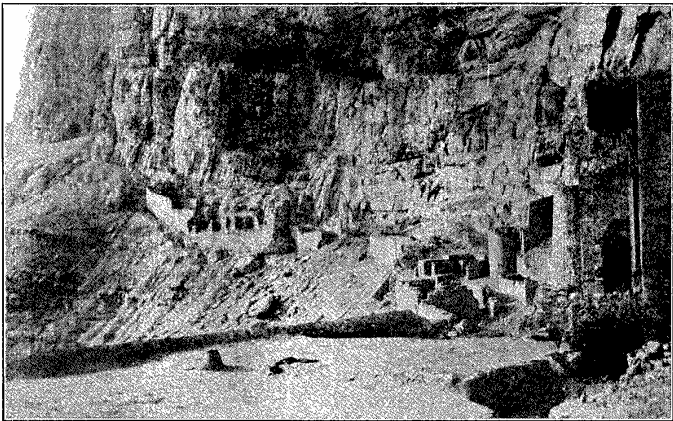
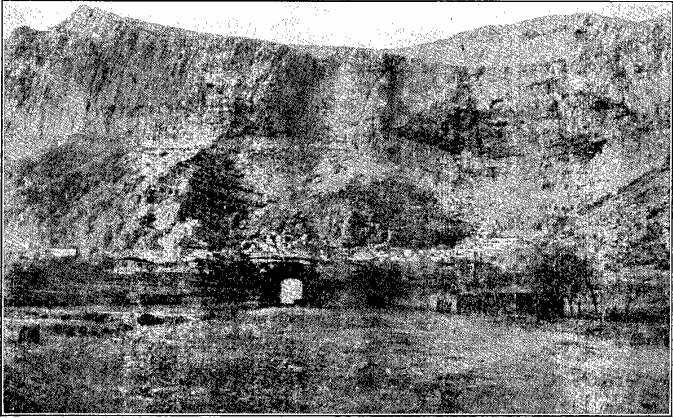
"The Unfoldment of World Civilization"

"In conclusion, a few quotations from the Guardian's latest letter, addressed to all the friends. Its title, 'The Unfoldment of World Civilization,' suggests its marvelous scope as an analysis of the death of the old order and the birth of the new.

"The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and without the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. . . .

"This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in the writings of the Center of His Covenant, involves no less than the complete unification of the entire human race. . . . No machinery falling short of the standard inculcated by the Bahá'í Revelation, and at variance with the sublime pattern ordained in His teachings, which the collective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that "Lesser Peace" to which the Author of our Faith has Himself alluded in His writings. . . . The Most Great Peace on the other hand, as conceived by Bahá'u'lláh—a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations—can rest on no other basis, and can be preserved through no other agency, except the divinely appointed ordinances that are implicit in the World Order that stands associated with His holy name."

"The Revelation of Bahá'u'lláh, whose



Recent Views of the Castle of Mäh-Kú where the Báb was confined.

supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signaling through its advent *the coming of age of the entire human race*. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture—all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í era—should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthest limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop.

"For the revelation of so great a favor a period of intense turmoil and widespread

suffering would seem to be indispensable. Resplendent as has been the Age that has witnessed the inception of the Mission with which Bahá'u'lláh has been entrusted, the interval which must elapse ere that Age yields its choicest fruit must, it is becomingly increasingly apparent, be overshadowed by such moral and social gloom as can alone prepare an unrepentant humanity for the prize she is destined to inherit. . . . Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is 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.'

"Such is the tremendous vista revealed to us by the Guardian's power to open the door upon the movements of destiny! Nothing that is merely human nature can possibly sustain the shock of the collapse as the pillars of the false temple are thrown from their foundations by an Almighty power. Only the Cause of God can endure—the Cause that moves forward by the sincerity of its believers and their whole-souled unity in a Divine Faith."

GENEVA SCANS THE EUROPEAN COMMUNITY

BY HELEN BISHOP

THE International Bahá'í Bureau in Geneva is a secretariat constituted to serve the eight hundred centers of the Bahá'í World Community, and to be a bureau of information on the Cause.

The Bureau exercises no authority whatsoever; neither is it subject to the jurisdiction of any local or National Assembly. Although our local teaching activity aims at the eventual formation of a Local Spiritual Assembly, the Bureau's sphere is international and its function cannot be impaired.

The prerogative of the Bureau and its obligation to Assemblies is that same Law of Consultation, which Bahá'u'lláh has legislated to harmonize affairs, and to solve the human problems arising through the interaction of the individual and the group.

Not in any way is the Bureau staff to be confused with elected administrative bodies. Its function is essentially an intermediary one to such elected bodies, as well as to other centers and even individuals. Our Guardian, Shoghi Effendi, has summarized:

"Geneva is auxiliary to the Center in Haifa. It does not assume the place of Haifa, but is auxiliary. It exercises no international authority; it does not try to impose, but helps and acts as intermediary between Haifa and other Bahá'í centers. It is international because it links the different countries; it is like a distributing center." (*Bahá'í World*, Vol. IV, p. 261.)

A life-sketch of this Bahá'í institution is available in the *Bahá'í World*, Vol. IV. More recent happenings include the arrival

of Mr. and Mrs. Charles Bishop in April of 1934. They came to work under the direction of Mrs. Emogene Hoagg, there to reinforce the efforts of Miss Lentz and Mrs. Lynch, two members of staff who had carried the Bureau routine for years. The former is German by birth, the latter Russian; both are versed in languages.

In July of 1934, Mrs. Hoagg, under medical orders and with the permission of Shoghi Effendi, withdrew from the Bureau on extended leave of absence. This rest she has strenuously earned by years of pioneer work for the Cause in Italy and Geneva.

Foremost among the Bureau's champions is Miss Julia Culver, now in California. These many years Miss Culver has assumed the quiet task of financing a diminutive institution in Geneva, reputedly one of the high-priced capitals of the world. The only other regular subscriber is Shoghi Effendi, who sends nine pounds sterling every month to keep us on the credit side of the ledger.

Inasmuch as the Bahá'í traveler invariably greets us, "After all, what goes on in the Bureau?", decorum allows that we make reply and state what the Bureau's mechanism of service entails.

(a) A modest charity, sometimes material, but habitually the patient interview and encouragement of that inevitable drift of wanderers and maladjusted personalities, who are drawn into any religious stronghold that keeps an open door on a public street.

(b) Attendance at the public sessions of the League of Nations, and cooperation with international societies which are not committed to party politics. The Bureau is absolutely non-partisan, and free from political entanglements actual or conversational.

(c) The persistent effort to contact international workers, and all lesser personalities, who can be led from the universal social Principles revealed by Bahá'u'lláh to the recognition of His divine Manifestation.

(d) Translations of the Teachings and other required materials into Esperanto, Spanish, Italian, Russian, French, German, and English. Materials for the Bureau's

own use are translated independently; but translations for publication are made in collaboration with Assemblies, more particularly of late with the National Spiritual Assembly of the Bahá'ís of Germany and Austria.

(e) The publication of a news Bulletin, heretofore occasional, in French, German, and English, to the number of five hundred copies.

(f) A world correspondence in various languages including Esperanto, supplying information or dealing with matters pertaining to the Bahá'í Faith. This is more intimately directed to isolated Bahá'ís and Assemblies of the continent, who are pressing for a firmer grasp of the Principles supporting the Administrative Order of Bahá'í Faith.

(g) The distribution of free literature to callers, or in response to letters of request; besides, the sale and distribution of all Bahá'í books when ordered. The maintenance of a free reading and lending Library, opened daily for morning and afternoon hours, is a prime feature of the Bureau. Incidentally, the enlargement of our Library depends upon the continuous donations made by the Bureau's friends, and the Assemblies of the Orient and Occident.

(h) The entertainment of visiting Bahá'ís or their acquaintances, who bring cards of introduction. The weekly tea and social hour, sometimes with music, is the most conspicuous of Bureau pleasures,—and, more seriously, the prolific field of Bahá'ís-to-be: ". . . for association is the cause of unity; and unity is the source of order in the world." (Bahá'u'lláh)

(i) The conduct of a weekly evening meeting for the public, wherein the Teachings are presented in accordance with a program, published and issued to individuals and societies. This direct Bahá'í method is varied by an occasional guest speaker on some universal perspective of today's work.

Since the Ridván Season 1934, which is the time limit fixed for the commencement of this survey, visitors and guest speakers, who have contributed to the meetings, include: Professor Pitman Potter, instructor

in international law and member of a Juridical Commission under the League of Nations; Miss Emily Balch, International Secretary of the Women's International League for Peace and Freedom; Madame Dreyfus-Barney, member of the Intellectual Coöperation Commission of the League of Nations; Dr. Kenneth Saunders of Columbia University, author of *The Ideals of East and West*; Swami Yatiswarananda of the Ramakrishna-Vivekananda Order; Mrs. Lorne Matteson; Dr. and Madame Fozdar of Bombay; the late Mr. Chatterjee, head of the Information Office of the League of Nations; Mr. Mountfort Mills; several leaders in the Esperanto Movement; Bahá'ís from Írán.

However, Miss Julia Goldman has been the traveling Bahá'í teacher most frequently associated with Mrs. Bishop in the conduct of this teaching work. In April of 1934, later in September through March of 1935, in September of 1935, Miss Goldman was in Geneva cultivating the field of contacts. The orbit of Miss Goldman's activity extends to Florence, Paris, Brussels, in collaboration with the Princess Ausсенac-de-Broglie; England, Copenhagen, Stockholm, and some of the Bahá'í centers in Germany, in collaboration with Mrs. Jeanne Bolles.

The archetype of traveling teachers is Miss Martha L. Root. After the publication of the modern Greek version of *Bahá'u'lláh and the New Era* [Athens, May 1934], she passed through the Balkan cities to Vienna, where the Assembly arranged meetings for her. She and Miss Lydia Zamenhof presented the Bahá'í Faith at the International Esperanto Congress held in Stockholm, August 4th to the 11th, 1934. In Oslo, Norway, Miss Root assisted Miss Johanna Schubarth in the wide distribution of the latter's translation of *Bahá'u'lláh and the New Era*, published in April, 1935. Now she is translating the *Kitáb-i-Iqán* into Norwegian.

Throughout this period publicity was activated in Denmark, Sweden and Norway by some leading newspapers, which reviewed the aims and Principles of the Cause. Among the fine interviews were those accorded to Mrs. Stuart French, who

made excellent contacts during two seasons of the northern cruise. In Copenhagen, Miss Johanna Sorenson keeps alive the interest stimulated by these traveling teachers.

His Majesty, King Haakon, granted Miss Root an audience at the Royal Palace in Oslo on May 9th, 1935. Previously, His Majesty, the King of Denmark, had accepted Bahá'í literature presented by Mrs. Louise Erickson. She was granted an audience by Crown Prince Adolph of Sweden. Among celebrities, Dr. Sven Hedin, noted for explorations and Chinese archaeology, encountered another Bahá'í and accepted literature. A Swedish composer, Count Wachmeister, is an ardent friend to the Cause and attends meetings in Paris. That Bahá'í soul, brave "Man of the Trees," Richard St. Barbe Baker, did good work in Scandinavia in January, 1935.

Activity is always propitious, but the arrival of Mrs. Louise Erickson in Scandinavia in February, 1935, is particularly so. The Master designated her to lift the spade of broken earth in the name of Scandinavia, when He dedicated the Universal House of Worship at Wilmette, Illinois, in 1912. She and Miss Root are now teaching in Finland, where indications are promising because observers agree that its folk are characterized by a high seriousness and an Oriental strain of religious insight.

During the summer months of 1935, Miss Root was acclaimed in Iceland. She wrote that a friend at Reykjavik, won by Mrs. Thomas Collins with a booklet, became the open door through which all subsequent reception was offered: interviews, lectures, radio broadcasting, publicity. Thereby is a tale lively and gratifying, recent data towards the precept that a Bahá'í may not neglect to "... make mention of Me on My earth"; for only the "Essayer of Entities" can determine aforesaid the seeker's perception or the individual's share in this universal Cause.

Holland is waiting for Miss Root's visit. There she will be equipped with the Dutch translations of *Bahá'u'lláh and the New Era* and the *Hidden Words*. The latter is the excellent work of Captain Leyden, his first translation of a Text from Bahá'u'lláh. Both publications are gifts made during this

period by Mr. and Mrs. Max Greeven of Bremen, supplemented by a donation from Shoghi Effendi.

To proceed with this enumeration of outposts: in Brussels, Belgium, a first-rate teacher, Mrs. May Maxwell, is active with Miss Mary Maxwell. No doubt, they will rally a group and hold regular meetings, for such is their record elsewhere.

Estonia has its family of Bahá'ís, first led to the Cause by the *Nova Tago*. In Praha, Czechoslovakia, a Bahá'í cooperates with Esperantists, and brings peace movements some cognizance of the Bahá'í Faith. In Budapest, there are those who cherish the remembrance of 'Abdu'l-Bahá's presence there. Nor is Bahá'u'lláh left without a witness in Albania, for Mr. Refo Chapary translates and teaches in Gjinokaster. Meanwhile, the Delegate from Albania to the League of Nations, M. Kurti, stands for the ennobling spiritual and humanitarian Principles represented by the Bahá'í Movement.

Other centers in the Balkans require only the presence of a moving Bahá'í spirit to guide interest to the height of consecration. Mrs. Louise Gregory has been working in Belgrade courageously; and, at this writing, her return is immediate. Before her departure at the end of April in 1935, new Bahá'ís were declared; and a study class of six Russian students was formed.

Madame Draga Ilić became a Bahá'í when she translated *Bahá'u'lláh and the New Era* into Serbian. A manuscript translation of *Some Answered Questions* into Croatian was made at the Bureau in Geneva, and sent to Belgrade for circulation. The outlook is more than hopeful: Mrs. Gregory finds the Yugoslavs to be ". . . the most responsive I have found in any of the countries of Europe."

At a still more concrete stage is the *status quo* in Bulgaria. Miss Marion Jack, knowing only French and English, but endowed by the Master with a winning spirit and a patience that subdues oppositions, has succeeded in the formation of a Spiritual Assembly, the first in the Balkans, elected in Sofia in July, 1934 by a Community of thirty or more.

In that Community men of professions

and able translators, former Theosophists, and an Esperanto leader, are working together with less talented folk. Interesting meetings are arranged to draw from a sympathetic circle double the size of the Community. Now, the Spiritual Assembly of Sofia is reaching out to further the teaching work in Varna, Dubnitza, Plovdiv, and Starazagora.

Miss Jack describes the Bulgarians as open-minded and of religious temperament. Poised mid-way between Occident and Orient, they are singularly free from insular, cultural prejudices. This acceptance of the Prophetic Message recalls the genuine religious passion with which they received Cyril and Methodius, the Christian Apostles sent out from Constantinople. In the ninth century, by the conversion of the sovereign, *Khán Boris*, the people embraced Orthodoxy; and Bulgaria became an independent Church. *Íránian* religion has been known there before, but it was a sophisticate and decadent form of it with which Bulgaria grappled from the tenth through the twelfth centuries (i.e. Manichaeism, "The Bogomil Heresy"). Martyrdoms, too. The poetic temperament ever seeks the romance of religion. Conflicts are the index of aliveness.

If, through the informing Principles of the Bahá'í Administrative Order, and the discipline of membership in World Community, a profound, religious subjectivity be converted into Unity—then Bulgaria may find a sublime destiny in the Commonwealth of the Nations.

In Italy, Bahá'ís are to be found in Rome and Florence. In Rapallo, at New Year 1935, the Bahá'í Faith was introduced by two talks given at the villa of an American singer, Mrs. Ephra Townley. Brigadier General MacGeorge, who was in command of troops in *Írán* during the World War, was glad to hear of a Cause which fostered understanding and unity between East and West.

Mr. Ezra Pound admires 'Abdu'l-Bahá,—and met Him in London. A compelling poet, Mr. Pound has abandoned poetry to cry out for "Social Credit," and applaud Movements to spiritualize man's material life.

At the International Esperanto Congress, which traveled through the Italian cities during the week of August 3, 1935, Miss Lidja Zamenhof presented the Bahá'í Teachings.

In Genoa, there is published in Italian a brilliant monthly review, which gives a world perspective on cultural, social, and spiritual achievements. Exchange of literature from the Bureau, and a somewhat detailed correspondence with its Editor, Professor Lorenzo Caboara, becomes an index of the depths of pure consciousness resident in Italy, and directed towards the emergence of a New World Order based upon justice—and for humanity.

In France, the Spiritual Assembly of Paris holds the largest regular meetings, and these according to high standard. Brilliant intellectual feats are performed by the students from Írán, who select one of the youth group to prepare and read a paper at their own monthly meeting, sometimes attended by as many as fifty guests. This Union of Bahá'í Students in Europe holds a yearly conference in Paris. At the Conference at Christmas time, 1934, the program developed a correlation between the Bahá'í Cause and essential world-trends.

The activities of an Armenian Bahá'í in Marseilles have yielded a group which meets regularly. In Lyon, a study group of seven has been brought together by the combined efforts of Madame Borel, Miss Lidja Zamenhof, and M. Ezzatollah Khán Zabih of Ísfáhán. From Toulouse and Nancy, where Bahá'ís from Írán are residents, we anticipate further reports of teaching activity.

A tract entitled *Le Bahá'isme—son histoire—sa portée mondiale*, and the new edition of *L'essai sur le Bahá'isme*, revised and annotated by Madame Dreyfus-Barney, are up-to-date equipment for the teaching work in France,—and throughout Europe as French is still the secondary language.

The National Spiritual Assembly of the Bahá'ís of the British Isles appointed a National Teaching Committee in the spring of 1935, under the chairmanship of Mr. F. St. George Spendlove. By assisting resident teachers, and extending the orbit of traveling teachers, this Committee plans to draw the groups of the provinces into closer

cooperation with London. To that end, a northern representative was selected from Manchester, one of the oldest and strongest centers, much visited by the late Dr. Esslemont, the Americans and the Persians. Its earliest Bahá'í, Mr. E. T. Hall, completes this year his first quarter-century in teaching the Cause.

Meanwhile, in London, Mrs. Basil Hall's *Drama of the Kingdom* and the challenging *Promise of All Ages* have been published. The variety and charm of the meetings have increased during this two-year period; and the flow of visitors from other countries has been constant.

At last the Youth Group has been properly organized for regular meetings of study or sociability. It numbers twenty-five and counts some fine Íránian students among its members.

In October of 1935, the new Center in London was opened. It is more artistic and offers spacious quarters for meetings. In that same month the Committee sent forth a teacher to all the groups and their friends, more particularly to deepen the understanding of the evolving Administrative Order. All in all, the hour is auspicious and marks the time in which to increase the followers of Bahá'u'lláh in the British Isles.

In Germany, on the other hand, teaching on a grand scale is not feasible now. In October of 1934, the government gave permission for the Bahá'ís to hold meetings throughout Germany, but these gatherings are necessarily invitational to Bahá'ís and their friends. In some cities a police commissioner attends special meetings.

Exceptional successes were as follows: the Feast of Bahá'u'lláh commemorated in Stuttgart on November 12th, 1934, consisting of poetry, music, and addresses offered to an audience of several hundred; the public session of the Convention at Ridván, 1935; the conference held in Berlin at Whitsuntide, 1935, for representatives of the northern centers.

By far the most spectacular teaching project is the yearly Summer Week at Esslingen, near Stuttgart. Besides the orientation courses, and Bahá'í Teachings, the Administration has been presented during the seasons of 1934 and 1935. The

School draws visitors from Írán, America and Europe; and it is, indeed, among the rememberable adventures of a Bahá'í on the continent.

Today, the program of activity in Germany is four-fold: 1) translations and publications; 2) the subjective deepening in the Faith and the Unity; 3) the centralization of authority in the National Spiritual Assembly and the direction of its strength to the Assemblies and groups; 4) declaring the Manifestation to those who will hear.

This last is, in the deepest sense, the imperative throughout the countries under review here. To us it seems that Europe's spiritual oppression is too far advanced to admit of conversion in the mass: if souls escape the dismal atmosphere of religious orthodoxy, they are too frequently trapped in the sterility of a bitter unfaith. Prejudices abound, subtle and amazingly complex—prejudices of religion, class, nation, race,

besides the refined prejudices of history, tradition, and culture.

Addresses to the public notwithstanding, teaching in Europe at this eleventh hour resolves ultimately into the penetration of being in quest of souls inwardly taught and prepared by God for His Manifestation:

"... I saw another angel ascending from the East, having the seal of the living God: and he cried with a loud voice . . . 'Hurt not the earth . . . until we have sealed the servants of our God in their foreheads.'" (*Revelation VII*)

The followers of the Most Great Name are "... fighting the lawful and great fight for the prize of a high calling," but the Victory does not depend upon them. Great world events, predestined by God, are happening. Others will follow in rapid succession to alter life and manners at the roots; and, through that radical transformation, there will finally emerge the World Order of Bahá'u'lláh.

EXCERPTS FROM BAHÁ'Í SACRED WRITINGS

BAHÁ'U'LLÁH

From "Gleanings from the Writings of Babá'u'lláb"

MAN is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he will readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The one true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: "All things have I willed for thee, and thee, too, for thine own sake." If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: "Thou shalt see in it no hollows or rising hills."

The generations that have gone before you—whither are they fled? And those round whom in life circled the fairest and the loveliest of the land, where now are they? Profit by their example, O people, and be not of them that are gone astray.

Others ere long will lay hands on what ye possess, and enter into your habitations. Incline your ears to My words, and be not numbered among the foolish.

For every one of you his paramount duty is to choose for himself that on which no other may infringe and none usurp from him. Such a thing—and to this the Almighty is My witness—is the love of God, could ye but perceive it.

Build ye for yourselves such houses as the rain and floods can never destroy, which shall protect you from the changes and chances of this life. This is the instruction of Him Whom the world hath wronged and forsaken.

Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which besemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-

maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

All-praise to the unity of God, and all-honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasements of remoteness and the perils of ultimate extinction, hath received them into the Kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of non-existence into the realm of being?

Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the gen-

erating impulse and the primary purpose underlying the whole of creation . . . Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

These energies with which the Day-Star of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature; the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself. To this testifieth the tradition: "Manifest and mysterious is My relationship with God" . . . The second station is the human station, exemplified by the following verses:

"I am but a man like you." "Say, praise be to my Lord! Am I more than a man, an apostle?" These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of unfailing guidance, and invested with supreme sovereignty, they are commissioned to use the inspiration of their words, the effusions of their infallible grace and the sanctifying breeze of their revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge as resplendent as the rising Orb of Divine Revelation from behind the veil of concealment, and implant the ensign of its revealed glory upon the summit of men's hearts.

From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day-Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the eternal can reveal.

Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning

the portals of Divine mercy have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men is, in this Day, of the essence of the Faith of God and His Religion.

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of Divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face—the face of God Himself. . . .

Reflect, what could have been the motive for such deeds? What could have prompted such behavior towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine

testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His Divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts. . . .

Consider Moses! Armed with the rod of celestial dominion, adorned with the white hand of Divine knowledge, and proceeding from the *Párán* of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire

of that sacred Tree, oblivious of the truth that no earthly water can quench the flames of Divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure. . . .

And when the days of Moses were ended, and the light of Jesus, shining forth from the Day-Spring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamored that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day—the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the Face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the

clear waters streaming from the springs of purity and holiness. . . .

To them that are endowed with understanding, it is clear and manifest that, when the fire of the love of Jesus consumed the veils of Jewish limitations, and His

"I go and another will come, Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were ye to ponder upon the Manifestations of the Unity of God with Divine insight.



House occupied by Bahá'u'lláh, Qaṣr Mazra'ih, 'Akká, Palestine.

authority was made apparent and partially enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said:

Every discerning observer will recognize that in the Dispensation of the Qur'án both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muḥammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and

testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muḥammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles. . . .

It is evident that changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the Divine Luminary which shineth forth from the day-spring of the Divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked,—they would of a certainly be veiled and

hindered from acknowledging His truth. Such things are as "clouds" that veil the eyes of those whose inner being hath not tasted the Salsabíl of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with those circumstances, become so veiled that, without the least question, they pronounce the Manifestation of God as infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

It behooveth us, therefore, to make the utmost endeavor, that, by God's invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self.

The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth.

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day-star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day—the Day whereon the Finger of majesty and power hath opened the seal of

the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day—the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace

unto men. I am, verily, the All-Bountiful, the Ancient of Days.

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

Look not upon the creatures of God except with the eye of kindness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler."

Attract the hearts of men, through the call of Him the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day-Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all

other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful.

Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.

If I describe Thee, O my God, as Him Who is the All-Perceiving, I find myself compelled to admit that they Who are the highest Embodiments of perception have been created by virtue of Thy behest. And if I extol Thee as Him Who is the All-Wise, I, likewise, am forced to recognize that the Well-Springs of wisdom have themselves been generated through the operation of Thy Will. And if I proclaim Thee as the Incomparable One, I soon discover that They Who are the inmost essence of oneness have been sent down by Thee and are but the evidences of Thine handiwork. And if I acclaim Thee as the Knower of all things, I must confess that They Who are the Quintessence of knowledge are but the creation and instruments of Thy Purpose.

Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or even to hint at the nature of Thine Essence. For whatever such strivings may accomplish, they never can hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy sovereignty, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

Nay, forbid it, O my God, that I should

have uttered such words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail to do justice to the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Day-Spring of Thy Beauty.

Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

No one else besides Thee hath, at any time, been able to fathom Thy mystery, or befittingly to extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain for ever. There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies.

All-praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of non-existence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath designed to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.

This robe with which the body and soul of man hath been adorned is the very foundation of his well-being and development. O, how blessed the day when, aided by the grace and might of the one true God, man will have freed himself from the bondage

and corruption of the world and all that is therein and will have attained unto true and abiding rest beneath the shadow of the Tree of Knowledge!

Know thou that, according to what thy Lord the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God—exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. Next in rank, is the power of vision, the chief instrument whereby his understanding can function. The sense of hearing, of the heart, and the like, are similarly to be reckoned among the gifts with which the human body is endowed. Immeasurably exalted is the Almighty Who hath created these powers, and revealed them in the body of man.

Thine eye is My trust, suffer not the dust of vain desires to becloud its luster. Thine ear is a sign of My bounty, let not the tumult of unseemly motives turn it away from My Word that encompasseth all creation. Thine heart is My treasury, allow not the treacherous hand of self to rob thee of the pearls which I have treasured therein. Thine hand is a symbol of My lovingkindness, hinder it not from holding fast unto My guarded and hidden Tablets. . . . Unasked, I have showered upon thee My grace. Unpetitioned, I have fulfilled thy wish. In spite of thy undeserving, I have singled thee out for My richest, My incalculable favors. . . . O My servants! Be as resigned and submissive as the earth, that from the soil of your being there may blossom the fragrant, the holy and multi-colored hyacinths of My knowledge. Be ablaze as the fire, that ye may burn away the veils of heedlessness and set aglow, through the quickening energies of the love of God, the chilled and wayward heart.

Be light and untrammelled as the breeze, that ye may obtain admittance into the precincts of My court, My inviolable Sanctuary.

O My servants! Let not your vain hopes and idle fancies sap the foundations of your belief in the All-Glorious God, inasmuch as such imaginings have been wholly unprofitable unto men, and failed to direct their steps unto the straight Path. Think ye, O My servants, that the Hand of My all-encompassing, My overshadowing, and transcendent sovereignty is chained up, that the flow of Mine ancient, My ceaseless, and all-pervasive mercy is checked, or that the clouds of My sublime and unsurpassed favors have ceased to rain their gifts upon men? Can ye imagine that the wondrous works that have proclaimed My divine and resistless power are withdrawn, or that the potency of My will and purpose hath been deterred from directing the destinies of mankind? If it not be so, wherefore, then, have ye striven to prevent the deathless Beauty of My sacred and gracious Countenance from being unveiled to men's eyes? Why have ye struggled to hinder the Manifestation of the Almighty and All-Glorious Being from shedding the radiance of His Revelation upon the earth? Were ye to be fair in your judgment, ye would readily recognize how the realities of all created things are inebriated with the joy of this new and wondrous Revelation, how all the atoms of the earth have been illuminated through the brightness of its glory. Vain and wretched is that which ye have imagined and still imagine!

Retrace your steps, O My servants, and incline your hearts to Him Who is the Source of your creation. Deliver yourselves from your evil and corrupt affections, and hasten to embrace the light of the undying Fire that gloweth on the Sinai of this mysterious and transcendent Revelation. Corrupt not the holy, the all-embracing, and primal Word of God, and seek not to profane its sanctity or to debase its exalted character. O heedless ones! Though the wonders of My mercy have encompassed all created things, both visible and invisible, and though the revelations of My grace

and bounty have permeated every atom of the universe, yet the rod with which I can chastise the wicked is grievous, and the fierceness of Mine anger against them terrible. With ears that are sanctified from vain-glory and worldly desires hearken unto the counsels which I, in My merciful kindness, have revealed unto you, and with your inner and outer eyes contemplate the evidences of My marvelous Revelations. . . .

O My servants! Deprive not yourselves of the unfading and resplendent Light that shineth within the Lamp of Divine glory. Let the flamē of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its light. O My servants! My holy, My divinely ordained Revelation may be likened unto an ocean in whose depths are concealed innumerable pearls of great price, of surpassing luster. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been pre-ordained in God's irrevocable and hidden Tablets. If no one be willing to direct his steps towards its shores, if every one should fail to arise and find Him, can such a failure be said to have robbed this ocean of its power or to have lessened, to any degree, its treasures? How vain, how contemptible, are the imaginations which your hearts have devised, and are still devising! O My servants! The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty.

O My servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls,

ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves—a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent name, the seas of My loving kindness and bounty moving within you. Suffer not your idle fancies, your evil passions, your insincerity and blindness of heart to dim the luster, or stain the sanctity, of so lofty a station. Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwelling-place upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine knowledge.

O My servants! Through the might of God and His power, and out of the treasury of His knowledge and wisdom, I have brought forth and revealed unto you the pearls that lay concealed in the depths of His everlasting ocean. I have summoned the Maids of Heaven to emerge from behind the veil of concealment, and have clothed them with these words of Mine—words of consummate power and wisdom. I have, moreover, with the hand of divine power, unsealed the choice wine of My Revelation, and have wafted its holy, its hidden, and musk-laden fragrance upon all created things. Who else but yourselves is to be blamed if ye choose to remain undowered with so great an outpouring of God's transcendent and all-encompassing grace, with so bright a revelation of His resplendent mercy? . . .

O My servants! There shineth nothing else in Mine heart except the unfading light of the Morn of Divine guidance, and out of My mouth proceedeth naught but the essence of truth, which the Lord your God hath revealed. Follow not, therefore, your earthly desires, and violate not the Covenant of God, nor break your pledge to Him. With firm determination, with the whole affection of your heart, and with the full force of your words, turn ye unto Him, and walk not in the ways of the foolish. The world is but a show, vain and empty, a mere nothing, bearing the semblance of reality. Set not your affections upon it. Break not the bond that uniteth you with your Creator, and be not of those that have erred and strayed from His ways. Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. It may, moreover, be likened unto the lifeless image of the beloved whom the lover hath sought and found, in the end, after long search and to his utmost regret, to be such as cannot "fatten nor appease his hunger."

O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace.

Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to compre-

hend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief.

The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their Revelation may be likened unto the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth, it revealeth a fresh measure of its brightness, yet its inherent splendor can never diminish, nor can its light suffer extinction.

It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world. Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner, that would best meet the requirements of the age in which He appeared. God's Purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established. . . . Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the resplendent radiance of the Day-Star of Divine knowledge, they have invariably summoned its people to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able

to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted. These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the pen of this wronged One to mankind. Wherefore, fear ye, O My well-beloved ones! Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is molded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people. . . .

Every man of insight will, in this day, readily admit that the counsels which the Pen of this wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. These idols form the obstacle that impeded man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of Divine power may lend its as-

sistance to mankind, and deliver it from its state of grievous abasement.

In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.

O friends! It becometh you to refresh and revive your souls through the gracious favors which in this Divine, this soul-stirring Springtime are being showered upon you. The Day-Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: "Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath

caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things. . . .

This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and lovingkindness. It behoveth them to cleave to whatsoever will in this Day be conducive to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by vir-

tue of Our inscrutable decree, We have preferred to conceal.

Beseech ye the one true God to grant that all men may be graciously assisted to fulfil that which is acceptable in Our sight. Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen.

O ye the beloved of the one true God! Pass beyond the narrow retreats of your evil and corrupt desires, and advance into the vast immensity of the realm of God, and abide ye in the meads of sanctity and of detachment, that the fragrance of your deeds may lead the whole of mankind to the ocean of God's unfading glory. Forbear ye from concerning yourselves with the affairs of this world and all that pertaineth unto it, or from meddling with the activities of those who are its outward leaders.

The one true God, exalted be His glory, hath bestowed the government of the earth upon the kings. To none is given the right to act in any manner that would run counter to the considered views of them who are in authority. That which He hath reserved for Himself are the cities of men's hearts; and of these the loved ones of Him Who is the Sovereign Truth are, in this Day, as the keys. Please God they may, one and all, be enabled to unlock, through the power of the Most Great Name, the gates of these cities. This is what is meant by aiding the one true God—a theme to which the Pen of Him Who causeth the dawn to break hath referred in all His Books and Tablets.

As to those that have tasted of the fruit of man's earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds.

This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day-Star of His lovingkindness hath shed its radiance upon

them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

They who are the beloved of God, in whatever place they gather and whomsoever they may meet must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men . . ."

Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindliness and good-will. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.

The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon-measure.

Every eye, in this Day, should seek what will best promote the Cause of God.

Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day-Star of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His Call. God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's," may be stamped upon the brow of all its peoples.

Arise, O wayfarer in the path of the Love of God, and aid thou His Cause. Say: Barter not away this Youth, O people, for the vanities of this world or the delights of heaven. By the righteousness of the one true God! One hair of Him excelleth all that is in the heavens and all that is on the earth. Beware, O men, lest ye be tempted to part with Him in exchange for the gold and silver ye possess. Let His love be a store-house of treasure for your souls, on the Day when naught else but Him shall profit you, the Day when every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror. Say: O people! Fear ye God, and turn not away disdainfully from His Revelation. Fall prostrate on your faces before God, and celebrate His praise in the day-time and in the night-season.

Let thy soul glow with the flame of this undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened.

Say: O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspirerth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfil that which well becometh its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!

O Salmán! The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His lovingkindness, He hath manifested unto men the Day-Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

A drop of the billowing ocean of His endless mercy hath adorned all creation

with the ornament of existence, and a breath wafted from His peerless Paradise hath invested all beings with the robe of His sanctity and glory. A sprinkling from the unfathomed deep of His sovereign and all-pervasive Will hath, out of utter nothingness, called into being a creation which is infinite in its range and deathless in its duration. The wonders of His bounty can never cease, and the stream of His merciful grace can never be arrested. The process of His creation hath had no beginning, and can have no end.

In every age and cycle He hath, through the splendid light, shed by the Manifestations of His wondrous Essence, recreated all things, so that whatsoever reflecteth in the heavens and on the earth the signs of His glory may not be deprived of the outpourings of His mercy, nor despair of the showers of His favors. How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can be found which doth not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His unity. So perfect and comprehensive is His creation that no mind nor heart, however keen or pure, can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day-Star of Truth, Who is the invisible and unknowable Essence. The conceptions of the devoutest of mystics, the attainments of the most accomplished amongst men, the highest praise which human tongue or pen can render are all the product of man's finite mind and are conditioned by its limitations.

Shake off, O heedless ones, the slumber of negligence, that ye may behold the radiance which His glory hath spread through the world. How foolish are those who murmur against the premature birth of His light. O ye who are inly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest. It behoveth you to ascertain whether or not such a light hath appeared. It is neither within your power nor mine to set the time

at which it should be made manifest. God's inscrutable Wisdom hath fixed its hour beforehand. Be content, O people, with that which God hath desired for you and predestined unto you. . . . O my ill-wishers! The Day-Star of eternal Guidance beareth me witness: Had it been in my power, I would have, under no circumstances, consented to distinguish myself amongst men, for the Name I bear utterly disdaineth to associate itself with this generation whose tongues are sullied and whose hearts are false. And whenever I chose to hold my peace and be still, lo, the voice of the Holy Ghost, standing on my right hand, aroused me, and the Supreme Spirit appeared before my face, and Gabriel overshadowed me, and the Spirit of Glory stirred within my bosom, bidding me arise and break my silence. If your hearing be purged and your ears be attentive, ye will assuredly perceive that every limb of my body, nay all the atoms of my being, proclaim and bear witness to this call: "God, besides Whom is none other God, and He, Whose beauty is now manifest, is the reflection of His glory unto all that are in heaven and on earth."

O Kamál! The heights which through the most gracious favor of God, mortal man can attain in this Day are as yet unrevealed to his sight. The world of being hath never had, nor doth it yet possess the capacity for, such a revelation. The day, however, is fast approaching when the potentialities of so great a favor will, by virtue of His behest, be manifested unto men. Though the forces of the nations be arrayed against Him, though the kings of the earth be leagued to undermine His Cause, the power of His might shall stand unshaken. He, verily, speaketh the truth, and summoneth all mankind to the way of Him who is the Incomparable, the All-Knowing.

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kin-

dreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it? Is it within human power, O Hakím, to effect in the constituent elements of any of the minute and indivisible particles of matter so complete a transformation as to transmute it into purest gold? Perplexing and difficult as this may appear, the still greater task of converting satanic strength into heavenly power is one that We have been empowered to accomplish. The Force capable of such a transformation transcendeth the potency of the Elixir itself. The Word of God, alone, can claim the distinction of being endowed with the capacity required for so great and far-reaching a change.

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will undoubtedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, ad-

minister to a diseased and sorely-afflicted world the remedy it requires. . . . It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth upon the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favorably regard them, they will, if carried to excess, exercise a pernicious influence upon men. . . . Please God, the peoples of the world may be led, as the result of the high endeavors exerted by their rulers and the wise and learned amongst men, to recognize their best interests. How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which becometh their station.

O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together and, for the sake of God, resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly source, and are the subjects of one God. The difference between the ordinances un-

der which they abide should be attributed to the varying requisites and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of disension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.

Behold the disturbances which, for many a long year, have afflicted the earth, and the perturbation that hath seized its peoples. It hath either been ravaged by war, or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behavior! No two men can be found who may be said to be outwardly and inwardly united. The evidences of discord and malice are apparent everywhere, though all were made for harmony and union. The Great Being saith: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth. The Great Being saith: The structure of world stability and order hath been reared upon, and will continue to be sustained by, the

twin pillars of reward and punishment. In another passage He hath written: Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom. . . . Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear. He verily is the ornament that adorneth the brow of peace and the countenance of security. There can be no doubt whatever that if the day-star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.

O ye the elected representatives of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind, and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advan-

tage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error.

The purpose underlying the revelation of every heavenly Book, nay of every divinely revealed verse, is to endure all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God. How lofty is the station which man, if he but chooseth to fulfil his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached! Seize, O friends, the chance which this Day offereth you, and deprive not yourselves of the liberal effusion of His grace. I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds. He, verily, doeth whatsoever He willeth.

'ABDU'L - BAHÁ

UNDERSTANDING

GOD'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

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 birds, he flies through the air in airships.

Man has succeeded in using electricity in several ways—for light, for motive power, for sending messages from one end of the earth to the other—and by electricity he can even hear a voice many miles away.

By this gift of understanding or intellect he has also been able to use the rays of the sun to picture people and things, and even to capture the form of distant heavenly bodies.

We perceive in what numerous ways man has been able to bend the powers of nature to his will.

How grievous it is to see how man has used his God-given gift to frame instru-

ments 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 advancement of civilization, for the good of humanity, to increase love and concord and peace. But man prefers to use this gift to destroy instead of to build, for injustice and oppression, for hatred and discord and devastation, for the destruction of his fellow-creatures, whom Christ has commanded that he should love as himself!

I hope that you will use *your* understanding to promote the unity and tranquillity of mankind, to give enlightenment and civilization to the people, to produce love in all around you, and to bring about the Universal Peace.

Study the sciences, acquire more and more knowledge. Assuredly one may learn to the end of one's life! Use your knowledge always for the benefit of others; so may war cease from off the face of this beautiful earth, and a glorious edifice of peace and concord be raised. Strive that your high ideals may be realized in the Kingdom of God on earth, as they will be in heaven.

Wisdom of 'Abdu'l-Bahá.

EVOLUTION OF THE SOUL

GOD, in His bounty, has given us a foretaste here, has given us certain proofs of the difference that exists between body, soul and spirit.

We see that cold, heat, suffering, etc., only concern the *body*, they do not touch the spirit.

How often do we see a man poor, sick, miserably clad, and with no means of support, yet spiritually strong. Whatever his body has to suffer, his spirit is free and well. Again, how often do we see a rich man, physically strong and healthy, but with a soul sick unto death.

It is quite apparent to the seeing mind that a man's spirit is something very different to his physical body.

The spirit is changeless, indestructible.

The progress and development of the soul, the joy and sorrow of the soul, are independent of the physical body.

If we are caused joy or pain by a friend, if a love prove true or false, it is the soul that is affected. If our dear ones are far from us—it is the soul that grieves, and the grief or trouble of the soul may react on the body.

Thus, when the spirit is fed with holy virtues, then is the body joyous; if the soul falls into sin, the body is in torment.

When we find truth, constancy, fidelity and love, we are happy; but if we meet with lying, faithlessness and deceit, we are miserable.

These are all things pertaining to the soul, and are not *bodily* ills. Thus, it is

apparent that the soul, even as the body, has its own individuality. But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines. If a cage containing a bird is destroyed, the bird is unharmed. If a lamp is broken, the flame can still burn bright.

The same thing applies to the spirit of man. Though death destroy his body, it has no power over his spirit—this is eternal, everlasting, both birthless and deathless.

As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is free from the body it remains plunged in the ocean of God's mercy.

From the moment the soul leaves the body and arrives in the heavenly world, its evolution is spiritual, and that evolution is: *The approaching unto God.*

In the physical creation, evolution is from one degree of perfection to another. The mineral passes with its mineral perfections to the vegetable; the vegetable, with its perfection, passes to the animal world, and so on to that of humanity. This world is full of seeming contradictions; in each of these kingdoms (mineral, vegetable and animal) life exists in its degree; though, when compared to the life in a man, the earth appears

to be dead, yet she, too, lives and has a life of her own. In this world things live and die, and live again in other forms of life, but in the world of the spirit it is quite otherwise.

The soul does not evolve from degree to degree as a law—it only evolves nearer to God, by the mercy and bounty of God.

Try with all your hearts to be willing channels for God's bounty. For I say unto you that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to man, to be the means of spreading unity and concord on the earth. Thank God with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favor.

Lift up your hearts above the present and look with eyes of faith into the future! Today the seed is sown, the grain falls upon the earth, but behold the day will come when it shall rise a glorious tree and the branches thereof shall be laden with fruit. Rejoice and be glad that this day has dawned, try to realize its power, for it is indeed wonderful! God has crowned you with honor and in your hearts has He set a radiant star; verily the light thereof shall brighten the whole world.

Wisdom of 'Abdu'l-Bahá.

IMMORTALITY

ACCORDING to divine philosophy, there are two important and universal conditions in the world of material phenomena; one which concerns life, the other concerning death; one relative to existence, the other non-existence; one manifest in composition, the other in decomposition. Some define existence as the expression of reality or being, and non-existence as non-being, imagining that death is annihilation. This is a mistaken idea, for total annihilation is an impossibility. At most, composition is ever subject to decomposition or disintegration; that is to say, existence implies the grouping of material elements in a form or body, and non-existence is simply the de-composing of these groupings. This is the law of

creation in its endless forms and infinite variety of expression. Certain elements have formed the composite creature man. This composite association of the elements in the form of a human body is therefore subject to disintegration which we call death, but after disintegration the elements themselves persist unchanged. Therefore total annihilation is an impossibility, and existence can never become non-existence. This would be equivalent to saying that light can become darkness, which is manifestly untrue and impossible. As existence can never become non-existence, there is no death for man; nay, rather, man is everlasting and everliving. The rational proof of this is that the atoms of the material elements are

transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil or dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of the organisms of those kingdoms. At one time it enters into the formation of the mineral or rock; it is then absorbed by the vegetable kingdom and becomes a constituent of the body and fibre of a tree; again it is appropriated by the animal, and at a still later period is found in the body of man. Throughout these degrees of its traversing the kingdoms from one form of phenomenal being to another, it retains its atomic existence and is never annihilated nor relegated to non-existence.

Non-existence therefore is an expression applied to change of form, but this transformation can never be rightly considered annihilation, for the elements of composition are ever present and existent as we have seen in the journey of the atom through successive kingdoms, unimpaired; hence there is no death; life is everlasting. So to speak, when the atom entered into the composition of the tree, it died to the mineral kingdom, and when consumed by the animal, it died to the vegetable kingdom, and so on until its transference or transmutation into the kingdom of man; but throughout its traversing it was subject to transformation and not annihilation. Death therefore is applicable to a change or transference from one degree or condition to another. In the mineral realm there was a spirit of existence; in the world of plant life and organisms it reappeared as the vegetative spirit; thence it attained the animal spirit and finally aspired to the human spirit. These are degrees and changes but not obliteration; and this is a rational proof that man is everlasting, ever living. Therefore death is only a relative term implying change. For example, we will say that this light before me, having reappeared in another incandescent lamp, has died in the one and lives in the other. This is not death in reality. The perfections of the mineral are translated into the vegetable and from thence into the animal, the virtue always attaining a plus or superlative degree in the

upward change. In each kingdom we find the same virtues manifesting themselves more fully, proving that the reality has been transferred from a lower to a higher form and kingdom of being. Therefore non-existence is only relative and absolute non-existence inconceivable. This rose in my hand will become disintegrated and its symmetry destroyed, but the elements of its composition remain changeless; nothing affects their elemental integrity. They cannot become non-existent; they are simply transferred from one state to another.

Through his ignorance, man fears death; but the death he shrinks from is imaginary and absolutely unreal; it is only human imagination.

The bestowal and grace of God have quickened the realm of existence with life and being. For existence there is neither change nor transformation; existence is ever existence; it can never be translated into non-existence. It is gradation; a degree below a higher degree is considered as non-existence. This dust beneath our feet, as compared with our being, is non-existent. When the human body crumbles into dust we can say it has become non-existent; therefore its dust in relation to living forms of human being is as non-existent but in its own sphere it is existent, it has its mineral being. Therefore it is well proved that absolute non-existence is impossible; it is only relative.

The purpose is this;—that the everlasting bestowal of God vouchsafed to man is never subject to corruption. Inasmuch as He has endowed the phenomenal world with being, it is impossible for that world to become non-being, for it is the very genesis of God; it is in the realm of origination; it is a creational and not a subjective world, and the bounty descending upon it is continuous and permanent. Therefore man the highest creature of the phenomenal world is endowed with that continuous bounty bestowed by divine generosity without cessation. For instance, the rays of the sun are continuous, the heat of the sun emanates from it without cessation; no discontinuance of it is conceivable. Even so the bestowal of God is descending upon the world of humanity, never ceasing, con-

tinuous, forever. If we say that the bestowal of existence ceases or falters it is equivalent to saying that the sun can exist with cessation of its effulgence. Is this possible? Therefore the effulgences of existence are ever-present and continuous.

The conception of annihilation is a factor in human degradation, a cause of human debasement and lowliness, a source of human fear and abjection. It has been conducive to the dispersion and weakening of human thought whereas the realization of existence and continuity has upraised man to sublimity of ideals, established the foundations of human progress and stimulated the development of heavenly virtues; therefore it behooves man to abandon thoughts of non-existence and death which are absolutely imaginary and see himself ever living, everlasting in the divine purpose of his creation. He must turn away from ideas which degrade the human soul, so that day by day and hour by hour he may advance upward and higher to spiritual perception of the continuity of the human reality. If he dwells upon the thought of non-existence he will become utterly incompetent; with weakened will-power his ambition for progress will be lessened and the acquisition of human virtues will cease.

Therefore you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom. Strive diligently to acquire virtues befitting your degree and station. Be as lights of the world which cannot be hid and which have no setting in horizons of darkness. Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of non-existence. When man is not endowed with inner perception he is not informed of these important mysteries. The retina of outer vision though sensitive and delicate may nevertheless be a hindrance to the inner eye which alone can perceive. The bestowals of God which are manifest in all phenomenal life are sometimes hidden by intervening veils of mental and mortal vision which render man spiritually blind and incapable but when those scales are removed and the veils rent asunder, then the great signs of God will become visible and he will witness the eternal light filling the

world. The bestowals of God are always manifest. The promises of heaven are ever present. The favors of God are all-surrounding but should the conscious eye of the soul of man remain veiled and darkened he will be led to deny these universal signs and remain deprived of these manifestations of divine bounty. Therefore we must endeavor with heart and soul in order that the veil covering the eye of inner vision may be removed, that we may behold the manifestations of the signs of God, discern His mysterious graces, and realize that material blessings as compared with spiritual bounties are as nothing. The spiritual blessings of God are greatest. When we were in the mineral kingdom, although endowed with certain gifts and powers, they were not to be compared with the blessings of the human kingdom. In the matrix of the mother we were the recipients of endowments and blessings of God, yet these were as nothing compared to the powers and graces bestowed upon us after birth into this human world. Likewise if we are born from the matrix of this physical and phenomenal environment into the freedom and loftiness of the life and vision spiritual, we shall consider this mortal existence and its blessings as worthless by comparison.

In the spiritual world, the divine bestowals are infinite, for in that realm there is neither separation nor disintegration which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. He has designed the outer ear to enjoy the melodies of sound and the inner hearing wherewith we may hear the voice of our Creator. We must strive with energies of heart, soul and mind to develop and manifest the perfections and virtues latent within the realities of the phenomenal world, for the human reality may be compared to a seed. If we sow the seed, a mighty tree appears from it. The

virtues of the seed are revealed in the tree; it puts forth branches, leaves, blossoms, and produces fruits. All these virtues were hidden and potential in the seed. Through the blessing and bounty of cultivation these virtues became apparent. Similarly the merciful God our Creator has deposited

within human realities certain virtues latent and potential. Through education and culture, these virtues deposited by the loving God will become apparent in the human reality even as the unfolding of the tree from within the germinating seed.

Promulgation of Universal Peace.

THE DIVINE SPIRIT

THE greatest power in the realm and range of human existence is spirit—the divine breath which animates and pervades all things. It is manifested throughout creation in different degrees or kingdoms. In the vegetable kingdom it is the spirit augmentative or power of growth, the animus of life and development in plants, trees and organisms of the floral world. In this degree of its manifestation, spirit is unconscious of the powers which qualify the kingdom of the animal. The distinctive virtue or plus of the animal is sense perception; it sees, hears, smells, tastes and feels but is incapable in turn, of conscious ideation or reflection which characterize and differentiate the human kingdom. The animal neither exercises nor apprehends this distinctive human power and gift. From the visible it cannot draw conclusions regarding the invisible whereas the human mind from visible and known premises attains knowledge of the unknown and invisible. For instance, Christopher Columbus from information based upon known and provable facts drew conclusions which led him unerringly across the vast ocean to the unknown continent of America. Such power of accomplishment is beyond the range of animal intelligence. Therefore this power is a distinctive attribute of the human spirit and kingdom. The animal spirit cannot penetrate and discover the mysteries of things. It is a captive of the senses. No amount of teaching, for instance, would enable it to grasp the fact that the sun is stationary and the earth moves around it. Likewise the human spirit has its limitations. It cannot comprehend the phenomena of the kingdom transcending the human station, for it is a captive of powers and life forces which

have their operation upon its own plane of existence and it cannot go beyond that boundary.

There is however another spirit which may be termed the divine, to which Jesus Christ refers when he declares that man must be born of its quickening and baptized with its living fire. Souls deprived of that spirit are accounted as dead, though they are possessed of the human spirit. His Holiness Jesus Christ has pronounced them dead inasmuch as they have no portion of the divine spirit. He says "Let the dead bury their dead." In another instance he declares, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." By this he means that souls though alive in the human kingdom are nevertheless dead if devoid of this particular spirit of divine quickening. They have not partaken of the divine life of the higher kingdom; for the soul which partakes of the power of the divine spirit is verily living.

This quickening spirit has spontaneous emanation from the Sun of Truth, from the reality of divinity and is not a revelation or a manifestation. It is like the rays of the sun. The rays are emanations from the sun. This does not mean that the sun has become divisible; that a part of the sun has come out into space. This plant beside me has risen from the seed; therefore it is a manifestation and unfolding of the seed. The seed, as you can see, has unfolded in manifestation and the result is this plant. Every leaf of the plant is a part of the seed. But the reality of divinity is indivisible and each individual of human kind cannot be a part of it as is often claimed. Nay, rather, the individual realities of mankind when spiritually born are emanations from the reality of divinity, just as the flame, heat

and light of the sun are the effulgence of the sun and not a part of the sun itself. Therefore a spirit has emanated from the reality of divinity, and its effulgences have become visible in human entities or realities. This ray and this heat are permanent. There is no cessation in the effulgence. As long as the sun exists the heat and light will exist, and inasmuch as eternity is a property of divinity, this emanation is everlasting. There is no cessation in its outpouring. The more the world of humanity develops, the more the effulgences or emanations of divinity will become revealed, just as the stone when it becomes polished and pure as a mirror will reflect in fuller degree the glory and splendor of the sun.

The mission of the prophets, the revelation of the Holy Books, the manifestation of the heavenly teachers and the purpose of divine philosophy all center in the training of the human realities so that they may become clear and pure as mirrors and reflect the light and love of the Sun of Reality. Therefore I hope that whether you be in the east or the west you will strive with heart and soul in order that day by day the world of humanity may become glorified, more spiritual, more sanctified; and that the splendor of the Sun of Reality may be revealed fully in human hearts as in a mirror. This is worthy of the world of mankind. This is the true evolution and progress of humanity. This is the supreme bestowal. Otherwise, by simple development along

material lines man is not perfected. At most, the physical aspect of man, his natural or material conditions may become stabilized and improved but he will remain deprived of the spiritual or divine bestowal. He is then like a body without a spirit, a lamp without the light, an eye without the power of vision, an ear that hears no sound, a mind incapable of perceiving, an intellect minus the power of reason.

Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and therefore eternal. It is a divine bounty. It is the effulgence of the Sun of Reality and therefore of greater importance than the physical body.

Promulgation of Universal Peace.

NATURE AND THE WORD

NATURE is the material world. When we look upon it we see that it is dark and imperfect. For instance, if we allow a piece of land to remain in its natural condition, we will find it covered with thorns and thistles; useless weeds and wild vegetation will flourish upon it and it will become like a jungle. The trees will be fruitless, lacking beauty and symmetry; wild animals, noxious insects and reptiles will abound in its dark recesses. This is the incompleteness and imperfection of the world of nature. To change these conditions, we must clear the ground and cultivate it so that flowers

may grow instead of thorns and weeds; that is to say, we must illumine the dark world of nature. In their primal natural state, the forests are dim, gloomy, impenetrable. Man opens them to the light, clears away the tangled underbrush and plants fruitful trees. Soon the wild woodlands and jungle are changed into productive orchards and beautiful gardens; order has replaced chaos; the dark realm of nature has become illumined and brightened by cultivation.

If man himself is left in his natural state, he will become lower than the animal and

continue to grow more ignorant and imperfect. The savage tribes of Central Africa are evidences of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. If we wish to illumine this dark plane of human existence we must bring man forth from the hopeless captivity of nature, educate him and show him the pathway of light and knowledge, until, uplifted from his condition of ignorance, he becomes wise and knowing; no longer savage and revengeful, he becomes civilized and kind; once evil and sinister, he is endowed with the attributes of heaven. But left in his natal condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism. It is evident therefore that the world of nature is incomplete, imperfect until awakened and illumined by the light and stimulus of education.

In these days there are new schools of philosophy blindly claiming that the world of nature is perfect. If this is true, why are children trained and educated in schools, and what is the need of extended courses in sciences, arts and letters in colleges and universities? What would be the result if humanity was left in its natal condition without education of training? All scientific discoveries and attainments are the outcomes of knowledge and education. The telegraph, phonograph, telephone were latent and potential in the world of nature but would never have come forth into the realm of visibility unless man through education had penetrated and discovered the laws which control them. All the marvelous developments and miracles of what we call civilization would have remained hidden, unknown and so to speak, non-existent, if man had remained in his natural condition, deprived of the bounties, blessings and benefits of education and mental culture. The intrinsic difference between the ignorant man and the astute philosopher is that the former has not been lifted out of his natural condition, while the latter has undergone systematic training and edu-

cation in schools and colleges until his mind has awakened and unfolded to higher realms of thought and perception; otherwise both are human and natural.

God has sent forth the prophets for the purpose of quickening the soul of man into higher and divine recognitions. He has revealed the heavenly books for this great purpose. For this the breaths of the Holy Spirit have been wafted through the gardens of human hearts, the doors of the divine kingdom opened to mankind and the invisible inspirations sent forth from on high. This divine and ideal power has been bestowed upon man in order that he may purify himself from the imperfections of nature and uplift his soul to the realm of might and power. God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth. The mission of the prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies. They are like unto gardeners, and the world of humanity is the field of their cultivation, the wilderness and untrained jungle growth wherein they proceed to labor. They cause the crooked branches to become straightened, the fruitless trees to become fruitful, and gradually transform this great wild uncultivated field into a beautiful orchard producing wonderful abundance and outcome.

If the world of nature was perfect and complete in itself, there would be no need of such training and cultivation in the human world; no need of teachers, schools and universities, arts and crafts. The revelations of the prophets of God would not have been necessary and the heavenly books would have been superfluous. If the world of nature was perfect and sufficient for mankind we would have no need of God and our belief in Him. Therefore the bestowal of all these great helps and accessories to the attainment of divine life is because the world of nature is incomplete and imperfect. Consider this Canadian country during the early history of Montreal when the land was in its wild, uncultivated and natural condition. The soil was

unproductive, rocky and almost uninhabitable, vast forests stretching in every direction. What invisible power caused this great metropolis to spring up amid such savage and forbidding conditions? It was the human mind. Therefore nature and the effect of nature's laws were imperfect. The mind of man remedied and removed this imperfect condition, until now we behold a great city instead of a savage unbroken wilderness. Before the coming of Columbus, America itself was a wild, uncultivated expanse of primeval forest, mountains and rivers—a very world of nature. Now it has become the world of man. It was dark, forbidding and savage; now it has become illumined with a great civilization and prosperity. Instead of forests, we behold productive farms, beautiful gardens and prolific orchards. Instead of thorns and useless vegetation, we find flowers, domestic animals and fields awaiting harvest. If the world of nature was perfect, the condition of this great country would have been left unchanged.

If a child is left in its natural state and deprived of education, there is no doubt that it will grow up in ignorance and illiteracy, its mental faculties dulled and 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 ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without education or training; they have no power of abstract reasoning and intellectual ideals; they have no touch with the spiritual world and are without conception of God or the Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of man, and makes no distinction between man and itself for the reason that its susceptibilities are limited to the plane of the senses. It lives under the bondage of nature

and nature's laws. All the animals are materialists. They are deniers of God and without realization of a transcendent power in the universe. They have no knowledge of the divine prophets and holy books; mere captives of nature and the sense world. In reality they are like the great philosophers of this day who are not in touch with God and the Holy Spirit; deniers of the prophets, ignorant of spiritual susceptibilities, deprived of the heavenly bounties and without belief in the power supernatural. The animal lives this kind of life blissfully and untroubled whereas the material philosophers labor and study for ten or twenty years in schools and colleges, denying God, the Holy Spirit and divine inspirations. The animal is even a greater philosopher, for it attains the ability to do this without labor and study. For instance, the cow denies God and the Holy Spirit, knows nothing of divine inspirations, heavenly bounties or spiritual emotions and is a stranger to the world of hearts. Like the philosophers, the cow is a captive of nature and knows nothing beyond the range of the senses. The philosophers however glory in this, saying, "We are not captives of superstitions; we have implicit faith in the impressions of the senses and know nothing beyond the realm of nature which contains and covers everything." But the cow without study or proficiency in the sciences, modestly and quietly views life from the same standpoint, living in harmony with nature's laws in the utmost dignity and nobility.

This is not the glory of man. The glory of man is in the knowledge of God, spiritual susceptibilities, attainment to transcendent powers and the bounties of the Holy Spirit. The glory of man is in being informed of the teachings of God. This is the glory of humanity. Ignorance is not glory but darkness. Can these souls who are steeped in the lower strata of ignorance become informed of the mysteries of God and the realities of existence yet His Holiness Jesus Christ be without knowledge of them? Is the intellect of these people greater than the intellect of Christ? His Holiness Christ was heavenly, divine and belonged to the world of the kingdom.

He was the embodiment of spiritual knowledge. His intellect was superior to these philosophers, his comprehension deeper, his perception keener, his knowledge more perfect. How is it that he overlooked and denied himself everything in this world? He attached little importance to this material life, denying himself rest and composure, accepting trials and voluntarily

suffering vicissitudes because he was endowed with spiritual susceptibilities and the power of the Holy Spirit. He beheld the splendors of the divine kingdom, embodied the bounties of God and possessed ideal powers. He was illumined with love and mercy and so likewise were all the prophets of God.

Promulgation of Universal Peace.

THE MEDIATOR

THE divine Reality is unthinkable, limitless, eternal, immortal and invisible.

The world of creation is bound by natural law, finite and mortal.

The infinite Reality cannot be said to ascend or descend. It is beyond the understanding of man, and cannot be described in terms which apply to the phenomenal sphere of the created world.

Man, then, is in extreme need of the only power by which he is able to receive help from the divine reality, that power alone bringing him into contact with the source of all life.

An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary power there could be no relation between these pairs of opposites.

So we can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit, which brings the created earth into relation with the "Unthinkable One," the divine Reality.

The divine Reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created beings, so do the "Manifestations" bring the power of the Holy Spirit from the divine Sun of Reality to give light and life to the souls of men.

Behold, there is an intermediary necessary between the sun and the earth; the sun does not descend to the earth, neither does the earth ascend to the sun. This contact is made by the rays of the sun which bring light and warmth and heat.

The Holy Spirit is the light from the Sun of Truth bringing, by its infinite power, life and illumination to all mankind, flooding all souls with divine radiance, conveying the blessings of God's mercy to the whole world. The earth, without the medium of the warmth and light of the rays of the sun, could receive no benefits from the sun.

Likewise the Holy Spirit is the very cause of the life of man; without the Holy Spirit he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence over the rest of creation is gained. The illumination of the Holy Spirit gives to man the power of thought, and enables him to make discoveries by which he bends the laws of nature to his will.

The Holy Spirit it is which, through the mediation of the prophets of God, teaches spiritual virtues to man and enables him to attain eternal life.

All these blessings are brought to man by the Holy Spirit; therefore we can understand that the Holy Spirit is the Intermediary between the creator and the created. The light and heat of the sun cause the earth to be fruitful, and create life in all things that grow; and the Holy Spirit quickens the souls of men.

The two great Apostles, St. Peter and St. John the Evangelist, were once simple, humble workmen, toiling for their daily bread. By the power of the Holy Spirit their souls were illumined, and they received the eternal blessings of Christ.

Wisdom of 'Abdu'l-Bahá.

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 His Holiness Christ said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." He also said, "This wine is my blood which is shed for the remission of sins." These verses have been interpreted by the churches in such a superstitious way that it is impossible for human reason to understand or accept the explanation.

They say that His Holiness Adam disobeyed the command of God and partook of the fruit of the forbidden tree thereby committing a sin which was transmitted as a heritage to his posterity. They teach that because of Adam's sin all his descendants have likewise committed transgression and have become responsible through inheritance; consequently all mankind deserves punishment and must make retribution; and that God sent forth His son as a sacrifice in order that man might be forgiven and the human race delivered from the consequences of Adam's transgression.

We wish to consider these statements from the standpoint of reason. Could we conceive of His Highness the Divinity who is justice itself, inflicting punishment upon the posterity of Adam for Adam's own sin and disobedience? Even if we should see a governor, an earthly ruler punishing a son for the wrong-doing of his father, we would look upon that ruler as an unjust man. Granted the father committed a wrong, what was the wrong committed by the son? There is no connection between the two. Adam's sin was not the sin of his posterity especially as Adam is a thousand generations back of the man today. If the father of a thousand generations committed a sin, is it just to demand that the present generation should suffer the consequences thereof?

There are other questions and evidences to be considered. His Holiness Abraham

was a manifestation of God and a descendant of Adam; likewise His Holiness Ishmael, His Holiness Isaac, His Holiness Jeremiah and the whole line of prophets including David, Solomon and Aaron were among his posterity. Were all these holy men condemned to a realm of punishment because of a deed committed by the first father, because of a mistake said to have been made by their mutual and remotest ancestor His Holiness Adam? The explanation is made that when His Holiness Christ came and sacrificed himself, all the line of holy prophets who preceded him became free from sin and punishment. Even a child could not justly make such an assertion. These interpretations and statements are due to a misunderstanding of the meanings of the Bible.

In order to understand the reality of sacrifice let us consider the crucifixion and death of His Holiness Jesus Christ. It is true that he sacrificed himself for our sake. What is the meaning of this? When His Holiness Christ appeared, he knew that he must proclaim himself in opposition to all the nations and peoples of the earth. He knew that mankind would arise against him and inflict upon him all manner of tribulations. There is no doubt that one who put forth such a claim as Christ announced, would arouse the hostility of the world and be subjected to personal abuse. He realized that his blood would be shed and his body rent by violence. Notwithstanding his knowledge of what would befall him, he arose to proclaim his message, suffered all tribulation and hardships from the people and finally offered his life as a sacrifice in order to illumine humanity; gave his blood in order to guide the world of mankind. He accepted every calamity and suffering in order to guide men to the truth. Had he desired to save his own life and were he without wish to offer himself in sacrifice he would not have been able to guide a single soul. There was no doubt that his blessed blood would be shed and his body broken. Nevertheless that holy soul accepted calamity and death in his love for mankind. This is one of the meanings of sacrifice.

As to the second meaning, he said, "I am the bread which came down from heaven." It was not the body of Christ which came from heaven. His body came from the womb of Mary but the Christ perfections descended from heaven; the reality of Christ came down from heaven. The spirit of Christ and not the body descended from heaven. The body of Christ was but human. There could be no question that the physical body was born from the womb of Mary. But the reality of Christ, the spirit of Christ, the perfections of Christ all came from heaven. Consequently by saying he was the bread which came from heaven he meant that the perfections which he showed forth were divine perfections, that the blessings within him were heavenly gifts and bestowals, that his light was the light of reality. He said, "If any man eat of this bread, he shall live forever." That is to say whosoever assimilates these divine perfections which are within me will never die; whosoever has a share and partakes of these heavenly bounties I embody will find eternal life; he who takes unto himself these divine lights shall find life everlasting. How manifest the meaning is! How evident! For the soul which acquires divine perfections and seeks heavenly illumination from the teachings of Christ will undoubtedly live eternally. This is also one of the mysteries of sacrifice.

In reality His Holiness Abraham sacrificed himself, for he brought heavenly teachings to the world and conferred heavenly food upon mankind.

As to the third meaning of sacrifice, it is this:—If you plant a seed in the ground a tree will become manifest from that seed. The seed sacrifices itself to the tree that will come from it. The seed is outwardly lost, destroyed but the same seed which is sacrificed will be absorbed and embodied in the tree, its blossoms, fruit and branches. If the identity of that seed had not been sacrificed to the tree which became manifest from it, no branches, blossoms or fruits would have been forthcoming. His Holiness Christ outwardly disappeared. His personal identity became hidden from the eyes even as the identity of the seed disappeared, but the bounties, divine qualities

and perfections of Christ became manifest in the Christian community which Christ founded through sacrificing himself. When you look at the tree you will realize that the perfections, blessings, properties and beauty of the seed have become manifest in the branches, twigs, blossoms and fruit; consequently the seed has sacrificed itself to the tree. Had it not done so, the tree would not have come into existence. His Holiness Christ like unto the seed sacrificed himself for the tree of Christianity. Therefore his perfections, bounties, favors, lights and graces became manifest in the Christian community, for the coming of which he sacrificed himself.

As to the fourth significance of sacrifice, it is the principle that a reality sacrifices its own characteristics. Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. It is the world of evil and darkness, of animalism and ferocity, bloodthirstiness, ambition and avarice, of self-worship, egotism and passion; it is the world of nature. Man must strip himself of all these imperfections, must sacrifice these tendencies which are peculiar to the outer and material world of existence.

On the other hand man must acquire heavenly qualities and attain divine attributes. He must become the image and likeness of God. He must seek the bounty of the eternal, become the manifester of the love of God, the light of guidance, the tree of life and the depository of the bounties of God. That is to say man must sacrifice the qualities and attributes of the world of nature for the qualities and attributes of the world of God. For instance consider the substance we call iron. Observe its qualities; it is solid, black, cold. These are the characteristics of iron. When the same iron absorbs heat from the fire, it sacrifices its attribute of solidity for the attribute of fluidity. It sacrifices its attribute of darkness for the attribute of light which is a quality of the fire. It sacrifices its attribute of coldness to the quality of heat which the fire possesses; so that in the iron there remains no solidity, darkness or cold. It becomes illumined and trans-

formed, having sacrificed its qualities to the qualities and attributes of the fire.

Likewise man when separated and severed from the attributes of the world of nature sacrifices the qualities and exigencies of that mortal realm and manifests the perfections of the Kingdom, just as the qualities of the iron disappeared and the qualities of the fire appeared in their place.

Every man trained through the teachings of God and illumined by the light of His guidance, who becomes a believer in God and His signs and is enkindled with the fire of the love of God sacrifices the imperfections of nature for the sake of divine

perfections. Consequently every perfect person, every illumined, heavenly individual stands in the station of sacrifice. It is my hope that through the assistance and providence of God and through the bounties of the kingdom of Abhá you may be entirely severed from the imperfections of the world of nature, purified from selfish, human desires, receiving life from the kingdom of Abhá and attaining heavenly graces. May the divine light become manifest upon your faces, the fragrances of holiness refresh your nostrils and the breath of the Holy Spirit quicken you with eternal life.

Promulgation of Universal Peace.

SPIRITUAL TRUTH IS REVEALED

IT is a self-evident fact that phenomenal existence can never grasp nor comprehend the ancient and essential reality. Utter weakness cannot understand absolute strength. When we view the world of creation we discover differences in degree which make it impossible for the lower to comprehend the higher. For example, the mineral kingdom, no matter how much it may advance can never comprehend the phenomena of the vegetable kingdom. Whatever development the vegetable may attain, it can have no message from nor come in touch with the kingdom of the animal. However perfect may be the growth of a tree it cannot realize the sensation of sight, hearing, smell, taste and touch; these are beyond its limitation. Although it is the possessor of existence in the world of creation, a tree nevertheless has no knowledge of the superior degree of the animal kingdom. Likewise no matter how great the advancement of the animal it can have no idea of the human plane; no knowledge of intellect and spirit. Difference in degree is an obstacle to this comprehension. A lower degree cannot comprehend a higher although all are in the same world of creation, whether mineral, vegetable or animal. Degree is the barrier and limitation. In the human plane of existence we can say we have knowledge of a vegetable, its qualities and product, but the vegetable has no knowledge or com-

prehension whatever of us. No matter how near perfection this rose may advance in its own sphere it can never possess hearing and sight. Inasmuch as in the creational world which is phenomenal, difference of degree is an obstacle or hindrance to comprehension, how can the human being, which is a created exigency, comprehend the ancient divine reality which is essential? This is impossible because the reality of divinity is sanctified beyond the comprehension of the created being man.

Furthermore, that which man can grasp is finite to man, and man to it is as infinite. Is it possible then for the reality of divinity to be finite and the human creature infinite? On the contrary the reverse is true; the human is finite while the essence of divinity is infinite. Whatever comes within the sphere of human comprehension must be limited and finite. As the essence of divinity transcends the comprehension of man, therefore God brings forth certain Manifestations of the divine reality upon whom He bestows heavenly effulgences in order that they may be intermediaries between humanity and Himself. These holy Manifestations or prophets of God are as mirrors which have acquired illumination from the Sun of Truth, but the Sun does not descend from its high zenith and does not effect entrance within the mirror. In truth this mirror has attained complete polish and purity until the utmost capacity

of reflection has been developed in it, therefore the Sun of Reality with its fullest effulgence and splendor is revealed therein. These mirrors are earthly whereas the reality of divinity is in its highest apogee. Although its lights are shining and its heat is manifest in them, although these mirrors are telling their story of its effulgence, the Sun nevertheless remains in its own lofty station; it does not descend, it does not effect entrance, because it is holy and sanctified.

The Sun of Divinity and of Reality has revealed itself in various mirrors. Though these mirrors are many, yet the Sun is one. The bestowals of God are one; the reality of the divine religion is one. Consider how the one and same light has reflected itself in the different mirrors or manifestations of it. There are certain souls who are lovers of the Sun; they perceive the effulgence of the Sun from every mirror. They are not fettered or attached to the mirrors; they are attached to the Sun itself and adore it no matter from what point it may shine. But those who adore the mirror and are attached to it, become deprived of witnessing the light of the Sun when it shines forth from another mirror. For instance, the Sun of Reality revealed itself from the Mosaic mirror. The people who were sincere accepted and believed in it. When the same Sun shone from the Messianic mirror, the Jews who were not lovers of the Sun and who were fettered by their

adoration of the mirror of Moses did not perceive the lights and effulgences of the Sun of Reality resplendent in Jesus, therefore they were deprived of its bestowals. Yet the Sun of Reality, the Word of God shone from the Messianic mirror through the wonderful channel of Jesus Christ more fully and more wonderfully. Its effulgences were manifestly radiant but even to this day the Jews are holding to the Mosaic mirror. Therefore they are bereft of witnessing the lights of eternity in Jesus.

In brief; the sun is one sun, the light is one light which shines upon all phenomenal being. Every creature has a portion thereof, but the pure mirror can reveal the story of its bounty more fully and completely. Therefore we must adore the light of the Sun no matter through what mirror it may be revealed. We must not entertain prejudice, for prejudice is an obstacle to realization. Inasmuch as the effulgence is one effulgence, the human realities must all become recipients of the same light, recognizing in it the compelling force that unites them in its illumination.

As this is the radiant century, it is my hope that the Sun of Truth may illumine all humanity. May the eyes be opened and the ears become attentive; may souls become resuscitated and consort together in the utmost harmony as recipients of the same light.

Promulgation of Universal Peace.

THE NEED OF AN EDUCATOR

WHEN we consider existence, we see that the mineral, vegetable, animal, and human worlds are all in need of an educator.

If the earth is not cultivated it becomes a jungle where useless weeds grow; but if a cultivator comes and tills the ground, it produces crops which nourish living creatures. It is evident, therefore, that the soil needs the cultivation of the farmer. Consider the trees: if they remain without a cultivator they will be fruitless, and without fruit they are useless; but if they receive the care of a gardener, these same

barren trees become fruitful, and through cultivation, fertilization, and engrafting, the trees which had bitter fruits yield sweet fruits. These are rational proofs; in this age the peoples of the world need the arguments of reason.

The same is true with respect to animals: notice that when the animal is trained it becomes domestic, and also that man, if he is left without training, becomes bestial, and, moreover, if left under the rule of nature, becomes lower than an animal; whereas if he is educated he becomes an angel. For the greater number of animals

do not devour their own kind, but men, among the negroes of Central Africa, kill and eat each other.

Now reflect that it is education that brings the East and the West under the authority of man; it is education that produces wonderful industries; it is education that spreads glorious sciences and arts; it is education that makes manifest new discoveries and laws. If there were no educator, there would be no such things as comforts, civilization, facilities, or humanity. If a man be left alone in a wilderness where he sees none of his own kind, he will undoubtedly become a mere brute; it is then clear that an educator is needed.

But education is of three kinds: material, human, and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

Human education signifies civilization and progress: that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries of physical laws, which are the activities essential to man as distinguished from the animal.

Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education; for in this estate man becomes the center of divine appearance, the manifestation of the words, "Let us make man in our image and after our likeness." This is the supreme goal of the world of humanity.

Now we need an educator who will be at the same time a material, human, and spiritual educator, and whose authority will be effective in all conditions. So if any one should say, "I possess perfect comprehension and intelligence, and I have no need of such an educator," he would be denying that which is clear and evident, as though a child should say, "I have no need of education; I will act according to my reason and intelligence, and so I shall attain the perfections of existence"; or as though the blind should say, "I am in no need of sight, because many other blind people exist without difficulty."

Then it is plain and evident that man needs an educator, and this educator must be unquestionably and indubitably perfect in all respects, and distinguished above all men. For otherwise he cannot be their educator. More particularly because he must be at the same time their material and human as well as their spiritual educator; that is to say, he will teach men to organise and carry out physical matters, and to regulate the form of society with regard to the establishing of help and assistance in life, so that material affairs may be organized and regulated for any circumstances that may occur. In the same way he will establish human education; that is to say, he must educate intelligence and thought in such a way that they may attain complete development, so that knowledge and science may increase, and the reality of things, the mysteries of beings, and the properties of existence may be discovered; that day by day instructions, inventions, and laws may be improved; and from things perceptible to the senses conclusions as to intellectual things may be deduced.

He must also impart spiritual education; so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Supreme Concurrence. He must so educate the human reality that it may become the center of the divine appearance, to such a degree that the attributes and the names of God shall be resplendent in the mirror of the reality of man, and the holy verse, "We will make man in Our image and likeness," shall become true.

It is clear that human power is not able to fill such a great office, and that the reason alone could not undertake the responsibility of so great a mission. How can one solitary person without help and without support lay the foundations of such a noble construction? He must depend on the help of the spiritual and divine power to be able to undertake this mission. One Holy Soul gives life to the world of humanity, changes the aspect of the terrestrial globe, causes intelligence to progress, vivifies souls, lays the foundation of a new

existence, establishes the basis of a marvellous creation, organizes the world, brings nations and religions under the shadow of one standard, delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and acquired perfections. Certainly nothing short of a divine power could accomplish so great a work. We ought to consider this with justice, for this is the office of justice.

A Cause which all the governments and peoples of the world, with all their powers and armies, cannot promulgate and spread, one Holy Soul can promote without help or support! Can this be done by human power? No, in the name of God! For example, Christ, alone and solitary, up-raised the standard of spiritual peace and righteousness, a work which all the victorious governments with all their hosts were unable to accomplish. Consider what was the fate of so many and diverse empires and peoples: the Roman Empire, France, Germany, Russia, England, etc.; all were gathered together under the same tent; that is to say, the appearance of Christ brought about a union among these diverse nations; some of whom, under the influence of Christianity, became so united that they sacrificed their lives and property for one another. After the time of Constantine, who was the protagonist of Christianity, divisions broke out among them. The point I wish to make is that Christ sustained a cause that all the kings of the earth could not establish! He united the various religions and modified ancient customs. Consider what great divergences existed between Romans, Greeks, Syrians, Egyptians, Phœnicians, Israelites, and other peoples of

Europe. Christ removed these divergences, and became the cause of love between these communities. Although after some time empires destroyed this union, the work of Christ was accomplished.

Therefore the universal educator must be at the same time not only a material, but also a human and spiritual educator; and he must possess a supernatural power, so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate, for if he be imperfect, how can he give a perfect education? if he be ignorant, how can he make others wise? If he be unjust, how can he make others just? If he be earthly, how can he make others heavenly?

Now we must consider justly: did these Divine Manifestations¹ who have appeared possess all these qualifications or not? If they had not these qualifications and these perfections, they were not real educators.

Therefore it must be our task to prove to the thoughtful by reasonable arguments the prophethood of Moses, of Christ, and of the other Divine Manifestations. And the proofs and evidences which we give must not be based on traditional but on rational arguments.

It has now been proved by rational arguments that the world of existence is in the utmost need of an educator, and that its education must be effected by a divine power. There is no doubt that this holy power is due to inspiration, and that the world must be educated through this power which is above human power.

Some Answered Questions.

¹ Divine Manifestations are the founders of religions.

THE FIVE ASPECTS OF SPIRIT

KNOW that, speaking generally, there are five divisions of the spirit. First the vegetable spirit: this is a power which results from the combination of elements and the mingling of substances by the decree of the Supreme God, and from the influence, the effect, and connection of other existences. When these substances

and elements are separated from each other, the power of growth also ceases to exist; so, to use another figure, electricity results from the combination of elements, and when these elements are separated, the electric force is dispersed and lost. Such is the vegetable spirit.

After this is the animal spirit, which also

results from the mingling and combination of elements; but this combination is more complete, and through the decree of the Almighty Lord a perfect mingling is obtained, and the animal spirit, in other words the power of the senses, is produced. It will perceive the reality of things from that which is seen and visible, audible, edible, tangible, and that which can be smelt. After the dissociation and decomposition of the combined elements, this spirit also will naturally disappear. It is like this lamp which you see: when the oil and wick and fire are brought together, light is the result; but when the oil is finished and the wick consumed, the light will also vanish and be lost.

The human spirit may be likened to the bounty of the sun shining on crystal. The body of man, which is composed from the elements, is combined and mingled in the most perfect form; it is the most solid construction, the noblest combination, the most perfect existence. It grows and develops through the animal spirit. This perfected body can be compared to a crystal, and the human spirit to the sun. Nevertheless, if the crystal breaks, the bounty of the sun continues; and if the crystal is destroyed or ceases to exist, no harm will happen to the bounty of the sun which is everlasting. This spirit has the power of discovery; it encompasses all things. All these wonderful signs, these scientific discoveries, great enterprises and important historical events which you know, are due to it. From the realm of the invisible and hidden, through spiritual power, it brought them to the plane of the visible. So, man is upon the earth, yet he makes discoveries in the heavens. From known realities, that is to say from the things which are known and visible, he discovers unknown things. For example, man is in this hemisphere, but, like Columbus, through the power of his reason he discovers another hemisphere, that is America, which was until then unknown. His body is heavy, but through the help of an instrument which he invents, he is able to soar aloft. He is slow of movement, but by an instrument which he invents he travels to the East and West with extreme

rapidity. Briefly, this power embraces all things.

But the spirit of man has two aspects: one divine, one satanic; that is to say, it is capable of the utmost perfection, or it is capable of the utmost imperfection. If it acquires virtues it is the most noble of the existing beings, and if it acquires vices it becomes the most degraded existence.

The fourth degree of spirit is the heavenly spirit; it is the spirit of faith and the bounty of God; it comes from the breath of the Holy Spirit, and by the divine power it becomes the cause of eternal life. It is the power which makes the earthly man heavenly, and the imperfect man perfect. It makes the impure to be pure, the silent eloquent; it purifies and sanctifies those made captive by carnal desires; it makes the ignorant wise.

The fifth spirit is the Holy Spirit. This Holy Spirit is the mediator between God and His creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits this bounty to others, so the Holy Spirit is the mediator of the Holy Light from the Sun of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. It can be compared to the spring; whenever it comes, the world passes from one condition to another. Through the advent of the season of spring the black earth and the fields and wildernesses will become verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruits will appear, and a new cycle is founded. The appearance of the Holy Spirit is like this. Whenever it appears, it renews the world of humanity and gives a new spirit to the human realities: it arrays the world of existence in a praiseworthy garment, dispels the darkness of ignorance, and causes the radiation of the light of perfections. Christ with this power has renewed this cycle; the heavenly spring with the utmost freshness and sweetness spread its tent in

the world of humanity, and the life-giving breeze perfumed the nostrils of the enlightened ones.

In the same way, the appearance of Bahá'u'lláh was like a new springtime which appeared with holy breezes, with the hosts

of everlasting life, and with heavenly power. It established the Throne of the Divine Kingdom in the center of the world, and by the power of the Holy Spirit revived souls and established a new cycle.

Some Answered Questions.

THE DIVINITY CAN ONLY BE COMPREHENDED THROUGH THE DIVINE MANIFESTATIONS

Question.—What connection has the Reality of Divinity with the Lordly Rising-places and the Divine Dawning-points?

Answer.—Know that the Reality of Divinity or the substance of the Essence of Oneness is pure sanctity and absolute holiness: that is to say, it is sanctified and exempt from all praise. The whole of the supreme attributes of the degrees of existence, in reference to this plane, are only imaginations. It is invisible, incomprehensible, inaccessible, a pure essence which cannot be described; for the Divine Essence surrounds all things. Verily that which surrounds is greater than the surrounded, and the surrounded cannot contain that by which it is surrounded, nor comprehend its reality. However far mind may progress, though it may reach to the final degree of comprehension, the limit of understanding, it beholds the divine signs and attributes in the world of creation, and not in the world of God. For the essence and the attributes of the Lord of Unity are in the heights of sanctity, and for the minds and understandings there is no way to approach that position. "The way is closed and seeking is forbidden."

IT is evident that the human understanding is a quality of the existence of man, and that man is a sign of God, how can the quality of the sign surround the creator of the sign? that is to say, how can the understanding which is a quality of the existence of man, comprehend God? Therefore the Reality of the Divinity is hidden from all comprehension, and concealed from the minds of all men. It is absolutely impossible to ascend to that plane. We see that everything which is lower is powerless to comprehend the reality of that which

is higher. So the stone, the earth, the tree, however much they may evolve, cannot comprehend the reality of man, and cannot imagine the powers of sight, of hearing, and of the other senses, although they are all alike created. Therefore how can man, the created, understand the reality of the pure Essence of the Creator? This plane is unapproachable by the understanding, no explanation is sufficient for its comprehension, and there is no power to indicate it. What has an atom of dust to do with the pure world, and what relation is there between the limited mind and the infinite world? Minds are powerless to comprehend God, and the souls become bewildered in explaining Him. "The eyes see Him not, but He seeth the eyes. He is the Omniscient, the Knower."¹

Consequently, with reference to this plane of existence, every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections, auroras, appearances and resplendencies, in the world of existence. The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-places, the Universal Realities and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. If it be said that the mirrors are the manifestations of the sun

¹ Qur'án, Súrih 6.

and the dawning-places of the rising star, this does not mean that the sun has descended from the height of its sanctity and become incorporated in the mirror, nor that the Unlimited Reality is limited to this place of appearance. God forbid! This is the belief of the adherents of anthropomorphism. No; all the praises, the descriptions and exaltations refer to the Holy Manifestations. That is to say, all the descriptions, the qualities, the names and the attributes which we mention, return to the Divine Manifestations; but as no one has attained to the reality of the Essence of Divinity, so no one is able to describe, explain, praise or glorify it. Therefore all that the human reality knows, discovers, and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. There is no access to anything else: "the way is closed, and seeking is forbidden."

Nevertheless we speak of the names and attributes of the Divine Reality, and we praise Him by attributing to Him sight, hearing, power, life, and knowledge. We affirm these names and attributes, not to prove the perfections of God, but to deny that He is capable of imperfections. When we look at the existing world, we see that ignorance is imperfection and knowledge is perfection, therefore we say that the sanctified Essence of God is wisdom. Weakness is imperfection and power is perfection; consequently we say that the sanctified Essence of God is the acme of power. It is not that we can comprehend His knowledge, His sight, His power and life, for it is beyond our comprehension; for the essential names and attributes of God are identical with His Essence, and His Essence is above all comprehension. If the attributes are not identical with the Essence, there must also be a multiplicity of pre-existences, and differences between the attributes and the Essence must also exist: and as Pre-existence is necessary, therefore the sequence of pre-existences would become infinite. This is an evident error.

Accordingly all these attributes, names, praises, and eulogies apply to the Places of Manifestation; and all that we imagine and suppose beside them is mere imagination,

for we have no means of comprehending that which is invisible and inaccessible. This is why it is said: "All that you have distinguished through the illusion of your imagination in your subtle mental images, is but a creation like unto yourself, and returns to you."¹ It is clear that if we wish to imagine the Reality of Divinity, this imagination is the surrounded, and we are the surrounding one; and it is sure that the one who surrounds is greater than the surrounded. From this it is certain and evident that if we imagine a Divine Reality outside of the Holy Manifestations, it is pure imagination; for there is no way to approach the Reality of Divinity which is not cut off to us, and all that we imagine is mere supposition.

Therefore reflect that different peoples of the world are revolving around imaginations, and are worshippers of the idols of thoughts and conjectures. They are not aware of this; they consider their imaginations to be the Reality which is withdrawn from all comprehension, and purified from all descriptions. They regard themselves as the people of Unity, and the others as worshippers of idols; but idols at least have a mineral existence, while the idols of thoughts and the imaginations of man are but fancies; they have not even mineral existence. "Take warning, O possessors of perception!"

Know that the attributes of perfection, the splendor of the divine bounties, and the lights of inspiration, are visible and evident in all the Holy Manifestations; but the glorious Word of God, Christ, and the Greatest Name, Bahá'u'lláh, are manifestations and evidences which are beyond imagination; for they possess all the perfections of the former Manifestations, and more than that, they possess some perfections which make the other Manifestations dependent upon them. So all the Prophets of Israel were centers of inspiration; Christ also was a receiver of inspiration; but what a difference between the inspiration of the Word of God and the revelations of Isaiah, Jeremiah, and Elijah!

Reflect that light is the expression of the vibrations of the etheric matter: the nerves

¹From a *Hadith*.

of the eye are affected by these vibrations, and sight is produced. The light of the lamp exists through the vibration of the etheric matter, so also does that of the sun; but what a difference between the light of the sun and that of the stars or the lamp!

The spirit of man appears and is manifest in the embryonic condition, and also in that of childhood and of maturity, and it is resplendent and evident in the condition of perfection. The spirit is one, but in the embryonic condition the power of sight and of hearing is lacking. In the state of maturity and perfection it appears in the utmost splendor and brilliance. In the same way the seed in the beginning becomes

leaves, and is the place where the vegetable spirit appears; in the condition of fruit it manifests the same spirit, that is to say, the power of growth appears in the utmost perfection: but what a difference between the condition of the leaves and that of the fruit! For from the fruit a hundred thousand leaves appear, though they all grow and develop through the same vegetable spirit. Notice the difference between the virtues and perfections of Christ, the splendors and brilliance of Bahá'u'lláh, and the virtues of the Prophets of Israel, such as Ezekiel or Samuel. All were the manifestations of inspiration, but between them there is an infinite difference.

Some Answered Questions.

THE THREE STATIONS OF THE DIVINE MANIFESTATIONS

KNOW that the Holy Manifestations, though they have the degrees of endless perfections, yet, speaking generally, have only three stations. The first station is the physical; the second station is the human, which is that of the rational soul; the third is that of the divine appearance and the heavenly splendor.

The physical station is phenomenal; it is composed of elements, and necessarily everything that is composed is subject to decomposition: it is not possible that a composition should not be disintegrated.

The second is the station of the rational soul, which is the human reality; this also is phenomenal, and the Holy Manifestations share it with all mankind.

Know that, although the human soul has existed on the earth for prolonged times and ages, yet it is phenomenal. As it is a divine sign, when once it has come into existence it is eternal. The spirit of man has a beginning, but it has no end; it continues eternally. In the same way the species existing on this earth are 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 has not always existed, but the world of existence has always been; for the universe is not limited to this terrestrial globe. The meaning of this is, that although human

souls are phenomenal, they are nevertheless immortal, everlasting, and perpetual; for the world of things is the world of imperfection in comparison with that of man, and the world of man is the world of perfection in comparison with that of things. When imperfections reach the station of perfection, they become eternal.¹ This is an example of which you must comprehend the meaning.

The third station is that of the divine appearance and heavenly splendor: it is the Word of God, the Eternal Bounty, the Holy Spirit. It has neither beginning nor end, for these things are related to the world of contingencies, and not to the divine world. For God, the end is the same thing as the beginning. So the reckoning of days, weeks, months, and years, of yesterday and today, is connected with the terrestrial globe; but in the sun there is no such thing—there is neither yesterday, today, nor tomorrow, neither months nor years—all are equal. In the same way the Word of God is purified from all these conditions and is exempt from the boundaries, the laws, and the limits of the world of contingency. Therefore the reality of prophethood, which is the Word of God and the perfect state of manifestation, did

¹ *i.e.* in the kingdom of man, where alone the Spirit manifests immortality.

not have any beginning, and will not have any end; its rising is different from all others, and is like that of the sun. For example, its dawning in the sign of Christ was with the utmost splendor and radiance, and this is eternal and everlasting. See how many conquering kings there have been, how many statesmen and princes, powerful organizers, all of whom have disappeared, whereas the breezes of Christ are still blowing, his light is still shining, his melody is still resounding, his standard is still waving, his armies are still fighting, his heavenly voice is still sweetly melodious, his clouds are still showering gems, his lightning is still flashing, his reflection is still clear and brilliant, his splendor is still radiating and luminous; and it is the same with those souls who are under his protection and are shining with his light.

Then it is evident that the Manifestations possess three conditions: the physical condition, the condition of the rational soul, and the condition of the divine appearance and heavenly splendor. The physical condition will certainly become decomposed, but the condition of the rational soul, though it has a beginning, has no end: nay, it is endowed with everlasting life. But the

Holy Reality, of which Christ says "The Father is in the Son," has neither beginning nor end. When beginning is spoken of, it signifies the state of manifesting; and symbolically, the condition of silence is compared to sleep. For example, a man is sleeping—when he begins to speak he is awake—but it is always the same individual, whether he be asleep or awake; no difference has occurred in his station, his elevation, his glory, his reality, or his nature. The state of silence is compared to sleep, and that of manifestation to wakefulness. A man sleeping or waking is the same man; sleep is one state, and wakefulness is another. The time of silence is compared to sleep, and manifestation and guidance are compared to wakefulness.

In the Gospel it is said, "In the beginning was the Word, and the Word was with God." Then it is evident and clear that Christ did not reach to the station of Messiahship and its perfections at the time of baptism, when the Holy Spirit descended upon Him in the likeness of a dove. Nay, the Word of God from all eternity has always been, and will be, in the exaltation of sanctification.

Some Answered Questions.

THE HUMAN CONDITION AND THE SPIRITUAL CONDITION OF THE DIVINE MANIFESTATIONS

WE said that the Manifestations have three planes. First, the physical reality, which depends upon the body; secondly, the individual reality, that is to say, the rational soul; thirdly, the divine appearance, which is the divine perfections, the cause of the life of existence, of the education of souls, of the guidance of people, and of the enlightenment of the contingent world.

The physical state is the human state which perishes, because it is composed of elements, and all that is composed of elements will necessarily be decomposed and dispersed.

But the individual reality of the Manifestations of God is a holy reality, and for that reason it is sanctified, and in that which concerns its nature and quality, is distinguished from all other things. It is

like the sun, which by its essential nature produces light, and cannot be compared to the moon, just as the particles that compose the globe of the sun cannot be compared with those which compose the moon. The particles and organization of the former produce rays, but the particles of which the moon is composed do not produce rays, but need to borrow light. So other human realities are those souls who, like the moon, take light from the sun; but that holy reality is luminous in himself.

The third plane of that Being¹ is the Divine Bounty, the splendor of the Pre-existent Beauty, and the radiance of the light of the Almighty. The individual realities of the Divine Manifestations have no separation from the Bounty of God and

¹ The Manifestation.

the Lordly Splendor. In the same way the orb of the sun has no separation from the light. Therefore it may be said that the ascension of the Holy Manifestation is simply the leaving of this elemental form. For example, if a lamp illumines this niche, and if its light ceases to illuminate it because the niche is destroyed, the bounty of the lamp is not cut off. Briefly, in the Holy Manifestations the Pre-existent Bounty is like the light, the individuality is represented by the glass globe, and the human body is like the niche: if the niche is destroyed, the lamp continues to burn. The Divine Manifestations are so many different mirrors, because they have a special individuality, but that which is reflected in the mirrors is one sun. It is clear that the reality of Christ is different from that of Moses.

Verily from the beginning that Holy Reality¹ is conscious of the secret of existence, and from the age of childhood signs of greatness appear and are visible in him. Therefore how can it be that with all these bounties and perfections he should have no consciousness?

We have mentioned that the Holy Manifestations have three planes. The physical condition, the individual reality, and the center of the appearance of perfection: it is like the sun, its heat and its light. Other individuals have the physical plane, the

¹ The Manifestation.

plane of the rational soul—the spirit and mind. So the saying “I was asleep and the divine breezes passed over me and I awoke,” is like Christ’s saying: “The body is sad and the spirit is happy,” or again: “I am afflicted, or I am at ease, or I am troubled”—these refer to the physical condition, and have no reference to the individual reality nor to the manifestation of the Divine Reality. Thus consider what thousands of vicissitudes can happen to the body of man, but the spirit is not affected by them; it may even be that some members of the body are entirely crippled, but the essence of the mind remains and is everlasting. A thousand accidents may happen to a garment, but for the wearer of it there is no danger. These words which Bahá’u’lláh said: “I was asleep, and the breeze passed over me and awakened me,” refer to the body.

In the world of God there is no past, no future, and no present; all are one. So when Christ said: “In the beginning was the Word”—that means it was, is, and shall be; for in the world of God there is no time. Time has sway over creatures, but not over God. For example, in the prayer he says: “Thy name is hallowed”; the meaning is that Thy name was, is, and shall be hallowed. Morning, noon, and evening are related to this earth, but in the sun there is neither morning, noon, nor evening.

Some Answered Questions.

THE KNOWLEDGE OF THE DIVINE MANIFESTATIONS

Question.—One of the powers possessed by the Divine Manifestations is knowledge: to what extent is it limited?

Answer.—Knowledge is of two kinds: one is subjective, and the other objective knowledge; that is to say, an intuitive knowledge and a knowledge derived from perception.

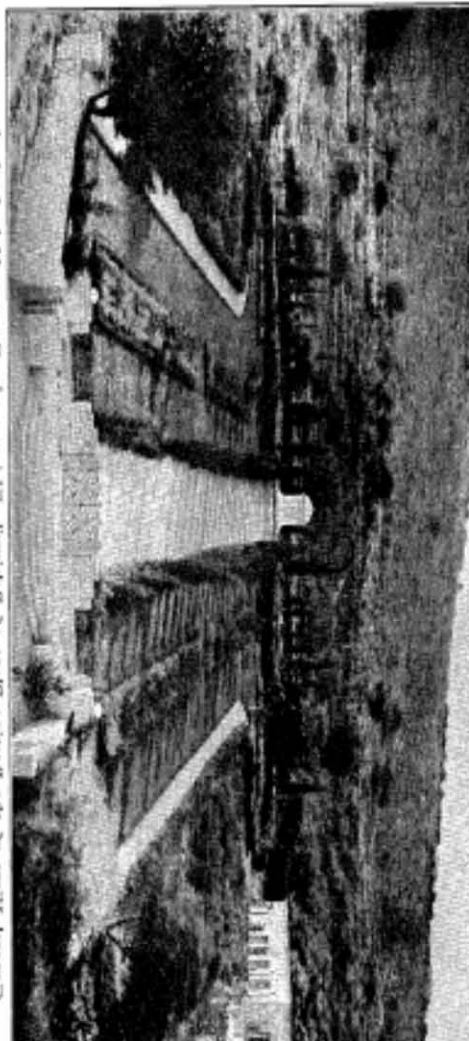
THE knowledge of things which men universally have, is gained by reflection or by evidence: that is to say, either by the power of the mind the conception of an object is formed, or from beholding an object the form is produced in the mirror of

the heart. The circle of this knowledge is very limited, because it depends upon effort and attainment.

But the second sort of knowledge, which is the knowledge of being, is intuitive, it is like the cognizance and consciousness that man has of himself.

For example, the mind and the spirit of man are cognizant of the conditions and states of the members and component parts of the body, and are aware of all the physical sensations; in the same way they are aware of their power, of their feelings, and of their spiritual conditions. This is the knowledge of being which man realizes and

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perceives; for the spirit surrounds the body, and is aware of its sensations and powers. This knowledge is not the outcome of effort and study; it is an existing thing, it is an absolute gift.

Since the Sanctified Realities, the universal Manifestations of God, surround the essence and qualities of the creatures, transcend and contain existing realities and understand all things, therefore their knowledge is divine knowledge, and not acquired: that is to say, it is a holy bounty, it is a divine revelation.

We will mention an example, expressly for the purpose of comprehending this subject. The most noble being on the earth is man. He embraces the animal, vegetable, and mineral kingdoms: that is to say, these conditions are contained in him to such an extent that he is the possessor of these conditions and states; he is aware of their mysteries and of the secrets of their existence. This is simply an example, and not an analogy. Briefly, the universal Manifestations of God are aware of the reality of the mysteries of beings, therefore they establish laws which are suitable and adapted to the state of the world of man; for religion is the essential connection which proceeds from the realities of things. The Manifestation, that is, the Holy Lawgiver, unless he is aware of the realities of beings, will not comprehend the essential connection

which proceeds from the realities of things, and he will certainly not be able to establish a religion conformable to the facts and suited to the conditions. The Prophets of God, the universal Manifestations, are like skilled physicians, and the contingent world is like the body of man: the divine laws are the remedy and treatment. Consequently the doctor must be aware of, and know, all the members and parts, as well as the constitution and state of the patient, so that he can prescribe a medicine which will be beneficial against the violent poison of the disease. In reality the doctor deduces from the disease itself the treatment which is suited to the patient, for he diagnoses the malady, and afterwards prescribes the remedy for the illness. Until the malady be discovered, how can the remedy and treatment be prescribed? The doctor then must have a thorough knowledge of the constitution, members, organs, and state of the patient, and be acquainted with all diseases and all remedies, in order to prescribe a fitting medicine.

Religion, then, is the necessary connection which emanates from the reality of things; and as the universal Manifestations of God are aware of the mysteries of beings, therefore they understand this essential connection, and by this knowledge establish the Law of God.

Some Answered Questions.

THE UNIVERSAL CYCLES

Question.—What is the real explanation of the cycles which occur in the world of existence?

Answer.—Each one of the luminous bodies in this limitless firmament has a cycle of revolution which is of a different duration, and every one revolves in its own orbit, and again begins a new cycle. So the earth, every three hundred and sixty-five days, five hours, forty-eight minutes and a fraction, completes a revolution; and then it begins a new cycle, that is to say, the first cycle is again renewed. In the same way, for the whole universe, whether for the heavens or for men, there are cycles of great events, of important facts and occur-

rences. When a cycle is ended, a new cycle begins, and the old one, on account of the great events which take place, is completely forgotten, and not a trace or record of it will remain. As you see, we have no records of twenty thousand years ago, although we have before proved by argument that life on this earth is very ancient. It is not one hundred thousand, or two hundred thousand, or one million or two million years old; it is very ancient, and the ancient records and traces are entirely obliterated.

EACH of the Divine Manifestations has likewise a cycle, and during the cycle his laws and commandments prevail and are

performed. When his cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end, and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place which entirely efface every trace and every record of the past; then a new universal cycle begins in the world, for this universe has no beginning. We have before stated proofs and evidences concerning this subject; there is no need of repetition.

Briefly, we say a universal cycle in the world of existence signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the

Manifestations appear with splendor in the realm of the visible, until a great and universal Manifestation makes the world the center of his radiance. His appearance causes the world to attain to maturity, and the extension of his cycle is very great. Afterwards other Manifestations will arise under his shadow, who according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under his shadow.

We are in the cycle which began with Adam, and its universal Manifestation is Bahá'u'lláh.

Some Answered Questions.

PART TWO

THE WORLD ORDER OF BAHÁ'U'LLÁH

PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH

INTRODUCTORY STATEMENT

By Horace Holley

IT HAS been the general characteristic of religion that organization marks the interruption of the true spiritual influence and serves to prevent the original impulse from being carried into the world. The organization has invariably become a substitute for religion rather than a method or an instrument used to give the religion effect. The separation of peoples into different traditions unbridged by any peaceful or constructive intercourse has made this inevitable. Up to the present time, in fact, no Founder of a revealed religion has explicitly laid down the principles that should guide the administrative machinery of the Faith He has established.

In the Bahá'í Cause, the principles of world administration were expressed by Bahá'u'lláh, and these principles were developed in the writings of 'Abdu'l-Bahá, more especially in His *Will and Testament*.

The purpose of this organization is to make possible a true and lasting unity among peoples of different races, classes, interests, characters, and inherited creeds. A close and sympathetic study of this aspect of the Bahá'í Cause will show that the purpose and method of Bahá'í administration is so perfectly adapted to the fundamental spirit of the Revelation that it bears to it the same relationship as body to soul. In character, the principles of Bahá'í administration represent the science of cooperation; in application, they provide for a new and higher type of morality worldwide in scope. In the clash and confusion of sectarian prejudice, the Bahá'í religion is impartial

and sympathetic, offering a foundation upon which reconciliation can be firmly based. Amid the complex interrelations of governments, the religion stands absolutely neutral as to political purposes and entirely obedient to all recognized authority. It will not be overlooked by the student that Bahá'u'lláh is the only religious teacher making obedience to just governments and rulers a definite spiritual command.

In this brief analysis of the several features of the Bahá'í system of administration the purpose is rather to place in the hands of the believers themselves a convenient summary of the available instructions than to clarify this aspect of the teachings to the non-Bahá'í. Until one has made contact with the spirit of the Bahá'í teachings and desires to cooperate wholeheartedly with their purpose, the administrative phase of the Faith can have little real meaning or appeal.

At the time of the passing of 'Abdu'l-Bahá, the organization was fully defined but not yet established among His followers. The responsibility for carrying out the instructions was placed by 'Abdu'l-Bahá upon His grandson, Shoghi Effendi, to whom was assigned the function of "Guardian of the Cause." Obedience to the authority of the Guardian was definitely enjoined upon all Bahá'ís by 'Abdu'l-Bahá, but this authority carries with it nothing of an arbitrary or personal character, being limited as to purpose and method by the writings of Bahá'u'lláh and 'Abdu'l-Bahá. The Guardian unifies the efforts to bring

into complete application those principles of world administration already clearly defined.

To assist the Guardian in his manifold responsibilities and duties and particularly in the promotion of the teaching work, 'Abdu'l-Bahá provided for the appointment of a group of co-workers to be known as "The Hands of the Cause of God." The appointment of this body is a function of the Guardian, and these from their own number are to elect nine persons who will be closely associated with the Guardian in the discharge of his duties. It is the function of the Guardian also to appoint his own successor, this appointment to be ratified by the nine Hands of the Cause.

It is the genius of the Bahá'í Faith that the principle underlying the administration of its affairs aims to improve the life and upbuild the character of the individual believer in his own local community, wherever it may be, and not to enhance the prestige of those relatively few who, by election or appointment, hold positions of higher authority. Bahá'í authority is measured by self-sacrifice and not by arbitrary power. This fundamental aim can be seen clearly on studying the significant emphasis which 'Abdu'l-Bahá placed upon the local Bahá'í community. The local group, involving as it does men and women in all the normal activities and relations of life, is the foundation upon which rests the entire evolution of the Cause. The local Bahá'í community is given official recognition only after its number of adult declared believers has become nine or more. Up to this point, the community exists as a voluntary group of workers and students of the Cause.

In this connection, the word "community" is not used in the sense of any locality, exclusively Bahá'í in membership, nor of any manner of living differing outwardly from the general environment, such as has been attempted by religionists and also members of philosophic and economic movements in the past. A Bahá'í community is a unity of minds and hearts, an association of people entirely voluntary in character, established upon a common experience of devotion to the universal aims of Bahá'u'lláh

and agreement as to the methods by which these aims can be advanced.

A Bahá'í community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere soul. Whereas other associations are exclusive, in effect if not in intention, and from method if not from ideal, Bahá'í association is inclusive, shutting the gates of fellowship to no sincere soul. In every gathering there is latent or developed some basis of selection. In religion this basis is a creed limited by the historical nature of its origin; in politics this is party or platform; in economics this is a mutual misfortune or mutual power; in the arts and sciences this basis consists of special training or activity or interest. In all these matters, the more exclusive the basis of selection, the stronger the movement—a condition diametrically opposed to that existing in the Bahá'í Cause. Hence the Cause, for all its spirit of growth and progress, develops slowly as regards the numbers of its active adherents. For people are accustomed to exclusiveness and division in all affairs. The important sanctions have ever been warrants and justifications of division. To enter the Bahá'í religion is to leave these sanctions behind—an experience which at first invariably exposes one to new trials and sufferings, as the human ego revolts against the supreme sanction of universal love. The scientific must associate with the simple and unlearned, the rich with the poor, the white with the colored, the mystic with the literalist, the Christian with the Jew, the Muslim with the Parsee: and on terms removing the advantage of long established presumptions and privileges.

But for this difficult experience there are glorious compensations. Let us remember that art grows sterile as it turns away from the common humanity, that philosophy likewise loses its vision when developed in solitude, and that politics and religion never succeed apart from the general needs of mankind. Human nature is not yet known, for we have all lived in a state of mental, moral, emotional or social defense, and the psychology of defense is the psychology of inhibition. But the love of God removes

fear; the removal of fear establishes the latent powers, and association with others in spiritual love brings these powers into vital, positive expression. A Bahá'í community is a gathering where this process can take place in this age, slowly at first, as the new impetus gathers force, more rapidly as the members become conscious of the powers unfolding the flower of unity among men.

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 Bahá'u'lláh, and the next condition is that of true humility. If these two conditions exist, the weakest soul becomes endowed with effective power in service to the Cause. The result of unity, in fact, is to share the powers and faculties of all with each.

The responsibility for and supervision of local Bahá'í affairs is vested in a body known as the Spiritual Assembly. This body (limited to nine members) is elected annually on April 21st, the first day of Rídván (the Festival commemorating the Declaration of Bahá'u'lláh) by the adult declared believers of the community, the voting list being drawn up by the outgoing Spiritual Assembly. Concerning the character and functions of this body, 'Abdu'l-Bahá has written as follows:

"It is incumbent upon everyone (every believer) not to take any step (of Bahá'í activity) without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and, after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His divine fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouch-

safed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught.

"The second condition: They must when coming together turn their faces to the Kingdom on high and ask aid from the realm of Glory. . . . Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfil these conditions the grace of the Holy Spirit shall be vouchsafed unto them and that Assembly shall become the center of the divine blessings, and hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit."

The letters of Shoghi Effendi quote the fundamental instructions contained in the writings of Bahá'u'lláh and 'Abdu'l-Bahá on the character of Bahá'í administration, and

give them definite application: "A careful study of Bahá'u'lláh's and 'Abdu'l-Bahá's Tablets will reveal that other duties (besides teaching the Cause), no less vital to the interests of the Cause, devolve upon the elected representatives of the friends in every locality.

"They must endeavor to promote amity and concord amongst the friends and secure an active and wholehearted cooperation for the service of the Cause.

"They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of color, caste and creed.

"They must promote by every means in their power the material as well as spiritual enlightenment of youth, the means for the education of children; institute, whenever possible, Bahá'í educational institutions; organize and supervise their work, and provide the best means for their progress and development. . . .

"They must bend every effort to promote the interests of the Mashriqu'l-Adhkár (that is, House of Worship)¹ and hasten the day when the work of this glorious Edifice² will have been consummated.

"They must encourage and stimulate by every means at their command, through subscriptions, reports and articles, the development of the various Bahá'í magazines.

"They must undertake the arrangement of the regular meetings of the friends, the feasts and anniversaries, as well as the special gatherings designed to serve and promote the social, intellectual and spiritual interests of their fellowmen.

"They must supervise in these days when the cause is still in its infancy all Bahá'í publications and translations, and provide in general for a dignified and accurate presentation of all Bahá'í literature and its distribution to the general public.

"These rank among the most outstanding obligations of the members of every Spiritual Assembly. In whatever locality the Cause has sufficiently expanded, and in order to insure efficiency and avoid confusion, each of these manifold functions

will have to be referred to a special Committee, responsible to that Assembly, elected by it from among the friends in that locality, and upon whose work the Assembly will have to exercise constant and general supervision.

"In every locality, be it city or hamlet, where the number of adult declared believers exceed nine, a local Spiritual Assembly must be forthwith established.

"As the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as national Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expand it to promote the teaching campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way their sphere of service.

"Nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and, if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National Body representing all the various local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the National (Bahá'í) Body. With this National Body also will rest the decision

¹ Referring particularly to Spiritual Assemblies in America.

² On the shore of Lake Michigan.

whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as co-operation among the various local Assemblies and the members themselves, and particularly between each Assembly and the National Body is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones.

"The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House (of Justice) is in future to be firmly established and raised. Not until these function vigorously and harmoniously can the hope for the termination of this period of transition be realized. . . . Bear in mind that the keynote of the Cause of God is not dictatorial authority, but humble fellowship; not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor, and courage on the other."

Experience in the life of a Bahá'í community and participation in the details of its several activities impresses one with the fact that Bahá'í unity has in it new elements which work powerfully to expand one's area of sympathy, deepen one's insight, develop one's character and bring order and stability into all of one's affairs. There can be no higher privilege than the experience of attempting to serve faithfully upon a Spiritual Assembly, conscious as its members are of the unique standard upheld by 'Abdu'l-Bahá and bringing as it does the opportunity of dealing with a large range and diversity of human problems from an impersonal point of view. It is inevitable

that the nine elected members shall exemplify diverse interests and types of character, with the result that unity of heart and conscience with the other eight members is a direct training to enter into spiritual unity with the larger body of mankind. No such schools of discipline and inspiration exist on earth today, for one must bear in mind that a Bahá'í community can never be an exclusive group nor a closed circle of interests but, on the contrary, its fundamental purpose is to unify and cooperate with every possible element in the surrounding population.

The local Spiritual Assembly after election organizes by electing from its own number a chairman, corresponding secretary, recording secretary and treasurer. It should appoint from its own members or from the local Bahá'í community working committees responsible for the various permanent activities of the Cause.

Since a Spiritual Assembly is established upon a new and higher ideal, the character, knowledge and purity of its members is essential to success. Wherever personal ambition, narrowness or impurity enters a Spiritual Assembly, the results are invariably to check the growth of the Cause and, if these conditions are prolonged, to destroy the foundation already laid. The careful student of the teachings will accept this result as one more vindication of the all-surrounding spirit protecting this Faith. The elimination of an unworthy group from the Bahá'í Cause would be a bitter disappointment but not an evidence that the Cause had failed. On the contrary, the Cause could only be declared a failure if personal ambition, pride, narrowness and impurity should so prevail as to build a world-wide organization able to pervert the original purpose.

The local Spiritual Assemblies of a country are linked together and co-ordinated through another elected body of nine members, the National Spiritual Assembly. This body comes into being by means of an annual election held by elected delegates representing the local Bahá'í communities. The delegates are elected by all the adult declared believers of a community in which a Spiritual Assembly exists. The National

Convention in which the delegates are gathered together is composed of an elective body based upon the principle of proportional representation. The total number of delegates is fixed by Shoghi Effendi for each country, and this number is fulfilled by assigning to each local community the number of delegates called for by its relative numerical strength. These National Conventions are preferably held during the period of Ridván, the twelve days beginning April 21, which commemorate the Declaration made by Bahá'u'lláh in the Garden of Ridván near Baghdád. The recognition of delegates is vested in the outgoing National Spiritual Assembly.

A National Convention is an occasion for deepening one's understanding of Bahá'í activities and of sharing reports of national and local activities for the period of the elapsed year. It has been the custom to hold a public Bahá'í Congress in connection with the Convention. The function of a Bahá'í delegate is limited to the duration of the National Convention and participation in the election of the new National Spiritual Assembly. While gathered together, the delegates are a consultative and advisory body whose recommendations are to be carefully considered by the members of the elected National Spiritual Assembly.

Delegates unable to attend the Convention in person are permitted to vote for the new National Spiritual Assembly by mail.

The relation of the National Spiritual Assembly to the local Spiritual Assemblies and to the body of the believers in the country is thus defined in the letters of the Guardian of the Cause:

"Regarding the establishment of National Assemblies, it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size—that a National Spiritual Assembly be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and co-ordinate, by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct

in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's *Will* as the 'Secondary House of Justice') which according to the explicit text of the *Testament* will have, in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International or Universal House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

"This National Spiritual Assembly which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country, such as the matter of translation and publication, the *Mashriqu'l-Adhikár*, the teaching work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the local Assemblies, to a special committee, to be elected by the members of the National Spiritual Assembly from among all the friends in that country, which will bear to it the same relations as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be a matter which ought to receive its special attention.

"It is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard,

individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banning every vestige of secrecy, of undue reticence, of dictatorial aloofness from their midst, they should radiantly and abundantly unfold to the eyes of the delegates by whom they were elected, their plans, their hopes and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session, and after the dispersion of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause—such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause.

"The seating of delegates to the Convention (that is, the right to decide upon the validity of the credentials of the delegates at a given Convention), is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is for the first time being formed in a given locality, or when differences arise between a new applicant and an already established local Assembly.

"Were the National Spiritual Assembly to decide, after mature deliberation, to omit the holding of the Bahá'í Convention and Congress in a given year, then they could, only in such a case, devise ways and means to insure that the annual election of the National Spiritual Assembly should be held by mail, provided it can be conducted with

sufficient thoroughness, efficiency and dispatch. It would also appear to me unobjectionable to enable and even to require in the last resort such delegates as cannot possibly undertake the journey to the seat of the Bahá'í Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary."

Concerning the matter of drawing up the voting list to be used at the annual local Bahá'í elections, the responsibility for this is placed upon each local Spiritual Assembly, and as a guidance in the matter the Guardian has written the following:

"To state very briefly and as adequately as present circumstances permit, the principal factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not: Full recognition of the station of the Forerunner, the Author and the True Exemplar of the Bahá'í Cause, as set forth in '*Abdu'l-Bahá's Will and Testament*'; unreserved acceptance of and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred *Will*; and close association with the spirit as well as the form of the present-day Bahá'í administration—these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision."

'Abdu'l-Bahá's instructions provide for the further development of Bahá'í organization through an International Spiritual Assembly to be elected by the members of the National Spiritual Assemblies. This international body has not yet come into existence, but its special character has been clearly defined:

"And now, concerning the Assembly (Baytu'l-'Adl: that is, House of Justice) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in God's Faith, and the well-wishers of all mankind. By this Assembly is meant the Universal Assembly:

that is, in each country a secondary Assembly must be instituted, and these secondary Assemblies must elect the members of the Universal one.

"Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved, and the Guardian of the Cause is its sacred head and the distinguished member, for life, of that body. Should he not attend in person its deliberations, he must appoint one to represent him. . . . This assembly enacteth the laws and the executive enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body, so that, through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

"Unto the *Most Holy Book* everyone must turn, and all that is not expressly recorded therein must be referred to the Universal Assembly. That which this body, either unanimously or by a majority, doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."

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

The general student of religion will not fail to note four essential characteristics of Bahá'í administration. The first is its completely successful reconciliation of the usually opposed claims of democratic freedom and unanswerable authority. The second is the entire absence from the Bahá'í Cause of anything approaching the institution of a salaried professional clergy. The Bahá'í con-

ception of religion is one which combines mysticism, which is a sacred personal experience, with practical morality, which is a useful contact between the individual and his fellow man. In the nature of things, some souls are more advanced than others, and the function of spiritual teaching is given special importance in the writings of Bahá'u'lláh and 'Abdu'l-Bahá. The Bahá'í teacher, however, has no authority over the individual conscience. The individual conscience must be subordinated to the decisions of a duly elected Spiritual Assembly, but this relationship is entirely different in character and results from the relationship of an individual with minister or priest.

The third characteristic is the absence of internal factionalism, that bane of all organized effort, and the sure sign of the presence of spiritual disease. The predominant spirit of unity which distinguishes the Bahá'í Cause in its relation to the world, making its followers strive for reconciliation rather than partisan victory, creates an internal condition, unlike that which exists in movements which accept partisan victory, in one or another form, as their very reason for being. Such movements can but disintegrate from within; the Bahá'í Order can but grow.

Significant also is the fourth characteristic, namely, that the Bahá'í Cause has within it an inherent necessity operating slowly but surely to bring its administration into the hands of those truly fitted for the nature of the work. The lesser vision gives way invariably for the larger vision, itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities placed at the service of the Cause, until the highest attributes of humanity will be enrolled. In the Bahá'í Cause we are actually witnessing the fulfilment of that strange and cryptic saying, "The meek shall inherit the earth."

That the administrative machinery is not an end in itself but merely the means to spread everywhere the light of faith and brotherhood, is frequently expressed by the Guardian in his general letters, and this brief survey may well close with one of those passages:

"Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how world-wide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim

of the Abbá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh."

A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the Bahá'ís of the United States and Canada

INTRODUCTION

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them."—SHOGHI EFFENDI, March 5, 1922.

"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá. . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive."—BAHÁ'U'LLÁH.

"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Other-

wise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If, after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise a majority of voices must prevail. . . .

"The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in 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 of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition:—They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfil these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid and

they shall day by day receive a new effusion of Spirit."—'ABDÚ'L-BAHÁ.

"The importance, nay the absolute necessity of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in future.

"In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigor, that its affairs may be conducted with efficiency and promptness, it is necessary that every one (that is, every member of the Bahá'í community) should conscientiously take an active part in the election of these Assemblies, abide by their decision, enforce their decree, and cooperate with them wholeheartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must disregard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í community and promote the common weal."—SHOGHI EFFENDI, March 12, 1923.

"Let us recall His explicit and often-repeated assurance that every Assembly elected in that rarified atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness."—SHOGHI EFFENDI, February 23, 1924.

I. FUNCTIONS OF THE LOCAL SPIRITUAL ASSEMBLY

The various functions of the local Spiritual Assembly, and its nature as a constitutional body, are duly set forth in Article VII of the By-Laws of the National Spiritual Assembly, and are more definitely defined in the By-Laws of a local Spiritual Assembly approved by the National Spiritual Assembly and recommended by the

Guardian. Each local Spiritual Assembly, and all members of the local Bahá'í community, shall be guided and controlled by the provisions of those By-Laws.

II. MEETINGS OF THE LOCAL SPIRITUAL ASSEMBLY

In addition to its observance of the general functions vested in the institution of a Spiritual Assembly, each Spiritual Assembly has need of a procedure for the conduct of its meetings. The following items represent the outline of the parliamentary rules of procedure which the National Spiritual Assembly has adopted and recommends to each and every local Spiritual Assembly throughout the United States and Canada.

Calling of Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide upon some regular time and place for its meetings throughout the Bahá'í year, and this decision when recorded in the Minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request by the chairman or any three members of the Spiritual Assembly, should send due notice to all the members.

Order of Business

Roll call by the Secretary (or Recording Secretary).

Prayer.

Reading and approval of Minutes of previous meetings.

Report of Secretary (or Corresponding Secretary), including presentation of letters received by the Assembly since its last meeting, and of any and all recommendations duly adopted by the community at the last Nineteen Day Feast.

Report of Treasurer.

Report of Committees.

Unfinished business.

New business, including conferences with members of the community and with

applicants for enrollment as members of the community.

Closing Prayer.

Conduct of Business

A Spiritual Assembly, in maintaining its threefold function of a body given (within the limits of its jurisdiction) an executive, a legislative and a judicial capacity, is charged with responsibility for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the subject under discussion and not engage in general speeches of an irrelevant character.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed: *first*, ascertainment and agreement upon the facts; *second*, agreement upon the spiritual or administrative Teachings which the question involves; *third*, full and frank discussion of the matter, leading up to the offering of a resolution; and *fourth*, voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The chairman, or other presiding officer, has the same power and responsibility for discussion and voting upon motions as other members of the Assembly.

Discussion of any matter before the Assembly may be terminated by a motion duly made, seconded and voted calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

When the Assembly has taken action

upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfil his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly."—SHOGHI EFFENDI, January 27, 1935.

The Spiritual Assembly, as a permanent body, is responsible for maintaining all its records, including Minutes of meetings, correspondence and financial records, throughout its existence as a Bahá'í institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records pertaining to the business of the Assembly.

III. CONSULTATION WITH THE COMMUNITY

A. The institution of the Nineteenth Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consulta-

tion between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen Day Feasts is a vital function of each Spiritual Assembly.

From Words of 'Abdu'l-Bahá, "The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His Holy Book, the Aqdas, so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." London, England, December 29, 1912. (Quoted in BAHÁ'Í NEWS No. 33.)

The Nineteen Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh. It is to be conducted according to the following program: the first part, entirely spiritual in character, is devoted to readings from Bahá'í Sacred Writings; the second part consists of general consultation on the affairs of the Cause. The third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Calendar of the Nineteen Day Feast

March 21	July 13	November 23
April 9	August 1	December 12
April 28	August 20	December 31
May 17	September 8	January 19
June 5	September 27	February 7
June 24	October 16	March 2
	November 4	

The Spiritual Assembly is responsible for the holding of the Nineteen Day Feast. If the Bahá'í calendar for some adequate reason cannot be observed, the Assembly may arrange to hold a Feast at the nearest possible date.

Only members of the Bahá'í community, and visiting Bahá'ís from other communities, may attend these meetings, but young people of less than twenty-one years of age, who have studied the Teachings and declared their intention of joining the community on reaching the age of twenty-one, may also attend.

Regular attendance at the Nineteen Day Feast is incumbent upon every Bahá'í, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so as to enable them to observe the Bahá'í calendar.

Order of Business for the Consultation Period

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the Guardian and the National Spiritual Assembly, and provides opportunity for general discussion.

The Assembly likewise reports its own activities and plans, including committee appointments that may have been made since the last Feast, the financial report, arrangements made for public meetings, and in general share with the community all matters that concern the Faith. These reports are to be followed by general consultation.

A matter of vital importance at this meeting is consideration of national and international Bahá'í affairs, to strengthen the capacity of the community to cooperate in promotion of the larger Bahá'í interests and to deepen the understanding of all believers concerning the relation of the local community to the Bahá'í World Community.

Individual Bahá'ís are to find in the Nineteen Day Feast the channel through which to make suggestions and recommen-

dations to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the local Assembly, which then may in its discretion forward the recommendation to the National Spiritual Assembly accompanied by its own considered view.

Provision is to be made for reports from committees, with discussion of each report. Finally, the meeting is to be open for suggestions and recommendations from individual believers on any matter affecting the Cause.

The local Bahá'í community may adopt by majority vote any resolution which it wishes collectively to record as its advice and recommendation to the Spiritual Assembly.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

The Secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meeting, in order to report these to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen Day Feast.

Matters of a personal nature should be brought before the Spiritual Assembly and not to the community at the Nineteen Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "You must free yourselves from everything that is in your hearts, before you enter." (Bahá'í News Letter of the N. S. A. of Germany and Austria, December, 1934.)

B. The Annual Meeting on April 21, called for the election of the Spiritual Assembly, provides the occasion for the presentation of annual reports by the Assembly and by all its Committees.

The chairman of the outgoing Assembly presides at this meeting.

The order of Business includes: Reading of the call of the meeting, reading of appropriate Bahá'í passages bearing upon the

subject of the election, appointment of tellers, distribution of ballots, prayers for the spiritual guidance of the voters, the election, presentation of annual reports, tellers' report of the election, approval of the tellers' report.

C. The Annual Meeting for the election of Convention delegate (or delegates) is likewise presided over by the Assembly chairman, and except for the annual reports the Order of Business is similar to that observed at the meeting held each April 21. It is preferable for the Spiritual Assembly to arrange a special meeting for the election of delegates, and not hold this election during the consultation period of a Nineteen Day Feast.

D. In addition to these occasions for general consultation, the Spiritual Assembly is to give consultation to individual believers whenever requested.

During such consultation with individual believers, the Assembly should observe the following principles: the impartiality of each of its members with respect to all matters under discussion; the freedom of the individual Bahá'í to express his views, feelings and recommendations on any matter affecting the interests of the Cause, the confidential character of this consultation, and the principle that the Spiritual Assembly does not adopt any resolution or make any final decision, until the party or parties have withdrawn from the meeting.

Appeals from decisions of a local Spiritual Assembly are provided for in the By-Laws and the procedure fully described in a statement published in BAHÁ'Í NEWS, February, 1933.

When confronted with evidences of unhappiness, whether directed against the Assembly or against members of the community, the Spiritual Assembly should realize that its relationship to the believers is not merely that of a formal constitutional body but also that of a spiritual institution

called upon to manifest the attributes of courtesy, patience and loving insight. Many conditions are not to be remedied by the exercise of power and authority but rather by a sympathetic understanding of the sources of the difficulty in the hearts of the friends. As 'Abdu'l-Bahá has explained, some of the people are children and must be trained, some are ignorant and must be educated, some are sick and must be healed. Where, however, the problem is not of this order but represents flagrant disobedience and disloyalty to the Cause itself, in that case the Assembly should consult with the National Spiritual Assembly concerning the necessity for disciplinary action.

Members of the Bahá'í community, for their part, should do their utmost by prayer and meditation to remain always in a positive and joyous spiritual condition, bearing in mind the Tablets which call upon Bahá'ís to serve the world of humanity and not waste their precious energies in negative complaints.

IV. BAHÁ'Í ANNIVERSARIES, FESTIVALS AND DAYS OF FASTING

The Spiritual Assembly, among its various duties and responsibilities, will provide for the general observance by the local community of the following Holy Days:

Feast of Riḍván (Declaration of Bahá'u'lláh) April 21-May 2, 1863.

Declaration of the Báb, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Báb, July 9, 1850.

Birth of the Báb, October 20, 1819.

Birth of Bahá'u'lláh, November 12, 1817.

Day of the Covenant, November 26.

Ascension of 'Abdu'l-Bahá, November 28, 1921.

Period of the Fast, nineteen days beginning March 2.

Feast of Naw-Rúz (Bahá'í New Year), March 21.

THE ANNUAL BAHÁ'Í CONVENTION

A Statement by the National Spiritual Assembly

(Approved by the Guardian)

Despite the repeated explanations given by the Guardian on this subject, there seems to exist each year, prior to and also during the Convention period, some misunderstanding as to the nature of the Annual Meeting.

In order to establish a definite standard of Convention procedure, the following statement has been approved and adopted, and in accordance with the vote taken by the National Assembly, a copy of the statement is placed in the hands of the presiding officer of the Convention to control the Convention procedure, after being read to the delegates by the officer of the National Spiritual Assembly by whom the Convention is convened.¹

"The delegates present at this Annual Bahá'í Convention are called upon to render a unique, a vital service to the Faith of Bahá'u'lláh. Their collective functions and responsibilities are not a matter of arbitrary opinion, but have been clearly described by the Guardian of the Cause. If civil governments have found it necessary to adopt the doctrine that 'ignorance of the law is no excuse,' how much more essential it is for Bahá'ís, individually and collectively, to base their responsible actions upon thorough comprehension of the fundamental principles which underlie that Administrative Order which in its maturity is destined to become the World Order of Bahá'u'lláh.

"Considerable confusion would have been avoided at Conventions held during the past three years had the delegates, and all members of the National Spiritual Assembly itself, given sufficient consideration to the fact that BAHÁ'Í NEWS of February, 1930, contained an explanation of the Annual Convention which had been prepared by the National Spiritual Assembly, submitted to Shoghi Effendi, and definitely approved by him. It is because this statement of four years ago has gone unnoticed that successive

Conventions, acting upon some matters as a law unto themselves, have inadvertently contravened the Guardian's clear instructions.

"The National Spiritual Assembly now calls attention to two specific portions of the 1930 statement approved by the Guardian which have been neglected in subsequent Conventions: first, the ruling that non-delegates do not possess the right to participate in Convention proceedings; and, second, that the time of the election of members of the National Spiritual Assembly shall be fixed in the Agenda at such a time as to allow the outgoing Assembly full time to report to the delegates, and to allow the incoming Assembly to have full consultation with the assembled delegates. It is surely evident that a procedure or principle of action once authorized by the Guardian is not subject to alteration by any Bahá'í body or individual believer to whom the procedure directly applies.

"In order to remove other sources of misunderstanding, the National Spiritual Assembly now feels it advisable to point out that the Guardian's letters on the subject of the Convention, received and published in BAHÁ'Í NEWS this year,¹ do not, as some believers seem to feel, organically change the character and function of the Annual Meeting, but reaffirm and strengthen instructions and explanations previously given. In the light of all the Guardian's references to this subject, compiled and published by the National Spiritual Assembly in BAHÁ'Í NEWS of November, 1933 and February, 1934, the following brief summary has been prepared and is now issued with the sole purpose of contributing to the spiritual unity of the chosen delegates here present:—

"1. The Annual Bahá'í Convention has two unique functions to fulfill, discussion of current Bahá'í matters and the election of the National Spiritual Assembly. The discussion should be free and untrammelled,

¹ This reference to "being read to the delegates" was in connection with the 1934 Convention only. The statement is here published for the general information of the believers.

¹ February, 1934.

the election carried on in that spirit of prayer and meditation in which alone every delegate can render obedience to the Guardian'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 elections.

"2. Non-delegates may not participate in Convention discussion. All members of the National Spiritual Assembly may participate in the discussion, but only those members who have been elected delegates may vote on any matter brought up for vote during the proceedings.

"3. The outgoing National Spiritual Assembly is responsible for rendering reports of its own activities and of those carried on by its committees during the past year. The annual election is to be held at a point midway during the Convention sessions, so that the incoming Assembly may consult with the delegates.

"4. The Convention is free to discuss any Bahá'í matter, in addition to those treated in the annual reports. The Convention is responsible for making its own rules of procedure controlling discussion; for example, concerning any limitations the delegates may find it necessary to impose upon the time allotted to or claimed by any one delegate. The National Assembly will maintain the rights of the delegates to confer freely and fully, free from any restricted pressure, in the exercise of their function.

"5. The Convention as an organic body is limited to the actual Convention period. It has no function to discharge after the close of the sessions except that of electing a member or members to fill any vacancy that might arise in the membership of the National Spiritual Assembly during the year.

"6. The Convention while in session has no independent legislative, executive or judicial function. Aside from its action in electing the National Spiritual Assembly, its discussions do not represent actions but

recommendations which shall, according to the Guardian's instructions, be given conscientious consideration by the National Assembly.

"7. The National Spiritual Assembly is the supreme Bahá'í administrative body within the American Bahá'í community, and its jurisdiction continues without interruption during the Convention period as during the remainder of the year, and independently of the individuals composing its membership. Any matter requiring action of legislative, executive or judicial nature, whether arising during the Convention period or at any other time, is to be referred to the National Spiritual Assembly. The National Assembly is responsible for upholding the administrative principles applying to the holding of the Annual Convention as it is for upholding all other administrative principles. If, therefore, a Convention departs from the principles laid down for Conventions by the Guardian, and exceeds the limitations of function conferred upon it, in that case, and in that case alone, the National Spiritual Assembly can and must intervene. It is the National Spiritual Assembly, and not the Convention, which is authorized to decide when and why such intervention is required.

"8. The National Spiritual Assembly feels that it owes a real duty to the delegates, and to the entire body of believers, in presenting any and all facts that may be required in order to clarify matters discussed at the Convention. There can be no true Bahá'í consultation at this important meeting if any incomplete or erroneous view should prevail.

"9. The National Assembly in adopting and issuing this statement does so in the sincere effort to assure the constitutional freedom of the Convention to fulfill its high mission. The path of true freedom lies in knowing and obeying the general principles given to all Bahá'ís for the proper conduct of their collective affairs. While the entire world plunges forward to destruction, it is the responsibility of the National Spiritual Assembly to uphold that Order on which peace and security solely depends."

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 that the Guardian's references to the non-political character of the Bahá'í Faith, when studied as a whole, are so clear that they can be fully grasped by all believers and rightly applied by all Local Spiritual Assemblies to any problems they may encounter. Should special circumstances arise, however, the National Assembly will make every effort to assist any Local Assembly to arrive at fuller understanding of this important subject.

The first reference to consider is taken from the letter written by Shoghi Effendi on March 21, 1932, published under the title of "The Golden Age of the Cause of Bahá'u'lláh."

"I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives

and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. . . . It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political, from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men. . . .

"Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws and apply the principles enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries."

This instruction raised the question whether believers should vote in any public election. A Tablet revealed by 'Abdu'l-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:

"The Guardian fully recognizes the authenticity and controlling influence of this

instruction from 'Abdu'l-Bahá upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahá'í vote for an officer nor Bahá'í participation in the affairs of the Republic shall involve acceptance by that individual of a program or policy that contravenes any vital principle, spiritual or social, of the Faith." The Guardian added to this letter the following postscript: "I feel it incumbent upon me to clarify the above statement, written in my behalf, by stating that no vote cast, or office undertaken, by a Bahá'í should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Bahá'í can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by Bahá'u'lláh, with which, I am firmly convinced, the program of no political party is completely harmonious."

In a letter dated March 16, 1933, the Guardian sent these further details:

CONCERNING MEMBERSHIP IN NON-BAHÁ'Í RELIGIOUS ORGANIZATIONS

The instruction written by Shoghi Effendi concerning membership in non-Bahá'í religious organizations, published in the July, 1935, number of BAHÁ'Í NEWS, has brought forth some interesting and important communications from local Spiritual Assemblies and also from individual believers, to all of which the National Spiritual Assembly has given careful and sympathetic attention.

The National Assembly itself, on receiving that instruction, made it the subject of extensive consultation, feeling exceedingly responsible for its own understanding of the Guardian's words and anxious to contribute to the understanding of the friends.

In October, 1935, the Assembly sent in reply to some of these communications a general letter embodying its thoughts on the

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."

subject, and a copy of that letter was forwarded to Shoghi Effendi for his approval and comment. His references to its contents, made in letters addressed to the National Spiritual Assembly on November 29 and December 11, 1935, are appended to this statement.

Now that Shoghi Effendi's approval has been received, the National Assembly feels it desirable to publish, for the information of all the American believers, the substance of the October letter.

While so fundamental an instruction is bound to raise different questions corresponding to the different conditions existing throughout the Bahá'í community, the most important consideration is our collective need to grasp the essential principle

underlying the new instruction, and our capacity to perceive that the position which the Guardian wishes us to take in regard to church membership is a necessary and inevitable result of the steady development of the World Order of Bahá'u'lláh.

This essential principle is made clear when we turn to Shoghi Effendi's further reference to the subject as published in BAHÁ'Í NEWS for October, 1935—words written by the Guardian's own hand.

In the light of these words, it seems fully evident that the way to approach this instruction is in realizing the Faith of Bahá'u'lláh as an ever-growing organism destined to become something new and greater than any of the revealed religions of the past. Whereas former Faiths inspired hearts and illumined souls, they eventuated in formal religions with an ecclesiastical organization, creeds, rituals and churches, while the Faith of Bahá'u'lláh, likewise renewing man's spiritual life, will gradually produce the institutions of an ordered society, fulfilling not merely the function of the churches of the past but also the function of the civil state. By this manifestation of the Divine Will in a higher degree than in former ages, humanity will emerge from that immature civilization in which church and state are separate and competitive institutions, and partake of a true civilization in which spiritual and social principles are at last reconciled as two aspects of one and the same Truth.

No Bahá'í can read the successive World Order letters sent us by Shoghi Effendi without perceiving that the Guardian, for many years, has been preparing us to understand and appreciate this fundamental purpose and mission of the Revelation of Bahá'u'lláh. Even when the Master ascended, we were for the most part still considering the Bahá'í Faith as though it were only the "return of Christ" and failing to perceive the entirely new and larger elements latent in the Teachings of Bahá'u'lláh.

Thus, in the very first of the World Order letters, written February 27th, 1929, Shoghi Effendi said: "Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the di-

versity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"

Although for five years the Guardian had been setting forth the principles of Bahá'í Administration in frequent letters, in 1927 he apparently felt it necessary to overcome some doubts here and there as to the validity of the institutions the Master bequeathed to the Bahá'ís in His Will and Testament. The series of World Order letters, however, goes far beyond the point of defending and explaining their validity as an essential element in the Faith of Bahá'u'lláh—the Guardian vastly extended the horizon of our understanding by making it clear that the Administrative Order, in its full development, is to be the social structure of the future civilization.

Thus, in that same letter quoted above, he wrote: "Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."

This passage stands as the keystone in the noble structure which Shoghi Effendi has raised in his function as interpreter of the Teachings of Bahá'u'lláh. The Master developed the Cause to the point where this social Teaching, always existent in the Tablets of Bahá'u'lláh, could be explained to the believers and given its due significance as

the fulfilment of Bahá'í evolution. As the Guardian expressed it: "That Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith." (World Order of Bahá'u'lláh, pages 3 and 4.)

For us these words mean that a Bahá'í is not merely a member of a revealed Religion, he is also a citizen in a World Order even though that Order today is still in its infancy and still obscured by the shadows thrown by the institutions, habits and attitudes derived from the past. But since the aim and end has been made known, our devotion and loyalty must surely express itself, not in clinging to views and thoughts emanating from the past, but in pressing forward in response to the needs of the new creation.

That true devotion, which consists in conscious knowledge of the "primary mission," and unified action to assist in bringing about its complete triumph, recognizes that a Bahá'í today must have singleness of mind as of aim, without the division arising when we stand with one foot in the Cause and one foot in the world, attempting to reconcile diverse elements which the Manifestation of God Himself has declared to be irreconcilable.

The principle underlying the Guardian's instruction about membership in non-Bahá'í religious bodies has already been emphasized by Shoghi Effendi in another connection—the instruction about the non-political character of the Faith which he incorporated in his letter entitled "The Golden Age of the Cause of Bahá'u'lláh." For example: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government."

Again, when the question was raised as to membership in certain non-Bahá'í organizations not directly religious or political in character, the Guardian replied: "Regarding association with the World Fellowship of Faiths and kindred Societies, Shoghi Effendi wishes to reaffirm and elucidate the general principle that Bahá'í elected representatives as well as individuals should refrain from any act or word that would imply a departure from the principles, whether spiritual, social or administrative, established by Bahá'u'lláh. Formal affiliation with and acceptance of membership in organizations whose programs or policies are not wholly reconcilable with the Teachings is of course out of the question." (BAHÁ'Í NEWS, August, 1933.)

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Bahá'ís and other organizations, namely, that the Cause of Bahá'u'lláh is an ever-growing organism, and as we begin to realize its universality our responsibility is definitely established to cherish and defend that universality from all compromise, all admixture with worldly elements, whether emanating from our own habits rooted in the past or from the deliberate attacks imposed by enemies from without.

It will be noted that in the instruction published in July, 1935, BAHÁ'Í NEWS, the Guardian made it clear that the principle involved is not new and unexpected, but rather an application of an established principle to a new condition. "Concerning membership in non-Bahá'í religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Bahá'í who wishes to be a whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Bahá'í ecclesiastical organization. . . . For it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outward creeds, ceremonies and institutions. . . . During the days of the Master the Cause was still in a stage that made such an open and sharp

dissociation between it and other religious organizations, and particularly the Muslim Faith, not only inadvisable but practically impossible to establish. But since His passing events throughout the Bahá'í world, and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that has made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

To turn now to the Guardian's words published in October BAHÁ'Í NEWS: "The separation that has set in between the institutions of the Bahá'í Faith and the Islámic ecclesiastical organizations that oppose it . . . imposes upon every loyal upholder of the Cause the obligation of refraining from any word or action that might prejudice the position which our enemies have . . . of their own accord proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahá's passing, may be said to have signaled the Formative Period of our Faith and to have paved the way for the consolidation of its administrative order. . . . Though our Cause unreservedly recognizes the Divine origin of all the religions that preceded it and upholds the spiritual truths which lie at their very core and are common to them all, its institutions, whether administrative, religious or humanitarian, must, if their distinctive character is to be maintained and recognized, be increasingly divorced from the outworn creeds, the meaningless ceremonials and man-made institutions with which these religions are at present identified. Our adversaries in the East have initiated the struggle. Our future opponents in the West will, in their turn, arise and carry it a stage further. Ours is the duty, in anticipation of this inevitable contest, to uphold unequivocally and with undivided loyalty the integrity of our Faith and demonstrate the distinguishing features of its divinely appointed institutions."

Nothing could be clearer or more emphatic. These words, asserting again the

essential universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Bahá'u'lláh, denounce and oppose it, and seek its destruction in vain effort to maintain their own "outworn creeds" and material power. Informed of this inevitable development, can a Bahá'í any longer desire to retain a connection which, however liberal and pleasing it now seems, is a connection with a potential foe of the Cause of God? The Guardian's instruction signifies that the time has come when all American believers must become fully conscious of the implications of such connections, and carry out their loyalty to its logical conclusion.

Shoghi Effendi's latest words are not merely an approval of the foregoing statement, but a most helpful elucidation of some of the problems which arise when the friends turn to their local Assemblies for specific advice under various special circumstances.

"The explanatory statement in connection with membership in non-Bahá'í religious organizations is admirably conceived, convincing and in full conformity with the principles underlying and implied in the unfolding world order of Bahá'u'lláh." (November 29, 1933.)

"The Guardian has carefully read the copy of the statement you had recently prepared concerning non-membership in non-Bahá'í religious organizations, and is pleased to realize that your comments and explanations are in full conformity with his views on the subject. He hopes that your letter will serve to clarify this issue in the minds of all the believers, and to further convince them of its vital character and importance in the present stage of the evolution of the Cause.

". . . In this case,* as also in that of suffering believers, the Assemblies, whether local or national, should act tactfully, patiently and in a friendly and kindly spirit. Knowing how painful and dangerous it is for such believers to repudiate

* A special case involving an aged believer, afflicted with illness, for whom severance of church relations might have been too great a shock.

their former allegiances and friendships, they should try to gradually persuade them of the wisdom and necessity of such an action, and instead of thrusting upon them a new principle, to make them accept it inwardly, and out of pure conviction and desire. Too severe and immediate action in such cases is not only fruitless but actually harmful. It alienates people instead of winning them to the Cause.

"The other point concerns the advisability of contributing to a church. In this case also the friends must realize that contributions to a church, especially when not regular, do not necessarily entail affiliation. The believers can make such offerings, occasionally, and provided they are certain that while doing so they are not connected as members of any church. There should be no confusion between the terms affiliation and association. While affiliation with ecclesiastical organizations is not permissible, association with them should not

only be tolerated but even encouraged. There is no better way to demonstrate the universality of the Cause than this. Bahá'u'lláh, indeed, urges His followers to consort with all religions and nations with utmost friendliness and love. This constitutes the very spirit of His message to mankind." (December 11, 1935.)

The National Spiritual Assembly trusts that the subject will receive the attention of local Assemblies and communities, and that in the light of the foregoing explanations the friends will find unity and agreement in applying the instruction to whatever situations may arise. In teaching new believers let us lay a proper foundation so that their obedience will be voluntary and assured from the beginning of their enrollment as Bahá'ís. In our attitude toward the older believers who are affected by the instruction let us act with the patience and kindness the Guardian has urged.

BAHÁ'ÍS AND WAR

A Statement by the National Spiritual Assembly¹

One of the chief responsibilities of Bahá'ís in this transitional era is to grasp the principle upon which rests their loyalty to the Faith of Bahá'u'lláh in relation to their duty toward their civil government. This problem arises in its most difficult form in connection with our individual and collective attitude toward war.

Nothing could be more powerful than the Bahá'í teachings on the subject of Peace. Not only does Bahá'u'lláh confirm the teachings of all former Manifestations which uphold amity and fellowship between individual human beings, and the supremacy of love as the end and aim of mutual intercourse and association, but He likewise extends the divine law of Peace to governments and rulers, declaring to them that they are called upon to establish Peace

and Justice upon earth, and uproot forever the dire calamity of international war.

Despite His Revelation, a most agonizing and excruciating conflict raged in Europe for four years, and since that war many other wars and revolutions have dyed the earth, while at present the heaven of human hope is black with the approach of a final world-shaking catastrophe.

What wonder that faithful Bahá'ís, abhorring and detesting war as insane repudiation of divine law, as destroyer of life and ruin of civilization, should now, in these fateful days, ponder how they may save their loved ones from the calamity of the battlefield, and how they may contribute their utmost to any and every effort aimed at the attainment of universal Peace?

Conscious of these heart-stirrings, and mindful of its responsibility toward all American believers, and particularly that radiant youth which would first of all be sacrificed in the event of a declaration of war by the government, the National Spir-

¹"The Guardian has carefully read the N. S. A.'s statement on the Bahá'í attitude toward war, and approves of its circulation among the believers."—Shoghi Effendi, through his secretary, Haifa, January 10, 1936.

itual Assembly wishes to express its view upon the matter, in the hope that the result of its study of the Teachings and of the Guardian's explanations will assist in bringing a unity of opinion and a clarification of thought among the friends.

Concerning the duty of Bahá'ís to their government, we have these words, written by Shoghi Effendi on January 1, 1929 (see "Bahá'í Administration," page 152): "To all these (that is, restrictive measures of the Soviet régime) the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimsously and unreservedly submitted, ever mindful of the guiding principle of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed. In matters, however, that vitally affect the integrity and honor of the Faith of Bahá'u'lláh, and are tantamount to a recantation of their faith and repudiation of their innermost belief, they are convinced, and are unhesitatingly prepared to vindicate by their life-blood the sincerity of their conviction, that no power on earth, neither the arts of the most insidious adversary nor the bloody weapons of the most tyrannical oppressor, can ever succeed in extorting from them a word or deed that might tend to stifle the voice of their conscience or tarnish the purity of their faith."

In view of the fact that early Christians were persecuted because they refused to render military service, the question might be raised whether the above statement means that the Guardian includes refusal to bear arms as one of those matters which "vitally affect the integrity and honor of the Faith . . . and are tantamount to a recantation of their faith and repudiation of their innermost belief"—a question the more important in that the early

Christians preferred persecution to military service.

The answer to this question is that the Guardian instructs us that the obligation to render military duty placed by governments upon their citizens is a form of loyalty to one's government which the Bahá'í must accept, but that the believers can, through their National Assembly, seek exemption from active army duty *provided* their government recognizes the right of members of religious bodies making peace a matter of conscience to serve in some non-combatant service rather than as part of the armed force.

The National Spiritual Assembly has investigated carefully this aspect of the situation, and has found that, whereas the government of the United States did, in the last war, provide exemption from military duty on religious grounds, nevertheless this exemption was part of the Statutes bearing directly upon that war, and with the cessation of hostilities the exemption lapsed. In other words, there is today no basis on which any Bahá'í may be exempted from military duty in a possible future conflict. The National Assembly, consequently, cannot at present make any petition for exemption of Bahá'ís 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 enacted, but as far as Bahá'ís 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 Bahá'í youth.

On the other hand it must be pointed out that it is no part of our teaching program to attract young people to the Cause merely in order to take advantage of any exemption that may later on be officially obtained for duly enrolled Bahá'ís. The only justifiable reason for joining this Faith is because one realizes that it is a divine Cause and is ready and willing to accept whatever may befall a believer on the path of devotion. The persecutions which have been inflicted

upon Bahá'ís so frequently make it clear that the path of devotion is one of sacrifice and not of ease or special privilege.

Another question encountered here and there among believers is what can Bahá'ís do to work for Peace? Outside the Cause we see many organizations with peace programs, and believers occasionally feel that it is their duty to join such movements and thereby work for a vital Bahá'í principle.

It is the view of the National Spiritual Assembly that activity in and for the Cause itself is the supreme service to world peace. The Bahá'í community of the world is the true example of Peace. The Bahá'í principles are the only ones upon which Peace can be established. Therefore, by striving to enlarge the number of declared believers, and broadcasting the Teachings of Bahá-

'u'lláh, we are doing the utmost to rid humanity of the scourge of war. Of what use to spend time and money upon incomplete human programs when we have the universal program of the Manifestation of God? The firm union of the Bahá'ís in active devotion to the advancement of their own Faith—this is our service to Peace, as it is our service to all other human needs—economic justice, race amity, religious unity, etc. Let non-believers agitate for disarmament and circulate petitions for this and that pacifist aim—a Bahá'í truly alive in this Faith will surely prefer to base his activities upon the foundation laid by Bahá'u'lláh, walk the path which the Master trod all His days, and heed the appeals which the Guardian has given us to initiate a new era in the public teaching of the Message.

THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

Excerpts Made by the National Spiritual Assembly of the Bahá'ís of the United States and Canada, by Direction of Shoghi Effendi, Guardian of the Bahá'í Faith

WELL is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He assuredly will be made manifest. God hath indeed ordained it in the Bayán.—*The Báb*. ("The Dispensation of Bahá'u'lláh," pages 54-55.)

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.—*Bahá'u'lláh*. ("The Dispensation of Bahá'u'lláh," page 54.)

It is incumbent upon the Aghsán, the Afnán and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath

purposed, Who hath branched from this Ancient Root." The object of this sacred verse is none except the Most Mighty Branch ('Abdu'l-Bahá). Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful.—*Bahá'u'lláh*. ("The Dispensation of Bahá'u'lláh," page 42.)

There hath branched from the Sadratu'l-Muntahá this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation.—*Bahá'u'lláh*. ("The Dispensation of Bahá'u'lláh," page 43.)

In accordance with the explicit text of the Kitáb-i-Aqdas, Bahá'u'lláh hath made the Center of the Covenant the Interpreter of His Word—a Covenant so firm and

mighty that from the beginning of time until the present day no religious Dispensation hath produced its like.—*'Abdu'l-Bahá*. ("The Dispensation of Bahá'u'lláh," page 44.)

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. . . .

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved

and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and develops. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fulness of time the whole of mankind.—*Shoghi Effendi*. ("The Dispensation of Bahá'u'lláh," pages 51-52.)

ALL-PRAISE to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affects not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin Surging Seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands

(pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mázindarán, the Blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them: after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In 'Iráq, the Day-Star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendor. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to

the Most Great Prison ('Akká). He Whom the world hath wronged (may my life be offered up for His loved ones) was four times banished from city to city, till at last condemned to perpetual confinement, He was incarcerated in this Prison, the prison of highway robbers, of brigands and of manslayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God.

O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brim-meth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end, may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy Cause and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken winged bird will have taken flight unto the celestial concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afán, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness; the Hands (pillars), of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry "O Thou the Glory of Glories!" (Yá-Bahá'u'l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness—as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghsán, the Afán, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá

Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, may rather, even as impure gold, would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it

might sow the seeds of doubt in the hearts of men!

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God), choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number, nine persons that shall at all times be occupied in the important services in the work of the guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (secret ballot).

O friends! The Hands of the Cause of God must be nominated and appointed by the guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God, disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from

earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction of the guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abhá Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving-kindness of the servants of the One True God must be bountifully

and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness; that all the world of being may be filled with the holy ecstacy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound upon you be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and day-springs of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel

him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word, and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you saying:—"Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Bahá (may my life be offered up for them). "His Holiness, the Exalted One, (the Báb) is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme

Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries, that is, from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England.

It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. And inasmuch as this House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because that law formeth no part of the Divine Explicit Text. The House of Justice is both the Initiator and the Abrogator of its own laws.

And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One and show

your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-knowing, the All-wise!

Whosoever and whatsoever meeting becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abhá Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

O ye the faithful loved ones of 'Abdu'l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after 'Abdu'l-Bahá, the guardian of the Cause of God, the Afán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away

from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

The Glory of Glories rest upon you!

Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor

poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms

of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh.—SHOGHI EFFENDI. ("The Dispensation of Bahá'u'lláh," pages 64 and 65.)

EXCERPTS FROM THE LETTERS OF SHOGHI EFFENDI

I HAVE been acquainted by the perusal of your latest communications with the nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that stand inextricably interwoven with the Faith of Bahá'u'lláh. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith—attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

It would, however, be helpful and instructive to bear in mind certain basic principles with reference to the *Will and Testament of 'Abdu'l-Bahá*, which together with the *Kitáb-i-Aqdas*, constitutes the chief depositary wherein are enshrined those priceless elements of that Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith. A study

of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahá'í Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the *Aqdas* with care and diligence will not find it hard to discover that the Most Holy Book [*Aqdas*] itself anticipates in a number of passages the institutions which 'Abdu'l-Bahá ordains in His *Will*. By leaving certain matters unspecified and unregulated in His Book of Laws [*Aqdas*], Bahá'u'lláh seems to have deliberately left a gap in the general scheme of Bahá'í Dispensation, which the unequivocal provisions of the Master's *Will* has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Bahá'u'lláh have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-Bahá has revealed in his *Will*, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the *Will and Testament of 'Abdu'l-Bahá*, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master. I will only confine my observations to those issues

which may assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahá'í Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion of the truth of the Bahá'í Teachings what is admittedly only an obscure and unauthenticated translation of an oral statement made by 'Abdu'l-Bahá, in defiance and total disregard of the available text of all of His universally recognized writings. I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahá, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of this misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament of 'Abdu'l-Bahá*, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the *Kitáb-i-Aqdas*. It thus unifies and correlates the principles sep-

arately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.

Local and National Houses of Justice

IT should be carefully borne in mind that the local as well as the international Houses of Justice have been expressly enjoined by the *Kitáb-i-Aqdas*; that the institution of the National Spiritual Assembly, as an intermediary body, and referred to in the Master's *Will* as the "Secondary House of Justice," has the express sanction of 'Abdu'l-Bahá; and that the method to be pursued for the election of the International and National Houses of Justice has been set forth by Him in His *Will*, as well as in a number of His Tablets. Moreover, the institutions of the local and national Funds, that are now the necessary adjuncts to all Local and National Spiritual Assemblies, have not only been established by 'Abdu'l-Bahá in the Tablets He revealed to the Bahá'ís of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representatives of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bahá'í Assemblies; His preference for unanimity in decision; the decisive character of the majority vote; and even the desirability for the exercise of close supervision over all Bahá'í publications, have been sedulously instilled by 'Abdu'l-Bahá, as evidenced by His authenticated and widely-scattered Tablets. To accept His broad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That the Spiritual Assemblies of today will be replaced in time by the Houses of

Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice" for that city, and has thus with His own pen established beyond any doubt the identity of the present Bahá'í Spiritual Assemblies with the Houses of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Bahá'í Faith are better understood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state.

It must be pointed out, however, in this connection that, contrary to what has been confidently asserted, the establishment of the Supreme House of Justice is in no way dependent upon the adoption of the Bahá'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country. In fact, 'Abdu'l-Bahá, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of

the Universal House of Justice in His own lifetime, and but for the unfavorable circumstances prevailing under the Turkish régime, would have, in all probability, taken the preliminary steps for its establishment. It will be evident, therefore, that given favorable circumstances, under which the Bahá'ís of Írán and of the adjoining countries under Soviet Rule may be enabled to elect their national representatives, in accordance with the guiding principles laid down in 'Abdu'l-Bahá's writings, the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed. For upon the National Houses of Justice of the East and West devolves the task, in conformity with the explicit provisions of the *Will*, of electing directly the members of the International House of Justice. Not until they are themselves fully representative of the rank and file of the believers in their respective countries, not until they have acquired the weight and the experience that will enable them to function vigorously in the organic life of the Cause, can they approach their sacred task, and provide the spiritual basis for the constitution of so august a body in the Bahá'í world.

The Institution of Guardianship

IT must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahá'u'lláh in the *Kitáb-i-Aqdas*, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His *Will*. It does not constitute in any manner a contradiction to the *Will* and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mys-

teries it undoubtedly contains. Only future generations can comprehend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the worldwide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong emphasis that has been placed on the institution of the House of Justice and of the Guardianship. They only will appreciate the significance of the vigorous language employed by 'Abdu'l-Bahá with reference to the band of Covenant-breakers that has opposed Him in His days. To them alone will be revealed the suitability of the institutions initiated by 'Abdu'l-Bahá to the character of the future society which is to emerge out of the chaos and confusion of the present age. . . .

*The Animating Purpose of Bahá'í
Institutions*

And, now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings

may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation. . . . Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests? To repudiate the validity of the assemblies of the elected ministers of the Faith of Bahá'u'lláh would be to reject these countless Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, wherein they have extolled their privileges and duties, emphasized the glory of their mission, revealed the immensity of their task, and warned them of the attacks they must needs expect from the unwisdom of friends, as well as from the malice of their enemies. It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the Faith itself, lest undue concern for the minute details arising from the administration of the Cause obscure the vision of its promoters, lest partiality, ambition, and worldliness tend in the course of time to becloud the radiance, stain the purity, and impair the effectiveness of the Faith of Bahá'u'lláh.

(February 27, 1929.)

THE WORLD ORDER OF BAHÁ'U'LLÁH

AMID the reports that have of late reached the Holy Land, most of which witness to the triumphant march of the Cause, a few seem to betray a certain apprehension regarding the validity of the institutions which stand inseparably associated with the Faith of Bahá'u'lláh. These expressed misgivings appear to be actuated by certain whisperings which have emanated from quarters which are either wholly misinformed regarding the fundamentals of the Bahá'í Revelation, or which deliberately

contrive to sow the seeds of dissension in the hearts of the faithful.

Viewed in the light of past experience, the inevitable result of such futile attempts, however persistent and malicious they be, is to contribute to a wider and deeper recognition by believers and unbelievers alike of the distinguishing features of the Faith proclaimed by Bahá'u'lláh. These challenging criticisms, whether or not dictated by malice, cannot but serve to galvanize the souls of its ardent supporters, and to consolidate

the ranks of its faithful promoters. They will purge the Faith from those pernicious elements whose continued association with the believers tends to discredit the fair name of the Cause, and to tarnish the purity of its spirit. We should welcome, therefore, not only the open attacks which its avowed enemies persistently launch against it, but should also view as a blessing in disguise every storm of mischief with which they who apostatize their faith or claim to be its faithful exponents assail it from time to time. Instead of undermining the Faith, such assaults, both from within and without, reinforce its foundations, and excite the intensity of its flame. Designed to becloud its radiance, they proclaim to all the world the exalted character of its precepts, the completeness of its unity, the uniqueness of its position, and the pervasiveness of its influence.

I do not feel for one moment that such clamor, mostly attributable to impotent rage against the resistless march of the Cause of God, can ever distress the valiant warriors of the Faith. For these heroic souls, whether they be contending in America's impregnable stronghold, or struggling in the heart of Europe, and across the seas as far as the continent of Australia, have already abundantly demonstrated the tenacity of their faith and the abiding value of their conviction.

I feel it, however, incumbent upon me by virtue of the responsibility attached to the Guardianship of the Faith, to dwell more fully upon the essential character and the distinguishing features of that world order as conceived by Bahá'u'lláh. . . .

It behooves us, dear friends, to endeavor not only to familiarize ourselves with the essential features of this supreme Handiwork of Bahá'u'lláh, but also to grasp the fundamental difference existing between this world-embracing, divinely-appointed Order and the chief ecclesiastical organizations of the world, whether they pertain to the Church of Christ, or to the ordinances of the Muḥammadan Dispensation.

For those whose priceless privilege is to guard over, administer the affairs, and advance the interests of these Bahá'í institutions will have, sooner or later, to face this

searching question: "Where and how does this Order established by Bahá'u'lláh, which to outward seeming is but a replica of the institutions established in Christianity and Islám, differ from them? Are not the twin institutions of the House of Justice and of the Guardianship, the institution of the Hands of the Cause of God, the institution of the national and local Assemblies, the institution of the Mashriqu'l-Adhkár, but different names for the institutions of the Papacy and the Caliphate, with all their attending ecclesiastical orders which the Christians uphold and advocate? What can possibly be the agency that can safeguard these Bahá'í institutions, so strikingly resemblant, in some of their features, to those which have been reared by the Fathers of the Church and the Apostles of Muḥammad, from witnessing the deterioration in character, the breach of unity, and the extinction of influence, which have befallen all organized religious hierarchies? Why should they not eventually suffer the same fate that has overtaken the institutions which the successors of Christ and Muḥammad have reared?"

Upon the answer given to these challenging questions will, in a great measure, depend the success of the efforts which believers in every land are now exerting for the establishment of God's kingdom upon the earth. Few will fail to recognize that the Spirit breathed by Bahá'u'lláh upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear its name, wholly identify itself with His principles, and function in conformity with His laws. That Bahá'u'lláh in His Book of *Aqdas*, and later 'Abdu'l-Bahá in His *Will*—a document which confirms, supplements, and correlates the provisions of the *Aqdas*—have set forth in their entirety those essential elements for the constitution of the world Bahá'í Commonwealth, no one who has read them will deny. According to these divinely-ordained administrative principles,

the Dispensation of Bahá'u'lláh—the Ark of human salvation—must needs be modelled. From them, all future blessings must flow, and upon them its inviolable authority must ultimately rest.

For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a certain philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of The Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. Not only have they revealed all the directions required for the practical realization of those ideals which the Prophets of God have visualized, and which from time immemorial have inflamed the imagination of seers and poets in every age; they have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world.

Should we look back to the past, were we to search out the Gospel and the Qur'an, we will readily recognize that neither the Christian nor the Islámic Dispensations can offer a parallel either to the system of Divine Economy so thoroughly established by Bahá'u'lláh, or to the safeguards which He has provided for its preservation and advancement. Therein, I am profoundly convinced, lies the answer to those questions to which I have already referred.

None, I feel, will question the fact that the fundamental reason why the unity of

the Church of Christ was irretrievably shattered, and its influence was in the course of time undermined was that the Edifice which the Fathers of the Church reared after the passing of His First Apostle was an Edifice that rested in nowise upon the explicit directions of Christ Himself. The authority and features of their administration were wholly inferred, and indirectly derived, with more or less justification, from certain vague and fragmentary references which they found scattered amongst His utterances as recorded in the Gospel. Not one of the sacraments of the Church; not one of the rites and ceremonies which the Christian Fathers have elaborately devised and ostentatiously observed; not one of the elements of severe discipline they rigorously imposed upon the primitive Christians; none of these reposed on the direct authority of Christ, or emanated from His specific utterances. Not one of these did Christ conceive, none did He specifically invest with sufficient authority to either interpret His Word, or to add to that which He had not specifically enjoined.

For this reason, in later generations, voices were raised in protest against the self-appointed Authority which arrogated to itself privileges and powers which did not emanate from the clear text of the Gospel of Jesus Christ, and which constituted a grave departure from the spirit which that Gospel did inculcate. They argued with force and justification that the canons promulgated by the Councils of the Church were not divinely-appointed laws, but were merely human devices which did not even rest upon the actual utterances of Jesus. Their contention centered around the fact that the vague and inconclusive words, addressed by Christ to Peter, "Thou art Peter, and upon this rock I will build my Church," could never justify the extreme measures, the elaborate ceremonials, the fettering creeds and dogmas, with which His successors have gradually burdened and obscured His Faith. Had it been possible for the Church Fathers, whose unwarranted authority was thus fiercely assailed from every side, to refute the denunciations heaped upon them by quoting specific utterances of Christ regarding the future administration of His

Church, or the nature of the authority of His Successors, they would surely have been capable of quenching the flame of controversy, and preserving the unity of Christendom. The Gospel, however, the only repository of the utterances of Christ, afford no such shelter to these harassed leaders of the Church, who found themselves helpless in the face of the pitiless onslaught of their enemy, and who eventually had to submit to the forces of schism which invaded their ranks.

In the Muḥammadan Revelation, however, although His Faith as compared with that of Christ was, so far as the administration of His Dispensation is concerned, more complete and more specific in its provisions, yet in the matter of succession it gave no written, no binding and conclusive instructions to those whose mission was to propagate His Cause. For the text of the Qur'án, the ordinances of which regarding prayer, fasting, marriage, divorce, inheritance, pilgrimage, and the like, have after the revolution of thirteen hundred years remained intact and operative, gives no definite guidance regarding the Law of Succession, the source of all the dissensions, the controversies, and schisms which have dismembered and discredited Islám.

Not so with the Revelation of Bahá'u'lláh. Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task. Both in the administrative provisions of the Bahá'í Dispensation, and in the matter of succession, as embodied in the twin institutions of the House of Justice and of the Guardianship, the followers of Bahá'u'lláh can summon to their aid such irrefutable evidences of Divine Guidance that none can resist, that

none can belittle or ignore. Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify and fulfill them. . . .

We should also bear in mind that the distinguishing character of the Bahá'í Revelation does not consist solely in the completeness and unquestionable validity of the Dispensation which the teachings of Bahá'u'lláh and 'Abdu'l-Bahá have established. Its excellence lies also in the fact that those elements which in past Dispensations have, without the least authority from their Founders, been a source of corruption and of incalculable harm to the Faith of God, been strictly excluded by the clear text of Bahá'u'lláh's writings. Those unwarranted practices, in connection with the sacrament of baptism, of communion, of confession of sins, of asceticism, of priestly domination, of elaborate ceremonials, of holy war and of polygamy, have one and all been rigidly suppressed by the Pen of Bahá'u'lláh, whilst the rigidity and rigor of certain observances, such as fasting, and which are necessary to the devotional life of the individual, have been considerably abated. . . .

Dear friends! Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám, or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind. . . . (March 21, 1930.)

THE GOAL OF A NEW WORLD ORDER

THE inexorable march of recent events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's travail, can remain unmoved at the thought of its approaching deliverance.

It would not seem inappropriate, at a time when we are commemorating the world over, the termination of the first decade since 'Abdu'l-Bahá's sudden removal¹ from our midst, to ponder, in the light of the teachings bequeathed by Him to the world, such events as have tended to hasten the gradual emergence of the World Order anticipated by Bahá'u'lláh.

Ten years ago, this very day, there flashed upon the world the news of the passing of Him Who alone, through the ennobling influence of His love, strength and wisdom, could have proved its stay and solace in the many afflictions it was destined to suffer.

How well we, the little band of His avowed supporters who lay claim to have recognized the Light that shone within Him, can still remember His repeated allusions, in the evening of His earthly life, to the tribulation and turmoil with which an unregenerate humanity was to be increasingly afflicted. How poignantly some of us can recall His pregnant remarks, in the presence of the pilgrims and visitors who thronged His doors on the morrow of the jubilent celebrations that greeted the termination of the World War—a war, which by the horrors it evoked, the losses it entailed and the complications it engendered, was destined to exert so far-reaching an influence on the fortunes of mankind. How serenely, yet how powerfully, He stressed the cruel deception which a Pact, hailed by peoples and nations as the embodiment of triumphant justice and the unailing instrument of an abiding peace, held in store for an unrepentant humanity. "Peace, Peace," how often we heard Him remark, "*the lips of potentates and peoples unceasingly proclaim, whereas the fire of unquenched hatreds still smoulders in their hearts.*" How often we heard Him raise His voice,

whilst the tumult of triumphant enthusiasm was still at its height and long before the faintest misgivings could have been felt or expressed, confidently declaring that the Document, extolled as the Charter of a liberated humanity, contained within itself seeds of such bitter deception as would further enslave the world. How abundant are now the evidences that attest the perspicacity of His unerring judgment!

Ten years of unceasing turmoil, so laden with anguish, so fraught with incalculable consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. Sad indeed is the contrast between the manifestations of confident enthusiasm in which the Plenipotentiaries at Versailles so freely indulged and the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter delusion.

Neither the force which the Framers and Guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the Author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the integrity of the Order they had striven to establish. "*The ills from which the world now suffers,*" wrote 'Abdu'l-Bahá in January 1920, "*will multiply; the gloom which envelops it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread.*"

¹ November 28, 1921.

Economic distress, since those words were written, together with political confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the cumulative effect of these successive crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

Europe, hitherto regarded as the cradle of a highly-vaunted civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and paralyzed at the sight of so tremendous an upheaval. Long-cherished ideals in the political no less than in the economic sphere of human activity are being severely tested under the pressure of reactionary forces on one hand and of an insidious and persistent radicalism on the other. From the heart of Asia distant rumblings, ominous and insistent, portend the steady onslaught of a creed which, by its negation of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamor of a nascent nationalism, coupled with a recrudescence of skepticism and unbelief, come as added misfortunes to a continent hitherto regarded as the symbol of age-long stability and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolt against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing vicissitudes of a troubled age. Not even America, which until very recently prided itself on its traditional policy of aloofness and the self-contained character of its economy, the invulnerability of its institutions and the evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the vortex of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. Even far-away

Australia, which, owing to its remoteness from the storm-centers of Europe, would have been expected to be immune from the trials and torments of an ailing continent, has been caught in this whirlpool of passion and strife, impotent to extricate herself from their ensnaring influence.

Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society. The following words of Bahá'u-'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: "How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

The disquieting influence of over thirty million souls living under minority conditions throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and demoralizing influence on governments and peoples; the wicked, unbridled race of armaments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian and Muslim orthodoxy—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization. Little wonder if one of Europe's preëminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another,

"before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have perished and are born."

Might we not already discern, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combatants, determined upon a contest that may mark, unlike the last war, the end of an epoch, a vast epoch, in the history of human evolution? Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen—every vigilant adherent of the Faith of Bahá'u'lláh might well pause to reflect—that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Bahá'u'lláh Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: "*The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of*

mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody."

Dearly - beloved friends! Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparring in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise, no doctrine which the most distinguished exponents of economic theory may hope to advance, no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built. No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international co-operation, in whatever sphere of human activity, however ingenious in conception or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration

which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

All we can reasonably venture to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fulness of time, chase away the gloom that has circled humanity. All we can do is to point out, in their broadest outlines, what appears to us to be the guiding principles underlying the World Order of Bahá'u'lláh, as amplified and enunciated by 'Abdu'l-Bahá, the Center of His Covenant with all mankind and the appointed Interpreter and Expounder of His Word.

That the unrest and suffering afflicting the mass of mankind are in no small measure the direct consequences of the World War and are attributable to the unwisdom and shortsightedness of the framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the imposition of a staggering burden of reparations upon the vanquished, have, to a very great extent, been responsible for the maldistribution and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, accentuated the phenomenal fall in prices and thereby relentlessly increased the burdens of impoverished countries, no impartial mind would question. That inter-governmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an un-

prejudiced observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to perpetuate and foster, has led to an enormous increase of national competitive armaments, involving during the last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the world-wide depression, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism, which the post-war theory of self-determination has served to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance, is a fact which few would venture to dispute.

It would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their systems of economic and political institutions to the imperative needs of a fast evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the corner-stone of Bahá'u'lláh's world-embracing dominion,

implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. "In every Dispensation," writes 'Abdu'l-Bahá, "the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind."

How pathetic indeed are the efforts of these leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine quâ non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. You can best serve your country, was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world.

In "The Secret of Divine Civilization" ("The Mysterious Forces of Civilization"), 'Abdu'l-Bahá's outstanding contribution to the future re-organization of the world, we read the following:

"True civilization will unfurl its banner

in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns — the shining exemplars of devotion and determination— shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure."

"A few," He further adds, "unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored

ones, the endeavors of unrivalled wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavour, ceaseless endeavour, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause past ages have regarded as purely visionary, yet in this day have become most easy and practicable. Why should this most great and lofty cause—the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man.”

In one of His Tablets ‘Abdu’l-Bahá, elucidating further His noble theme, reveals the following:

“In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright

its candles will burn in the assemblage of man.

“Behold how its light is now dawning upon the world’s darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, that is, the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.”

Over sixty years ago, in His Tablet to Queen Victoria, Bahá’u’lláh, addressing “the concourse of the rulers of the earth,” revealed the following:

“Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof. . . . Regard the world as the human body which though created whole and perfect has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And, if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. . . . That which the Lord hath ordained as a sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one uni-

versal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

In a further passage Bahá'u'lláh adds these words:

"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this wronged One, and burden not your peoples beyond that which they can endure. . . . Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world super-state must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an international executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a world parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a supreme tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized;

in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"The 'Tabernacle of Unity,'" Bahá'u'lláh proclaims in His message to all mankind, "has been raised; regard ye not one another as strangers. . . . Of one tree are all ye the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens. . . . Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind."

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uni-

formity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament, and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honoured institutions, if certain social assumptions and religious formulæ have ceased to promote the welfare of the generality of mankind, if they no longer administer to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of igno-

rant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a re-awakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it, no more and no less, than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short

of a power that is born of God can succeed in establishing it.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

It would be stimulating to follow the history of the growth and development of this lofty conception which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great Napoleonic upheaval, whose chief preoccupation was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the Holy Alliance that had sought to curb their rising power, that the possibility of a world order, transcending in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these exponents of arrogant nationalism came to regard such an order as the object of a pernicious doctrine tending to sap that essential loyalty upon which the continued existence of their national life depended. With a vigor that recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, those champions of an unfettered national sovereignty, in their turn, have labored and are still laboring to discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a

United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men. In the organized attempts that are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

To take but one instance. How confident were the assertions made in the days preceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever 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 society! It would indeed be no exaggeration to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time made of the problem of welding the American states into a single federation a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That

so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's bloodstained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

Great and far-reaching as have been those changes in the past, they cannot but appear, when viewed in their proper perspective, except as subsidiary adjustments prelude that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities, that constitute the elements of present-day civilization, into the integral components of the world Commonwealth of the future is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that "another war, fiercer than the last, will assuredly break out"?

Upon the consummation of this colossal, this unspeakably glorious enterprise—an enterprise that baffled the resources of Roman

statesmanship and which Napoleon's desperate efforts failed to achieve—will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualized by Bahá'u'lláh—a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abhá Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency with which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world.

Surely the world, contracted and transformed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the worldwide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelations of the past in a language suited to its essential requirements. And

what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahá'u'lláh stands associated only those whose hearts are tainted by prejudice can fail to perceive.

Ours, dearly-beloved co-workers, is the paramount duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that Edifice the foundations of which Bahá'u'lláh has laid in our hearts. Ours is the duty to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unremitting fervor that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

Might not the hundredth anniversary¹ of the Declaration of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history? (November 28, 1931.)

¹ 1963.

NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

We stand too close to so colossal a Revelation to expect in this, the first century of its era, to arrive at a just estimate of its towering grandeur, its infinite possibilities, its transcendent beauty. Small though our present numbers may be, however limited our capacities, or circumscribed our influence, we, into whose hands so pure, so tender, so precious, a heritage has been entrusted, should at all times strive, with unrelaxing vigilance, to abstain from any thoughts, words, or deeds, that might tend to dim its brilliance or injure its growth. . . .

Dear friends: Clear and emphatic as are the instructions which our departed Master has reiterated in countless Tablets bequeathed by Him to his followers throughout the world, a few, owing to the restricted influence of the Cause in the West, have been purposely withheld from the body of His occidental disciples, who, despite their numerical inferiority, are now exercising such a preponderating influence in the direction and administration of its affairs. I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present state of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And

this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever is the considered judgment of their respective governments.

Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties

and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. Let them rise above all particularism and partisanship, above the vain disputes, the petty calculations, the transient passions that agitate the face, and engage the attention, of a changing world. It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must

necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men.

It should be made unmistakably clear that such an attitude implies neither the slightest indifference to the cause and interests of their own country, nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation of their sacred obligation to promote, in the most effective manner, the best interests of their government and people. It indicates the desire cherished by every true and loyal follower of Bahá'u'lláh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of the country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of His Faith. (March 21, 1932.)

AMERICA AND THE MOST GREAT PEACE

Dearly-beloved friends! It is not for me, nor does it seem within the competence of any one of the present generation, to trace the exact and full history of the rise and gradual consolidation of this invincible arm, this mighty organ, of a continually advancing Cause. It would be premature at this early stage of its evolution, to attempt an exhaustive analysis, or to arrive at a just estimate, of the impelling forces that have urged it forward to occupy so exalted a place among the various instruments which the Hand of Omnipotence has fashioned, and is now perfecting, for the execution of His divine Purpose. Future historians of this mighty Revelation, endowed with pens abler than any which its present-day supporters can claim to possess, will no doubt transmit to posterity a masterly exposition of the origins of those forces which, through a remarkable swing of the pendu-

lum, have caused the administrative center of the Faith to gravitate, away from its cradle, to the shores of the American continent and towards its very heart—the present mainspring and chief bulwark of its fast evolving institutions. On them will devolve the task of recording the history, and of estimating the significance, of so radical a revolution in the fortunes of a slowly maturing Faith. Theirs will be the opportunity to extol the virtues and to immortalize the memory of those men and women who have participated in its accomplishment. Theirs will be the privilege of evaluating the share which each of these champion-builders of the World Order of Bahá'u'lláh has had in ushering in that golden Millennium, the promise of which lies enshrined in His teachings.

Does not the history of primitive Christianity and of the rise of Islám, each in its

own way, offer a striking parallel to this strange phenomenon the beginnings of which we are now witnessing in this, the first century of the Bahá'í Era? Has not the Divine Impulse which gave birth to each of these great religious systems been driven, through the operation of those forces which the irresistible growth of the Faith itself had released, to seek away from the land of its birth and in more propitious climes a ready field and a more adequate medium for the incarnation of its spirit and the propagation of its cause? Have not the Asiatic churches of Jerusalem, of Antioch and of Alexandria, consisting chiefly of those Jewish converts, whose character and temperament inclined them to sympathize with the traditional ceremonies of the Mosaic Dispensation, been forced as they steadily declined to recognize the growing ascendancy of their Greek and Roman brethren? Have they not been compelled to acknowledge the superior valor and the trained efficiency which have enabled these standard-bearers of the Cause of Jesus Christ to erect the symbols of His world-wide dominion on the ruins of a collapsing Empire? Has not the animating spirit of Islám been constrained, under the pressure of similar circumstances, to abandon the inhospitable wastes of its Arabian Home, the theatre of its greatest sufferings and exploits, to yield in a distant land the fairest fruit of its slowly maturing civilization?

"From the beginning of time until the present day," 'Abdu'l-Bahá Himself affirms, "the light of Divine Revelation hath risen in the East and shed its radiance upon the West. The illumination thus shed hath, however, acquired in the West an extraordinary brilliancy. Consider the Faith proclaimed by Jesus. Though it first appeared in the East, yet not until its light had been shed upon the West did the full measure of its potentialities be manifest." "The day is approaching," He, in another passage, assures us, "when ye shall witness how, through the splendor of the Faith of Bahá'u'lláh, the West will have replaced the East, radiating the light of Divine Guidance." "In the books of the Prophets," He again asserts, "certain glad-tidings are recorded which are absolutely true and free from doubt. The East

hath ever been the dawning-place of the Sun of Truth. In the East all the Prophets of God have appeared. . . . The West hath acquired illumination from the East but in some respects the reflection of the light hath been greater in the Occident. This is specially true of Christianity. Jesus Christ appeared in Palestine and His teachings were founded in that country. Although the doors of the Kingdom were first opened in that land and the bestowals of God were spread broadcast from its center, the people of the West have embraced and promulgated Christianity more fully than the people of the East."

Little wonder that from the same unerring pen there should have flowed, after 'Abdu'l-Bahá's memorable visit to the West, these often-quoted words, the significance of which it would be impossible for me to overrate: "*The continent of America,*" He announced in a Tablet unveiling His Divine Plan to the believers residing in the North-Eastern States of the American Republic, "*is in the eyes of the one true God the land wherein the splendors of His light shall be revealed, where the righteous will abide and the free assemble.*" "*May this American democracy,*" He Himself, while in America, was heard to remark, "*be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unveil the standard of the 'Most Great Peace.'*" . . . The American people are indeed worthy of being the first to build the tabernacle of the great peace and proclaim the oneness of mankind. . . . May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capacities greater and more wonderful than any other nations. . . . May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become servants of the omnipotent One. May they rise from their present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world. . . . This American nation is equipped and empowered to accomplish that which will adorn the pages

of history, to become the envy of the world and be blest in both the East and the West for the triumph of its people. . . . The American continent gives signs and evidences of very great advancement. Its future is even more promising, for its influence and illumination are far-reaching. It will lead all nations spiritually."

Would it seem extravagant, in the light of so sublime an utterance, to expect that in the midst of so enviable a region of the earth and out of the agony and wreckage of an unprecedented crisis there should burst forth a spiritual renaissance which, as it propagates itself through the instrumentality of the American believers, will rehabilitate the fortunes of a decadent age? It was 'Abdu'l-Bahá Himself, His most intimate associates testify, Who, on more than one occasion, intimated that the establishment of His Father's Faith in the North American continent ranked as the most outstanding among the threefold aims which, as He conceived it, constituted the principal objective of His ministry. It was He who, in the heyday of His life and almost immediately after His Father's ascension, conceived the idea of inaugurating His mission by enlisting the inhabitants of so promising a country under the banner of Bahá'u'lláh. He it was Who in His unerring wisdom and out of the abundance of His heart chose to bestow on His favored disciples, to the very last day of His life, the tokens of His unflinching solicitude and to overwhelm them with the marks of His special favor. It was He Who, in His declining years, as soon as delivered from the shackles of a long and cruel incarceration, decided to visit the land which had remained for so many years the object of His infinite care and love. It was He Who, through the power of His presence and the charm of His utterance, infused into the entire body of His followers those sentiments and principles which could alone sustain them amidst the trials which the very prosecution of their task would inevitably engender. Was He not, through the several functions which He exercised whilst He dwelt amongst them, whether in the laying of the corner-stone of their House of Worship, or in the Feast which He offered them and at which He chose to

serve them in person, or in the emphasis which He on a more solemn occasion placed on the implications of His spiritual station—was He not, thereby, deliberately bequeathing to them all the essentials of that spiritual heritage which He knew they would ably safeguard and by their deeds continually enrich? And finally who can doubt that in the Divine Plan which, in the evening of His life, He unveiled to their eyes He was investing them with that spiritual primacy on which they could rely in the fulfillment of their high destiny?

"O ye apostles of Bahá'u'lláh!" He thus addresses them in one of His Tablets, "*May my life be sacrificed for you! . . . Behold the portals which Bahá'u'lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain; how unique the favors with which you have been endowed.*" "My thoughts," He tells them in another passage, "*are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamoured with each other.*" "*The full measure of your success,*" He declares in another Tablet, "*is as yet unrevealed, its significance still unapprehended. Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance and will bestow upon its people the glory of an everlasting life.*" "*The range of your future achievements,*" He once more affirms, "*still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements.*" "*The Almighty,*" He assures them, "*will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit.*" "*Be not concerned,*" He admonishes them, "*with the smallness of your numbers, neither be oppressed by the multitude of an unbelieving world. . . . Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual*

power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established." (April 21, 1933.)

THE BAHÁ'Í ADMINISTRATIVE ORDER

Dearly-beloved brethren in 'Abdu'l-Bahá! With the ascension of Bahá'u'lláh the Day-Star of Divine guidance which, as foretold by Shaykh Ahmad and Siyid Kázim, had risen in Shiráz, and, while pursuing its westward course, had mounted its zenith in Adrianople, had finally sunk below the horizon of 'Akká, never to rise again ere the complete revolution of one thousand years. The setting of so effulgent an Orb brought to a definite termination the period of Divine Revelation—the initial and most vitalizing stage in the Bahá'í era. Inaugurated by the Báb, culminating in Bahá'u'lláh, anticipated and extolled by the entire company of the Prophets of this great prophetic cycle, this period has, except for the short interval between the Báb's martyrdom and Bahá'u'lláh's shaking experiences in the Siyáh-Chál of Tihrán, been characterized by almost fifty years of continuous and progressive Revelation—a period which by its duration and fecundity must be regarded as unparalleled in the entire field of the world's spiritual history.

The passing of 'Abdu'l-Bahá, on the other hand, marks the closing of the Heroic and Apostolic Age of this same Dispensation—that primitive period of our Faith the splendors of which can never be rivalled, much less be eclipsed, by the magnificence that must needs distinguish the future victories of Bahá'u'lláh's Revelation. For neither the achievements of the champion-builders of the present-day institutions of the Faith of Bahá'u'lláh, nor the tumultuous triumphs which the heroes of its Golden Age will in the coming days succeed in winning, can measure with, or be included within the same category as, the wondrous works associated with the names of those who have generated its very life and laid its pristine foundations. That first and creative age of the Bahá'í era must, by its very nature, stand above and apart from the formative period into which we have entered and the golden age destined to succeed it.

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. The period in which the seed of the Faith had been slowly germinating is thus intertwined both with the one which must witness its efflorescence and the subsequent age in which that seed will have finally yielded its golden fruit.

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to

a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and develops. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fulness of time the whole of mankind.

It should be noted in this connection that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. Nowhere in the sacred scriptures of any of the world's religious systems, nor even in the writings of the Inaugurator of the Bahá'í Dispensation, do we find any provisions establishing a covenant or providing for an administrative order that can compare in scope and authority with those that lie at the very basis of the Bahá'í Dispensation. Has either Christianity or Islám, to take as an instance two of the most widely diffused and outstanding among the world's recognized religions, anything to offer that can measure with, or be regarded as equivalent to, either the Book of Bahá'u'lláh's Covenant or to the Will and Testament of 'Abdu'l-Bahá? Does the text of either the Gospel or the Qur'an confer sufficient authority upon those leaders and coun-

cils that have claimed the right and assumed the function of interpreting the provisions of their sacred scriptures and of administering the affairs of their respective communities? Could Peter, the admitted chief of the Apostles, or the Imám 'Alí, the cousin and legitimate successor of the Prophet, produce in support of the primacy with which both had been invested written and explicit affirmations from Christ and Muḥammad that could have silenced those who either among their contemporaries or in a later age have repudiated their authority and, by their action, precipitated the schisms that persist until the present day? Where, we may confidently ask, in the recorded sayings of Jesus Christ, whether in the matter of succession or in the provision of a set of specific laws and clearly defined administrative ordinances, as distinguished from purely spiritual principles, can we find anything approaching the detailed injunctions, laws and warnings that abound in the authenticated utterances of both Bahá'u'lláh and 'Abdu'l-Bahá? Can any passage of the Qur'an, which in respect to its legal code, its administrative and devotional ordinances marks already a notable advance over previous and more corrupted Revelations, be construed as placing upon an unassailable basis the undoubted authority with which Muḥammad had, verbally and on several occasions, invested His successor? Can the Author of the Bábí Dispensation, however much He may have succeeded through the provisions of the Bayán in averting a schism as permanent and catastrophic as those that afflicted Christianity and Islám—can He be said to have produced instruments for the safeguarding of His faith as definite and efficacious as those which must for all time preserve the unity of the organized followers of the Faith of Bahá'u'lláh?

Alone of all the Revelations gone before it this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards incorporated and elaborated in its teachings, succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter.

No wonder that He Who through the operation of His Will has inaugurated so vast and unique an Order and Who is the Center of so mighty a Covenant should have written these words: "*So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like.*" "*Whatsoever is latent in the innermost of this holy cycle,*" He wrote during the darkest and most dangerous days of His ministry, "*shall gradually appear and be made manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs.*" "*Fear not,*" are His reassuring words foreshadowing the rise of the Administrative Order established by His Will, "*fear not if this Branch be severed from this material world and cast aside its leaves; nay, the leaves thereof shall flourish, for this Branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.*"

To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh allude: "*The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.*"

The Báb Himself, in the course of His references to "Him Whom God will make manifest" anticipates the System and glorifies the World Order which the Revelation of Bahá'u'lláh is destined to unfold. "*Well is it with him,*" is His remarkable statement in the third chapter of the Bayán, "*who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán.*"

In the Tablets of Bahá'u'lláh where the institutions of the International and local Houses of Justice are specifically designated and formally established; in the institution

of the Hands of the Cause of God which first Bahá'u'lláh and then 'Abdu'l-Bahá brought into being; in the institution of both local and national Assemblies which in their embryonic stage were already functioning in the days preceding 'Abdu'l-Bahá's ascension; in the authority with which the Author of our Faith and the Center of His Covenant have in their Tablets chosen to confer upon them; in the institution of the Local Fund which operated according to 'Abdu'l-Bahá's specific injunctions addressed to certain Assemblies in Írán; in the verses of the Kitáb-i-Aqdas the implications of which clearly anticipate the institution of the Guardianship; in the explanation which 'Abdu'l-Bahá, in one of His Tablets, has given to, and the emphasis He has placed upon, the hereditary principle and the law of primogeniture as having been upheld by the Prophets of the past—in these we can discern the faint glimmerings and discover the earliest intimation of the nature and working of the Administrative Order which the Will of 'Abdu'l-Bahá was at a later time destined to proclaim and formally establish.

An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental verities of the Faith. To define with accuracy and minuteness the features, and to analyze exhaustively the nature of the relationships which, on the one hand, bind together these two fundamental organs of the Will of 'Abdu'l-Bahá and connect, on the other, each of them to the Author of the Faith and the Center of His Covenant is a task which future generations will no doubt adequately fulfil. My present intention is to elaborate certain salient features of this scheme which, however close we may stand to its colossal structure, are already so clearly defined that we find it inexcusable to either misconceive or ignore.

It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh 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 the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Írán, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birth-right." Without such an institution the integrity of the Faith would be imperilled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of

its elected representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

"He is the Interpreter of the Word of God," 'Abdu'l-Bahá, referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant-breakers who had challenged His right to interpret the utterances of Bahá'u'lláh. "After him," He adds, "will succeed the first-born of his lineal descendants." "The mighty stronghold," He further explains, "shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God." "It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afján, the Hands of the Cause of God, to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God."

"It is incumbent upon the members of the House of Justice," Bahá'u'lláh, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, "to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He verily is the Provider, the Omniscient." "Unto the Most Holy Book" (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, "every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant."

Not only does 'Abdu'l-Bahá confirm in His Will Bahá'u'lláh's above-quoted state-

ment, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice. "*Inasmuch as the House of Justice,*" is His explicit statement in His Will, "*both power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same . . . This it can do because these laws form no part of the divine explicit text.*"

Referring to both the Guardian and the Universal House of Justice we read these emphatic words: "*The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abbá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both). Whatsoever they decide is of God.*"

From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.

Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's

revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

It should be borne in mind that the institution of the Guardianship has been anticipated by 'Abdu'l-Bahá in an allusion He made in a Tablet addressed, long before His own ascension, to three of His friends in Irán. To their question as to whether there would be any person to whom all the Bahá'is would be called upon to turn after His ascension He made the following reply: "*As to the question ye have asked me, know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidences will be made manifest, and its secrets unravelled.*"

Dearly-beloved friends! Exalted as is the position and vital as is the function of the institution of the Guardianship in the Administrative Order of Bahá'u'lláh, and staggering as must be the weight of responsibility which it carries, its importance must, whatever be the language of the Will, be in no wise over-emphasized. The Guardian of the Faith must not under any circumstances, and whatever his merits or his achievements, be exalted to the rank that will make him a co-sharer with 'Abdu'l-Bahá in the unique position which the Center of the Covenant occupies—much less to the station exclusively ordained for the Manifestation of God. So grave a departure from the established tenets of our Faith is nothing short of open blasphemy. As I have already stated, in the course of my references to 'Abdu'l-Bahá's station, however great the gulf that separates Him from the Author of a Divine Revelation it can never measure with the distance that stands between Him Who is the Center of Bahá'u'lláh's Covenant and the Guardians who are its chosen ministers.

There is a far, far greater distance separating the Guardian from the Center of the Covenant than there is between the Center of the Covenant and its Author.

No Guardian of the Faith, I feel in my solemn duty to place on record, can ever claim to be the perfect exemplar of the teachings of Bahá'u'lláh or the stainless mirror that reflects His light. Though overshadowed by the unflinching, the unerring protection of Bahá'u'lláh and of the Báb, and however much he may share with 'Abdu'l-Bahá the right and obligation to interpret the Bahá'í teachings, he remains essentially human and cannot, if he wishes to remain faithful to his trust, arrogate to himself, under any pretence whatsoever, the rights, the privileges and prerogatives which Bahá'u'lláh has chosen to confer upon His Son. In the light of this truth to pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith. The fact that the Guardian has been specifically endowed with such power as he may need to reveal the purport and disclose the implications of the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá does not necessarily confer upon him a station co-equal with those Whose words he is called upon to interpret. He can exercise that right and discharge this obligation and yet remain infinitely inferior to both of them in rank and different in nature.

To the integrity of this cardinal principle of our Faith the words, the deeds of its present and future Guardians must abundantly testify. By their conduct and example they must needs establish its truth upon an unassailable foundation and transmit to future generations unimpeachable evidences of its reality.

For my own part to hesitate in recognizing so vital a truth or to vacillate in proclaiming so firm a conviction must constitute a shameless betrayal of the confidence reposed in me by 'Abdu'l-Bahá and an unpardonable usurpation of the author-

ity with which He Himself has been invested.

A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. It would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Bahá'u'lláh is designed to establish upon earth? The divers and ever-shifting systems of human polity, whether past or present, whether originating in the East or in the West, offer no adequate criterion wherewith to estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

The Bahá'í Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imámate or the Caliphate in Islám—none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned.

This new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without

introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded.

The Administrative Order of the Faith of Bahá'u'lláh must in no wise be regarded as purely democratic in character inasmuch as the basic assumption which requires all democracies to depend fundamentally upon getting their mandate from the people is altogether lacking in this Dispensation. In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the Kitáb-i-Aqdas, the members of the Universal House of Justice, it should be borne in mind, are not, as Bahá'u'lláh's utterances clearly imply, responsible to those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. "*God will verily inspire them with whatsoever He willeth,*" is Bahá'u'lláh's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation. Moreover, he who symbolizes the hereditary principle in this Dispensation has been made the interpreter of the words of its Author, and ceases consequently, by virtue of the actual authority vested in him, to be the figure-head invariably associated with the prevailing systems of constitutional monarchies.

Nor can the Bahá'í Administrative Order be dismissed as a hard and rigid system of

unmitigated autocracy or as an idle imitation of any form of absolutistic ecclesiastical government, whether it be the Papacy, the Imámate or any other similar institution, for the obvious reason that upon the international elected representatives of the followers of Bahá'u'lláh has been conferred the exclusive right of legislating on matters not expressly revealed in the Bahá'í writings. Neither the Guardian of the Faith nor any institution apart from the International House of Justice can ever usurp this vital and essential power or encroach upon that sacred right. The abolition of professional priesthood with its accompanying sacraments of baptism, of communion and of confession of sins, the laws requiring the election by universal suffrage of all local, national, and international Houses of Justice, the total absence of episcopal authority with its attendant privileges, corruptions and bureaucratic tendencies, are further evidences of the non-autocratic character of the Bahá'í Administrative Order and of its inclination to democratic methods in the administration of its affairs.

Nor is this Order identified with the name of Bahá'u'lláh to be confused with any system of purely aristocratic government in view of the fact that it upholds, on the one hand, the hereditary principle and entrusts the Guardian of the Faith with the obligation of interpreting its teachings, and provides, on the other, for the free and direct election from among the mass of the faithful of the body that constitutes its highest legislative organ.

Whereas this Administrative Order cannot be said to have been modelled after any of these recognized systems of government, it nevertheless embodies, reconciles and assimilates within its framework such wholesome elements as are to be found in each one of them. The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions requiring its democratic election by the representatives of the faithful—these combine to demonstrate the truth that this divinely revealed Order, which can never be identified with any of the standard types of government referred

to by Aristotle in his works, embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them. The admitted evils inherent in each of these systems being rigidly and permanently excluded, this unique Order, however long it may endure and however extensive its ramifications, cannot ever degenerate into any form of despotism, of oligarchy, or of demagoguery which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions.

Dearly-beloved friends! Significant as are the origins of this mighty administrative structure, and however unique its features, the happenings that may be said to have heralded its birth and signalized the initial stage of its evolution seem no less remarkable. How striking, how edifying the contrast between the process of slow and steady consolidation that characterizes the growth of its infant strength and the devastating onrush of the forces of disintegration that are assailing the outworn institutions, both religious and secular, of present-day society!

The vitality which the organic institutions of this great, this ever-expanding Order so strongly exhibit; the obstacles which the high courage, the undaunted resolution of its administrators have already surmounted; the fire of an unquenchable enthusiasm that glows with undiminished fervor in the hearts of its itinerant teachers; the heights of self-sacrifice which its champion-builders are now attaining; the breadth of vision, the confident hope, the creative joy, the inward peace, the uncompromising integrity, the exemplary discipline, the unyielding unity and solidarity which its stalwart defenders manifest; the degree to which its moving Spirit has shown itself capable of assimilating the diversified elements within its pale, of cleansing them of all forms of prejudice and of fusing them with its own structure—these are evidences of a power which a disillusioned and sadly shaken society can ill afford to ignore.

Compare these splendid manifestations of the spirit animating this vibrant body of

the Faith of Bahá'u'lláh with the cries and agony, the follies and vanities, the bitterness and prejudices, the wickedness and divisions of an ailing and chaotic world. Witness the fear that torments its leaders and paralyzes the action of its blind and bewildered statesmen. How fierce the hatreds, how false the ambitions, how petty the pursuits, how deep-rooted the suspicions of its peoples! How disquieting the lawlessness, the corruption, the unbelief that are eating into the vitals of a tottering civilization!

Might not this process of steady deterioration which is insidiously invading so many departments of human activity and thought be regarded as a necessary accompaniment to the rise of this almighty Arm of Bahá'u'lláh? Might we not look upon the momentous happenings which, in the course of the past twenty years, have so deeply agitated every continent of the earth, as ominous signs simultaneously proclaiming the agonies of a disintegrating civilization and the birthpangs of that World Order—that Ark of human salvation—that must needs arise upon its ruins?

The catastrophic fall of mighty monarchies and empires in the European continent, allusions to some of which may be found in the prophecies of Bahá'u'lláh; the decline that has set in, and its still continuing, in the fortunes of the *Shi'ih* hierarchy in His own native land; the fall of the *Qájár* dynasty, the traditional enemy of His Faith; the overthrow of the *Sultánate* and the *Caliphate*, the sustaining pillars of *Sunní Islám*, to which the destruction of Jerusalem in the latter part of the first century of the Christian era offers a striking parallel; the wave of secularization which is invading the *Muhammadian* ecclesiastical institutions in Egypt and sapping the loyalty of its staunchest supporters; the humiliating blows that have afflicted some of the most powerful Churches of Christendom in Russia, in Western Europe and Central America; the dissemination of those subversive doctrines that are undermining the foundations and overthrowing the structure of seemingly impregnable strongholds in the political and social spheres of human activity; the signs of an impending

catastrophe, strangely reminiscent of the Fall of the Roman Empire in the West, which threatens to engulf the whole structure of present-day civilization—all witness to the tumult which the birth of this mighty Organ of the Religion of Bahá'u'lláh has cast into the world—a tumult which will grow in scope and in intensity as the implications of this constantly evolving Scheme are more fully understood and its ramifications more widely extended over the surface of the globe.

A word more in conclusion. The rise and establishment of this Administrative Order—the shell that shields and enshrines so precious a gem—constitutes the hallmark of this second and formative age of the Bahá'í era. It will come to be regarded, as it recedes farther and farther from our eyes, as the chief agency empowered to usher in the concluding phase, the consummation of this glorious Dispensation.

Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty

thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh. (February 8, 1934.)

THE UNFOLDMENT OF WORLD CIVILIZATION

AS your co-sharer in the building up of the New World Order which the mind of Bahá'u'lláh has visioned, and whose features the pen of 'Abdu'l-Bahá, its perfect Architect, has delineated, I pause to contemplate with you the scene which the revolution of well-nigh fifteen years after His passing unfolds before us.

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which,

in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. No fair-minded observer can any longer fail to discern them. He cannot be misled by the painful slowness characterizing the unfoldment of the civilization which the followers of Bahá'u'lláh are laboring to establish. Nor can he be deluded by the ephemeral manifestations of returning prosperity which at times appear to be capable of checking the disruptive influence of the chronic ills afflicting the institutions of a decaying age. The signs of the times are too numerous

and compelling to allow him to mistake their character or to belittle their significance. He can, if he be fair in his judgment, recognize in the chain of events which proclaim on the one hand the irresistible march of the institutions directly associated with the Revelation of Bahá'u'lláh and foreshadow on the other the downfall of those powers and principalities that have either ignored or opposed it—he can recognize in them all evidences of the operation of God's all-pervasive Will, the shaping of His perfectly ordered and world-embracing Plan.

"Soon," Bahá'u'lláh's own words proclaim it, *"will the present day Order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth and is the Knower of things unseen."* "By Myself," He solemnly asserts, *"the day is approaching when We will have rolled up the world and all that is therein, and spread out a new Order in its stead. He, verily, is powerful over all things."* *"The world's equilibrium,"* He explains, *"hath been upset through the vibrating influence of this Most Great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System, the like of which mortal eyes have never witnessed."* *"The signs of impending convulsions and chaos,"* He warns the peoples of the world, *"can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective."*

Dearly-beloved friends! This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in the writings of the Center of His Covenant, involves no less than the complete unification of the entire human race. This unification should conform to such principles as would directly harmonize with the spirit that animates, and the laws that govern the operation of, the institutions that already constitute the structural basis of the Administrative Order of His Faith.

No machinery falling short of the standard inculcated by the Bahá'í Revelation, and at variance with the sublime pattern ordained in His teachings, which the col-

lective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that "Lesser Peace" to which the Author of our Faith has Himself alluded in His writings. *"Now that ye have refused the Most Great Peace,"* He, admonishing the kings and rulers of the earth, has written, *"bold ye fast unto this the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents."* Expatriating on this Lesser Peace, He thus addresses in that same Tablet the rulers of the earth: *"Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions . . . Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."*

The Most Great Peace, on the other hand, as conceived by Bahá'u'lláh—a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations—can rest on no other basis, and can be preserved through no other agency, except the divinely appointed ordinances that are implicit in the World Order that stands associated with His holy name. In His Tablet, revealed almost seventy years ago to Queen Victoria, Bahá'u'lláh, alluding to this Most Great Peace, has declared: *"That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error . . . Consider these days in which the Ancient Beauty, He Who is the Most Great Name, hath been sent down to regenerate and unify mankind. Behold how with drawn swords they rose against Him, and committed that which caused the Faithful Spirit to tremble. And whenever We said unto them: 'Lo, the World Reformer is come,' they made reply:*

'He, in truth, is one of the stirrers of mischief.'" *"It beseemeth all men in this Day,"* He, in another Tablet, asserts, *"to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him."*

Humanity's Coming of Age

The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signaling through its advent the coming of age of the entire human race. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture—all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era—should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthest limits in the organization of human society, though man, as an individual, will, may must indeed as a result of such a consummation, continue indefinitely to progress and develop.

That mystic, all-pervasive, yet indefinable change, which we associate with the stage of maturity inevitable in the life of the individual and the development of the fruit must, if we would correctly apprehend the utterances of Bahá'u'lláh, have its counterpart in the evolution of the organization of human society. A similar stage must sooner or later be attained in the collective life of mankind, producing an even more striking phenomenon in world relations, and endowing the whole human race with such potentialities of well-being as shall provide, throughout the succeeding ages, the chief incentive required for the

eventual fulfilment of its high destiny. Such a stage of maturity in the process of human government must, for all time, if we would faithfully recognize the tremendous claim advanced by Bahá'u'lláh, remain identified with the Revelation of which He was the Bearer.

In one of the most characteristic passages He Himself has revealed, He testifies in a language that none can mistake to the truth of this distinguishing principle of Bahá'í belief: *"It hath been decreed by Us that the Word of God and all the potentialities thereof shall be manifested unto men in strict conformity with such conditions as have been fore-ordained by Him Who is the All-Knowing, the All-Wise . . . Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a revelation . . . Consider that which hath been sent down unto Muḥammad, the Apostle of God. The measure of the Revelation of which He was the Bearer had been clearly fore-ordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latent energies with which it had been endowed—energies which manifested themselves in the plenitude of their glory when the Ancient Beauty appeared, in the year sixty, in the person of 'Alí-Muḥammad, the Báb."*

'Abdu'l-Bahá, elucidating this fundamental verity, has written: *"All created things have their degree or stage of maturity. The period of maturity in the life of a tree is the time of its fruit-bearing . . . The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the light of his intelligence attains its greatest power and development . . . Similarly there are periods and stages in the collective life of humanity. At one time it was passing through its stage of childhood, at*

another its period of youth, but now it has entered its long-predicted phase of maturity, the evidences of which are everywhere apparent . . . That which was applicable to human needs during the early history of the race can neither meet nor satisfy the demands of this day, this period of newness and consummation. Humanity has emerged from its former state of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moral standards, new capacities. New bounties, perfect bestowals, are awaiting and already descending upon him. The gifts and blessings of the period of youth, although timely and sufficient during the adolescence of mankind, are now incapable of meeting the requirements of its maturity."

The Process of Integration

Such a unique and momentous crisis in the life of organized mankind may, moreover, be likened to the culminating stage in the political evolution of the great American Republic—the stage which marked the emergence of a unified community of federated states. The stirring of a new national consciousness, and the birth of a new type of civilization, infinitely richer and nobler than any which its component parts could have severally hoped to achieve, may be said to have proclaimed the coming of age of the American people. Within the territorial limits of this nation, this consummation may be viewed as the culmination of the process of human government. The diversified and loosely related elements of a divided community were brought together, unified and incorporated into one coherent system. Though this entity may continue gaining in cohesive power, though the unity already achieved may be further consolidated, though the civilization to which that unity could alone have given birth may expand and flourish, yet the machinery essential to such an unfolding may be said to have been, in its essential structure, erected, and the impulse required to guide and sustain it may be regarded as having been fundamentally imparted. No stage above and beyond this consummation of national unity can, within

the geographical limits of that nation, be imagined, though the highest destiny of its people, as a constituent element in a still larger entity that will embrace the whole of mankind, may still remain unfulfilled. Considered as an isolated unit, however, this process of integration may be said to have reached its highest and final consummation.

Such is the stage to which an evolving humanity is collectively approaching. The Revelation entrusted by the Almighty Ordainer to Bahá'u'lláh, His followers firmly believe, has been endowed with such potentialities as are commensurate with the maturity of the human race—the crowning and most momentous stage in its evolution from infancy to manhood.

The successive Founders of all past Religions Who, from time immemorial, have shed, with ever-increasing intensity, the splendor of one common Revelation at the various stages which have marked the advance of mankind towards maturity may thus, in a sense, be regarded as preliminary Manifestations, anticipating and paving the way for the advent of that Day of Days when the whole earth will have fructified and the tree of humanity will have yielded its destined fruit.

Incontrovertible as is this truth, its challenging character should never be allowed to obscure the purpose, or distort the principle, underlying the utterances of Bahá'u'lláh—utterances that have established for all time the absolute oneness of all the Prophets, Himself included, whether belonging to the past or to the future. Though the mission of the Prophets preceding Bahá'u'lláh may be viewed in that light, though the measure of Divine Revelation with which each has been entrusted must, as a result of this process of evolution, necessarily differ, their common origin, their essential unity, their identity of purpose, should at no time and under no circumstances be misapprehended or denied. That all the Messengers of God should be regarded as "*abiding in the same Tabernacle, soaring in the same Heaven, seated upon the same Throne, uttering the same Speech, and proclaiming the same Faith*" must, however much we may extol the

measure of Divine Revelation vouchsafed to mankind at this crowning stage of its evolution, remain the unalterable foundation and central tenet of Bahá'í belief. Any variations in the splendor which each of these Manifestations of the Light of God has shed upon the world should be ascribed not to any inherent superiority involved in the essential character of any one of them, but rather to the progressive capacity, the ever-increasing spiritual receptiveness, which mankind, in its progress towards maturity, has invariably manifested.

The Final Consummation

Only those who are willing to associate the Revelation proclaimed by Bahá'u'lláh with the consummation of so stupendous an evolution in the collective life of the whole human race can grasp the significance of the words which He, while alluding to the glories of this promised Day and to the duration of the Bahá'í Era, has deemed fit to utter. "This is the King of Days," He exclaims, "the Day that hath seen the coming of the Best-Beloved, Him Who, through all eternity, hath been acclaimed the Desire of the World." "The Scriptures of past Dispensations," He further asserts, "celebrate the great jubilee that must needs greet this most great Day of God. Well is it with him that hath lived to see this Day and hath recognized its station." "It is evident," He, in another passage explains, "that every age in which a Manifestation of God hath lived is divinely-ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation 'Seal of the Prophets' fully revealeth its high station. The Prophetic Cycle hath verily ended. The Eternal Truth is now come. He hath lifted up the ensign of power, and is now shedding upon the world the unclouded splendor of His Revelation." "In this most mighty Revelation," He, in categorical language, declares, "all the Dispensations of the past have attained their highest, their final consummation. That which hath been made manifest in this pre-eminent, this most exalted Revelation, standeth unparalleled

in the annals of the past, nor will future ages witness its like."

'Abdu'l-Bahá's authentic pronouncements should, likewise, be recalled as confirming, in no less emphatic manner, the unexampled vastness of the Bahá'í Dispensation. "Centuries," He affirms in one of His Tablets, "nay, countless ages, must pass away ere the Day-Star of Truth shineth again in its mid-summer splendor, or appeareth once more in the radiance of its vernal glory . . . The mere contemplation of the Dispensation inaugurated by the Blessed Beauty would have sufficed to overwhelm the saints of bygone ages—saints who longed to partake, for one moment, of its great glory." "Concerning the Manifestations that will come down in the future 'in the shadows of the clouds,'" He, in a still more definite language, affirms, "know, verily, that in so far as their relation to the Source of their inspiration is concerned, they are under the shadow of the Ancient Beauty. In their relation, however, to the age in which they appear, each and every one of them 'doeth whatsoever He willeth.'" "This holy Dispensation," He, alluding to the Revelation of Bahá'u'lláh, explains, "is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plenitude of its resplendency, its heat and glory."

Pangs of Death and Birth

Dearly-beloved friends: Though the Revelation of Bahá'u'lláh has been delivered, the World Order which such a Revelation must needs beget is as yet unborn. Though the Heroic Age of His Faith is passed, the creative energies which that Age has released have not as yet crystallized into that world society which, in the fulness of time, is to mirror forth the brightness of His glory. Though the framework of His Administrative Order has been erected, and the Formative Period of the Bahá'í Era has begun, yet the promised Kingdom into which the seed of His institutions must ripen remains as yet uninaugurated. Though His Voice has been raised, and the ensigns of His Faith have been lifted up in no less than forty countries of both the East and the West, yet the wholeness of

the human race is as yet unrecognized, its unity unproclaimed, and the standard of its Most Great Peace unhoisted.

"The heights," Bahá'u'lláh Himself testifies, *"which, through the most gracious favor of God, mortal man can attain in this Day are as yet unrevealed to his sight. The world of being hath never had, nor doth it yet possess, the capacity for such a revelation. The day, however, is approaching when the potentialities of so great a favor will, by virtue of His behest, be manifested unto men."*

For the revelation of so great a favor a period of intense turmoil and wide-spread suffering would seem to be indispensable. Resplendent as has been the Age that has witnessed the inception of the Mission with which Bahá'u'lláh has been entrusted, the interval which must elapse ere that Age yields its choicest fruit must, it is becoming increasingly apparent, be overshadowed by such moral and social gloom as can alone prepare an unrepentant humanity for the prize she is destined to inherit.

Into such a period we are now steadily and irresistibly moving. Amidst the shadows which are increasingly gathering about us we can faintly discern the glimmerings of Bahá'u'lláh's unearthly sovereignty appearing fitfully on the horizon of history. To us, the "generation of the half-light," living at a time which may be designated as the period of the incubation of the World Commonwealth envisaged by Bahá'u'lláh, has been assigned a task whose high privilege we can never sufficiently appreciate, and the arduousness of which we can as yet but dimly recognize. We may well believe, we who are called upon to experience the operation of the dark forces destined to unloose a flood of agonizing afflictions, that the darkest hour that must precede the dawn of the Golden Age of our Faith has not yet struck. Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is to suffer are still in preparation, nor can their blackness be as yet imagined. We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new. Through the generating influence of the

Faith announced by Bahá'u'lláh this New World Order may be said to have been conceived. We can, at the present moment, experience its stirrings in the womb of a travelling age—an age waiting for the appointed hour at which it can cast its burden and yield its fairest fruit.

"The whole earth," writes Bahá'u'lláh, *"is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings. Immeasurably exalted is the breeze that wafteth from the garment of thy Lord, the Glorified! For lo, it hath breathed its fragrance and made all things new! Well is it with them that comprehend."* *"The onrushing winds of the grace of God,"* He, in the Súratu'l-Haykal, proclaims, *"have passed over all things. Every creature hath been endowed with all the potentialities it can carry. And yet the peoples of the world have denied this grace! Every tree hath been endowed with the choicest fruits, every ocean enriched with the most luminous gems. Man, himself, hath been invested with the gifts of understanding and knowledge. The whole creation hath been made the recipient of the revelation of the All-Merciful, and the earth the repository of things inscrutable to all except God, the Truth, the Knower of things unseen. The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!"*

"The Call of God," 'Abdu'l-Bahá has written, *"when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation. It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened. Ere long the evidences of this regeneration will be revealed, and the fast asleep will be awakened."*

Universal Fermentation

As we view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in

every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A two-fold process, however, can be distinguished, each tending, in its own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet. The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bahá'u'lláh, and is the harbinger of the New World Order that Faith must ere long establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline.

A titanic, a spiritual struggle, unparalleled in its magnitude yet unspeakably glorious in its ultimate consequences, is being waged as a result of these opposing tendencies, in this age of transition through which the organized community of the followers of Bahá'u'lláh and mankind as a whole are passing.

The Spirit that has incarnated itself in the institutions of a rising Faith has, in the course of its onward march for the redemption of the world, encountered and is now battling with such forces as are, in most instances, the very negation of that Spirit, and whose continued existence must inevitably hinder it from achieving its purpose. The hollow and outworn institutions, the obsolescent doctrines and beliefs, the effete and discredited traditions which these forces represent, it should be observed, have, in certain instances, been undermined by virtue of their senility, the loss of their co-

hesive power, and their own inherent corruption. A few have been swept away by the onrushing forces which the Bahá'í Faith has, at the hour of its birth, so mysteriously released. Others, as a direct result of a vain and feeble resistance to its rise in the initial stages of its development, have died out and been utterly discredited. Still others, fearful of the pervasive influence of the institutions in which that same Spirit had, at a later stage, been embodied, had mobilized their forces and launched their attack, destined to sustain, in their turn, after a brief and illusory success, an ignominious defeat.

This Age of Transition

It is not my purpose to call to mind, much less to attempt a detailed analysis of, the spiritual struggles that have ensued, or to note the victories that have redounded to the glory of the Faith of Bahá'u'lláh since the day of its foundation. My chief concern is not with the happenings that have distinguished the First, the Apostolic Age of the Bahá'í Dispensation, but rather with the outstanding events that are transpiring in, and the tendencies which characterize, the formative period of its development, this Age of Transition, whose tribulations are the precursors of that Era of blissful felicity which is to incarnate God's ultimate purpose for all mankind.

To the catastrophic fall of mighty kingdoms and empires, on the eve of 'Abdu'l-Bahá's departure, Whose passing may be said to have ushered in the opening phase of the Age of Transition in which we now live, I have, in a previous communication, briefly alluded. The dissolution of the German Empire, the humiliating defeat inflicted upon its ruler, the successor and lineal descendant of the Prussian King and Emperor to whom Bahá'u'lláh had addressed His solemn and historic warning, together with the extinction of the Austro-Hungarian Monarchy, the remnant of the once-great Holy Roman Empire, were both precipitated by a war whose outbreak signaled the opening of the Age of Frustration destined to precede the establishment of the World Order of Bahá'u'lláh. Both of these momentous events may be viewed as the

earliest occurrences of that turbulent Age, into the outer fringes of whose darkest phase we are now beginning to enter.

To the Conqueror of Napoleon III, the Author of our Faith had, on the morrow of the King's victory, addressed, in His Most Holy Book, this clear and ominous warning: "O King of Berlin! . . . Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires sbnt thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one whose power transcended thy power (Napoleon III), and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him, when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect."

"O banks of the Rhine!" Bahá'u'lláh, in another passage of that same Book, prophesies, "We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and so you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory." . . .

Divine Retribution

The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

Ominous indeed is the voice of Bahá'u'lláh that rings through these prophetic words: "O ye peoples of the world! Know,

verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!"

Must humanity, tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly Kingdom destined to be established upon earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Bahá'u'lláh can be enthroned in the hearts and consciences of the masses, ere His undisputed ascendancy is universally recognized, and the noble edifice of His World Order is reared and established?

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.

World Unity the Goal

Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Na-

tion-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

"A new life," Bahá'u'lláh proclaims, "is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause, or perceived its motive." "O ye children of men," He thus addresses His generation, "the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race. . . . This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure." "The well-being of mankind," He declares, "its peace and security are unattainable unless and until its unity is firmly established." "So powerful is the light of unity," is His further testimony, "that it can illumine the whole earth. The one true God, He Who knoweth all things, Himself testifieth to the truth of these words. . . . This goal excelleth every other goal, and this aspiration is the monarch of all aspirations." "He Who is your Lord, the All-Merciful," He moreover, has written, "cheriseth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created days."

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire

resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious

strife will be permanently removed, economic 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, 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 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 that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

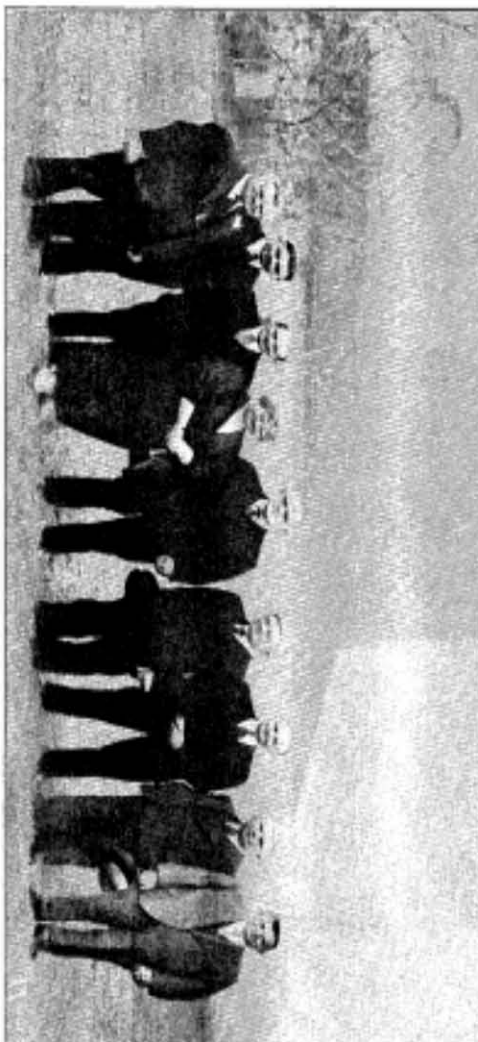
"One of the great events," affirms 'Abdu'l-Bahá, "which is to occur in the Day of the manifestation of that incomparable Branch is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race and become a single

people. All will dwell in one common fatherland, which is the planet itself." "Now, in the world of being," He has moreover explained, "the Hand of Divine power hath firmly laid the foundations of this all-highest bounty, and this wondrous gift. Whatsoever is latent in the innermost of this holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth, and the day-spring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift."

No less enthralling is the vision of Isaiah, the greatest of the Hebrew Prophets, predicting, as far back as twenty-five hundred years ago, the destiny which mankind must, at its stage of maturity, achieve: "And He (the Lord) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. . . . And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together. . . . And the sucking child shall play on the bole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The writer of the Apocalypse, prefiguring the millennial glory which a redeemed, a jubilant humanity must witness, has similarly testified: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride

THE NATIONAL BUREAU OF STANDARDS, WASHINGTON, D. C., AND THE NATIONAL BUREAU OF STANDARDS, WASHINGTON, D. C.



adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Who can doubt that such a consummation—the coming of age of the human race—must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived? Who is it that can imagine the lofty standard which such a civilization, as it unfolds itself, is destined to attain? Who can measure the heights to which human intelligence, liberated from its shackles, will soar? Who can visualize the realms which the human spirit, vitalized by the outpouring light of Bahá'u'lláh, shining in the plenitude of its glory, will discover?

What more fitting conclusion to this theme than these words of Bahá'u'lláh,

written in anticipation of the golden age of His Faith—the age in which the face of the earth, from pole to pole, will mirror the ineffable splendors of the Abhá Paradise? *"This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have then called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days. This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne!' The realm of glory exclaimeth: 'Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His name that hath been promised unto all things, whether of the past or of the future.'"*

(March 11, 1936.)

THE SPIRIT AND FORM OF THE BAHÁ'Í ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountain-head from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest."—SHOGHI EFFENDI.


FOREWORD

The 1926-1927 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 administrative processes embodied in the Bahá'í Teachings. The form adopted was

that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the *Mayflower*, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahá'ís

No. 3589

United States of America



DEPARTMENT OF STATE

to whom these presents shall come, Greeting:

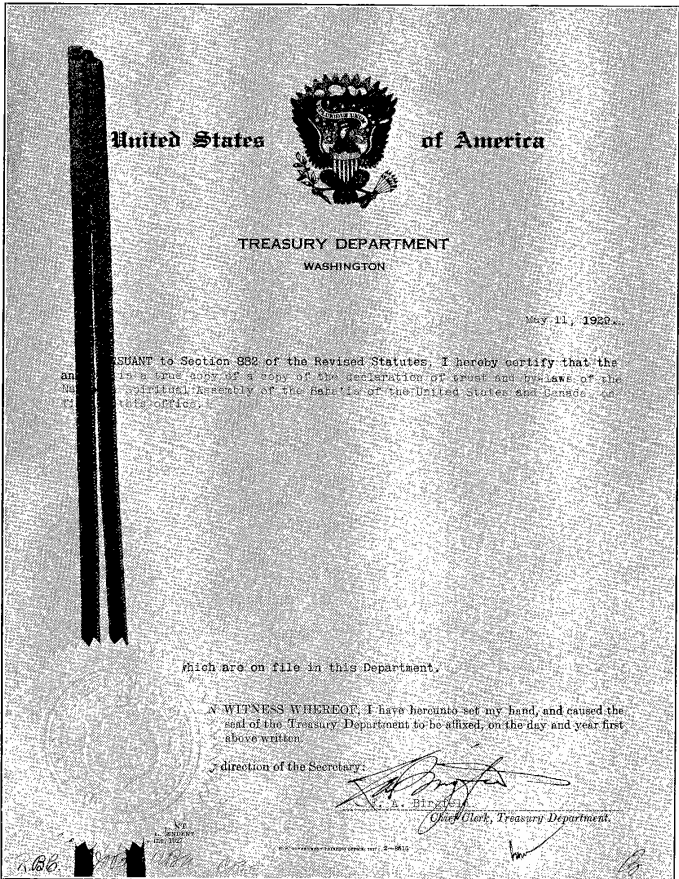
I certify that the document hereunto annexed is under the Seal of the Treasury Department.

In testimony whereof I, HENRY L. STIMSON
 Secretary of State, have hereunto caused the Seal of the Department of State to be affixed and my name subscribed by the Chief Clerk of the said Department, at the City of Washington, in the District of Columbia, this seventeenth day of May, 1923.

Henry L. Stimson
Secretary of State.

By *G. J. [Signature]*
Chief Clerk.

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.

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DECLARATION OF TRUST

By the National Spiritual Assembly of the Bahá'is of the United States and Canada

We, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'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 Bahá'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 Bahá'is of the United States and Canada by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, 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 Bahá'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 Bahá'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 Bahá'u'lláh for Bahá'í administrative bodies in the

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utterance: "*Be ye Trustees of the Merciful One among men*"; and seek the help of God and His guidance in order to fulfil that exhortation.

Article I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'ís of the United States and Canada*.

Article II

Sharing the ideals and assisting the efforts of our fellow Bahá'ís 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 Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahá'ís of the United States and Canada according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, 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-Bahá.

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 Bahá'ís of the United States and Canada in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, 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 Bahá'u'lláh, 'Abdu'l-Bahá 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 Bahá'is of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

Article III

Section 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

Article IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of

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Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'ís 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 Bahá'u'lláh, which instructions are already known to the Bahá'ís of the United States and Canada and accepted by them in the government and practice of their religious affairs.

Article V

The central office of this Trust shall be located in the City of New York, State of New York, United States of America.

Article VI

The seal of this Trust shall be circular in form, bearing the following description:

National Spiritual Assembly of the Bahá'ís 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 Bahá'ís of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY**Article I**

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í 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 Bahá'ís in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various local Bahá'í communities. It shall appoint all national Bahá'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It 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 Bahá'í body is in question. It shall furthermore represent the Bahá'ís of the United States and Canada in all their cooperative and spiritual activities with the Bahá'ís 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 Bahá'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh 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 Bahá'u'lláh:—

“It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwelt on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly.”

Article II

The Bahá'ís of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Bahá'í community. To become a voting member of a Bahá'í community a person shall

- a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.
- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Bahá'í faith and practice required under the following standard: Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of present-day Bahá'í administration throughout the world.

Article III

The National Assembly shall consist of nine members chosen from among the Bahá'ís of the United States and Canada, 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 until their successors shall be elected.

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Article IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

Article V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided, however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

Article VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

Article VII

Whenever in any locality of the United States and Canada, be it city, town or village, the number of Bahá'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 Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'ís in any community is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahá'í 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 Bahá'ís who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í 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 Bahá'í

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or group of Bahá'ís 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 Bahá'ís 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 Bahá'í 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 Bahá'í 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 1. 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 Bahá'í 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 Bahá'í 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 9. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

Section 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 shall make every effort to contribute to the unified spirit, information and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

Article IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

Article X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

Article XI

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or national Spiritual Assemblies are:—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct

THE NEW ZEALAND JOURNALISTS ASSOCIATION AT THE "GARDENS" HOTEL, 1924-1925.



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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 XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

Certified a true copy
Korace Kally
Secretary

Subscribed and certified to
before me this 12th day
of April 1928

W. S. Halligan
NOTARY PUBLIC, New York Co.
Co. Clk's No. 29, Register's No. 1H174
Commission expires March 30, 1931.

بألاسمه بجته

قانون اساسی جامعه مجبایان ایران

بیان نامه هیئت مشایخ و محفل روحانی ملی مجبایان ایران

ایمان جانان ولی الله و قاصد مآرینا ابراهیم بن خلیل زندانی پارس از مدینه شجاع اروغانی علی که فرزند محمود بی حسنی است که در حدود چهار ماهی که از طرف نمایندگان مجبایان ایران در مجلس شورای روحانی ملی در کربلا مدتی سه روز در آنجا در مقام نماینده در طهران در ایام رمضان ۹۱ مطابق ۱۳۳۳ میلادی و ۱۳۱۳ شمسی به مجلس مقررات و هیئت محفل روحانی ملی مجبایان ایران به پیشنهاد نامه رای تینین حقوق و دو تکلیف ذی القریب مجتهد شیخ که در روز ۱۴ مه ۱۳۱۳ میلادی در طهران و مشهد و آذربایجان در حقوق و هیئتهای وقت در کربلا حضرت صاحب آیه مونس دانت مجالی و حضرت جدید مجتهد امین و مشایخ اهل این دیانت و حضرت سنی اندکی ولی آن برای محفل روحانی ملی ایران مقرر فرموده اند ازین تاریخ جمله محفل روحانی ملی در کربلا و قاصد نمایندگان سلامت داران که در مجلس مقررات و مشایخ «این بیان نامه هیئت مشایخ» تعیین میگردند و محفل روحانی ملی بنام هیئت اداری یک هیئت دینی که از ۱۰ سال قبل در ایران موجود است و هیئت است و هیئت این مجلس از اجتماع واقفان و چکارا بران قبول است انما مجبایان ایران را برای خود انتخاب میکنند و در نتیجه این تعاقب محفل روحانی ملی در کربلا در اداره امور مردم مشرفه و هم از آن مجبایان ایران گردیده و ما اعصابی محفل بنام حال اسس کنیم که لازم مقتضی است که هیئتهای خود صورت قانونی در کربلا و دیگر مجامع اهل این ایقاف آراء و باطل کامل بنسب است که در نتیجه آن یکجا میگردند انجام یافت و ما از طرف خود در طهران خود که در طهران «بیان نامه هیئت مشایخ» تعیین میگردند ایران عالی دینانی را که حضرت مجالی آیه برای هیئت های و مریه مجالی در آیه ذیل تصریح فرموده اند شماره خود قرار میگیریم قول حقانی که گوناگون است از آن جناب الایمان کان

در این متن این دستور از حضرت کسبه یا عون و دعوت بطیلم

ماده اول - اسم این هیئت "محفل روحانی ملی مجبایان ایران" خواهد بود

ماده دوم - بانگ که در ایام و آمان و مساوت و مساوی وجود است برادران اهل خود در تریخ نمایان روحانی و بنسب عقول مغربسری و بیست فضایل عالمی ملی و یکجا است کلام درج امانی و حسیان و کماله و قطع بین فرقه شریک است اول شریک است اول نمایندگان این است که بوده و در مجلس اعلام این امور نمود در روز دوازده و در عصر حاضر برهمن و قیام حضرت مجالی آیه در حیات میاید میاید فرموده و در تعلیم و روزگاری اینان نیز تمام کرده و با تحقیقات حضرت کماله در کربلا یافته و اعلام میگردیم که محفل روحانی ملی این هیئت اداره میگردند و دانت مجالی بروی مصالح و حسب مشایخ مجبایان ایران در طهران هر که دارای روحانی است که حضرت مجالی آیه اعلام و تأسیس حضرت جدید امین شیخ حضرت سنی اندکی و نمایندگان هیئت کربلا در طهران و هیئتهای هیئت امین میگردند و تمام محفل روحانی ملی در کربلا و مشهد برای اجرا و تنظیم این مقاصد نسبت برسان عملی ذیل ضروری و لازم است

اجتماعات و هیئت - مجالس عمومی - محافل و کلمه و نماز و بیولوژی و دعوت عالم انسانی در تربیت جهانی و تقدیر معنی طبع کتب و کلمات هر از نمایان معانی و معاهد دینی و معسکات بیولوژی که در علم انسانی - نظارت در مجامع مجبایان ایران و تحسین متن سماوی و شریف و در تبیین انما و یکبارگی امر مذکور و بیولوژی که اجابت و دعوت و مقاصد مجبایان ایران صورت گیرد و در نتیجه گردی که برای اجرای یک نام این مقاصد هیئت متعلق است آن مقاصد بیولوژی که در کربلا و مشهد

Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of Iran.

جمعاً اکثریاً ذکرشان خواهد آمد، و انوار بھیمان ایران را توحید و توافق داده تعویت دشوین نماید. پرچم مسائل بکڑ آئین مالک مکته که دعوت عالم انسانی حضرت نماید. محفل زبور جسد، دانش مستقیم، دانش عقلی، دامن نظر دعوت اعضا بشنیده آن محفل دعوت باعث جمع سالها در باجماع مضموم و تبیین عقد فایده گان و تقسیم آن بر قسمتی از این است. این محفل باید تمام کند ای محفل را تبیین درین کشور الراج و ادراک امر و تجدید نظر در تمام نشانیات واحد با هر بهائی و بنا و اداره مشرق الان و کار و امور و محاسبات با بدان مجمع آدوی معرفت بگفته و جوهری برای انجام تمامه مذکوره در این "بیان نام" فقرات نماید. محفل قتی باید شخصیت هر کرسی خود را بدین مصلحت خود با محفل تقدیر است در مدار که لازم است نفس انسانی را می اودان زمین را می در مشرب است. محفل ای مورد بحث باشد حق صدور رأی نمائی خواهد داشت علاوه در در انظار مشرب که در دعوت و عابد بر بین بھیمان ایران و بھیمان مالک مکته بگردد تا گردانده داشته و در این کار یگانگی نیست آنها کینه نباشد. برای تکلیف بیت عدل عوی که در بیانات مبارک مضموم است خواهد بود و توافق تمام این مسائل محفل دوحانی قی خواهد مسامی خواهد بود که در دعا برای نسبت امر حضرت بحسب آنچه بھائی از دعوت و یگانگی فائز گردد که موجب مب نامید است محکوت ساهی در توافق حضرت در پسین آیین مسیح اعظم گردد و در مقام سعادت و بنیاد ل انکار و حیقات خود دانما این بیان حضرت بحسب آنچه در اسرار و اعدا است در چندی از معترض خود بم قوله ای که "یعنی محفل دوحانی" این یکروزه انسا، از زمین انان و کلان در این معنی از انان کتاب بیست در روزی در صحاح الاعداء و در آنچه که انان در زمین فی امور هم و میخارود ما بواجب که در ملک محکم کیم المیزان انقار"

ماده دوم - بھیمان ایران که این "بیان نام" برای اداره مشایخ و صحاح آئین سلیم شود و مجمع نفوس ساکنان در ایران است که محفل دوحانی ایستاد و امیر شریط را می اودان و حضرتت در محفل محفل محفل باشد برای دشمنان حق رأی در مرکز ای از مرکز که می شخص باشد و امیر شریط را می ایستاد
الف - ساکن محفل باشد که موجب تفرات بند و از هم آواره چشم از این نظام نامه عمل خود مصلحت محفل آن عمل باشد
ب - بسین است یک رسیده باشد
ج - محفل دوحانی محفل را تعلق کرده باشد و شریط تقدیر محفل دوحانی قی که معانی است مناسب بایست بھائی محفل بیایم برین عنوان است

اعتراف با تمام حضرت علی که محفل دوحانی محفل است، اگر کشاج و مقام حضرت حیدرعلی که سببین و کل عسای این امر بوده اند و تسلیم و طاعت حضرتت نسبت بگفته آفران و از تمام مبارک ایشان در عبادت حضرتت تمام نسبت تمام عمل مندرج در بیستانه مقدمه حضرتت حیدرعلی، و ایضا کمال این شکل سوال اداری که نسبت امر بھائی در مجمع عالم

ماده سوم - محفل دوحانی قی کرسب از انظر حضرتت که بھیمان ایران از زمین خود کلمه بیکنیکه اولاً ذکر شده و انتخاب و برای است کمال با باز
تا نقای آنجا انتخاب کرده بشوند ایضاً و طائف حضرتت خود خواهند بود

ماده چهارم - هیئت رئیس محفل دوحانی مرکز است از رئیس دیبا پیش روشی و خزاندهار و عده از هم اعضا، و برای زیر انتخاب شیوه مذکور هر بود و امیر شریط تمام دونه هیئت رئیس برای محفل داکتریت آراء تمام اعضا محفل انتخاب خواهد گردید

ماده پنجم - جلسه اول محفل دوحانی قی در بهاید از طرف عضو که بیشتر از سایرین دارای رأی باشد (و دعوت تعداد تعیین عضو بر سرکشی از آنرا که محفل تعیین میگردد) دعوت و تشکیل میشود و حضور هر نمایین رئیس دوحانی است ریاست را و از آن خواهد بود و جلسات بعد با برین تا از طرف شیوه مذکور رئیس و دیبا او و بادر محفل کند و در پیشگاه بیاضای نایب رئیس و بانی محفل است ریاست را و از آن خواهد بود و تشکیل شود شریط او کلمه سالانه محفل

د مقصود بجز شور و دعائی است) در حق روزی تکلیف کرد که مطابق مقررات ذیل برای اکثریت مصلحان ششم باشد
ماده ششم - حقیقت نظر اعضاء بجهت مینواید نسبت وحد درای اکثریت این عده که تصاحب سهمی شده بجهت بیاضه با توجه به اصل وحدت
 و همکاری همه آنها که لازم است تکلیف مصلحان دعائی است برای انجام امر کار که بیاضه کرد در موردی که بر حسب این نظامنامه ششم شده باشد تقصیرات حقیقت
 مصلحان دعائی فی را بایشی در هر جلسه ثبت نماید. و مساوات را پس از هر جلسه بفرود اعضاء بحد رسوای نیز در هر جلسه مصلحان ضبط نماید

ماده هفتم - هر وقت که عده بجهت میان ساکنان مجلس استی در ایران دهم تصدیق یا قریباً که مورد شناسایی مصلحان فی واقع شده باشد از
 نظر تمام در نماید این شخص داده لید بعنوان معتمد و برای اکثریت حقیقت اداری ز نظر تکلیف میدهند که بنام مصلحان دعوائی جامعاً فی آن محل
 موسوم خواهد بود و از آن سید هر سال در روز اول عید رضوان مصلحان مژبور را عهده و انتخاب خواهند نمود و عهده مصلحان وقت کمال در آنجا که تمام آنان
 انتخاب و دارای صلاحیت شوند مفوضت باقی خواهند بود ولی هرگاه عده بجهت میان محلی فقط نه نفر باشند این نفوس در اول عید رضوان و در سالهای
 بعد در صورتیکه عده آن اعضاء نرفته باشد نیز در اول عید رضوان بجهت اعضاء رسمی خود بنام مصلحان دعوائی آن محل نماید و تکلیف مصلحان میدهند
 بر سر انبیت این اعضاء را از طرف مصلحان دعوائی فی دارای استیازات و حقوق و وظائف مصلحان دعوائی محلی خواهند شد که بر حسب این دو ترتیب است
بنده اول - بر مصلحان دعوائی محلی باید فوراً شرح داده چهار پنج این نظامنامه حقیقت میدهند خود را که عبارت از ارسا یک نیت است
 منتهی یک خزانه دار و مساعدین آن بگری که مصلحان برای انجام و اجرای امور مربوطه در دعوائی صلاح و لازم باشد تعیین نماید سپس مصلحان خود را صورتی از ارسای اعضاء
 مصلحان میدهند و حقیقت بر سر مصلحان دعوائی فی ارسال خواهد داشت .

بنده دوم - وظائف و ذیقات عمومی مصلحان دعوائی محلی همان است که در آنرا مصلحان حضرت بجا آمده و حضرت بجا آمده حضرت رشیدی را بی منبع و دوگوست
 بند سوم - از جمله وظائف مصلحان دعوائی محلی حاکمیت کامل نسبت بنام عملیات و اقدامات و امور مدیانه محلی محلی خود در تحت ریاست عالی
 اعضاء مصلحان دعوائی فی که در این " بیان نامه " ذکر شده میباشد .

بنده چهارم - در صورتیکه محلی یک یا چند نفر از اعضاء مصلحان محلی عالی نامد یا تمام آن اعضاء در جلسه خصوصی که از جامعه محلی محلی برای تعیین
 از طرف مصلحان مژبور دعوت میدهند انتخاب خواهد شد اگر عده بضا یک نفر آن عالی نامد از آنجا در نماید و در تصانیف مصلحان محلی همین جهت میدهند که در انتخاب
 مژبور باید در تحت نظارت مصلحان دعوائی فی انجام شود .

بنده پنجم - امور مصلحان محلی باید بینه مطابق مقررات رایج بر بنادول انگار مصلحان محلی که در ماده ششم ذکر است انجام و در هر گاه
بنده ششم - مصلحان محلی باید در مورد هر فردی از افراد جامعه محلی جنس از یک یا دو جنس رای و مفوضت جامع داده شود جنرال انگار نمرده صلاحیت او بر سر نماید
 ولی هرگاه از تصمیم محلی در خصوص مفوضت در جامعه محلی حق رای نداشتن اراضی باشد مینواید از مصلحان فی تعاضلی تجویز نماید و مصلحان محلی باید فوراً حاکمیت
 تفصیله را قبول نموده تصمیم محلی خود را صادر نماید .

بنده هفتم - هر یک از انبیتان محلی لازم است که در اول دیماه بر سال صورت صحیحی از ارسا بکلیه بنیادینیکه در تحت آن مصلحان محلی و اید حق
 انتخاب باشند توسط مصلحان محلی برای اطلاع و تصویب مصلحان دعوائی فی ارسال دارند .

بنده هشتم - تمام سالی که در ضمن ارضهای امری واقع و کلاً مربوط به مصالح محلی یا مصالح عمومی فی تماس میدهند باشد در تحت نظارت بدوی مصلحان محلی آن

شست خواهد بود ، دل و سخا و تقسیم در تکلیف سائل مربوط بحال عقلی و صلاح عوی جامد جهانی از دو خلاف فصل روحانی قبی میباش .

بند پنجم - هر یک از افراد جامعه جهانی مبتداً از تقسیم فصل روحانی عقلی خود بحصل قبی هستیاف احد بحصل قبی بسزا نشاءت دان سنسوا خود بر حده برگشته
حکمرانی صادر نماید . و با برابری بحسب نظر بحصل عقلی احد احد .

بند ششم - هرگز نه تنها یک نفر بی حسابان نخست از هستیای امری حادث شود ، بسیمانی فصل روحانی عقلی مرتفع نگردد . تعقیب باید از طرف آن فصل عقلی
برای مطالعه درسیکسگی مراجع شود ، و تقسیم فصل قبی قاطع خواهد بود .

بند یازدهم - هرگاه در سنسوا زسانی نیما بین دو یا چند فصل از حائز عقلیه و اینها بین همایان نسبتی میخانه امری متفاوت حاصل شود ، باید قی امکان
بحصل قبی در سدا کرد ، و آنچه از حکمرانی عقلی ، روحانی است .

بند دوازدهم - حوزه عاقلیت هر فصل عقلی مطابق نشاءت ممکن است ، و همایان یکی بر عقلی اشهر - قسبه قریه اطمینان جهان نسبتی است برای هر سدا که در دستجات فصل
عقلی خواهد داشت ، و هرگاه همایانی در ذی عقلی صلواتیاج اهدا و فصل عقلی نسبت در دستجات نشاءت معاینه عقلی مرتبه عقلی میسازند ، میسازند تا زمانیکه فصل روحانی عقلی قات است ،
نگین نشده ، بیروت نسبت جهانی عقلی با در دگر بحسب دو دستجات آن عقلی شرکت نماید ، هرگز نه تفاوت نظری رایج مجوز عاقلیت هر فصل عقلی رایج باشد
یکت فرد و با عده و همایان یکی از نسبتی امری در ایران با بحصل روحانی قبی ارجاع و تقسیم فصل زبور روحانی خواهد بود .

فصل هفتم - اجتماع سالیانه فصل روحانی قبی که وضاه و فصل قبی باید در آن انتخابت شده ، بنام سخن شور روحانی قبی همایان ایران موسم و باید در فصل مذکور تشکیل شود
که فصل قبی آراء همین بر سلسله معانی عقلی اخلاصه قبی و اجتماع زبور همان تشکیل آن نسبتی امری داده شود ، و در همان مرتبه فصل قبی قده نماید ، گمان سخن شور روحانی را که برای نسبت
امر قبی است ، همایان نسبت تعیین کرده ، و بطوریکه مجموع نماید ، گمان این بر ۱۰ نفر گردود هر یک از حائز عقلی قبی خواهد داد ، و هر یک از حائز عقلی باید در وقت قبی نسبتی بر سلسله
اطمینان زبور با دادن نوبت یکی از همایان نسبت تقویم از افراد امری و همه که کاسی آنها در دفتر مربوط نشاءت برای انتخابت شده ، و باید میان گمان سخن شور روحانی قبی آن
قرصه یکی یا انتخابت یا دعوت و بکلیله ، و نامی در کل تاریخ بشاءت سخن شور روحانی قبی نشی هر فصل عقلی باید صورت عهدتی از اساسی داده ، و در سالیانه یکبار سخن شور روحانی قبی برای فصل قبی امثال
بند اول - انتخابت نماید ، گمان سخن شور روحانی با کثرت آراء صورت بگیرد ، و بشاءت که نسبت من با عده مرتبه دیگری نشیوند نشاءت در دستجات حاضر شوند

حق دارند ، ترتیبی که صورت در نهایت فصل قبی باشد ، رای خود را بر سلسله انتخابت با عکساف اقبال دارند

بند دوم - کلیه نماید ، گمان سخن شور روحانی قبی باید از افرادی باشد ، که در دستجات نسبت مربوط حق رای داشته اند
بند سوم - نماید ، نشیوند حقوق و نسبت از است نماید ، گمان خود را بر یکی از مخالف واحد و یا یکی یکی خود مینمایند

بند چهارم - شانسائی نماید ، گمان در صورت حضور است ، شانسائی که در سخن شور روحانی قبی از دو خلاف فصل روحانی قبی است

بند پنجم - نماید ، گمان نشیوند نشاءت در سخن شور روحانی قبی حضور یا بند حق از سزا بگو که فصل قبی تعیین نماید ، رای خود را برای انتخابت فصل روحانی قبی در سلسله انتخابت بگزارند ، و از طرف
بند ششم - هرگاه یکی از نسبتی فصل روحانی قبی تعیین نسه که اجتماع نماید ، گمان برای تعیین سخن شور روحانی قبی نسبتی است ، و غیره نسبت فصل
و سالیانه در سلسله که در سخن شور روحانی قبی بر سلسله کتاب با شماره صورت کرد ، هر آنکه بیک در این موارد بعمل آید ، باید بر طبق رای اکثریت کلیه نماید ، گمان باشد .

بند هفتم - در سلسله فصل روحانی قبی که در سخن شور روحانی حضور دارد ، باید نظر جمعی نماید ، گمان را بر حده برگشته ، و در سخن بکلیات امری خود در دستجات بر سلسله
منشی و وضاه ، و نیزه ، و بگریک برای اجماعی عقابیت دو خلاف فصل سخن شور کمال لازم باشد ، هر داد .

of the world. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendí, and already determining the methods and relationships of Bahá'í collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is nothing more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making

it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi Effendí which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body.

Horace Holley.

TREUHANDSCHAFTSERKLÄRUNG DES NATIONALEN GEISTIGEN RATS DER BAHÁ'Í IN DEUTSCHLAND UND ÖSTERREICH

THE DECLARATION AND BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF GERMANY AND AUSTRIA

WIR, Marta Blanche *Brauns-Forel*, Karlsruhe i. B.; Paul Ferdinand *Gollmer*, Stuttgart; Max *Greeven*, Bremen; Dr. Hermann *Grossmann*, Neckargemünd; Edith Elisabeth Anna *Horn*, Stuttgart; Anna Maria *Köstlin*, Esslingen a. N.; Dr. Adelbert Friedrich Alexander Marinus *Mühl-schlegel*, Stuttgart; Dr. Karl Eugen *Schmidt*, Stuttgart; Alice Corinna Gabriele Emma Amélie (Táhirih) *Schwarz-Solivo*, Stuttgart, erklären hiermit als der durch die Abgeordneten der Bahá'í in Deutschland und Oesterreich anlässlich der Jahrestagung in Stuttgart am 22. April 1934 ordnungsmässig gewählte und mit allen Vollmachten zur Errichtung der nachfolgenden Treuhandenschaft ausgestattete *Nationale Geistige Rat der Bahá'í in Deutschland und Österreich*, dass vom heutigen Tage an die diesem Rate durch Bahá'u'lláh, den Begründer des Bahá'í-Glaubens, 'Abdu'l-Bahá, den Ausleger und das Vorbild, und Shoghi Effendí,

den Hüter desselben, übertragenen Befugnisse, Verantwortlichkeiten, Rechte, Vorrechte und Pflichten von dem vorgenannten Nationalen Geistigen Rat und seinen ordnungsmässig bestellten Nachfolgern gemäss dieser Treuhanderschaftserklärung ausgeübt, verwaltet und fortgeführt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft, und die Zulegung der Bezeichnung als Treuhänder der Bahá'í in Deutschland und Österreich erfolgt durch den Nationalen Geistigen Rat als dem seit mehr als dreiundzwanzig Jahren bestehenden und verantwortlichen Verwaltungskörper einer Religionsgemeinschaft. Infolge dieser Tätigkeit erwächst dem Nationalen Geistigen Rat die Pflicht zur Verwahrung der ständig mannigfacher und umfangreicher werdenden Angelegenheiten und Vermögenswerte der Bahá'í in Deutschland und Österreich,

The National Abolition Assembly of the Republic of Colombia, 1904



weshalb wir als dessen Mitglieder es für wünschenswert und notwendig erachten, unserer gemeinsamen Tätigkeit eine fester umrissene, gesetzmässige Form zu geben. Wir tun dies in völliger Einmütigkeit und in voller Erkenntnis der damit geschaffenen heiligen Bindung. Wir anerkennen für uns und unsere Nachfolger in dieser Treuhandschaft die erhabene religiöse Richtschnur, die für Bahá'í-Verwaltungskörperschaften in dem Worte Bahá'u'lláh's zum Ausdruck kommt: „Seid Treuhänder des Barmherzigen unter den Menschen“, und suchen den Beistand Gottes und Seine Führung, damit wir dieser Ermahnung folgen können.

ARTIKEL I

Die genannte Treuhandschaft führt die Bezeichnung „der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich“.

ARTIKEL II

Wir teilen die Ideale unserer Mit-Bahá'í und arbeiten mit ihnen an der Aufrichtung, Erhaltung und Förderung der geistigen, erziehlischen und menschenfreundlichen Lehren menschlicher Bruderschaft, strahlenden Glaubens, erhabenen Charakters und selbstloser Liebe, wie sie im Leben und in den Äusserungen aller Propheten und Botschaffter Gottes, der Begründer der Offenbarungsreligionen in der Welt, geoffenbart und mit erneuter Kraft und allumfassender Geltung für die Gegebenheiten dieses Zeitalters durch das Leben und die Worte Bahá'u'lláh's verkündet worden sind. Wir erklären als Zweck und Gegenstand dieser Treuhandschaft die Verwaltung der Angelegenheiten der Sache Bahá'u'lláh's zum Besten der Bahá'í in Deutschland und Österreich gemäss den von Bahá'u'lláh geschaffenen und eingeführten, von 'Abdu'l-Bahá näher bestimmten und erläuterten und von Shoghi Effendi und dessen nach dem Willen und Testament 'Abdu'l-Bahá's ordnungsmässig eingesetzten Nachfolger und Nachfolgern erweiterten und angewandten Grundsätzen für die Bahá'í-Zugehörigkeit und -Verwaltung.

Der Erfüllung dieses Zweckes sollen Andachtszusammenkünfte, öffentliche Versammlungen und Zusammenkünfte erzieh-

lichen, menschenfreundlichen und geistigen Charakters, die Veröffentlichung von Büchern, Zeitschriften und Zeitungen, die Errichtung von Tempeln allgemeiner Anbetung und anderer Einrichtungen und Bauten für menschenfreundliche Dienste, die Überwachung, Vereinheitlichung, Förderung und allgemeine Verwaltung der Angelegenheiten der Bahá'í in Deutschland und Österreich in Erfüllung ihrer religiösen Dienste, Pflichten und Ideale, sowie jedes sonstige diesen Zielen oder einem von ihnen förderliche Mittel dienen.

Weiterer Zweck und Gegenstand dieser Treuhandschaft ist:

- a. das Recht, mit irgendwelchen Personen, Unternehmungen, Vereinigungen, privaten, öffentlichen oder gemeindlichen Körperschaften, dem Staat oder irgendwelchen seiner Länder, Gebiete oder Kolonien oder mit irgendwelchen fremden Regierungen in jeder Art und Weise Verträge abzuschliessen, zu vollziehen und zu erfüllen, die zur Förderung der Ziele dieser Treuhandschaft dienen, und im Zusammenhang damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandschaft erfolgen, alles und jedes zu tun, was eine Gesellschaft oder natürliche Person zu tun oder auszuüben vermag und was gegenwärtig oder künftig vom Gesetz zugelassen ist,
- b. bei allen durch Gesetz oder anderswie errichteten Verbänden oder Nachlässen und sonstigen letztwilligen Verfügungen in Verbindung mit Schenkungen, Vermächtnissen oder Auflassungen jeder Art, in welchen ein oder mehrere Treuhänder in irgend einem Teil der Welt sowohl als auch in Deutschland und Österreich bestellt werden, aufzutreten und als empfangsberechtigt zu gelten und Schenkungen, Vermächtnisse oder Auflassungen in Geld oder sonstigen Vermögenswerten anzunehmen,
- c. alles und was immer in den schriftlichen Äusserungen Bahá'u'lláh's, 'Abdu'l-Bahá's, Shoghi Effendi's und seiner ordnungsmässigen Nachfolger,

durch die den Nationalen Geistigen Räten gewisse Spruchrechte, Befugnisse und Gerechtsame gewährt sind, an verschiedenen Zwecken und Zielen niedergelegt ist,

- d. gemeinhin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhänder d. h. des Nationalen Geistigen Rates der Bahá'í in Deutschland und Österreich zur Förderung der vollständigen und erfolgreichen Verwaltung dieser Treuhandgemeinschaft erforderlich, geeignet und von Vorteil ist.

ARTIKEL III

1. *Abschnitt.* Allen Personen, Unternehmungen, Körperschaften und Vereinigungen gegenüber, die den Treuhändern d. h. dem Nationalen Geistigen Rat und den Mitgliedern desselben in ihrer Eigenschaft als solche Kredit gewähren, Verträge mit ihnen schliessen oder irgendwelche Ansprüche gegen sie, gleichviel welcher Art, ob rechtlich oder billig, zu Recht oder zu Unrecht, haben, gilt lediglich das Treuhandvermögen und der Treuhandbesitz als Masse für Zahlung oder Sicherstellung bezw. für die Begleichung irgendwelcher Schulden, Ersatzen sprüche, Auflagen und Bescheide oder irgendwelcher Beträge, die in sonstiger Weise seitens der Treuhänder geschuldet oder zahlbar werden könnten, sodass weder die Treuhänder, noch irgendeiner von ihnen, noch irgendeiner ihrer kraft dieses ernannten Beamten oder Beauftragten, noch irgendwelche hierin genannte Berechtigte, sei es einzeln oder gemeinsam, persönlich dafür haften.

2. *Abschnitt.* Alle Bescheinigungen, Schuldanerkenntnisse, Anträge, schriftlichen Verpflichtungen und Verträge oder sonstigen Vereinbarungen und Urkunden, die im Rahmen dieser Treuhandschaft getroffen oder gegeben werden, werden ausdrücklich vom Nationalen Geistigen Rat als Treuhänder durch dessen ordnungsmässig ermächtigte Beamte und Beauftragte vollzogen.

ARTIKEL IV

Die Treuhänder, d. h. der Nationale Geistige Rat, nehmen für die Durchführung der ihm in dieser Treuhandschaftserklärung anvertrauten Obliegenheiten die zur Festlegung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der verschiedenen örtlichen und sonstigen Gliederungen, die die Bahá'í in Deutschland und Österreich verkörpern, erforderlichen Satzungen, Bestimmungen und Dienstvorschriften gemäss den Zwecken dieser Einrichtung und in Übereinstimmung mit den seitherigen ausdrücklichen, den Bahá'í in Deutschland und Österreich bereits bekannten und von ihnen in der Führung und Handhabung ihrer religiösen Angelegenheiten übernommenen Weisungen Shoghi Effendi's, des Hüters des Bahá'í-Glaubens, an.

ARTIKEL V

Die Hauptgeschäftsstelle dieser Treuhandgemeinschaft befindet sich an demjenigen Ort, der durch den Nationalen Geistigen Rat von Zeit zu Zeit bestimmt wird.

ARTIKEL VI

Das Siegel dieser Treuhandgemeinschaft besitzt runde Form und zeigt folgende Inschrift:

*Der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich
c. V. Treuhandschaftserklärung 1935.*

ARTIKEL VII

Diese Treuhandschaftserklärung kann durch absoluten Mehrheitsbeschluss des Nationalen Geistigen Rats der Bahá'í in Deutschland und Österreich in jeder besonderen Versammlung, die zu diesem Zwecke ordnungsmässig einberufen worden ist, ergänzt werden, vorausgesetzt, dass mindestens dreissig Tage vor dem für die Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels eingeschriebenen Briefes versandt wird.

SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKEL I

Der Nationale Geistige Rat besitzt in Erfüllung seiner geistigen Pflichten im Rahmen dieses Treuhandverhältnisses ausschliessliches Spruch- und Hoheitsrecht über alle Veranstaltungen und Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich unter Einschluss der Oberhoheit in bezug auf die Verwaltung dieser Treuhandenschaft. Er soll darnach streben, die (nachstehend erläuterte) Arbeit der örtlichen Geistigen Räte sowie diejenige der einzelnen Bahá'í in Deutschland und Österreich anzuspornen, zusammenzufassen und gleichzurichten, und sie in jeder nur möglichen Weise in der Förderung der Einheit der Menschheit unterstützen. Ihm obliegt die Anerkennung derartiger örtlicher Räte, die Prüfung der örtlichen Mitgliederrollen, die Einberufung der Jahrestagung oder besonderer Versammlungen und die Einsetzung der Abgeordneten zur Jahrestagung und ihre ziffernmässige Verteilung auf die verschiedenen Bahá'í-Gemeinden. Er ernennt sämtliche nationalen Bahá'í-Ausschüsse und überwacht die Veröffentlichung und Verteilung von Bahá'í-Schrifttum, die Überprüfung aller die Bahá'í-Sache betreffenden Schriften, den Bau und die Verwaltung des allgemeinen *Mashriqu'l-Adbkár's* und seiner Nebeneinrichtungen und die Erhebung und Verwendung aller Gelder zur Fortführung dieser Treuhandenschaft. Er entscheidet, ob irgendwelche Angelegenheiten dem Bereiche seines eigenen Spruchrechtes oder demjenigen eines örtlichen Geistigen Rates angehören. Er nimmt in Fällen, die ihm geeignet und notwendig erscheinen, Berufungen aus Entscheidungen örtlicher Geistiger Räte an und besitzt das Recht zur endgültigen Entscheidung in allen Fällen, in denen die Befähigung eines Einzelnen oder einer Gruppe, ständig das Wahrecht auszuüben oder Mitglied der Bahá'í-Gemeinschaft zu sein, in Frage steht. Er vertritt die Bahá'í in Deutschland und Österreich überall, wo es sich um die Zusammenarbeit und geistige Betätigung mit den Bahá'í anderer Länder handelt, und bildet das alleinige Wahlorgan der Bahá'í in Deutschland und Österreich bei Schaffung des in den heiligen Schriften

der Sache vorgesehenen Universalen Hauses der Gerechtigkeit. Vor allem aber soll der Nationale Geistige Rat stets jene Stufe der Einheit in Ergebenheit gegenüber der Offenbarung Bahá'u'lláh's erstreben, die die Bestätigung des Heiligen Geistes anzieht und den Rat zum Dienste an der Begründung des Grössten Friedens fähig machen wird. Bei allen seinen Beratungen und Handlungen soll der Nationale Geistige Rat als göttlichen Führer und Massstab ständig die Äusserung Bahá'u'lláh's vor Augen haben:

„Es geziemt ihnen (d. h. den Geistigen Räten), die Vertrauten des Barmherzigen unter den Menschen zu sein und sich für Gottes auserwählte Hüter von allem, was auf Erden ist, zu halten. Es obliegt ihnen, miteinander zu beraten und auf die Belange der Diener Gottes acht zu haben, um Seiner Selbst willen, wie sie auf die eigenen Belange achten, und das zu wählen, was geziemt ist und schicklich.“

ARTIKEL II

Die Bahá'í in Deutschland und Österreich, zu deren Gunsten diese Treuhandenschaft errichtet ist, umfassen alle in Deutschland und Österreich wohnhaften Personen, die vom Nationalen Geistigen Rat als den Erfordernissen zum stimmberechtigten Mitglied einer Bahá'í-Gemeinde genügend anerkannt sind. Wer stimmberechtigtes Mitglied einer Bahá'í-Gemeinde werden will, muss

- a. in dem Ortsgebiet wohnen, das durch den Rechtsbereich des örtlichen Geistigen Rates gemäss dem zweiten Abschnitt des Artikels VII dieser Satzung bestimmt ist,
- b. das einundzwanzigste Lebensjahr vollendet haben,
- c. zur Zufriedenheit des örtlichen Geistigen Rates, die von der Zustimmung durch den Nationalen Geistigen Rat abhängt, dargetan haben, dass er den folgenden Bahá'í-Glaubensforderungen und -bräuchen genügt:

volle Anerkennung der Stufe des Vorläufers (des Báb), des Begründers (Bahá'u'lláh's) und 'Abdu'l-Bahá's,

des Erklärens und wahren Vorbildes des Bahá'í-Glaubens, vorbehaltlose Annahme von allem, was durch ihre Feder geoffenbart ist, und Unterwerfung darunter, treues und standhaftes Festhalten an allen Teilen des geheiligten Willens 'Abdul-Bahá's und enge Verbundenheit sowohl mit dem Geiste als auch mit der Form der gegenwärtigen Bahá'í-Verwaltung in der Welt.

ARTIKEL III

Der Nationale Geistige Rat besteht aus neun aus dem Kreise der Bahá'í in Deutschland und Österreich gewählten Mitgliedern, die von den genannten Bahá'í in der weiter unten beschriebenen Weise gewählt werden und für die Dauer eines Jahres oder bis zur Wahl ihrer Nachfolger im Amte bleiben.

ARTIKEL IV

Die geschäftsführenden Mitglieder des Nationalen Geistigen Rates bestehen aus einem Vorsitz, stellvertretenden Vorsitz, Sekretär und Rechner und was sonst zur geeigneten Führung seiner Geschäfte an Ämtern für nötig erachtet wird. Die geschäftsführenden Mitglieder werden mit absoluter Stimmenmehrheit durch sämtliche Ratsmitglieder in geheimer Abstimmung gewählt.

ARTIKEL V

Die erste Versammlung des neugewählten Nationalen Geistigen Rates wird durch dasjenige Mitglied einberufen, das bei der Wahl die höchste Stimmzahl erhalten hat, oder, soweit zwei oder mehrere Mitglieder die gleiche Stimmzahl aufweisen, durch das unter diesen ausgeloste Mitglied. Dieses Mitglied führt den Vorsitz bis zur Wahl des ständigen Vorsitzers. Alle folgenden Sitzungen werden durch den Sekretär des Rates auf Ersuchen des Vorsitzers oder, bei dessen Abwesenheit oder Verhinderung, des stellvertretenden Vorsitzers oder dreier beliebiger Ratsmitglieder einberufen, wobei jedoch die Jahrestagung, wie weiterhin festgelegt, in bezug auf Zeitpunkt und Ort von der Versammlung durch absoluten Mehrheitsbeschluss festgelegt wird.

ARTIKEL VI

Der Nationale Geistige Rat ist beschlussfähig, sobald fünf Mitglieder desselben in einer Sitzung anwesend sind, und die durch diese gefassten, absoluten Mehrheitsbeschlüsse gelten, soweit nicht diese Satzung ein Anderes bestimmt, in gebührendem Hinblick auf den in der Einrichtung der geistigen Räte enthaltenen Grundsatz der Einheit und aufrichtigen Gemeinschaft als ausreichend zur Führung der Geschäfte. Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder Sitzung durch den Sekretär zu protokollieren, der den Ratsmitgliedern nach jeder Sitzung Abschriften der Protokolle zustellt und die Protokolle unter den offiziellen Urkunden des Rates aufbewahrt.

ARTIKEL VII

Wo immer in Deutschland und Österreich, in einer Stadt oder einer ländlichen Gemeinde, die Zahl der darin wohnenden, vom Nationalen Geistigen Rat anerkannten Bahá'í neun übersteigt, können diese am 21. April eines Jahres zusammenkommen und mit relativer Stimmenmehrheit eine örtliche Verwaltungskörperschaft von neun Personen als Geistigen Rat der betreffenden Gemeinde wählen. Jeder solche Geistige Rat wird darauf alljährlich an jedem folgenden 21. Tag des Aprils gewählt. Die Mitglieder bleiben für die Dauer eines Jahres und bis zur Wahl und Benennung ihrer Nachfolger im Amte.

Soweit dagegen die Zahl der Bahá'í in einer Gemeinde genau neun beträgt, können sich diese am 21. April eines Jahres und in den nachfolgenden Jahren durch gemeinsame Erklärung zum örtlichen Geistigen Rat ernennen. Durch Beurkundung einer solchen Erklärung seitens des Sekretärs des Nationalen Geistigen Rats gilt der besagte Neunerrat als mit allen Rechten, Vorrechten und Pflichten eines örtlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt.

1. *Abschnitt.* Jeder neugewählte örtliche Geistige Rat verfährt sofort gemäss den in den Artikeln IV und V dieser Satzung enthaltenen Anweisungen über die Wahl seiner geschäftsführenden Mitglieder,

die aus einem Vorsitz, stellvertretenden Vorsitz, Sekretär und Rechner und was der Rat sonst für die Führung seiner Geschäfte und die Erfüllung seiner Geistigen Pflichten an Ämtern für nötig erachten mag, bestehen. Unmittelbar darnach übernimmt der gewählte Sekretär dem Sekretär des Nationalen Geistigen Rates die Namen der Mitglieder des neugewählten Rates und eine Liste seiner geschäftsführenden Mitglieder.

2. *Abschnitt.* Die allgemeinen Befugnisse und Pflichten eines örtlichen Geistigen Rates ergeben sich aus den Schriften Bahá'u'lláh's, 'Abdu'l-Bahá's und Shoghi Effendi's.

3. *Abschnitt.* Unter die besonderen Pflichten eines örtlichen Geistigen Rates fällt das volle Spruchrecht über alle Bahá'i-Veranstaltungen und -Angelegenheiten innerhalb der Gemeinde, unbeschadet der hierin erklärten ausschliesslichen Oberhoheit des Nationalen Geistigen Rates.

4. *Abschnitt.* Ausscheidende Mitglieder eines örtlichen Geistigen Rates werden auf einer zu diesem Zwecke durch den Rat ordnungsmässig einberufenen, besonderen Gemeindeversammlung durch Wahl ergänzt. Falls die Zahl der ausscheidenden Mitglieder höher als vier ist, sodass die Beschlussfähigkeit des örtlichen Rates entfällt, wird die Wahl unter der Oberaufsicht des Nationalen Geistigen Rates vorgenommen.

5. *Abschnitt.* Die Geschäfte des örtlichen Rates werden in gleicher Weise geführt, wie oben in Artikel VI für die Verhandlungen des Nationalen Geistigen Rates festgelegt ist.

6. *Abschnitt.* Der örtliche Rat überprüft und anerkennt die Eignung jedes Mitgliedes der Bahá'i-Gemeinde vor dessen Zulassung als wahlberechtigtes Mitglied, doch steht es jedem, der mit dem Befund des örtlichen Geistigen Rates über seine Eignung als Bahá'i unzufrieden ist, frei, gegen den Befund beim Nationalen Geistigen Rat Berufung einzulegen, der den Fall aufgreift und endgültig darüber entscheidet.

7. *Abschnitt.* Am oder vor dem ersten Tag im Februar jedes Jahres sendet der Sekretär jedes örtlichen Rates dem Sekretär des Nationalen Geistigen Rates eine ordnungsmässig beglaubigte Liste der stimmberechtigten Mitglieder der Bahá'i-Ge-

meinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat.

8. *Abschnitt.* Alle sich innerhalb einer Bahá'i-Gemeinde ergebenden Angelegenheiten von rein örtlichen Interessen, die nicht die nationalen Belange der Sache berühren, unterstehen in erster Instanz dem Spruchrecht des betreffenden örtlichen Geistigen Rates, doch liegt, die Entscheidung darüber, ob in einem Fall durch die Angelegenheit die Belange und die Wohlfahrt der nationalen Bahá'i-Gemeinschaft berührt werden, beim Nationalen Geistigen Rat.

9. *Abschnitt.* Jedem Mitglied einer Bahá'i-Gemeinde steht es frei, gegen eine Entscheidung seines Geistigen Rates beim Nationalen Geistigen Rat Berufung einzulegen, der darüber befindet, ob er die Sache zur Entscheidung aufgreifen oder sie beim örtlichen Geistigen Rat zur nochmaligen Erwägung belassen will. Greift der Nationale Geistige Rat die Sache zur Entscheidung auf, so ist seine Findung endgültig.

10. *Abschnitt.* Bestehen innerhalb einer Bahá'i-Gemeinde Meinungsverschiedenheiten, die nicht durch die Bemühungen des örtlichen Geistigen Rates beigelegt werden können, so ist die Angelegenheit durch den Geistigen Rat dem Nationalen Geistigen Rate zur Erwägung zu überweisen, dessen Vorgehen in der Sache dann endgültig ist.

11. *Abschnitt.* Alle Streitfragen zwischen zwei oder mehreren örtlichen Geistigen Räten oder zwischen Mitgliedern verschiedener Bahá'i-Gemeinden sollen in erster Instanz dem Nationalen Geistigen Rate unterbreitet werden, dem bei allen derartigen Angelegenheiten das erste und letzte Spruchrecht eigen ist.

12. *Abschnitt.* Der Rechtsbereich der einzelnen örtlichen Geistigen Räte in bezug auf die örtliche Befindung zur Mitgliedschaft und Wahlberechtigung eines Gläubigen in einer Bahá'i-Gemeinde entspricht der durch die verwaltungsrechtlichen Grenzen einer Stadt oder einer ländlichen Gemeinde bezeichneten Gemarkung, doch können Bahá'is, die in angrenzenden, absichts liegenden oder vorstädtischen Bezirken wohnen und regelmässig an den Versamm-

lungen der Bahá'í-Gemeinden teilzunehmen vermögen, bis zur Errichtung eines örtlichen Geistigen Rates in ihrer Heimatgemeinde in die vom angrenzenden Geistigen Rat geführte Mitgliederrolle eingeschrieben werden und volles Wahlrecht geniessen.

Alle Auffassungsverschiedenheiten in bezug auf das Rechtsgebiet eines örtlichen Geistigen Rates oder bezüglich der Angliederung irgend eines Bahá'í oder einer Gruppe in Deutschland und Österreich sind dem Nationalen Geistigen Rat zu unterbreiten, dessen Entscheidung in der Sache endgültig ist.

ARTIKEL VIII

Die Jahresversammlung des Nationalen Geistigen Rates, auf der die Wahl seiner Mitglieder erfolgt, führt die Bezeichnung Nationaltagung der Bahá'í in Deutschland und Österreich. Zeitpunkt und Ort für die Abhaltung bestimmt der Nationale Geistige Rat, der alle Bahá'í-Gemeinden durch ihre Geistigen Räte sechzig Tage zuvor von der Versammlung in Kenntnis setzt. Der Nationale Geistige Rat teilt jedem Geistigen Rat gleichzeitig die von ihm der Bahá'í-Gemeinde gemäss dem Grundsatz der Verhältnisvertretung zugeteilte Anzahl von Abgeordneten zur Nationaltagung mit, wobei die Gesamtzahl der Abgeordneten, die die Nationaltagung darstellen, neunzehn betragen soll. Nach Empfang dieser Benachrichtigung beruft jeder örtliche Geistige Rat innerhalb eines angemessenen Zeitraumes und unter Beachtung ordnungsmässiger und ausreichender Ankündigung eine Versammlung der in seiner Rolle verzeichneten stimmberechtigten Mitglieder zwecks Wahl ihres oder ihrer Abgeordneten zur Nationaltagung ein, worauf die Sekretäre der einzelnen örtlichen Geistigen Räte dem Sekretär der Nationalen Geistigen Rates spätestens dreissig Tage vor dem Zeitpunkt der Tagung die Namen und Anschriften der so gewählten Abgeordneten bescheinigen.

1. Abschnitt. Alle Tagungsabgeordneten sind mit relativer Stimmenmehrheit zu wählen. Mitglieder, die durch Krankheit oder andere unvermeidliche Gründe verhindert sind, an der Wahl persönlich teilzunehmen, haben das Recht, ihre Stimme brieflich oder telegrafisch in einer Weise

abzugeben, die dem örtlichen Geistigen Rat genügt.

2. Abschnitt. Alle für die Tagung einzusetzenden Abgeordneten müssen als stimmberechtigte Mitglieder der von ihnen vertretenen Bahá'í-Gemeinden eingetragen sein.

3. Abschnitt. Die Rechte und Vorrechte der Abgeordneten können weder übertragen noch abgetreten werden.

4. Abschnitt. Die Anerkennung und Einsetzung der Abgeordneten zur Nationaltagung erfolgt im Nationalen Geistigen Rate.

5. Abschnitt. Soweit Abgeordnete nicht persönlich an der Tagung teilnehmen können, haben sie das Recht, Mitglieder des Nationalen Geistigen Rates schriftlich oder telegrafisch zu den vom Nationalen Geistigen Rat festzusetzenden Bedingungen zu wählen.

6. Abschnitt. Hält der Nationale Geistige Rat in irgend einem Jahre die Zusammenrufung der Abgeordneten zur Nationaltagung für undurchführbar oder nicht geraten, so setzt der Nationale Geistige Rat die Mittel und Wege für die briefliche oder telegrafische Durchführung der Geschäfte der Nationaltagung fest.

7. Abschnitt. Das auf der Nationaltagung anwesende vorsitzende, geschäftsführende Mitglied des Nationalen Geistigen Rates ruft die Abgeordneten auf, die darauf zur endgültigen Ordnung der Versammlung schreiten, einen Vorsitzenden, Schriftführer und was weiter an Ämtern für die geeignete Führung der Geschäfte der Tagung erforderlich ist, wählen.

8. Abschnitt. Die Hauptaufgabe der Nationaltagung ist die Wahl der neun Mitglieder zum kommenden Nationalen Geistigen Rate, die Entgegennahme der Berichte über die finanzielle und sonstige Tätigkeit des ausscheidenden Nationalen Geistigen Rates und seiner verschiedenen Ausschüsse und Beratung über die Angelegenheiten der Bahá'í-Sache im allgemeinen, selbstverständlich in Übereinstimmung mit den von Shoghi Effendi ausgedrückten Grundsätzen der Bahá'í-Verwaltung, wonach alle Beratungen und Handlungen der Abgeordneten zur Nationaltagung ausser der Wahl der Mitglieder zum kommenden Nationalen

Geistigen Rate nur Ratschläge und Empfehlungen zur Beachtung durch den genannten Rat darstellen, während die Entscheidung in allen Fragen, die die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffen, ausschliesslich bei dieser Körperschaft liegt.

9. *Abschnitt.* Die auf der Nationaltagung anzunehmende Geschäftsordnung wird durch den Nationalen Geistigen Rat vorbereitet, doch können alle auf die Sache bezüglichen Angelegenheiten, die von irgend einem Abgeordneten vorgebracht werden, auf Antrag, über den abzustimmen ist, als Punkt der Tagungsberatungen aufgenommen werden.

10. *Abschnitt.* Die Wahl der Mitglieder des Nationalen Geistigen Rates erfolgt mit relativer Stimmenmehrheit durch die vom ausscheidenden Nationalen Geistigen Rat anerkannten Abgeordneten, d. h. als gewählt gelten diejenigen neun Personen, die im ersten Wahlgang der bei der Tagung anwesenden Abgeordneten sowie derjenigen Abgeordneten, deren Stimme dem Sekretär des Nationalen Geistigen Rates schriftlich oder telegrafisch übermittelt worden ist, die grösste Anzahl Stimmen erhalten haben. Falls infolge Stimmengleichheit die volle Mitgliedszahl nicht im ersten Wahlgang erreicht wird, finden ein oder mehrere weitere Wahlgänge statt, bis sämtliche neun Mitglieder gewählt sind.

11. *Abschnitt.* Alle bei der Nationaltagung offiziell behandelten Angelegenheiten sind unter die Protokolle des Nationalen Geistigen Rates aufzunehmen und mit diesen zu bewahren.

12. *Abschnitt.* Nach Schluss der Nationaltagung und bis zur Einberufung der nächsten Jahrestagung wirken die Abgeordneten als zu besonderem Dienste in der Arbeit für die Sache befähigte beratende Körperschaft fort, in jeder Weise bemüht, zum einheitlichen Geiste und zu fruchtbringender Tätigkeit des Nationalen Geistigen Rates während des Jahres beizutragen.

13. *Abschnitt.* Freigewordene Mitgliedsitze des Nationalen Geistigen Rates werden mit relativer Stimmenmehrheit seitens der Abgeordneten der Nationaltagung, die den Rat seinerzeit gewählt haben, neu besetzt,

wobei die Wahl in brieflicher oder irgend sonstiger durch den Nationalen Geistigen Rat bestimmter Form erfolgt.

ARTIKEL IX

Soweit dem Nationalen Geistigen Rat durch diese Satzung in irgendwelchen, die Tätigkeit und die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffenden Fragen ausschliessliches und höchstgerichtliches Spruchrecht sowie vollziehende Oberhoheit übertragen ist, gilt dies mit der Weisung, dass alle bezüglich solcher Fragen getroffenen Entscheidungen oder erfolgten Massnahmen in jedem Falle dem Hüter der Sache oder dem Universalen Hause der Gerechtigkeit zur endgültigen Prüfung und Billigung zu unterbreiten sind.

ARTIKEL X

Soweit Aufgaben und Befugnisse durch diese Satzung nicht ausdrücklich den örtlichen Geistigen Räten übertragen sind, gelten sie als dem Nationalen Geistigen Rat verliehen, wobei dieser Körperschaft das Recht zur Übertragung solcher beliebiger Verrichtungen und Befugnisse zusteht, die sie innerhalb ihres Spruchrechtes als für örtliche Geistige Räte erforderlich und ratsam erachtet.

ARTIKEL XI

Zur Wahrung des geistigen Charakters und Zweckes der Bahá'í-Wahlen soll weder der Brauch der Wahlvorschläge noch irgend ein sonstiges, eine stille und von Gebeten getragene Wahl beeinträchtigendes Wahlverfahren aufkommen, sodass jeder Wähler für niemanden stimmen soll, als wen ihm Gebet und Überlegung eingegeben haben.

Zu den hervorragendsten und geheiligtesten Pflichten derer, die berufen werden, die Angelegenheiten der Sache als Mitglieder örtlicher oder nationaler Geistiger Räte aufzugreifen, zu führen und gleichzurichten, gehört:

auf jede nur mögliche Weise das Vertrauen und die Zuneigung derer zu gewinnen, denen zu dienen sie das Vorrecht haben; die Meinungen, vorherrschenden Empfindungen und die persönliche Über-

zeugung derjenigen, deren Wohlergehen zu fördern ihre feierliche Pflicht ist, zu erforschen und sich mit ihnen vertraut zu machen; ihre Erwägungen und die allgemeine Führung ihrer Angelegenheiten von verschlossener Teilnahmslosigkeit, dem Anschein der Heimlichkeit, dem erstickenden Dunstkreis diktatorischer Bestimmungen und von allen Worten und Handlungen zu reinigen, die den Eindruck von Parteilichkeit, Selbstsucht und Vorurteilen erwecken können, und unter Vorbehalt des geheiligten Rechtes endgültiger Entscheidung zur Besprechung einzuladen, Beschwerden nachzugehen, Ratschläge zu begrüssen und das Gefühl der gegenseitigen Abhängigkeit und Mitbeteiligung, des Verständnisses und wechselseitigen Vertrauens unter sich und allen übrigen Bahá'í zu pflegen.

ARTIKEL XII

Diese Satzung kann vom Nationalen Geistigen Rat in jeder regelmässigen oder besonderen Sitzung mit absoluter Stimmenmehrheit ergänzt werden, vorausgesetzt, dass mindestens vierzehn Tage vor dem für die betreffende Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels Einschreibebriefes versandt wird.

In allen Fällen, in denen über den durch den Wortlaut ausgedrückten Sinn dieser Treuhanderschaftserklärung und Satzung Unklarheit besteht, ist der englische Wortlaut der Declaration of Trust and By Laws der Bahá'í der Vereinigten Staaten und Kanadas zu Rate zu ziehen.

Stuttgart, den 10. Februar 1935.

DECLARATION OF TRUST, MEMORANDUM
OF ASSOCIATION AND BY-LAWS OF THE
NATIONAL SPIRITUAL ASSEMBLY OF
THE BAHÁ'ÍS OF INDIA AND
BURMA, 1932-33

Registered under Act XXI of 1860

DECLARATION OF TRUST

By the National Spiritual Assembly of the Bahá'ís of India and Burma

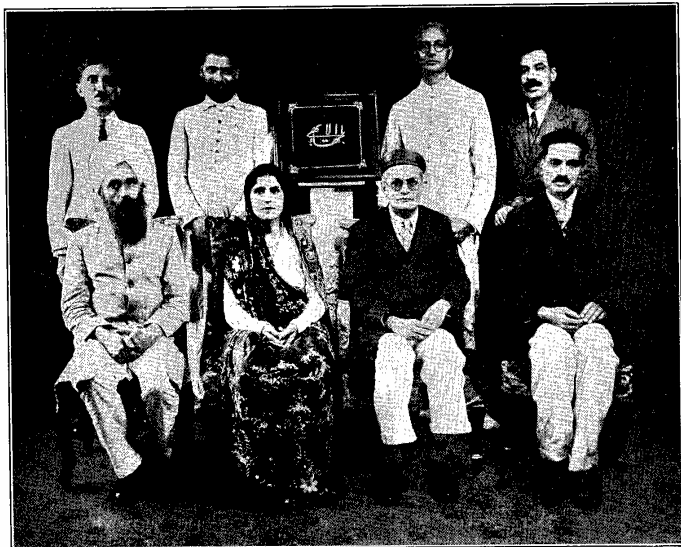
WE, N. R. Vakil of Surat, S. M. Roumie of Mandalay, Pritam Singh of Lahore, Hishmatullah Koreshi of Delhi, Isfandiar Bakhtiari of Karachi, Aspandiar Behram of Bombay, Mahfuzu'l-Haq Ilmi of Delhi, Hormuzdyar Khodabaksh of Poona, and Ormsby Mollier of Bombay, duly chosen by the representatives of the Bahá'ís of India and Burma in Riḡván of 1932 to be the National Spiritual Assembly of the Bahá'ís of India and Burma, 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 Bahá'ís of India and Burma by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, and by Shoghi Effendi,

its Guardian, shall be exercised, administered and carried on by the abovenamed 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 Bahá'ís of India and Burma, does so as the administrative body of a religious community which has had continuous existence and responsibility for over thirty years. 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 Bahá'ís of India and Burma 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 Bahá'u'lláh for Bahá'í administrative bodies in the utterance: "Be ye Trustees of the Merciful One among men" and seek the help of God and His guidance in order to fulfil that exhortation.

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 Bahá'u'lláh—we declare the purposes and objects of this Trust to be, to administer the affairs of the Cause of Bahá'u'lláh for



The National Spiritual Assembly of the Bahá'ís of India and Burma, 1935-1936.

MEMORANDUM OF ASSOCIATION OF
THE NATIONAL SPIRITUAL
ASSEMBLY

ARTICLE 1—NAME

The name of the Trust shall be the National Spiritual Assembly of the Bahá'ís of India and Burma.

ARTICLE 2—OBJECTS

Sharing the ideals and assisting the efforts of our fellow Bahá'ís to establish, uphold

the benefit of the Bahá'ís of India and Burma according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá 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-Bahá.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational,

Certificate of Registration of Societies.

Act XXI of 1860.

No: 37. of 1932-1933.

I hereby certify that National Spiritual
Assembly of the Bahá'ís of India and Burma
 has this day been registered under Societies -
 Registration Act, XXI of 1860.

Given under my hand at Lanore

this 20th day of January
 One thousand nine hundred and thirty three.

Registration fee Rs. 50/-/- (fifty) only.



Rana

Registrar,

Joint Stock Companies, Punjab.

11/1/33
18/1/33

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís
 of India and Burma.

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 Bahá'ís of India and Burma in the fulfilment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are: —

(a) The right 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 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 any 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 India and Burma, 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 Bahá'u'lláh, 'Abdu'l-Bahá 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 Bahá'ís of India and Burma, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE 3

Section 1. 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 4—RULES AND PROCEDURE

The Trustees, *i.e.*, the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under the memorandum such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'ís of India and Burma, 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 Bahá'u'lláh, which instructions are already known to the Bahá'ís of India and Burma and accepted by them in the government and practice of their religious affairs.

ARTICLE 5—OFFICE

The Central Office of this Trust shall be located in the city of Lahore, Punjab, India, or in such place as may be decided upon from time to time by the National Spiritual Assembly.

ARTICLE 6—SEAL

The seal of this Trust shall be circular in form, bearing the following description:—
“National Spiritual Assembly of the

Bahá'ís of India and Burma. Declaration of Trust 1932-33."

ARTICLE 7—AMENDMENT OF
MEMORANDUM

This memorandum may be amended by majority vote of the members of the National Spiritual Assembly of the Bahá'ís of India and Burma at any special meeting duly called for that purpose, provided that at least 30 days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS
OF THE NATIONAL SPIRITUAL
ASSEMBLY

ARTICLE 1

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout India and Burma, including paramount authority in the administration of this Trust. It shall endeavour to stimulate, unify and co-ordinate the manifold activities of the Local Spiritual Assemblies (hereinafter defined) and of individual Bahá'ís in India and Burma and by all possible means assist them to promote the oneness of mankind. It shall be charged with the recognition of such Local Assemblies, the scrutiny of local membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various Local Bahá'í communities. It shall appoint all National Bahá'í Committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the *Mashriqu'l-Adhkár* and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It 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 Bahá'í body is in question. It shall furthermore represent the Bahá'ís of India and Burma in all their co-operative and spiritual activities with the Bahá'ís of other lands, and shall constitute the sole electoral body of India and Burma in the formation of the Universal House of Justice provided for in the sacred writings of the Bahá'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:—

"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 dwell on earth. It is incumbent upon them to take counsel together, and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

ARTICLE 2

The Bahá'ís of India and Burma, for whose benefit this Trust has been established, shall consist of all persons resident in India and Burma who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Bahá'í community. To become a voting member of a Bahá'í community a person shall—

(a) be a resident of the locality defined by the area of jurisdiction of the Local Spiritual Assembly, as provided by Article VII, Section 12, of this instrument.

(b) have attained the age of 21 years.

(c) have established to the satisfaction of the Local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Bahá'í

faith and practice, required under the following standard: Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by Their pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of present-day Bahá'í administration throughout the world.

ARTICLE 3

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 until their successors shall be elected.

ARTICLE 4

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 secret ballot.

ARTICLE 5

The first meeting of a newly-elected National Spiritual 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 6

Five members of the National Spiritual Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Spiritual 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 7

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 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 Assembly of the Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'ís in any community is exactly nine, these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section 1. 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 busi-

ness and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahá'í 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 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 Bahá'ís who reside in adjacent outlying or suburban districts and can regularly attend the meeting of the local Bahá'í 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 Bahá'í or group of Bahá'ís in India and Burma shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE 8

The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahá'ís of India and Burma, 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 Bahá'í 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 Bahá'í community in accordance with the principle of proportionate representation in such manner that the entire number of delegates composing the National Convention shall be nineteen. 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 1. All delegates to the Convention shall be elected by plurality vote. Members who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots by mail or telegram under conditions satisfactory to the local Spiritual Assembly.

Section 2. All delegates to be seated at the Convention must be enrolled as voting members of the Bahá'í 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.

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 by ballot 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 Bahá'í 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 India and Burma being vested solely in that body.

Section 9. The general order of business to be taken up at the National Convention shall be prepared by the National Spiritual Assembly, but any and all matters pertaining to the Cause introduced by any of the delegates may upon motion and vote be taken up as part of the deliberations of the Convention.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, *i.e.*, the members elected shall be

the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail or telegram. In case by reason of a tie vote or votes the full membership is not determined on the first ballot, then one or more additional ballots shall be taken until all nine members are elected.

Section 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

Section 12. 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 9

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 Bahá'í Cause in India and Burma, 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 10

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorised to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

ARTICLE 11

In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that

each elector may vote for none but those whom prayer and reflection have inspired him to uphold.

Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or National Spiritual Assemblies are:—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct 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 12

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.

(Sd.) N. R. VAKIL,

Chairman and Treasurer.

" S. M. ROUMIE,

Vice-Chairman.

" PRITAM SINGH,

Secretary.

" HISHMATULLAH,

Joint Secretary.

" MAHFUZU'L-HAQ ILMI,

" ISFANDIAR BAKHTIARI,

" ASPANDIAR BEHRAM,

" HORMUZDYAR KHODABAKSHI,

" ORMSBY MOLLIER,

Members.

The National Student Assembly of the Pupils of the "Luzon-Luzon"



دستور الجماعة العالمية بالقصر العباسي

قانون النقاية

للمحفل الروحاني المركزي للبهائيين في العراق

نحن الحاج محمود نصايحي الدكتور اناطون منير وكل عباس رضا اديب بنى بغدادى عبدالرزاق عباسي (بعدياً) خليل القمر جليل شيرين (العواشي) حضورى التامو (موصل) المنجيين من مثل البهائيين في العراق في الاجتماع السنوي الحاصل في بغداد في ٢٣/٢١ نيسان سنة ١٩٣١ لتكون المحفل الروحاني المركزي للبهائيين في العراق مع السيادة التامة في انشاء نقابة حسب ما يوضح فيما بعد - نقر ونعترف بموجب هذا بان جميع المحفون في الواجبات والامنيات والمسئوليات التي اوكلها حضر بها الله مؤسس الدين البهائي وحضر عبدالبهائيين الاحكامه وحضر شوقي اندي ولى امره الى المحفل الروحاني المركزي للبهائيين في العراق المذكور تكون بموجب قانون النقاية هذا ومن ابتداء هذا التاريخ من خصائص واشراف وما مورثة هيئة المحفل الروحاني المركزي الذي سبق ذكرهم وخلفاءهم الشرعيين ويتأسس المحفل الروحاني المركزي لهذا النوع من الجمعية والاتحاد والربطة وتحديد ما مورثه البهائيين في العراق انما يعمل بصفة هيئة ادارة لجمعية وذبة اصح لها وجود مستمر ومسئولية منذ ثلاث وسبعين سنة وبالنظر لهذه الجهود والمحفل الروحاني المركزي لادارة وتنظيم مثل هذه الشؤون المتنوعة والتزود بوماً قوماً وكذلك املاك البهائيين في العراق والتي تشعر لان نحن الاعضاء انه من الضروري ومن المعروف ان بعض رضاات الاجتماعات شكراً قانونياً وانما فلذلك اجري هذا العمل بالاجماع والاعتراف التام بالعارفة المقدسة التي نعتت منه ونحن نعترف بالاصالة عن انفسنا والنيابة عن خلفائنا في هذا التوقيع النقاية برفعة وسمو المبدء الذي الذي اسسه حضر بها الله للهيئات الادارية للبهائيين بقوله (كونوا من الرحمن بلا مكان) ونطلب من الله التوفيق والهداية لاتساع هذا النصيح .

المادة الأولى - تسمى هذه النقاية بالمحفل الروحاني المركزي للبهائيين في العراق

المادة الثانية - اشتركا في الشل العلماء وساعدة لجهودات اخواننا البهائيين في تأسيس وتقعيد وانهاض العالم القهريه التي هي المحض جز الانسانية والاخوة البشرية والايمان بالاهر الاخلاقي والتألمة والحمة الحالية على محبة الذات التي تجلت في اقوال واعمال جميع الانبياء ورسل الله الذين استسوا اديان العالم اللوحي بها والتي من اقوال واعمال حضر بها الله تحددت بقوة خلافة وتطبيقات جديدة عومية حسب ما تقتضيه شؤون هذا العصر . نقر ونعترف بان الغرض والمقصد من هذه النقاية هي ادارة شؤون امر حضر بها الله للجمعية البهائيين في العراق وعلى حساب القواعد المرعية في الادارة البهائية التي هي من اساس ويجاد حضر بها الله ومن بيان وتفسير حضر عبدالبهائي ومن تطبيقات وتدعيم حضر شوقي اندي ومن خلفه خلافة شرعية طبقاً لصور وصية حضر عبدالبهائي . ونحقق هذا الاغراض والاجتماعات

الدينية والعمومية والمؤتمرات التهديبية والانسانية والرحمانية وطبع ونشر الكتب والمجلات والمجاهد بتشديد الهياكل المختصة للعبادة العامة وغيرها من المعاهد والدور والادبنة المختصة للخدمة الانسانية وتوحيد وترويج وإدارة اعمال ومجھودات البهائين على وجه العموم في العراق في اتمام وظائفهم واجباتهم واداباً الذبنة اربابى واسطة اخرى مناسبة يمكن بها تحقيق هذه الاعراض جميعها وبعضها .
ومن اغراض النقابة واعمالها ايضا ما تات :

- ١ - الحق في التعاقد بعقد او عقود من اى نوع الاجل توسيع نطاق اغراض النقابة مع اى انسان او شركة او جمعية خاصة كانت ام عمومية في اى ولاية او اقليم او مستعمر له اولى حكومة اجنبية ويكون لها في هذا الخصوص وفي جميع المعاملات المنطقه على خصوص هذه النقابة الحق في ان تعمل كل وبعض الاعمال التي يجيز القانون عملها الاى شركة او انسان في الحال والاستقبال
- ٢ - ان تمتلك ان تكون صاحبة حق الانتفاع لاى ملك يعطى من اى نقابة تكون قد تاسست بمقتضى القانون وغير اى وجباى وصنة او عقد اخر من هذا القبيل يكون فيه هبة او توارث او عطية او منحة من اى نقابة او نقابات في اى بلد في العالم وفي العراق وكذلك تقبل الهبات والاعطيايا من العقود اى ملك اخر
- ٣ - جميع الاعراض والمقاصد التي ذكرت في كلمات حضرة بها الله وعبد الهيا وحضرة شوقى لى مدي مهمما كانت نوعها والتي بها اعطت السلطة والاختصاص والحقوق الى المحافل الروحانية المركزية
- ٤ - وعلى العموم عمل كما يتوجب اجراءه المحفل الروحاني المركزي للبهائين في العراق والتي يراها ضرورية وموافقة وذات فائدة لتقدم وتمام ونجاح ادارة هذه النقابة .

المادة الثالثة -

١ - جميع الانتماءات والشركات والجمعيات الذين يقضون او يتعاملون مع اعضاء النقابة اى المحفل الروحاني المركزي واعضائه او يكون لهم اى طلب عليهم من اى نوع كان سواء كان ناشئا عن نصر فانونى او عن حيا العدالة وسواء نتج عن تعاقد او عن عمل يستوجب السؤلية لا يكون لهم الحق في الرجوع على نبي سوى هو النقابة وابدانها لاجل الحصول على اى دين او تعويض او حكم او اقرار اى مال يكون مستحق الدفع باى كيفية كانت اعضاء النقابة بحيث لا يكون اعضاء النقابة كلهم او احد لم ولا الوكلاء المعينون بمعرفةهم فيما بعد ولا المتفقون الذين ذكرت اسماءهم في هذا مسئولين شخصيا من اجراء ذلك .

٢ - منفذ كل سند او تعهد او اقتراح او التزام او عقد محرر با او بائناق احر معطى بموجب هذه النقابة تنفيذ اصرحاً بمعرفة المحفل الروحاني المركزي بصفهم اعضاء النقابة او معرفة وكلاهم او موظفيهم المسئولين .

المادة الرابعة -

لاجل اجراء وادارة الامور التي عهد بها الى اعضاء النقابة اى المحفل الروحاني المركزي بمقتضى هذه النقابة فخذ المحفل المذكور ما يلزم من القواعد واصول الاجرائات والقوانين للتحديد وتنفيذ اعماله الادارية واعمال الجهات الاخرى المحلية المتعددة التي تكون منها الهيئة البهائية والعراقية بكيفية

لا تعارض مع شدة هذا الاتفاق وتكون جميعها مطابقة للتعليمات الصريحة التي اعطيت لنا الغاية الآن من حضرة مشوق افندي ولي امر حضرة بها الله وهي التعليمات التي عرفناها من قبل البهائيون الموجودون في العراق والتي قبلوها بمحور ضبط ممارسة شؤونهم الدينية .

المادة الخامسة -
يكون مركز هذه النقابة في المحل الذي يقره المحفل الروحاني المركزي من وقت لآخر

المادة السادسة -
يكون ختم هذه النقابة مستدير الشكل وعليه نقش الألف - :

(المحفل الروحاني المركزي للبهائيين في العراق . قانون النقابة سنة ١٩٣١)
المادة السابعة - يصح تعديل قانون النقابة هذا بالكثرة الأصوات من المحفل الروحاني المركزي للبهائيين في العراق في أي اجتماع يعقد خصيصاً لهذا الغرض بشرط ان يبلغ السكرتير كل عضو بطريق البريد بمدة (٣٠) يوماً على الأقل بصورة من التعديل أو التعديلات المقترحة .

النظام الداخلي

المحفل الروحاني المركزي للبهائيين في العراق (المادة الأولى)

المحفل الروحاني المركزي للبهائيين في العراق القيام بوظائفه المقدسة في ظل هذا الدستور من السيادة والتبعية التامة على كافة الجهود والشؤون المتعلقة بالدين البهائي في العراق بما في ذلك السيادة التامة في إدارة شؤون هذه الوكالة وله ان يعمل على تنشيط المحافل الروحانية المحلية (الوارد سابقاً فيما) وكذلك افراد البهائيين المقيمين في العراق وتوحيد جهودهم المتنوعة والهووس بها التي تسنوا واحدا كما يفهم ايضا على معارفهم بكافة الوسائل المشروعة في ترويج وحدة بني الانسان وكذلك يكون من وظائفه الاعتراف بتلك المحافل المحلية وتخصر كشوفات الانقيادات المحلية وتقسيم عدد المندوبين على الدوائر المحلية المختلفة ودعوتهم للاجتماع السنوي وهو الذي يتولى تشكيل سائر اللجان البهائية العامة والاشراف على كافة الموضوعات الدينية ونشرها والمصادقة على جميع المؤلفات البهائية كما يتولى بناء مشرفي الاذكار وادارته والاشراف على كل تحقيقاته وكذلك جميع الاموال وصرفها في الوجهة التي تتطلبها هذه الوكالة وله ان يبحث فيما اذا كانت المسائل الداخلية ضمن دائرة اختصاصه او هي من اختصاص المحافل الروحانية المحلية الاخرى وله الحق ايضا اذا تراءى له مناسباً وضرورياً ان يظرف فيما تدبر فيه من الاتفاقيات في الاحوال التي تختص بمؤهلات الفرد او الجماعة للتصويت وحق العضوية في الهيئات البهائية والتي يكون سبق فيها قرار المحافل الروحانية المحلية وفي هذه الحالة يكون قراره نهائياً .
وهو الذي يقوم بتشكيل عموم البهائيين في العراق في جميع جهودهم المشتركة مادياً وروحانياً مع البهائيين المقيمين

في الأقطار الأخرى ويكون وحدة تلك المهضة المنفضة في العراق والتي من شأنها ان تتولى الأشراف في تأسيس بيت العدل العمومي المنصوصة في الأناة المقدسة للذين البهاث .
 وفوق هذا وذلك فان المحفل الروحاني المركزي يكون من وظائفه التسيير المتواصل للبلوغ الى هذا المحصول التام لأمر حضرة بهاء الله بما يكون جالباً لتأيدات ربح القدس وواسطة في تمكين هذا المحفل من الخدمة والعمل في تأسيس السلام الأعظم واضعاً في كل عمل مجريه نصب عينيه قول حضرة بهاء الله (وينبغيهم - أي الظل الروحانية - ان يكونوا أمناً الزمزم بين الأماكن وذلك ان الله لمن على الأرض كلها ويشاوروا في صالح العباد كما يشاورون في أمورهم ويختاروا وما هو المختار) .

(المادة الثانية)

تتكون البهاثيون في العراق وهم الذين من اجلهم وضع هذا الدستور من مجموع الأشخاص القاطنين به - أي بالعراق - وهم الذين يقبلون المحفل الروحاني المركزي بان تمت فيهم شروط النصوص في كرمها من الكليات المحلية ولكي يكون للنفس الحق في النصوص في أي مركز بيهان يتعين عليه ان يكون حائزاً للشروط الآتية :-
 (أ) ان يكون طامحاً في المهمة (المدينة أو البلدة أو القرية) التي يكون بها مركز بيهان كما هو منصوص في المادة السابعة من صدق اللائحة .

- (ب) ان يكون قد بلغ السن الواحدة والعشرين .
 - (ج) ان يكون قد رهن المحفل الروحاني المحلي - وذلك رهن قبول رصديق المحفل المركزي - انه حائز على موافقة البهاثي والعمل به وهو المؤهلات المطلوبة في الأناة الآتية .
- الأعترا في التام محضرة (الباب) مبشراً (بهاء الله) مؤسساً (وحضرة بهاء الله) مبيئاً وللنيل التام من لكل ما حياهم والولا ، والظروف لكل عبارة من العباد للولادة في وصية حضرة عبد الله المقدسة والتعاون الوثيق مع روح وتشكل الإدارة البهائية الحالية في عموم العالم .

(المادة الثالثة)

تتكون المحفل المركزي من تسعة اعضاء من بين عموم البهاثين في العراق ويجري انتخابهم بواسطة المندوبين المذكورين في الطريقة المبينة فيما يلي وتكون مدة خدمتهم سنة واحدة والى ان يتم انتخاب خلف لهم .

(المادة الرابعة)

تتكون الهيئة العاملة للمحفل الروحاني المركزي البهاثين بالعراق من رئيس ورئيس نائب وسكرتير رئيس وغير هؤلاء من الأعضاء جسمان متساوية الثقل في العمل ويجري انتخاب اعضاء الهيئة العاملة بالاقتراع والباقي من اعضاء المحفل

(المادة الخامسة)

يدعى المحفل الروحاني المركزي الجديد لأول اجتماع بواسطة العضو الذي يكون حائزاً للاكثريه الكبرى للضرورة اما في اجتماعي عضوين والكثريه الاغلبية بخلاف ذلك بالاقتراع وهذا يتولى الدعوة كما يتولى رئاسة المحفل ان يتم انتخاب الرئيس وبعدها يستعقد جميع المجلسات التي بدعوة من سكرتير المحفل بنا على طلب من الرئيس . وفي حالة غياب الرئيس او في حالة وجوده فعلا وانعقد فتكون الدعوة من طلب سكرتير الرئيس او بطلب ثلاثة من اعضاء المحفل وكل من كان في اجتماع المحفل في اجتماعه الاخر في الوقت نفسه الذي يجتمع به باعقابها كما هو موضح فيما يلي .

(المادة السادسة)

تعتبر الجلسة صحيحة اذا حضرها خمسة اعضاء ، واغلبت الاصوات فيها بالقرارات الاعمال الا في مثل الامور التي تضر بها في النظام وعلى مبدأ القضاء والاتحاد والاتفاق الذي هو اساس وروح تكوين المحفل الروحاني . وجميع القرارات التي تصدق وكل جلسة

بمقتضى تدوينها بواسطة السكرتير الذي عليه عهد كل حلقة ارساله الى المحضر كل عضو لا يعضا كما يتوقف على حفظها في سجل المحفل المركزي

(المادة السابعة)

اذا اراد عدد البهائين الذين يعترفون بالمحفل المركزي في أية بقعة والعراق (مدينة او بلدة او قرية) عن تعة أشخاص فان المحفل المركزي في كل من تلك البقع في اجتماع في اليوم الواحد والعشرين من شهر نيسان وتجر الانتخابات لتسعة أشخاص منهم ما يخلو صوابا يكونون هيئة ادارية تعرف باسم المحفل المركزي البهائي في تلك المدينة او البلدة او القرية . وهذا المحفل يصير محمدا والقرية في اليوم الواحد والعشرين ٢١ من شهر نيسان من كل عام وتكون مدة خدمة الأعضاء سنة واحدة وان كان يتم الانتخاب فتم وعلى حال كماله عدد البهائين في أية بقعة أشخاص انضمام فالتصويت يكون محفلا روحانيا محمدا في اليوم الواحد والعشرين من شهر نيسان في أي عام او في سنتين متتابعات وان جعلوا ذلك متصافين ويحذف هذا الاعلان بواسطة سكرتيرة المحفل المركزي في تلك البلدة او القرية او في سنة المذكورة المكونة من تعة أشخاص المحفل في التمتع بكافة الحقوق والواجبات ولا يتساوا في أصناف الرضا في الحملة خلال مدة النظام من حيث (١) كالمحفل الريفي محمدا في كل حلقة وفي الحال ان ينفرد ماجاء في المادة الرابعة والخامسة من هذا النظام فيما يختص ببيت الهيئة العاملة التي تكون من نظرائها ثلث من سكرتير واحد من دون غيره ممن يرمي المحفل المركزي في ضرورة تعيينهم للمباشرة اعماله وانما هم وضائفه الروحية ويحرم دائما عملية الانتخاب في وقت يقوم السكرتير ليقبلها سكرتير المحفل المركزي عن اسماء الأعضاء المحفل المركزي كما يرسل اليه كشفا باسماءه وعنوانات أعضائه هيئة العاملة

(٢) الوظيفة العادية للمحفل الريفي المحلية وواجباتها كالتالي ما يلي: انما تتحضر في بيت الله حضرة عبد البهاء وحضرة مؤيد الدين واني (٣) من وظائفها الاكثر تخصصا هي الاشراف على السلطة الشاملة على كافة جهات شؤون البهائين القيمين في بلادها المحلية للسلطة

على كل حال اجازة للسلطة الرئيسية العليا للمحفل المركزي للبهائين في العراق كما هو مبين في هذا .

(٤) وفي حاله خلو مركز العضوية في أي انتخابات له بواسطة البهائين في الدائرة المحلية وذلك في حلقة خاصة يعينها المحفل المركزي وفي حاله خلو اكثر من اربعة مراكز في العضوية فاما المحفل الريفي المحفل الريفي فيقر في انتخاباته في المحفل المركزي

(٥) يباشر المحفل المحلي اعماله في النظام الذي يرس عليه المحفل المركزي في المادة السادسة من هذا النظام .

(٦) ومن وظائف المحفل المحلي النظر في اهلها كل فرد من افراد البهائين القيمين في دائرته في الواجبات وعليه ان يباشر في التصويت في الانتخابات في حاله عدم اتيه او غير ذلك المحفل الريفي في هذه الهيئة في المادة السابعة من هذا النظام والى الرئيس والى المجلس

(٧) يتعين على سكرتير المحفل المحلي ان يرسلوا كل الى سكرتير المحفل المركزي في وقتيل اليوم الاوّل من شهر شباط من كل عام كشفا وفقا باسماء الأعضاء الذين لهم حق الانتخاب عن كل دائرة وذلك لحاطة المحفل المركزي عملا به واعتمادا عليه

(٨) جميع التماسات التي تحدث فيما بين البهائين في الدوائر المحلية والتي لا يكون لها من صالح الدين العامة فانها تضعه للحكماء للمحفل المركزي المحلي . وعلى المحفل المركزي ان يقرر اذا كان أي موضوع معين من الاختصاص محلي او مركزي

(٩) كما فرغ من افراد البهائين القيمين في الدوائر المحلية الحق في ان يرفع قرار محفلهم المركزي الى المحفل المركزي في النظر فيه . وهذا (المحفل المركزي) سطر فيما اذا كان لا يصح ان يتولى شخصه او ان يترده المحفل المركزي في المحل الاعادة النظر فيه وفي حالة ما اذا اتفق محفل المركزي في شخصه فان قراره منه يكون مائتا بهاائيا

(١٠) كل نوع يحدث بين البهائين في الدوائر المحلية ولا يمكن حسمه بمسعى المحفل المركزي المحلي يجب ان يحول بسطة المحفل المحلي الى المحفل المركزي للنظر فيه ويكون قراره نهائيا

(١١) كلما ينشأ من المسائل المختلفة عليها بين اثنين او اكثر من المحافل المحلية فانه يعين عرضه للمحال على المحفل المركزي الذي يتولى نظره والفصل النهائي فيه

(١٢) ان دائرة اختصاص محفل المحلي فيما يتعلق بموصلات العضوية والدائرة الانتخابية وحقوق التصويت كما هي في عصر البهائين تكون محسودا والمناطق الموصولة رسميا للبلدة او البلدة او القرية . علان البهائين الذين يكونون قاطنين في ضواحي إحدى المراكز البهائية اقرها سنها ويكونون قاطنين على المواظبة على حضور طساعات محفل المحلي لا بأس من ادراج اسماءهم وكشوفات الانتخابية في محفلهم وروحي محلي اليهم وان يمتنعوا عن حضور الانتخاب والعضوية الى ان ينشأ من محفلهم وروحي في محفلهم

(المادة الثامنة)

اجتماع الوكلاء، وهو الذي يجري فيه انتخاب أعضاء المحفل الروحاني المركزي للبهائيين بالعرفان بطول عليه اسم المؤتمر العام للبهائيين في العراق وهذا المؤتمر يجري انعقاده في الوقت والمكان الذي يتحداه هيئة المحفل المركزي الذي يولى أيضاً اختيار المركز البهائي عنه بواسطة مجالسها المحلية وذلك قبل موعد انعقاد استين ومما يحتمل يقوم في نفس الوقت باخطار هذه المجالس الروحانية عن عدة المندوبين المطلوبين عن كل دائرة المؤتمر العام على نسبة عدة الموصنين في كل مركز بهائي وبحيث يكون والحالة هذه عدة الوكلاء الذين منهم بتشكيل المؤتمر خمساً وستين (١٩) للوقت الحاضر) ويخرج وصول هذا الأخطار إلى المجالس الروحانية المحلية بتعيين على كل منها بعد عمل الترتيب اللازم تبليغها الوسائل دعوة البهائيين القاطنين في أراضيها الحائزين شروط التصويت إلى جلسة عمومية يجري فيها انتخاب الوكيل والوكلاء عنهم للمؤتمر العام . وتولى سكرتير المجالس الروحانية المحلية كل عن دائرته ارسال كشف باسم وعنوان الوكيل والوكلاء الذين يتم انتخابهم لسكرتير المحفل المركزي في مدة لا تتجاوز الثلاثين يوماً قبل انعقاد المؤتمر .

- (١) انتخاب الوكلاء للمؤتمر يجري بأغلبية أصوات الحاضرين ساعة الانتخابات .
- (٢) جميع الوكلاء الذين يتم انتخابهم للمؤتمر يصير فيداساتهم بصفتهم موصّنين عن البهائيين كل عن دائرته .
- (٣) حقوق المندوب (الوكيل) وأمنياته هي مخصصة لمحض تجديدهم لا يجوز اكتسابها بطرق التوكيل .
- (٤) مندوب الوكلاء، واعتباره محض المؤتمر العام راجع إلى المحفل المركزي ومن اختصاصه .
- (٥) الوكلاء الذين لا ينسحب لهم حضور المؤتمر شخصياً يكون لهم الحق في انتخاب أعضاء المحفل المركزي بالبريد أو بالتلغراف بشرط التصديق من المحفل المركزي .

(٦) اذا تراءى المحفل المركزي في أية من المناسبات يمكن اجتماع الوكلاء في جلسة عامة اوراق في ذلك عدم الحكمة ففرضه الحالة - باحدى نهيته الوسائل والأساليب بحيث تنفذ مهمة المؤتمر إما بالمرسلة أو بالتلغراف وتكون القرارات البهائية لأعمال المؤتمر بأغلبية الآراء التي تصل من الوكلاء .

(٧) المندوب الذي يعين من قبل المحفل المركزي ونسباً للمؤتمر يتولى دعوة المندوبين لباشارة مهمتهم وهو لا يقوم بعد ذلك في وضع النظام والترتيبات للمؤتمر بل يتفهم من رئيساً وسكرتيراً وغيرهما حسبما تنطه مصلحة العمل .

(٨) مهمة المؤتمر الأساسية هي انتخاب هيئة الشخاص ليكونوا متصلين للمحفل المركزي المراد تجديده وكذلك النظر في مصلحة المحفل المركزي والمجالس الأخرى والحاجة المختلفة . وكذلك التناوب والذاكرة في المصالح البهائية على وجه العموم مسترشدين بكل الأحوال بمبادئ الإدارة البهائية التي جدها حضرة ولي الأمر ولي جميع المذكرات والأجرائات التي يفرضها الوكلاء ويتخذونها في المؤتمر العام إنما تناول فوق عملية الانتخاب أعضاء المحفل الروحاني المركزي في دباسه النصيب والإرشادات التي للمحفل المذكور وتكون موضع تحضه واهتمامه على أنه يترك لتلك الهيئة وحدها دون سواها حق التجميع السلسل المحيطة بمصالح الأعم في العرف .

(٩) يتولى المحفل المركزي إعداد أعمال المؤتمر ووضع برنامج على ان كل ما عسى ان يعرضه المندوبين من المسائل المسئلة للأمور بما كانت فلهذا تم حرج ادخاله ضمن برنامج أعماله بعد اذن لأصوات عليية

(١٠) يجري انتخاب أعضاء المحفل الروحاني المركزي بالبريد بأغلبية أصوات الوكلاء المعتمدين من المحفل المركزي وهو لا أعضاء الجوده ثم التسعة الشخاص ولا للحالين الأكثرية الأصوات من الوكلاء الحاضرين في المؤتمر والتخلفين عنه الذين كويون ذهاباً باصواتهم إلى سكرتير المؤتمر المركزي المحفل المركزي أما بالبريد أو بالتلغراف . وفي حالة تساوي شخص أو أكثر في الأغلبية بحيث يتعذر دعه توفّر العدد المطلوب لحضوية المحفل المركزي فيجب إجراء عملية انتخاب اضافية

فان توفّر معها العدة المطلوب كان بها والأفنتكر رمضى وثلاث الى تم انفا النبعة اعضاء
 (١١) كما ما يقويه الموتر من الاعمال ويقفد من الاخرات بصبر الثباته ويحفظه في بحالات المحفل المركزي
 (١٢) فحالة خلوا احد الاماكن من العضوية في المحفل المركزي نعل الزكوا، انفا بدل عنه بالكتابة الاصوات واوراق
 الانفا تبتم بالمراسلة اربابى واسطة اخرى حسبما يقره المحفل المركزي

(المادة التاسعة)

انه وان كان هذا النظام يحول للمحفل الربا في المركزي السيطرة العدا والسيطرة التنفيذية التامة في جميع
 المسائل التي تمس الدين الهيا في مشوئته في العزان فان جميع قراراته واعماله يجب ان تكون حائزة لرضا واعتماد
 حضره ولي امر الله شوق في انفسى راني اوبدست العدل العام

(المادة العاشرة)

كل الوظائف والسيطات الاخرى التي لا يتخرد في هذا النظام ضمن اختصاص المحافل الروحانية المحلثة تعتبر ضمن
 دائرة اختصاص المحفل المركزي الذي له الحق في ان يسند ويوكل المحافل الروحانية المحلثة في دائرة اختصاصها ما يراه مناسبا
 وضروريا

(المادة الحادية عشرة)

لأجل المحافظة على روح الانفايات الهيا له وتحقق الغاية المقصودة منها يجب ان لا يسيطر عليها اى عامل
 من العوامل المؤثرة كالدرجاية للانفا اص او غير ذلك من الاساليب التي تعيق بريح السكينة والتدبر والتوجه الى الله
 ومحالها التي يجب ان تنود للانفايات حتى لا يعطى احد صوتة الا لمن اوجته اليه صلابة وانصل تفكيره
 وان من اهم الواجبات المقدسة المفروضة على اولئك الذين يتدبرون ان يدبروا ويربطوا وبما تروا مصالح الدين
 اعضاء المحفل المحلثة والكرية ما ينافى
 ان يعملوا بكل ما اوتوا به من قوة على كسب ثقة وعطف اولئك الذين يتبعهم الشرف بالقيام على خدمتهم وان يحضروا على الاعمال
 بالاراء السائدة والاحاساس العامة والعقائد الشخصية التي تبدرون وتظهر على الذين يعتبر ترويج مصالحهم من افاد ورجبا
 اعضاء المحافل الروحانية ومحان يكون تدبرهم وتاملهم ويضربهم للأموور بعيدا عن العزلة وريسة السرية وان يتقوا
 الحوزة حرورية الاستداد ومن كل كلمة وفعل يشتم منه روائح القرب والامتنان والتعصب بل بينهما محفظون
 بحققهم المقدس في التفضل الهيا في فيما يعرض عليهم من المسائل تعليمه ايضا ان يفصحوا المحال للغير بل يدبره
 وان يدبره فيما يرضع اليهم من المنظمات وان رجوا بكل تفخمة وشورة وعلوا على تنمية عواطف التضامن والتعاون
 وحسن التفاهم والثقة المتبادلة بينهم وبين سائر الهيا بين الاخرين

(المادة الثانية عشرة)

تحدد مواد هذا النظام باعينية اصوات اعضاء المحفل الربا في المركزي وذلك في اى جلسة اعتبارية او
 بشرط ان يرسل السكرتير نسخة من التعديل والتعديل بالارت المفترج ادخالها الى كل عضوين الاعضاء قبل تاريخ انعقاد
 الجلسة المذكورة بأربعة عشر يوما على الاقل

Members of the Board of Trustees of the University of California



نيابة مصر المختلطة

نمرة ٥٨٤٦

مرافقات
عدد

حضرة صاحب الميزة عيد الميلاد بسك سعيد
القاضي محكمة استئناف الاهلية

ايها لمكانية عزتكم الرقيقة في ٢٩ نوفمبر الماضي تفيد عزتكم ان التلميحات
اللازمة قد اعلمت لقلم العقود الرسمية بقبول عقد الابداء الخاص بكتابتون
حتمية السهائين
تعاليم نوجوزتكم تقديم هذا العقد لقلم العقود الرسمية لاجراء اللازم
وتفضلوا بقبول وافر الاحترام

٢٩ نوفمبر سنة ١٩٢٤

رئيس النيابة
علي محمد

Text of Authorization Issued for Registration by the Mixed Court in Egypt of the
National Spiritual Assembly of the Bahá'ís of Egypt.



محضر اجتماع

از تاریخ ۹ بهمن ۱۳۰۳ در مسجد ... مقام المقدر ...

مجلس ... ۹۱ ... ۱۸۶۵ ... ۲۰۸۰ ... ۱۸۰

4460
1865
2080
180
Cal Egypt 2007
Le Sojein 1954

بالتصريح

دستور مجلس الوصافي المركزي للبحرين بالقطر المصري

بسم الله الرحمن الرحيم ... في شهر ربيع الثاني سنة ۱۳۰۳ ...

المادة الاولى ... المادة الثانية ...

BY-LAWS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF NEW YORK¹

ARTICLE I

THE Bahá'ís of the City of New York adopt this Corporation in order to supply proper legal status to the conduct of the affairs of a religious community which has had continuous existence for more than thirty years, being one of the first two local Bahá'í communities established in North America. During this period the community has been recognized, encouraged and instructed in letters and communications addressed to it by 'Abdu'l-Bahá, who in one communication designated New York "The City of the Covenant." It was in this city that 'Abdu'l-Bahá devoted the larger portion of His American visit in 1912. The Assembly has been recognized since the Ascension of 'Abdu'l-Bahá in letters addressed to it by the Guardian of the Bahá'í Faith. The New York Bahá'í community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahá'í body of North America since the formation of that body in 1909. The Spiritual Assembly is at present enrolled in the list of Local Spiritual Assemblies recognized by the National Spiritual Assembly.

The Trustees, *i.e.*, the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahá'ís of the City of New York in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a Local

Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

ARTICLE III

The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of New York, including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of New York. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í

¹ The pattern for all local Bahá'í constitutions.

community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of the City of New York are national in scope and hence subject to the jurisdiction of the national Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of New York.

ARTICLE IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís 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 Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other

local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savors of intervention on the part of a Bahá'í body in matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of New York and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from New York and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

ARTICLE V

The Bahá'ís of the City of New York, for whose benefit this Corporation has been established, shall consist of all persons resident in the City of New York who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahá'í community. To become a voting member of this Bahá'í community a person shall:

a. Be a resident of the City of New York as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

b. Have attained the age of 21 years.

c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í Faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá, the Exemplar of the Bahá'í religion; unreserved acceptance of, and sub-

UNITED STATES OF AMERICA
STATE OF NEW YORK

BY
EDWARD J. FLYNN


Secretary of State and Custodian of the Great Seal Thereof.

It is hereby Certified, That ALBERT MARINELLI
is Clerk of the County of New York in said State, and Clerk of the
Supreme Court therein, being a Court of Record, on the day of the date of the annexed
certificate and duly authorized to grant the same; that the same is in due form and executed
by the proper officer; that the seal affixed to said certificate is the seal of said County
Court; that the signature thereto of said clerk is in his proper handwriting, and is
genuine; and that full faith and credit may and ought to be given to his official acts.

In Testimony Whereof, The Great
Seal of the State is hereunto affixed.

Witness my hand at the City of Albany, the twenty-first
day of December in the year of our Lord one thousand
and one hundred and thirty-six.

James S. Kelly
Deputy Secretary of State



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of New York.

Certificate N^o 7220 B

STATE OF NEW YORK }
COUNTY OF NEW YORK } ss. :

I, ALBERT MARINELLI, Clerk of the County of New York and also Clerk of the Supreme Court in and for said county,

DO HEREBY CERTIFY, that I have compared the within photographic copy of

Certificate of Incorporation
entitled
The Spiritual Assembly
of the Bahá'ís of the City of New York

the original of which is filed and recorded in my office, under

Index Number: *Inc 4201-1932*
File Number: _____
Date: *Filed & Recorded March 31-1932*

and I do further certify, that such photographic copy is a correct transcript of such record and of the whole of said original.

In WITNESS WHEREOF, I have hereunto set my hand and ~~affixed~~ the seal of said court and county at the City of New York, this *14th* day of *Recd for*, 193*6*.

Albert Marinelli
Clerk of the County of New York and
Clerk of the Supreme Court.

The fee charged for
this Copy was

\$ 4.00

Albert Marinelli
County Clerk.

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF THE CITY OF NEW YORK

Pursuant to Section 193 of the Religious
Corporation Law of the State of New York

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF THE CITY OF NEW YORK

We, the undersigned, all being of full age, and citizens of the United States, and residents of the State of New York, desiring to form a corporation pursuant to Section 193 of the Religious Corporation Law of the State of New York, do hereby make, sign, and acknowledge this certificate as follows:

FIRST: The purpose and objects for which the corporation is formed are to administer the affairs of the Baha'i Religion for the benefit of the Baha'is of the City of New York in accordance with the religious teachings and administrative principles of this Faith.

SECOND: The name of the corporation is to be "The Spiritual Assembly of the Baha'is of the City of New York."

THIRD: The territory in which its activities are principally to be conducted is New York City and vicinity.

FOURTH: The principal place of worship is to be located in the City of New York, County of New York, State of New York.

FIFTH: The number of trustees is to be nine.

SIXTH: The names and places of residence of the persons to be trustees until the first annual meeting are as follows:

<u>NAME</u>	<u>PLACE OF RESIDENCE</u>
Ophelia Crum	101 West 55th Street, New York City
Horace Holley	125 East 10th Street, New York City
Bertha Herklotz	1810 Cortelyou Road, Brooklyn, N.Y.
Hooper Harris	162 West 13th Street, New York City
Julia Threlkeld	101 West 55th Street, New York City
Loulie 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
Edward B. Kinney	204 West 55th Street, New York City

SEVENTH: The time for holding its annual meeting is to be on the twenty-first day of April in each year.

THE BAHÁ'Í WORLD

The first meeting was held on March 30, 1932, at Baha'i Center,
119 West 57th Street, New York City.

IN WITNESS WHEREOF, We have made, signed and acknowledged this
certificate in triplicate. Dated this thirty-first day of March, 1932.

Horace Holley
Presiding Officer
Ophelia Crum
Bertha Herklotz

Before me on this thirty-first day of March, 1932, 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
incorporation.

Samuel Schneider

COMMISSIONER OF DEEDS,
NEW YORK CITY
New York Co. Clerk's No. 53
New York Co. Register's No. 2054
Commission Expires Feb. 2, 1934

mission to, whatsoever has been revealed by
Them; loyal and steadfast adherence to
every clause of 'Abdu'l-Bahá's sacred Will
and Testament; and close association with
the spirit as well as the form of Bahá'í
administration throughout the world.

ARTICLE VI

The Spiritual Assembly shall consist of
nine Trustees chosen from among the
Bahá'ís of the City of New York, who shall
be elected by these Bahá'ís in a manner
hereinafter provided and who shall continue

INC.
4201
1932

CERTIFICATE OF INCORPORATION

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF THE CITY OF NEW YORK

FEE PAID \$ 4.75

Date MAR 31 1932

County Clerk, N. Y. Co.
By [Signature]
Cashier.

2
CERTIFIED COPY ISSUED
Fee Paid 50
Date 3/31/32
County Clerk, N. Y. Co.
By

NEW YORK COUNTY
COUNTY CLERK

1932 MAR - 31 - PM 2:00

FILED & RECORDED

in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman,

Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes, or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman, or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however that the Annual Meeting of the Assembly shall be held on April 21st, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

Section 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principles of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local 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 impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE IX

The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of the City of New York, but Bahá'ís, who reside in adjacent, outlying or

suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

ARTICLE X

Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the differences of opinion invite the said member or members to make appeal to the national Bahá'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of the City of New York, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21st at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the

meeting to all members of the local Bahá'í community.

Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

ARTICLE XIII

The Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Bahá'í body may be duly informed of the number

of delegates to be assigned to the Bahá'í community of the City of New York in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

Section 1. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

Section 2. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Assembly.

Section 4. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahá'í body for the recognition of local Spiritual Assemblies and the participation of local Bahá'í communities in the annual election of the national Bahá'í body.


ARTICLE XIV

The seal of this Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of the City of New York, Corporate Seal.

ARTICLE XV

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

State of New Jersey

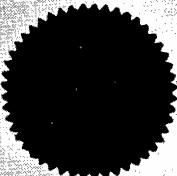


Department of State

I, Thomas A. Mathis, Secretary of State of the State of New Jersey, do hereby Certify that the foregoing is a true copy of the Certificate of Incorporation of "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF TEANECK, NEW JERSEY,"

and the endorsements thereon, as the same is taken from and compared with the original filed in my office on the Eighth *day of* November, *A.D.* 1933 *and now remaining on file and of record thereon.*

In Testimony Whereof, I have hereunto set my hand and affixed my Official Seal at Trenton, this Eighth day of November, A.D. 1933.


Thomas A. Mathis
Secretary of State

Certificate of Incorporation, the Spiritual Assembly of the Bahá'ís of Teaneck, New Jersey, U. S. A.

CERTIFICATE OF INCORPORATION
OF
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF TEANECK, N. J.

The undersigned, persons desiring to associate themselves into a corporation pursuant to an act of the Legislature of the State of New Jersey, entitled "An act to incorporate associations not for pecuniary profit", approved April 21, 1893, and the amendments thereto, do hereby certify:

FIRST: That the name by which such corporation is to be known is "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF TEANECK, N. J."

SECOND: That the purpose for which it is formed is to administer the affairs of the Bahá'í religion for the benefit of the Bahá'is of Teaneck, N. J. and vicinity in accordance with the religious teachings and administrative principles of this faith.

THIRD: The territory in which its activities are principally to be conducted is Teaneck, N. J. and vicinity, and the corporation is to be located at Evergreen Cabin, Evergreen Place and Alicia Avenue, West Englewood, in the Township of Teaneck, County of Bergen and State of New Jersey, and the name of the agent therein and in charge thereof, and upon which process against the corporation may be served is Archie A. Tichener, Secretary.

FOURTH: The number of trustees shall be nine and the names of the trustees selected for the first year are:

Gertie L. Nelsey	489 Greenville Ave., West Englewood N. J.
Ray C. Vilhelm	1004 Alicia Ave., West Englewood, N. J.
Richard Grosser	184 Englewood Ave., West Englewood, N. J.
Archie A. Tichener	Massachusetts Ave., Newark, N. J.
Albert L. Felius	467 Rutland Ave., West Englewood, N. J.
Bernard S. Gottlieb	P. O. Box 5, West Englewood, N. J.
Ima Leeds Forth	410 Ogden Ave., West Englewood, N. J.
Florence Watkins	201 Lerch Ave., Bogota, N. J.
Edward Wilber	115 Evergreen Pl. S., West Englewood N. J.

IN WITNESS WHEREOF we have hereunto set our hands this second day of November 1934.

Archie A. Tichener

Richard Grosser

Archie A. Tichener

Archie A. Tichener

Archie A. Tichener

Archie A. Tichener

Archie A. Tichener

Archie A. Tichener

STATE OF NEW JERSEY)
) SS
 COUNTY OF BERGEN)

BE IT REMEMBERED that on this second day of November 1933, before me, an Attorney-at-Law of New Jersey, personally appeared GEORGE W. ROSSBY, ROY C. WILSON, RICHARD CROSSBY, ARTHUR W. TILGNER, ALBERT L. BALKUP, BERNARD L. SCHLIEB, IRA CARLIS BORTH, FLEMING WALKER and EDWARD WILSON, to me known, and known to me to be the parties named in and who executed the foregoing instrument; and I having first made known to them the contents thereof, they did each duly acknowledge to me that they signed, sealed and delivered the same as their voluntary act and deed for the uses and purposes therein expressed.

Samuel S. Lewis
 ATTORNEY AT LAW, New Jersey

ENDORSED:

"Received in the Office of the Clerk of Bergen County, New Jersey, on the 6 day of Nov. A. D., 1933 at 11:27 o'clock A. M. and recorded in Book _____ Page _____ of Inc.

James W. Mercer
 Clerk."

"FILED AND RECORDED

Nov 8 1933

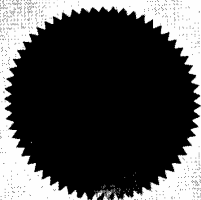
Thomas A. Mathis
 Secretary of State."

Certificate of Incorporation, the Spiritual Assembly of the Bahá'ís of Teaneck, New Jersey, U. S. A. (page 3).

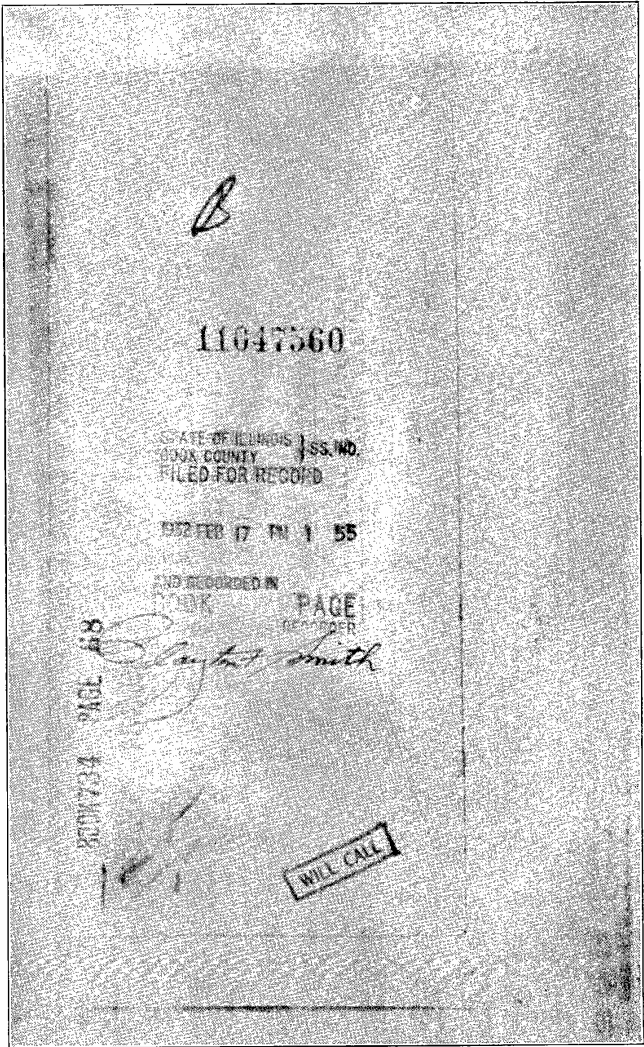
STATE OF ILLINOIS, }
 County of Cook. - }^{ss.}

I, CLAYTON F. SMITH, Recorder of Deeds, and Keeper of the Records
 of said Recorder of Deeds, in and for said County, in the State aforesaid, Do Hereby
 Certify, that the following is a true and correct photographic copy of the record of a cer-
 tain Instrument filed in said Office the Seventeenth
 day of February A. D. 1932 as Document No. 11047560 and
 recorded in Book Corp 734 of Records, at Page 67.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed my
 Official Seal at Chicago, this Third day of
January A. D. 19 34.



Clayton F. Smith
 Recorder of Deeds.



Certificate of Incorporation, Spiritual Assembly of Chicago (page 2).

BOOK 734 PAGE 67

SPIRITUAL ASSEMBLY of the BAHÁ'IS of CHICAGO

12 SOUTH MICHIGAN AVENUE

Chicago,

CORPORATE DECLARATIONBy the Spiritual Assembly of the
Bahá'is of Chicago -----

STATE OF ILLINOIS)

SS.

COOK COUNTY

I, Albert R. Windust do solemnly swear, that at the Annual meeting of the members of the Bahá'í community of Chicago, held in Chicago, County of Cook, and the State of Illinois, on the 1st day of April, A. D. 1931, for that purpose, the following persons were elected: Albert R. Windust, A. F. Antunison, Sarah B. Wilcox, Sophie Loeding, Monroe C. Ioss, Harry E. Kalrahn, Renaie Leason, Shelley E. Parker and Ruth J. Moffatt, to be the Spiritual Assembly of the Bahá'is of Chicago, in accordance with the principles of the local Bahá'í administration recognized and affirmed by the National Spiritual Assembly of the Bahá'is of the United States and Canada, with full power to establish a corporation as herein after set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations vested in this Spiritual Assembly by Bahá'u'lláh, Founder of the Bahá'í Faith, by 'Abdu'l-Qásim, its Interpreter and Exemplar, by Shoghi Effendi, its Guardian, and by the National Spiritual Assembly of the Bahá'is of the United States and Canada, its duly constituted paramount and central administrative authority in and for North America, shall be exercised and maintained by the above-named Spiritual Assembly and their duly qualified successors under this Corporate Agreement. And said Spiritual Assembly adopted as its corporate name, "Spiritual Assembly of the Bahá'is of Chicago". And at said meeting, this affiant acted as Chairman.

Albert R. Windust

Subscribed and sworn to before me this 16th day of February,
A. D. 1932

Samuel P. Smith

Notary Public



C. C. F.

OFFICE OF THE RECORDER OF DEEDS
DISTRICT OF COLUMBIA

Certificate of Incorporation

Being of full age

We, the undersigned, all citizens of the United States, and a majority citizens of the District of Columbia, desiring to associate ourselves as a corporation pursuant to the provisions of Subchapter three (3), of Chapter eighteen (18), of the Code of Law for the District of Columbia, do hereby certify as follows:

First. The name or title by which this corporation shall be known in Law shall be The Spiritual Assembly of the Bahá'ís of the City of Washington, District of Columbia.

Second. The term for which it is organized shall be PERPETUAL.

Third. The particular business and objects of said corporation shall be: This corporation is organized for religious purposes and its particular business and objects are to promote the teachings of the Bahá'í Religion and to administer its affairs in accordance with the religious teachings and administrative principles of this Faith, including the maintenance of a place or places of worship, the employment of such person or persons as may be necessary, the printing, publication, distribution and sale of books, magazines, and other literary works and undertakings, and the acquisition of real and personal property in connection with any or all of the aforesaid activities.

Fourth. The number of its trustees, directors or managers for the first year of its existence shall be nine. Fifth. P. O. address: 1717 Kilburne Place, S. W., Washington, D. C.

In Testimony Whereof, we have this 16th day of December, 1933

hereunto set our hands.

<u>Stanwood Cobb</u> (Seal)	<u>Paul C. King</u> (Seal)
<u>W. E. Kepper</u> (Seal)	<u>Erna Lohse</u> (Seal)
<u>Marion E. Kepper</u> (Seal)	<u>George D. Miller</u> (Seal)
<u>Elizabeth G. Kepper</u> (Seal)	<u>Agnes S. Parsons</u> (Seal)
	<u>Caroline E. Stewart</u> (Seal)

District of Columbia, ss:

I, Oliver Weidemann, a Notary Public in and for the District of Columbia, do hereby certify that Stanwood Cobb, William E. Gibson, Marion E. Kepper, Elizabeth G. Kepper, Carl C. King, Doris Lohse, George D. Miller, Agnes S. Parsons, and Caroline E. Stewart, who executed the foregoing Certificate of Incorporation bearing date on the 16th day of December, 1933, and hereto annexed, personally appeared before me

in said District, the said Stanwood Cobb, William E. Gibson, Marion E. Kepper, Elizabeth G. Kepper, Carl C. King, Doris Lohse, George D. Miller, Agnes S. Parsons, and Caroline E. Stewart, being personally well known to me as the persons who executed the said Certificate of Incorporation, and acknowledged the same to be their act and deed.

Given under my hand and seal this 16th day of December, 1933.

10 33.

Oliver Weidemann
My com. expires May 21, 1935.

D. C. C.

Office of the Recorder of Deeds

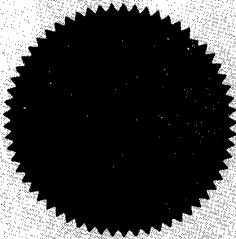
DISTRICT OF COLUMBIA

This is to Certify that the foregoing is a true and verified copy of the Certificate of Incorporation of the *Spiritual Assembly of the Bahá'is of the City of Washington, District of Columbia.*

and of the whole of said Certificate of Incorporation, as filed in this Office the ^{22nd} day of *Dec.*, 1933, and recorded in Liber *50*, folio *13^v*, et seq., one of the Incorporation Records of the District of Columbia.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of this Office this *16th* day of *Jan*, A. D. 1934.

J. Edward Case
Recorder of Deeds, D. C.



CERTIFIED COPY	
OF	
<p><i>Cert. of Incorp.</i> <i>The Spiritual</i> <i>Assembly of the</i> <i>Bahá'ís of the</i> <i>City of Washington,</i> <i>District of</i> <i>Columbia</i></p>	
<p>60</p>	<p>Received for <i>Record</i> on the <i>22nd</i> day of <i>Dec.</i> 19 <i>33</i>, at <i>9⁰²</i> a.m. No. <i>50</i>, folio <i>132</i>, et seq., one of the <i>Incorporation</i> Records of the District of Columbia.</p> <p style="text-align: right;"><i>Jefferson S. Long</i> Recorder.</p>

U. S. GOVERNMENT PRINTING OFFICE: 1933 13-642

Certificate of Incorporation, the Spiritual Assembly of the Bahá'ís of Washington, D. C., U. S. A. (page 3).

TO HIS HONOUR THE LIEUTENANT
GOVERNOR OF THE PROV-
INCE OF QUEBEC

THE PETITION OF Emeric Sala, importer, 194 Riverside Drive, St. Lambert, Quebec, William Sutherland Maxwell, architect, 1548 Pine Avenue West, Montreal, Ernest Vernon Harrison, clerk, 3411 Northcliffe Avenue, Montreal, Miss Anne Savage, spinster, 99 Guilbault Street, Montreal, Mrs. May Maxwell, wife of William Sutherland Maxwell, 1548 Pine Avenue West, Montreal, Mrs. Rosemary Sala, wife of Emeric Sala, 194 Riverside Drive, St. Lambert, Quebec, Miss Mary Sutherland Maxwell, writer, 1548 Pine Avenue West, Montreal, Siegfried Schopföcher, manufacturer, 1904 Van Horne Avenue, Montreal, and Rowland Ardouin Estall, secretary, 2072 St. Luke Street, Montreal, respectfully sheweth as follows:—

The undersigned petitioners are desirous of obtaining Letters Patent under the Provisions of Part Three of the Quebec Companies' Act, (1920) and Amendments, without share capital, constituting your petitioners and such others as may become members in the corporation thereby created a body corporate and politic under the name of "CORPORATION OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF MONTREAL" or such other name as shall appear to you to be proper in the premises.

The undersigned have satisfied themselves and are assured that the proposed corporate name of the corporation under which incorporation is sought is not the corporate name of any other known corporation, incorporated or unincorporated, or any name liable to be confounded therewith or otherwise on public grounds objectionable.

Your petitioners are of the full age of twenty-one years.

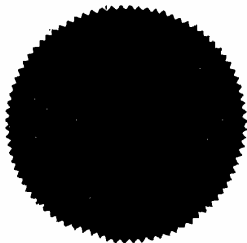
The purposes for which this incorporation is sought by the petitioners are:—

1. To administer the affairs of the Bahá'í Faith for the benefit of the Bahá'ís of the City of Montreal in accordance with the religious teachings and administrative principles of this Faith.

2. The Bahá'ís of the City of Montreal adopt this Corporation in order to supply proper legal status to their conduct of the affairs of a religious community which has had continuous existence for more than thirty years, being the first local Bahá'í community established in Canada. During this period the community has been recognized, encouraged and instructed in letters and communications sent by 'Abdu'l-Bahá, who, in one communication dated at Haifa, Palestine, February 21, 1917, and addressed "To the believers of God and the maid-servants of the Merciful in the Dominion of Canada," expressed the wish "that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the East and West of America." 'Abdu'l-Bahá himself spent several days in this City during the course of his visit to America in 1912. The Assembly has been recognized since the Ascension of 'Abdu'l-Bahá in letters sent by Shoghi Effendi, the Guardian of the Bahá'í Faith. The Montreal Bahá'í Community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahá'í body of North America since the formation of that body in 1909. The Spiritual Assembly is at present enrolled in the list of local Spiritual Assemblies recognized by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

3. The Trustees, *i.e.*, the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

4. In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahá'ís of the City of



CANADA PROVINCE OF QUEBEC

GEORGE THE FIFTH, *by the Grace of God, of Great Britain, Ireland and the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India.*

To all to whom these presents shall come or whom the same may concern,

GREETING:

WHEREAS Part Third of the Quebec Companies' Act, provides that the Lieutenant-Governor may, by Letters Patent issued under the Great Seal, grant to three or more persons, petitioning therefore, a charter constituting them a corporation for objects of a national, patriotic, religious, philanthropic, charitable, scientific, artistic, social, professional, or sporting character, or the like, but without pecuniary gain;

WHEREAS the persons hereinafter designated have filed a petition praying for a charter constituting them a body corporate and politic for the purposes hereinunder described; and

WHEREAS the said persons have complied with the conditions precedent to the granting of the desired charter, and the objects of the undertaking of the proposed company are amongst those for which the Lieutenant-Governor may grant a charter under Part Third of the Quebec Companies' Act;

NOW KNOW YE, that We have, in virtue of the powers conferred upon Us by the said Part Third of the Quebec Companies' Act, constituted and by these present Letters Patent do constitute the following persons, to wit:

recorded the 25th of April 1935

Lib. 159

Fol 96

Blw. Desmoules

Assistant Provincial Registrar.

*Emeric Sala, importer, St. Lambert, Quebec, Que.
Liam Sutherland Maxwell, architect, Ernest Tet-
non Harrison, clerk, Miss Anne Savage,
spinster, Montreal, Mrs. May Maxwell, wife
of William Sutherland Maxwell, in com-
munity as to property, Montreal, Mrs.
Rosemary Sala, wife of Emeric Sala, sepa-
rate as to property, under the terms of a
Marriage contract, St. Lambert, Quebec, Miss
Mary Sutherland Maxwell, widow, Siegf-
ried Schopfstocker, manufacturer, and
Rowland Ardoun Estall, secretary, Mon-
real*

and any others who are or shall become members of the corporation, a corporation for the following purposes:

*To administer the affairs
of the Bahá'í Faith for the benefit
of the Bahá'ís of the City of*

*Montreal in accordance with the
religious teachings and administra-
tive principles of this Faith*

Certificate of Incorporation of the Bahá'ís of Montreal, Canada.

The corporate name of the corporation to be Corporation of the
Spiritual Assembly of the Bahá'ís of
the City of Montreal.

The chief place of business of the said corporation to be at Room No.
214, 1261 St. Lotharins Street West in
the City and District of Montreal
in Our said Province.

The amount to which the
value of the immovably
property which the corpora-
tion is to possess is to be limited
is \$ 250,000⁰⁰.

The following persons are named provisional directors of the corporation, to wit:

The applicants.

IN TESTIMONY WHEREOF, we have caused these Our Letters to
be made Patent, and the Great Seal of Our said Province of Quebec to
be thereunto affixed;

WITNESS: Our trusty and well beloved the

Honourable
Ernest Lévesque
Member of the Privy Council of
Canada, Lieutenant-Governor of Our said Province of Quebec,
appointed by His Majesty's Letters Patent, bearing date the
fourth day of April 1892, in conformity
Given at Our Government House, in Quebec,

this fourth day of March

in the year of Grace,
one thousand nine hundred and thirty-four .. and
of Our Reign the twenty-fifth.

BY COMMAND,

Paul Desjardins
Assistant Provincial Secretary.

Letters Patent

Incorporating Corporation
of the Spiritual Assembly
of the Bahá'ís of the
City of Montreal.

A F F I D A V I T

The undersigned solemnly makes oath that all the facts alleged in the Memorandum of Agreement are true.

AND I HAVE SIGNED

SWORN TO BEFORE ME at Montreal
this *3rd* day of *January*
~~1934~~ *1935*

Howard Salter Ross

Roslana Aronin Stoll

A COMMISSIONER OF THE SUPERIOR
COURT, DISTRICT OF MONTREAL.

Montreal in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly of the Bahá'ís of the United States and Canada and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

5. The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of Montreal, including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the

National Spiritual Assembly, in its relation to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of Montreal. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the Community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall report to the National Spiritual Assembly annually, or when re-

quested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of the City of Montreal are more than local in scope 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 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 Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of Montreal.

6. The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís 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 Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savours of intervention on the part of a Bahá'í body in matters of political and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of Montreal and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís traveling from Montreal and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs and invite full and free discussion on the part of the community of all matters affecting the Faith.

The Head Office of the Corporation shall be at Room No. 214, 1231 St. Catherine Street West in the City and District of Montreal.

The amount to which the value of the immovable property which the Corporation is to possess is to be limited is \$250,000.00.

The following are the names in full and the address and profession or calling of each of the petitioners:

PETITIONERS	PROFESSION OR CALLING	ADDRESS
Emeric Sala	Importer	194 Riverside Drive, St. Lambert, Que.
William Sutherland Maxwell	Architect	1548 Pine Avenue W., Montreal, Que.
Ernest Vernon Harrison	Clerk	3411 Northcliffe Ave., Montreal, Que.

PETITIONERS	PROFESSION OR CALLING	ADDRESS
Miss Anne Savage	Spinster	99 Guilbault Street, Montreal, Que.
Mrs. May Maxwell	Wife of William Sutherland Maxwell	1548 Pine Avenue W., Montreal, Que.
Mrs. Rosemary Sala	Wife of Emeric Sala	194 Riverside Drive, St. Lambert, Que.
Miss Mary Sutherland Maxwell	Writer	1548 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 Emeric Sala, William Sutherland Maxwell, Ernest Vernon Harrison, Miss Anne Savage, Mrs. May Maxwell, Mrs. Rosemary Sala, Miss Mary Sutherland Maxwell, Siegfried Schopflocher, and Rowland Ardouin Estall will be the first or provisional Trustees of the Corporation.

A Memorandum of Agreement by the petitioners under seal and in accordance with the Act has been executed in duplicate, one of the duplicates being transmitted herewith.

The undersigned therefore request that a charter may be granted constituting them and such other persons as hereafter become

members of the Corporation a body politic and corporate without share capital for the purposes above set forth.

Emeric Sala,
William Sutherland Maxwell,
Ernest Vernon Harrison,
Anne Savage,
May Maxwell,
Rosemary Sala,
Mary Sutherland Maxwell,
Siegfried Schopflocher,
Rowland Ardouin Estall.

Dated at Montreal this twentieth day of
December 1934.

MEMORANDUM OF AGREEMENT

(To be executed in duplicate, one duplicate to be transmitted with the application)

CORPORATION OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF MONTREAL

WE, the undersigned, do hereby severally covenant and agree each with the other to become incorporated as a corporation, without share capital, under the provisions of Part III of the Quebec Companies' Act, 1920, and Amendments, under the name of Corporation of the Spiritual Assembly of the Bahá'ís of the City of Montreal or such other name as the Lieutenant-Governor of the Province of Quebec may give to the Corporation.

And we do hereby severally agree to become members of the Corporation and subject to the By-Laws containing the following provisions.

ARTICLE 1

Name. The name of the Corporation shall be Corporation of the Spiritual Assembly of the Bahá'ís of the City of Montreal.

ARTICLE 2

Purpose of Incorporation. The Bahá'ís of the City of Montreal adopt this Corporation in order to supply proper legal status to their conduct of the affairs of a religious community which has had continuous existence for more than thirty years, being the first local Bahá'í community established in Canada. During this

period the community has been recognized, encouraged and instructed in letters and communications sent by 'Abdu'l-Bahá, who in one communication dated at Haifa, Palestine, February 21, 1917 and addressed "To the believers of God and the maid-servants of the Merciful in the Dominion of Canada" expressed the wish "that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the East and West of America." 'Abdu'l-Bahá himself spent several days in this city during the course of his visit to America in 1912. The Assembly has been recognized since the Ascension of 'Abdu'l-Bahá in letters sent by the Guardian of the Bahá'í Faith. The Montreal Bahá'í Community has been continuously and uninterruptedly represented by delegates in the Annual Meetings held by the recognized national Bahá'í body of North America since the formation of that body in 1909. The Spiritual Assembly is at present enrolled in the list of local Spiritual Assemblies recognized by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

The Trustees, *i.e.*, the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahá'í Faith, the teachings and principles of which fulfil the divine promise of all former revealed religions.

ARTICLE 3

Policy of Corporation. In administering the affairs of the Bahá'í Religion under this Corporation for the benefit of the Bahá'ís of the City of Montreal in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly of the Bahá'ís of the United States and Canada and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

ARTICLE 4

Powers and Duties. The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of the City of Montreal, including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahá'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the Guardian of the Bahá'í Faith, to other local Bahá'í communities, and to the general public in the City of Montreal. It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the meetings of consultation, the Annual Meeting and the meeting for the election of delegates to the Annual Meeting of the National Spiritual Assembly. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahá'í community of the City of Montreal are more than local in scope 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

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 Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the Faith in the City of Montreal.

ARTICLE 5

Powers and Duties. The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahá'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahá'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahá'ís, without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahá'í community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahá'ís 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 Bahá'u'lláh, and to promote in every way possible the Bahá'í aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahá'í activities and affairs initiated and sustained by the National Spiritual Assembly. It shall co-operate whole-heartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Bahá'í importance and concern. It shall rigorously abstain from any action or influence, direct or indirect, that savours of intervention on the part of a Bahá'í body in matters of political and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of the City of Montreal and other recognized Bahá'í communities, issuing letters of introduction to Bahá'ís

traveling from Montreal and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahá'ís and non-Bahá'ís and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

ARTICLE 6

Voting Members: The Bahá'ís of the City of Montreal, for whose benefit this Corporation has been established, shall consist of all persons resident in the City of Montreal who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting membership in this local Bahá'í community. To become a voting member of this Bahá'í community a person shall

a. Be a resident of the City of Montreal as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

b. Have attained the age of 21 years.

c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahá'í faith and practice required under the following standards: Full recognition of the Station of the Fore-runner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will and Testament; and close association with the spirit as well as the form of Bahá'í administration throughout the world.

ARTICLE 7

Board of Trustees. The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'ís of the City of Montreal, who shall be elected by these Bahá'ís in a manner hereinafter provided

and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE 8

Officers. The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by secret ballot.

ARTICLE 9

Meetings of Board, Vacancies. The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman, or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held on April 21, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

Section I. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section II. 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

impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE 10

No Remuneration for Services. No remuneration of any kind shall accrue to any officer or member of the Spiritual Assembly in recognition of any services rendered or to be rendered by him (or her) in the performance of his (or her) official duties as a member of the Assembly.

ARTICLE 11

Auditing of Books. The Spiritual Assembly shall arrange for the regular auditing of its books by an auditor or auditors to be appointed by the Assembly.

ARTICLE 12

Sphere of Jurisdiction. The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Bahá'í community, shall be the locality included within the civil limits of the City of Montreal, but Bahá'ís who reside in adjacent, outlying or suburban districts and can regularly attend the meetings of the local Bahá'í community, may be enrolled on the membership list of the Spiritual Assembly and enjoy full voting rights pending the establishment of a local Spiritual Assembly in their home community.

ARTICLE 13

Appeals. Section I. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavouring to compose the difference of opinion invite the said member or members to make appeal to the National Bahá'í body and notify that body of the condition of the matter and readiness of the Assembly to become party to the appeal.

Section II. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

Section III. If, however, the result of such appeal is unsatisfactory to the Spir-

itual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of the city of Montreal, it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

Section IV. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE 14

Annual Meetings and Methods of Election. The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

Section I. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

Section II. The election of members to the Spiritual Assembly shall be by plurality vote.

Section III. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

Section IV. The Assembly shall prepare an agenda for the annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its funds, reports of its committees and presentation of any other matters pertaining to the affairs of the Bahá'í community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

Section V. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE 15

General Meetings. In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahá'í community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahá'í Faith.

ARTICLE 16

Election of Delegates to National Convention. The Spiritual Assembly, on notice from the National Spiritual Assembly, shall report the number of voting members in the local community, that the national Bahá'í body may be duly informed of the number of delegates to be assigned to the Bahá'í community of the City of Montreal in accordance with the principle of proportionate representation controlling the annual election of members to the National Spiritual Assembly.

Section I. When informed of the number of delegates assigned to the local community, the Spiritual Assembly shall call a special meeting of the community for the purpose of electing said number of delegates to represent the community at the Annual Meeting of the National Spiritual Assembly.

Section II. The election of delegates to the Annual Meeting of the National Spiritual Assembly shall be by plurality vote.

Section III. All voting members of the local Bahá'í community are eligible for election as delegates to the Annual Meeting of the National Assembly.

Section IV. The result of the election shall be reported by the Spiritual Assembly to the National Spiritual Assembly, and the Spiritual Assembly shall meet all the conditions laid down by the national Bahá'í body for the recognition of local Bahá'í Assemblies and the participation of local Bahá'í communities in the annual election of the national Bahá'í body.

ARTICLE 17

Seal. The seal of the Corporation shall be circular in form, bearing the following description: CORPORATION OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE CITY OF MONTREAL.

ARTICLE 18

Amendments. These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

IN WITNESS WHEREOF WE HAVE SIGNED

Emeric Sala,
William Sutherland Maxwell,
Ernest Vernon Harrison,
Anne Savage,
May Maxwell,
Rosemary Sala,
Mary Sutherland Maxwell,
Siegfried Schopflocher,
Rowland Ardouin Estall.



The National Spiritual Assembly of the Bahá'ís of Great Britain and Ireland.

BY-LAWS OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF ESSLINGEN, GERMANY

1. NAMEN UND ZWECK.

Die Bahá'í-Arbeitsgemeinschaft Esslingen a/N. ist ein Glied der Bahá'í-Bewegung. Ihr Zweck ist die Förderung, Verbreitung und Verwirklichung der Bahá'í-Ideen gemäss den Lehren Bahá'u'lláh's und 'Abdu'l-Bahá's und ihrer Fortentwicklung durch deren von zu beantragen.
der Allgemeinheit der Bahá'í in der Welt anerkannten Nachfolger (Hüter).

2. SITZ.

Der Sitz ist Esslingen a/N.

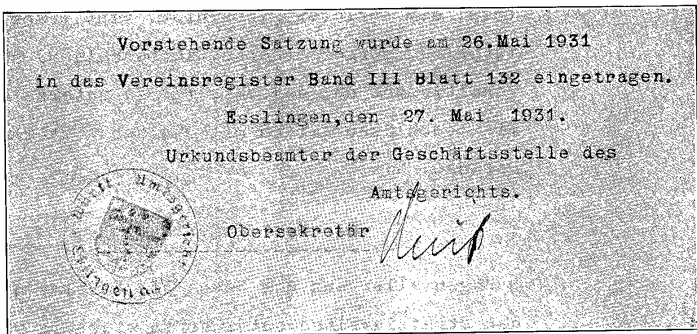
3. EINTRAGUNG.

Die Eintragung in das Vereinsregister ist

4. MITGLIEDSCHAFT.

I. Edwerb der Mitgliedschaft.

Mitglied kann jede in der Gemeinde Esslingen ansässige volljährige natürliche Per-



Certificate of Incorporation, Spiritual Assembly of the Bahá'ís of Esslingen, Germany.

son werden, die bereit ist, dem Zweck der Bahá'í-Arbeitsgemeinschaft Esslingen zu dienen und durch die in Esslingen ansässigen Anhänger Bahá'u'lláh's und 'Abdu'l-Bahá's und des anerkannten Hüters (Bahá'í) gemäss den allgemeinen Bahá'í Gepflogenheiten bzw. gemäss den Satzungen der rechtmässigen deutschen Nationalen Bahá'í-Arbeitsgemeinschaft (Bahá'í-Nationalrat) oder deren rechtmässigen Nachfolger gewählt und von letzterer bestätigt ist. Die Mitgliedschaft dauert jeweils ein Jahr und kann beliebig erneuert werden.

II. Verlust der Mitgliedschaft.

Die Mitgliedschaft erlischt:

- nach Verlauf eines Jahres falls sie nicht erneuert wird.
- durch Tod.
- durch Austritt.
- durch Ausschluss.

Der Austritt ist an keine bestimmte Form oder Frist gebunden. Zum Ausschluss bedarf es der Dreiviertelmehrheit der Mitglieder und der Bestätigung durch den deutschen Bahá'í-Nationalrat bzw. dessen Rechtsnachfolger oder des Hüters.

5. BEITRAG.

Eine bestimmte Beitragspflicht ist nicht vorgesehen. Es bleibt der Mitgliederversammlung überlassen hierüber Beschlüsse zu fassen.

6. BILDUNG DES VORSTANDES.

Der Vorstand wird von der Mitgliederversammlung alljährlich mit einfacher Stim-

menmehrheit gewählt und besteht aus dem Vorsitzenden, dessen Stellvertreter, dem Sekretär und dem Rechner. Ihm obliegt die Ausführung der Beschlüsse der Mitgliederversammlung.

7. BERUFUNG DER MITGLIEDERVERSAMMLUNG UND BESCHLUSSFASSUNG.

Die Mitgliederversammlungen werden nach Bedarf von dem Vorsitzenden bzw. dessen Stellvertreter bzw. dem Sekretär einberufen. Eine besondere Form ist nicht vorgeschrieben. Die Beschlüsse sind von dem Vorsitzenden und dem Sekretär zu unterzeichnen. Die Beschlüsse werden mit einfacher Stimmenmehrheit gefasst.

8. SCHEIDSGERICHT.

Wegen aller aus dem Zweck des Vereins sich ergebenden Streitigkeiten unterwerfen sich die Mitglieder einem von deutschen Bahá'í-Nationalrat bzw. dessen Rechtsnachfolger zu ernennenden Schiedsgericht.

9. VEREINSVERMÖGEN.

Ein eventuelles Vereinsvermögen fällt bei Auflösung des Vereins dem deutschen Bahá'í-Nationalrat bzw. dessen Rechtsnachfolger ev. bis zur Naugründung einer selbstständigen Gruppe in Esslingen-in zweiter Linie dem Hüter zu.


Esslingen, den 10. April, 1931.

(Signed)

Anna Köstlin	Luise Rommel
Erna Kauffmann	Ema Löffler
Hugo Bender	Lydia Falsler
Will. Muntz	

First International Convocation of the Buryats of 1924 (at the Buryat KES).





Certificate of Registration of Societies.
ACT XXI OF 1860.


No. 771 of 1935- 1936.

I hereby certify that The Spiritual
Assembly of the Bahá'is
of Karachi

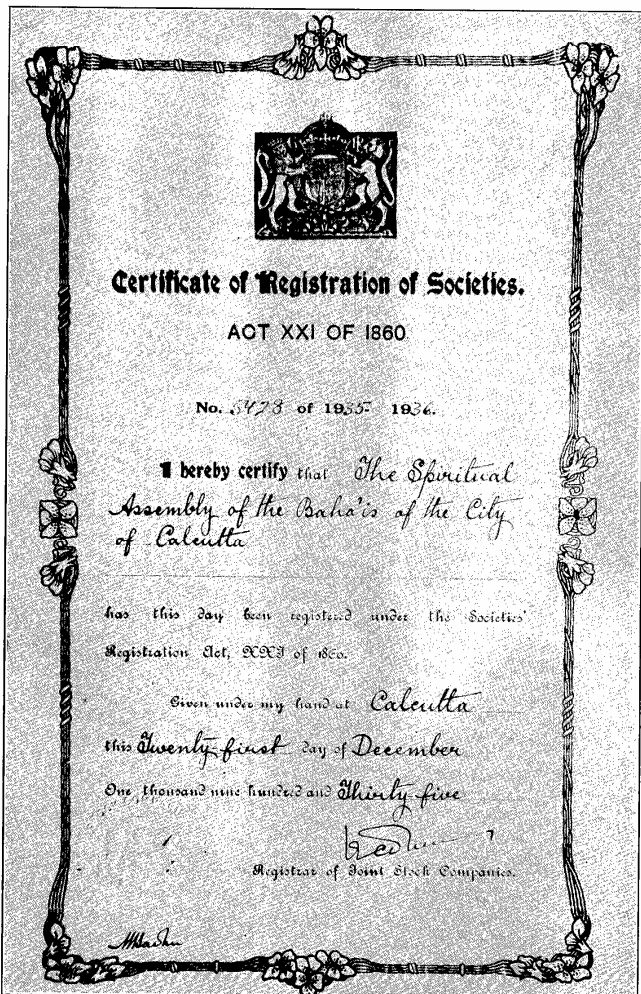
has this day been registered under the Societies'
Registration Act, 1935 of 1936.

Given under my hand at Bombay
this Fifteenth day of June
One thousand nine hundred and Thirty-five.

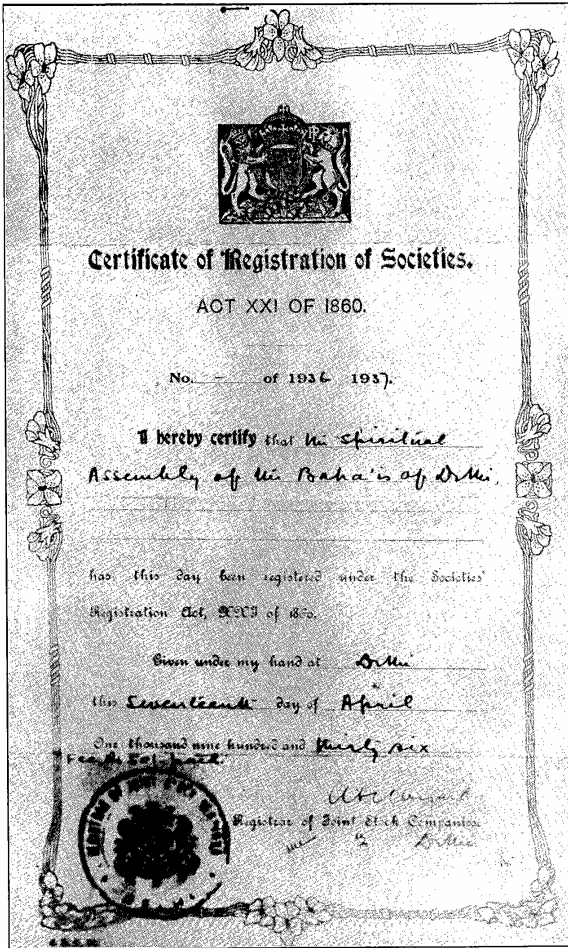
[Signature]
Registrar of ~~Companies~~ Companies.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'is
of Karachi, India.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'is
of Calcutta, India.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Delhi, India.

No. 526/37 of 1935-36.


Of the 9-10-35.

No. 37 of 1935-36.

IN THE OFFICE OF THE REGISTRAR OF JOINT STOCK
COMPANIES, BURMA.In the matter of The Spiritual Assembly of the Bahai

I do hereby certify that pursuant to Act XXI of 1860 of the Legislative Council of India, entitled an Act for the registration of Literary, Scientific and Charitable Societies, Memorandum of Association and certified copy of Rules and Regulations have this day been filed and registered in my Office and that the said ^{Association} ~~Society~~ has been duly incorporated and is a Literary, Scientific and Charitable ^{Association} ~~Society~~.

Registration fee Rs 50/- (Rupees fifty only).

Dated Rangoon, 8th October 1935.

Assistant Registrar, Joint Stock Companies,
Burma.

g-co. 81.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Rangoon, Burma.

No. 982/62 of 1935-36

Of the 15 - 2 - 36.

U Ba Sein Secretary
Dandanaw, Kalas
Koonjangan.

No. 62 of 1935-36.

IN THE OFFICE OF THE REGISTRAR OF JOINT STOCK
COMPANIES, BURMA.

In the matter of The Spiritual Assembly of the Bahá'ís of Daidanaw

I do hereby certify that pursuant to Act XXI of 1860 of the Legislative Council of India, entitled an Act for the registration of Literary, Scientific and Charitable Societies, Memorandum of Association and certified copy of Rules and Regulations have this day been filed and registered in my Office and that the said ^{Association} ~~society~~ has been duly incorporated and is a Literary, Scientific and Charitable ^{Association} ~~Society~~.

Registration fee Rs. 50/- (Rupees Fifty only).

Dated Rangoon, the 12th February 1936.

[Signature]
Assistant Registrar, Joint Stock Companies,
Burma. 15-2-36.

Certificate of Registration of the Spiritual Assembly of the Bahá'ís of Daidanaw, Burma.

No. 55 of 1935-36.

**IN THE OFFICE OF THE REGISTRAR OF JOINT STOCK
COMPANIES, BURMA.**

In the matter of *Bahá'í Spiritual Assembly Mandalay*

I do hereby certify that pursuant to Act XXI of 1860 of the Legislative Council of India, entitled an Act for the registration of Literary, Scientific and Charitable Societies, Memorandum of Association and certified copy of Rules and Regulations have this day been filed and registered in my Office and that the said ^{Association} ~~Society~~ has been duly incorporated and is a Literary, Scientific and Charitable ^{Association} ~~Society~~.

Registration fee Rs. 50/- (Rupees fifty only)

Dated Rangoon, *25th* *January* 1936.

[Signature]
Assistant Registrar, Joint Stock Companies,
Burma.

23-1-36

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of
Mandalay, Burma.

IN THE SUPREME COURT OF NEW ZEALAND

NORTHERN DISTRICT

IN THE MATTER of "The Religious,
Charitable, and Educa-
tional Trusts Act, 1908"

and

IN THE MATTER of The Spiritual Assembly
of the Bahá'ís of Auckland,
New Zealand.

I hereby certify that the Spiritual Assembly of the
Bahá'ís of Auckland, New Zealand, Trust Board, was
duly incorporated under the provisions of the Reli-
gious, Charitable, and Educational Trusts Act, 1908,
on the 7th day of September, 1934.

DATED at Auckland, this 7th. day of September 1934.

A. E. Sobell

Deputy Registrar of the Supreme
Court at Auckland.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Auckland,
New Zealand.

DOCUMENTS RELATED TO THE INCORPORATION OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA AS A RECOGNIZED RELIGIOUS SOCIETY IN PALESTINE

(1) TEXT OF APPLICATION TO THE PALESTINE GOVERNMENT

Haifa the 8th of April, 1930.

To the District Commissioner,
Haifa.

Sir,

In conformity with the notice dated the 26th of August, 1919, regarding registration of Societies I beg to request that "The National Spiritual Assembly of the Bahá'ís of the United States and Canada—Palestine Branch" be registered as a Society under the Ottoman Law of the 3rd of August, 1925.

The address of the Society is: Persian Colony, C/o Rúhí Afnán, Haifa.

The objects of the Society are stated in the attached Articles.

The Management of the Society is vested in Shoghi Effendi Rabbání; Rúhí Afnán is acting as Secretary of the Society.

Two copies of the Society's Regulations are attached.

Yours faithfully,
Shoghi Rabbání (President)
Rúhí Afnán (Secretary)

Seal of
National Spiritual
Assembly of the
Bahá'ís of the
United States and
Canada—Palestine
Branch.

(2) ARTICLES OF ASSOCIATION OF "THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA—PALESTINE BRANCH."

1. *The Name.*

The name of the Association shall be: "The National Spiritual Assembly of the Bahá'ís of the United States and Canada—Palestine Branch" (hereinafter called the Association).

2. *Membership.*

The Association is composed of Shoghi Effendi Rabbání or whoever may lawfully succeed him as the Guardian of Bahá'í Faith, Rúhí Afnán and such other persons as may be appointed from time to time by Shoghi Effendi Rabbání or his lawful successors with consent of the National Spiritual Assembly of the Bahá'ís of the United States and Canada organized and existing under the Declaration of Trust adopted on the 4th of April, 1927, New York City, New York, U.S.A.

3. *Purposes.*

The Association is formed in order to hold and to administer various movable and immovable properties belonging to the National Spiritual Assembly of the Bahá'ís of the United States and Canada in Palestine, and generally to act on behalf of and to represent the said Assembly.

4. *Management.*

Shoghi Effendi Rabbání or whoever may lawfully succeed him as the Guardian of Bahá'í Faith or any other person appointed by Shoghi Effendi Rabbání or his lawful successors with approval of the National Spiritual Assembly of the Bahá'ís of the United States and Canada shall be entitled to act on behalf of the Association, to sign any deeds or documents, to represent the Association in any dealings or transactions, to enter into any agreements, to receive moneys and to give effectual receipts or discharges, to appear before the Courts and Government Offices, to acquire properties, lands, houses, and other immovables in the name of the Association and to dispose of any such properties, lands, houses and immovables by way of sale, mortgage, gift, partition or otherwise and generally to do validly any acts which may be lawfully done by the Association.

COPY.

In reply please quote
No. _____

**DISTRICT COMMISSIONER'S OFFICES
NORTHERN DISTRICT
HAIFA**

9th May, 1930.

CERTIFICATE OF REGISTRATION
OF SOCIETIES UNDER THE OTTOMAN
LAW OF SOCIETIES.

This is to certify that the Society
named The National Spiritual Assembly of the
Bahá'ís of the United States and Canada, Palestine
Branch, has been registered at the District
Commissioner's Office, Haifa under file 374/1/D.

The attention of the responsible Officers of
this Society is hereby drawn to the provisions of
the Ottoman Law of Societies, on the reverse,
which should be strictly observed.

I, J. G. McLaren
for District Commissioner.

Copy to Commandant of Police and Prisons
Ref. his 59/512/3 of 20-4-30.

Copy to D.C.P., N.D.

Certified true copy of the original

a. J. O. P. Sec.

/s/ ACTING DISTRICT COMMISSIONER.

Date
5th February, 1930.

Certificate of the Palestine Government Incorporating the National Spiritual Assembly of the Bahá'ís of the United States and Canada, Palestine Branch, as a Religious Society in Palestine.

TEXT OF APPLICATION TO THE PALESTINE
GOVERNMENT FOR INCORPORATION OF
THE PALESTINE BRANCH OF THE NATIONAL
SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF
INDIA AND BURMA

Haifa 2nd. December, 1934.

His Excellency,
District Commissioner,
Northern District,
Haifa.

Your Excellency,

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 Bahá'ís of India and Burma—Palestine Branch.

THE NAME: The National Spiritual Assembly of the Bahá'ís of India and Burma—Palestine Branch.

OBJECT: To hold and administer various movable and immovable properties belonging to the National Spiritual Assembly of the Bahá'ís of India and Burma in Palestine and generally to act on behalf of and represent the said Assembly.

ADDRESS: Haifa, Persian Colony, c/o Shoghi Effendi Rabbáni.

MANAGEMENT: Shoghi Effendi Rabbáni, Haifa, Persian Colony, as president; Rúhí Afnán, Haifa, Persian Colony, as Secretary.

I have the honour to be,
Your Excellency's
Your Obedient Servants,

PRESIDENT

SECRETARY

283/333 District Commissioner's Offices
H A I F A

Sir,

I have the honour to acknowledge the receipt of the statement set out below with regard to the formation of the under-mentioned society which is required by Article 6 of the Ottoman Law of Societies:-

1. Name of Society: National Spiritual Assembly of the Bahá'ís of India and Burma - Palestine Branch.
2. Address of Society: Persian Colony, Haifa, P.O. Box 1000, Haifa.
3. Headquarters of Society: Haifa.
4. Aim of Society: To hold and administer various movable and immovable properties belonging to the National Spiritual Assembly of the Bahá'ís of India and Burma in Palestine and generally act on behalf of and represent the said Assembly.
5. Responsible Directors:-

Name	Address	Qualification	Position
Eff. Eff. Afnan	Persian Colony, Haifa		President
Roohi Afnan	do.		Secretary

2. I desire to draw your attention to Article 6 of the Ottoman Law of Societies which requires you to furnish this receipt. I have enclosed herewith a copy of this receipt.

Yours obedient servant,

[Signature]
DISTRICT COMMISSIONER

To: Roohi Eff. Afnan,
Persian Colony,
Haifa.

Copy to:- Inspector General, P.A.F. ref. his
Dist. Supt. of Police, N.D. " " "
District Officer,

22. 211

Certificate of the Palestine Government Incorporating the National Spiritual Assembly of the Bahá'ís of India and Burma, Palestine Branch.

No. 245271

The United States of America



To All To Whom These PRESENTS Shall Come:

This is to Certify That by the records of the UNITED STATES PATENT OFFICE it appears that NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND CANADA, of New York, N. Y.,

did, on the 10th day of March, 1928, duly file in said Office an application for REGISTRATION of a certain

TRADE-MARK

shown in the drawing for the goods specified in the statement, copies of which drawing and statement are hereto annexed, and duly complied with the requirements of the law in such case made and provided, and with the regulations prescribed by the COMMISSIONER OF PATENTS.

And, upon due examination, it appearing that the said applicant is entitled to have said TRADE-MARK registered under the law, the said TRADE-MARK has been duly REGISTERED this day in the UNITED STATES PATENT OFFICE, to

National Spiritual Assembly of the Bahá'is of the United States and Canada, its successors or assigns.

This certificate shall remain in force for TWENTY YEARS, unless sooner terminated by law.

In Testimony Whereof I have hereunto set my hand and caused the seal of the PATENT OFFICE to be affixed, at the City of Washington, this seventh day of August, in the year of our Lord one thousand nine hundred and twenty-eight, and of the Independence of the United States the one hundred and fifty-third.

Thomas E. Robertson
Commissioner of Patents

ATTEST:

A. S. Miller
Law Examiner.

GOVERNMENT PRINTING OFFICE

Trade Mark Certificate obtained from the United States Government covering the word "Bahá'í."

Registered Aug. 7, 1928.

Trade-Mark 245,271

UNITED STATES PATENT OFFICE.

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND
CANADA, OF NEW YORK, N. Y.

ACT OF FEBRUARY 20, 1905.

Application filed March 10, 1928. Serial No. 982,923.

BAHÁ'Í

STATEMENT.

To the Commissioner of Patents:

National Spiritual Assembly of the Baha'is of the United States and Canada, a common-law corporation organized and operated under declaration of trust, and doing business at 129 East 10th Street, New York, N. Y., has adopted and used the trade-mark shown in the accompanying drawing, on MAGAZINES AND PRINTED BOOKS, in Class 38, Prints and publications, and presents herewith five specimens showing the trade-mark as actually used by applicant upon the goods, and requests that the same be registered in the United States Patent Office in accordance with the act of February 20, 1905. The trade-mark has been continuously used and applied to said goods in applicant's business since 1900. The trade-mark is applied or affixed to the goods by printing the same thereon.

Applicant hereby appoints Linton, Kellogg, Robic & Bastien, a firm composed of William C. Linton, Wilbur F. Kellogg, Raymond A. Robic and Alfred Bastien, of 724 Ninth Street, Northwest, Washington, D. C., registration 11,584, its attorneys to prosecute this application to registration, to have full power of substitution and revocation therein, to make alterations and amendments, to receive the certificate and to transact all business in the Patent Office connected therewith.

NATIONAL SPIRITUAL ASSEMBLY OF THE
BAHÁ'IS OF THE UNITED STATES AND
CANADA,

By HORACE HOLLEY,
Secretary.

2-371

NO. 316444

The United States of America



To All To Whom These PRESENTS Shall Come:

This is to Certify That by the records of the UNITED STATES PATENT OFFICE it appears that NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND CANADA, of West Englewood, New Jersey, a common-law corporation organized under declaration of trust, did, on the 12th day of April, 1934, duly file in said Office an application for REGISTRATION of a certain

TRADE-MARK

shown in the drawing for the goods specified in the statement, copies of which drawing and statement are hereto annexed, and duly complied with the requirements of the law in such case made and provided, and with the regulations prescribed by the COMMISSIONER OF PATENTS.

And, upon due examination, it appearing that the said applicant is entitled to have said TRADE-MARK registered under the law, the said TRADE-MARK has been duly REGISTERED this day in the UNITED STATES PATENT OFFICE, to

National Spiritual Assembly of the Bahá'is of the United States and Canada, its successors or assigns.

This certificate shall remain in force for TWENTY YEARS, unless sooner terminated by law.

In Testimony Whereof I have hereunto set my hand and caused the seal of the PATENT OFFICE to be affixed, at the city of Washington, this twenty-eighth day of August, in the year of our Lord one thousand nine hundred and thirty-four, and of the independence of the United States the one hundred and fifty-ninth.

Commissioner of Patents.

ATTEST:

Law Examiner.



GOVERNMENT PRINTING OFFICE

11-33846

Trade Mark Certificate obtained from the United States Government covering the symbol of the Greatest Name.

Registered Aug. 28, 1934

Trade-Mark 316,444

UNITED STATES PATENT OFFICE

National Spiritual Assembly of the Baha'is of
the United States and Canada, West Engle-
wood, N. J.

Act of February 20, 1905

Application April 12, 1934, Serial No. 349,883



STATEMENT

To the Commissioner of Patents:

National Spiritual Assembly of the Baha'is of the United States and Canada, a common-law corporation organized and operated under declaration of trust, and doing business at Evergreen Cabin, West Englewood, New Jersey, has adopted and used the trade-mark shown in the accompanying drawing, on PERIODICAL LITERATURE AND PRINTED BOOKS, in Class 38, Prints and publications, and presents herewith five specimens showing the trade-mark as actually used by applicant upon the goods, and requests that the same be registered in the United States Patent Office in accordance with the act of February 20, 1905. The trade-mark has been continuously used and applied to said goods in applicant's business since 1909. The trade-mark is applied or affixed to the goods by printing the

same thereon. The English translation of the Arabic symbol shown on the drawing means "The Greatest Name".

The undersigned hereby appoints Mr. William C. Linton, of 1319 F Street, N. W., Washington, D. C., U. S. A., registration No. 10,109, its attorney, with full power of substitution and revocation, to prosecute this application, to make alterations and amendments therein, to sign the drawing, to receive the certificate of registration and to transact all business in the Patent Office connected therewith.

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'IS OF THE UNITED
STATES AND CANADA,

By HORACE HOLLEY,
Secretary.

APPLICATION FOR REGISTRATION OF

TRADE - MARK

The undersigned, National Spiritual Assembly of the Baha'is of the United States and Canada, a common-law corporation organized and operated under declaration of trust,

~~do hereby apply for registration of the above~~

and having its principal place of business at Evergreen Cabin, West Englewood, New Jersey,

hereby applies for the registration of the Trade Mark hereafter described pursuant to the Unfair Competition Act.

The mark of which 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 said mark since 1900 on wares ordinarily and commercially described by the applicant as periodical literature and printed books.

Such use has been principally in the following countries; United States and Canada.

In addition to wares of the kind described the applicant is commercially concerned with MAGAZINES AND PRINTED BOOKS.

The applicant has no office or place of business in Canada and appoints J. ALFRED BASTIEN, a member of the firm of MARION & MARION, 1260 University Street, Montreal, Canada, to whom any service in respect of the registration may be sent and upon service of any proceedings in respect of the registration may be made with the same effect as if they had been served upon the applicant itself.

The applicant considers that having regard to the provisions of the statute aforesaid it was and is entitled to adopt and use the mark in Canada in association with the wares upon which it has used it as above set out.

SIGNED AT Montreal,

this 3rd day of

January
1935

in the presence of the two undersigned witnesses.

WITNESSES:

J. Alfred Bastien
M. Marion

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'IS OF THE UNITED
STATES AND CANADA,

TO THE COMMISSIONER OF PATENTS,

Marion & Marion
Attorneys.

OTTAWA, CANADA.

165526

Trade Mark Certificate obtained from the Canadian Government covering the name "Bahá'í."

TRADE MARK No. N.S. 4120

REGISTER 13

Registrant:	NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND CANADA, a common-law corporation organized and operated under declaration of trust.
Address:	Evergreen Cabin, West Englewood, New Jersey, United States of America.
Date of Registration:	4 January, 1935.
Date of First Use:	1900.
Application Serial No.	165,526.
Filed:	4 January, 1935.
Agent for Service:	J. Alfred Bastien, a member of the firm of Marion & Marion, 1260 University Street, Montreal, Quebec, Canada.
Mark:	" B A H A ' I " .
Wares:	Periodical Literature and Printed Books.
Change of Ownership:	

(OVER)



CANADA

This is to Certify

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.

In Testimony Whereof

I have hereunto set my hand, and caused the Seal of the Patent Office to be hereunto affixed at the City of Ottawa, in the Dominion of Canada, this 13th day of November, in the year of Our Lord, one thousand nine hundred and thirty-five.

J T Mitchell.....Commissioner of Patents.....
Registrar

(L.S.)

DOMINION OF CANADA

APPLICATION FOR REGISTRATION
OF DESIGN - MARK.

We, the undersigned, NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND CANADA, a common-law corporation organised and operated under declaration of trust, and having its principal place of business at Evergreen Cabin, West Englewood, New Jersey, U.S.A., hereby request for the registration, pursuant to the Unfair Competition Act, 1932, of the Trade Mark hereinafter described.

The mark of which registration is desired is a design mark of which five accurate and complete representations are furnished herewith, its principal features requiring to be indexed being, in the applicants opinion, as follows: - " ARABIC SYMBOL " .

The applicants have used the said mark in Canada since the year 1909 on wares ordinarily and commercially described by the applicants as : Periodical literature and printed books. Such use by the applicants has been principally in the following countries : UNITED STATES and CANADA.

The applicants are commercially concerned with wares ordinarily and commercially described as Magazines and printed books.

The applicants consider that, having regard to the provisions of the statute aforesaid, they were and are entitled to adopt and use the mark in Canada in association with the wares which they have used it as above set out.

The applicants have no office or place of business in Canada and appoint J. ALFRED BASTIEN, a member of the firm of MARION & MARION, 1260 University Street, Montreal, Trade Mark Certificate obtained from the Canadian Government covering the symbol of the Greatest Name.

- 2 -

Canada, to whom any service in respect of the registration may be sent and upon service of any proceedings in respect of the registration may be made with the same effect as if they had been served upon the applicants themselves.

SIGNED AT Montreal, Canada, this 29th day of November, 1936, in presence of the two undersigned witnesses:

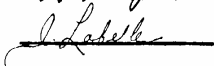
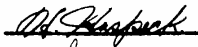
NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'IS OF THE UNITED
STATES AND CANADA,

By:-



Attorneys.

WITNESSES:




To the Commissioner of Patents,
O T T A W A.

UNT.

TRADE MARK No. N.S. 4245

REGISTER 13

Registrant:	NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE UNITED STATES AND CANADA.	
Address:	Evergreen Cabin, West Englewood, New Jersey, United States of America.	
Date of Registration:	4 January, 1935.	Date of First Use: 1909.
Application Serial No.	165,527.	Filed: 4 January, 1935.
Agent for Service:	J. Alfred Bastien, a member of the firm of Marion & Marion, 1260 University Street, Montreal, Quebec, Canada.	
Mark:	" ARABIC SYMBOL "	
		
Wares:	Periodical Literature and Printed Books.	
Change of Ownership:		

OVER.



CANADA

This is to Certify

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.

In Testimony Whereof

I have hereunto set my hand, and caused the Seal of the Patent Office to be hereunto affixed at 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.

*J T Mitchell*Commissioner of Patents
Registrar



The First National Spiritual Assembly of the Bahá'ís of Australia and New Zealand, 1934-1935.

5. The affairs of the Association shall be conducted in conformity with such directions and instructions as may be given by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

6. *Dissolution.*

In the event of dissolution of the Association all and any properties movable or immovable and all and any assets of the Association shall be disposed of in such a manner as may be decided by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

7. *Alteration of Articles.*

The present Articles can be altered by decision of Shoghi Effendi Rabbání or who-

ever may lawfully succeed him as the Guardian of Bahá'í Faith with approval of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

Certified true copy of regulations submitted to the District Commissioner's offices for registration.

(Sgd) E. MacLaren,
for District Commissioner.

Haifa 15.5.30.

Seal of
National Spiritual
Assembly of the
Bahá'ís of the
United States and
Canada—Palestine Branch.

بِالْأَمْرِ بِهِتَابِ

قوله تبارك وتعالى في كتابه العزيز
تزوجوا يا قوم ليطفه منكم من يذكرني بين عبادي هذا من امرى عليكم اتخذه اولئك منكم ميثاقا
للمصلح الفاضل

الحمد لله الذي بارئنا من الابدن بل اتساق الذي تسب ذنبا بانه لم يولد الا ولد للمسال نشدان لا اله الا هو اعز
بوصايته واعترفا بقدريته لم يزل ان في عواقبنا وسوارقنا مقدسا عن كل غيره ونزها مستغنيا عن صفا سواد عبادنا واطم
العالم والظالم والحمد لله على الهمم شريع الشرائع وخالق النجوم والشمس والقمر والارض والسموات والارض والسموات والارض
القدس في كتابه العزيز اتخذه اولئك منكم ميثاقا ليعلموا انهم اتخذه اولئك منكم ميثاقا ليعلموا انهم اتخذه اولئك منكم ميثاقا
البيان من اجل ابداء الذين ابوا جدم في رفعا في الدين المبين وما فعلتم في الله لولا ان المؤمنين والحمد لله رب العالمين

هو الله اعزنا بدينه بمانه بكتابت قرآن بين اوان ندره زودى تساد انسان عالم السكان تسلسل باليه وحمارة تاجان آتى به ودينه بعباد
وشرقه مستشارين بايش برگاه اصحت مشول والوف كرد و ما خلقت اجن الانس الا ليعبدون حالين دومه كشيائيه شيت اور
لكوت رحايت قد قرآن جنب وسيد حصول نصيب ودان رسما ما زاجتوا آدمه وجر حجت منق التبريزه والمالي سداد كبريه حده
برسائل وجود يرده مرج العيون تصيان بجمار بن لا يغبان فابى لا يركب كذب ان يخرج من الله الامان اتخذه اولئك منكم ميثاقا
اين قرآن سباسب نو كيد و در جان رسما

انما اتخذه نظامه وابطال سباسبه منى بر اسكاه سباني مراد بخت و امر ازود ان در سببته فرامى ال قدم بل سمد الاظم با عدد و شرطا تمهيديه اتم
وامر و احكام الهيات لهذا باطل من منس و در حوضه منى ربه و عهد صلح و الهى با استماع ما هم شرطه مفرده و كتابه تعالى من

اين و خذوه حزمه بنت با همون سنا كمين بوزين محرم و محرم را بيان
بجزيره كرفت آن مبلغ و نغابنگو بجزيره سيم شده ايدت و حنيد بدارك كنج و ربع اصل با عدد سباسبين
سبا كمين انما كمن الله را همون و انما كمن الله را همون كما وجهه قرزى في الكتاب بزبان زوج و در و جارى گشت الله بدارك كنج
و انك من الزوجين الله اتخذه و ابا على من تبارك العظيم و از قضا سدا صا انما ما تبارك تعال كسا الله سباسبين انك اتسلا الله العزى كرم
محل الله زوج محل الله زوج محل الله من منى ربه محل الله من منى ربه محل الله من منى ربه محل الله من منى ربه
محل الله من منى ربه

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Irán.

9	بإتفاق	9
مرة الدفتر	بإتفاق	مرة مقسلة
قوله تبارك وتعالى في كتابه الأقدس		
<p>تزوجوا باقوم ليظهر منكم من يذكرني بين عبادي هذا من امرى عليكم انخذوه لانفسكم معيناً</p>		
<p>المخفل الروحاني المركزي للبهائيين بالقطر المصري وثيقة عقد زواج</p>		
من شهر	سنة	بهاييه
من شهر	سنة	ميلاديه
وتحضور حضرات اعضاء المخفل الروحاني البهائي لمدينة		
من كل من	ابن	تخطيرة القدس اجري عقد الزواج بين كل من
التابع للحكومة	كريمه	البالغ سنة
التابعة للحكومة	الحاضرين وذلك بنا على الطلب المقدم	البالغ سنهنا
وبعد ان تحقق المخفل الروحاني من رضا الطرفين		
واذن الايوين او موافقة اولياء امورهما من عدم وجود اي مانع وبعد قيسام الزوج بدفع المهر		
وقدره		
قد تم اجراء هذا المقدم بين الطرفين طبقاً لاسسكام الشريعة البهائية واعطى كل من الزوج		
والزوجة صورة من هذا ونسأل الله ان يبارك هذا القران بمنه وجوده وكرمه		
امض		
الايوين او اولياء امره		الزوج
« « «	امرها	الزوجه
سكرتير المخفل الروحاني		رئيس المخفل الروحاني
9		9

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Egypt.

رقم دفتر

بهاء
بها

رقم متسلسل

قوله تبارك وتعالى في كتابه الاقدس

زوجوا يا قوم ليظهر منكم من يذكرني بين عبادي هذا من أمري
عليكم اتخذه لاتفسدكم مينا

المحفل الروحاني المركزي للبهائيين في العراق وتيقة عقد زواج

انه في يوم من شهر سنة بهائية
الموافق يوم من شهر سنة ميلادية
الساعة وبحضور حضرات أعضاء المحفل الروحاني البهائي لمدينة
بخطيرة القدس اجري عقد الزواج بين كل من ابن
البالغ سنه التابع للحكومة ، كريمة
البالغ سنها التابعة للحكومة الحاضرين وذلك بناء على الطلب المقدم
منها المؤرخ وبعد ان تحقق المحفل الروحاني من رضاء الطرفين
واذن الابوين أو موافقة أولياء أمورهما من عدم وجود اي مانع ، وبعد قيام الزوج بدفع المهر
وقدره
قد تم اجراء العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطي كل من الزوج والزوجة صورة من
هذا ونسأل الله ان يبارك هذا القران بتمه وجوده وكرمه

امض ساعات

الزوج الابوين أو أولياء أمره
الزوجة » » » أمرها

سكرتير المحفل الروحاني

رئيس المحفل الروحاني

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual
Assembly of the Bahá'ís of 'Iráq.

بألاسه بجته

قوله الأقدس الأعلى عز كبريائه

وان حدث بينهما كدورة او كره ليس لى ان طليقتا ولدان يصيرن شيه كالمه لعل تسطع بينهما
رائحه الحجبه وان كلمت وما فاحت فلا باس فى الطلاق انه كان على كل شى حكيماً ؛

نظر بجدوث اغبرار و ميل بالفصال بين زوجين : آقاي دارى تعرفه نمره صادره
از و رده هويت نمره صادره از پسر
و خانم دارى تعرفه نمره صادره از و رده هويت نمره صادره از
و ختر كه در تاريخ شهر سنه مطابق ماه سنه در شهر
بين آن عقد ازدوج واقع شده بود طرفين در تاريخ شهر مطابق ماه سنه
در محفل روحانى حاضر تا پنج اصبهار را كتبا تعين و چون در مدت كسال اصبهار و تربص تجديد بافت و اقسام
و اصلاح ذات بين حاصل گشت بحكم كتاب الله از تاريخ شهر سنه مطابق ماه سنه
فصل و طلاق واقع گردید و طرفين در رجوع و تجديد ازدوج با يكديگر طبق آيه مباركه "والذى طلق له
الأخبار فى الرجوع بعد انقضاء كل شهر بالموده و الرضا ما لم تتحصن اذا استحصنت تحقق الفضل بوصول
آخر و قضى الأمر الا بعد امر بسين" و با اختيار زوج يازوجه ديگر آزاد و مختار خواهند بود .
توضيح كنند - كليته مخارج نفقه و كسوه زوج در مدت كسال تربص از طرف زوج تأديه و ديگر همچگونه متنى
از اين بابت بعهده زوج مذكور نميست .

محفل امضای زوج محفل امضای زوجه محفل مهر و امضای محفل روحانى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قانون

الأحوال الشخصية

على

مقضى الشريعة البهائية

مستخرج من الكتاب الأقدس

وكتاب سؤال وجواب ومكاتب عبد البهاء وتواقيع الفصن الممتاز

وافق الحفل الروحاني المركزي للبهائيين في القطر المصري

على هذا القانون

جميع الحقوق محفوظة

سنة ٨٨ بهائية

سنة ١٣٥٠ هـ — ١٩٣٢ م

مطبعة الترياق بشارع اليربوع بمصر

Outline of Bahá'í Laws regarding matters of Personal Status submitted for recognition to the Egyptian Government by the National Spiritual Assembly of the Bahá'ís of Egypt.

بِالْإِسْمِ بِحْتَابِ

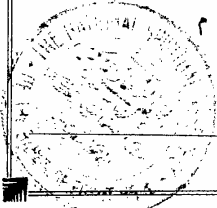
قانون الأحوال الشخصية على

مقنناتى الشريعة البهائية

مستخرج من الكتاب الأقدس
وكتاب سؤال وجواب ومكاتيب عبد البهاء وتواقيع الفصن الممتاز
وافق المحفل الروحاني المركزي للبهائيين في القطر المصري
على هذا القانون

جميع الحقوق محفوظة

سنة ١٣٥٠ هـ - ١٩٣٢ م



طبعة الشريعة بشارع الرضا بدمشق

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الملاحمة في بعض أحكام تكبيلية	١٦

الباب الأول في عقد الزواج

قد كتب الله عليكم النكاح إياكم ان تجاوزوا عن الاثنتين والذي اقتنع بواحدة من الاماء استراحت نفسه وهنسا كذلك كان الامر من قلم الوحي بالحق مرقوما تزوجوا ياقوم ليظهر منكم من يذكرفي بين عبادي هذا من أ مرى عليكم اتخذه لا تفسم معينا (آية ١٤٥ - ١٤٦ - ١٤٧ من الكتاب الاقدس)

انه قد حدد في البيان برضاء الطرفين انا لما اردنا المحبة والوداد واتحاد العباد لذا علقناه باذن الابوين بعدهما لثلا تقع بينهم الضغينة والبغضاء ولنا فيه ما رُب أخرى وكذلك كان الامر مقضيا (أقدس آية ١٥١)

(مادة ١) لا ينعقد الزواج الا برضاء الزوجين البالغين وبعد اذن الابوين ومما ابوا الزوج كلاهما ابوا الزوجة كلاهما يعني والدووالدة كل من الزوج والزوجة (١)
(مادة ٢) يتم انعقاد الزواج بايجاب من الزوج بقوله أمام زوجته وأمام الحاضرين (حقاً إنا كل لله راضون) وقبول من الزوجة بقولها (حقاً إنا كل لله راضيات) (٢)

(مادة ٣) يشترط لصحة العقد أن يكون انعقاده أمام شاهدين من المدول والمدل من للشهود هو العاقل المشهور بحسن الصيت من أى حزب كان (٣)
(مادة ٤) تعدد الزوجات غير جائز والاقتصار على زوجة واحدة واجب على كل بهائى (٤)

١ - ٢ - ٣ كتاب سؤال وجواب (٤) توقيع ولى امراته فى المكاتب (فى الحقيقة تعدد الزواج مشروط بشروط محال تحققتا)

الباب الثاني في مواسع الزواج

قد حرمت عليكم أزواج آبائكم
(آقدس آية ٢٥٨)
تحريم أزواج الآباء لا يفيد تحليل ما عداه
(كاتب)

- (مادة ٥) درجات التحريم في الزواج بين الاقارب من خصائص بيت العدل العمومي وقد ورد في الكتاب تحريم الاقتران بأزواج الآباء (١)
- (مادة ٦) يحرم زواج القاصر وخطبة القاصر قبل البلوغ ولا يصح أن يعرض بين الخطبة وبين الزواج أكثر من خمسة وتسعين يوماً (٢)
- (مادة ٧) يبلغ القاصر ذكراً كان أو أنثى في سن الخامسة عشر من عمره (٣)
- (مادة ٨) يحرم التزوج في مدة الاضطبار ومن يخالف يدفع ١٩ مثقالاً من الذهب الى المحفل الروحاني (٤)
- (مادة ٩) اختلاف الدين ليس مانعاً من الزواج فيجوز التزوج ولو من غير البهائي (٥)

(١ ، ٢ ، ٣ ، ٤) من كتاب سؤال وجواب (٥) من توقيع نولي أمر الله
(في مصر نظراً لنسخ عقد المسلمة المتزوجة بالبهائي يقتصر الأمر على التزوج بالبهائية)

الباب الثالث في المهر والمصاهرة

لا يحقق الصهار إلا بالماهر قد قدر للمدن تسعة عشر مثقالاً من الذهب الابريز وللقرى من الفضة ومن أراد الزيادة حرم عليه أن يتجاوز عن خمسة وتسعين مثقالاً كذلك كان الأمر بالعز مسطوراً والذي اقتنع بالدرجة الأولى خير له في الكتاب انه يعنى من يشاء بأسباب السموات والأرض وكان الله على كل شيء قديراً (اقدس آيه ١٥٢ و ١٥٣)

(مادة ١٠) لا تتمحق المصاهرة الا بدفع المهر ومقداره ١٩ مثقالاً

ذهباً للمدن ولا يزيد عن خمسة وتسعين مثقالاً ومن الفضة مثل ذلك للقرى

(مادة ١١) العبرة في تقدير المهر بمحل توطن الزوج واذا غير محل توطنه

فيعتبر المحل الذي استقر فيه الزوج (١)

(مادة ١٢) يصح للزوج استرداد المهر والمصاريف اذا اشترط بكاره

الزوجة ثم ظهر خلاف ذلك والأفضل له الستر (٢)

(مادة ١٣) اذا وقع الطلاق بعد المقد وقبل الدخول فلا يحق للزوج

استرداد المهر (٣)



الْبَيْتُ الرَّابِعُ فِي النِّفْقَةِ

والذي سافر وسافرت معه ثم حدث بينهما الاختلاف فله أن يوتئها نفقة سنة كاملة ويرجعها الى المقر الذي خرجت عنه أو يسامها بيد أمين وما تحتاج به في السبيل ليلبغها الى محلها ان ريك يحكم كيف يشاء بسطان كان على العالمين محيطاً والتي طلقت بما ثبت عليها منكر لا نفقة لها أيام تربصها كذلك كان نير الامر من أفق العدل مشهوداً (أفدس آية ١٦٢ و ١٦٣)

(مادة ١٤) إذا سافرت الزوجة مع زوجها وأرادا الانفصال بعد سفرها لشقاق حصل بينهما فللزوجة أن يسلمها نفقة سنة كاملة ويرجعها الى المحل الذي خرجت منه بنفسه أو بواسطة أمين يسلمها اليه مع مصاريف العودة والطريق.

(مادة ١٥) إذا طلقت الزوجة بما ثبت عليها منكر فلا نفقة لها أيام تربصها

الباب الحامس في الطلاق

إن الله أحب الوصل والوفاق وأبغض الفصل والطلاق عاشروا
يا قوم بالروح والريحان لعمرى سيفي من في الامكان وما يبقى هو
العمل الطيب وكان الله على ما أقول شهيداً (أقدس آية ١٦٤)

وان حدث بينهما كدورة أو كره ليس له ان يطلقها وله ان
يصبر سنة كاملة لعل تسطع بينهما راحة المحبة وان كملت وما
فاحت فلا بأس في الطلاق انه كان على كل شيء حكماً قدنها كم الله
عما علمتم بعد طلاقات ثلاث فضلاً من عنده لتكونوا من الشاكرين
في لوح كان من قلم الامر مسطوراً والذي طلق له الاختيار في
الرجوع بعد انقضاء كل شهر بالمودة والرضاء ما لم تستحصن واذا
استحصنت تحقق للفصل بوصول آخر وقضي الامر الا بعد أمر مبین
(أقدس آية ١٥٨، ١٥٩، ١٦٠)

(مادة ١٦) الطلاق لا يباح الا لسبب اضطرارية وبعد اخطار

المحلل الزوجاني ولا بد من تربص كل من الزوج والزوجة مدة سنة قبل وقوع
الطلاق (١)

(مادة ١٧) حق الطلاق وطلب الافتراق كما تقدم ليس قاصراً على

الزوج بل هو ثابت للزوجة أيضاً كما للزوج « ٢ »

(مادة ١٨) اذا تم العقد ووقع بين الزوجين ما أدى الى وقوع الطلاق

قبل الاقتران فلا يلزم الزوجين التربص أو الاصطبار (٣)

(١) من المكاتب (٢) من توقيع ولي أمره (٣) سؤال وجواب

(مادة ١٩) تحسب مدة الاضطراب من ابتداء الافتراق وتثبت بالشهود أو
بالمدين (١)

(مادة ٢٠) اذا انتهت مدة الاضطراب ولم يحصل الرجوع الى الزوجية
وقع الطلاق ولا يحتاج الامر الى اذن الزوج ولا يجب على الزوجه الاضطراب مدة
أخرى (٢)

(مادة ٢١) اذا وقع الطلاق بحق للمطلقين الرجوع عنه بكامل التراضى
بينهما بعد مرور كل شهر ما لم يحصل اقتران أحدهما فى زواج آخر

(مادة ٢٢) يعد دفتر لاثبات الافتراق والطلاق من جهة الحكومة بناء
على طلب المحفل الروحاني (٣)



الباب السادس في احكام الغائب

قد كتب الله لكل عبد أراد الخروج من موطنه أن يجعل ميقاتاً لصاحبه في أية مدة أراد إن أتى ووفى بالوعد لأنه أتبع أمر موليه وكان من المحسنين من قلم الامر مكتوباً وإلا إن اعتذر بعذر حقيقي فله أن يخبر قرينته ويكون في غاية الجهد للرجوع اليها وإن فات الامران فلها تربص تسعة أشهر معدودات وبعد إكمالها لا بأس عليهما في اختيار الزوج وإن صبرت لأنه يحب الصابرات والصابرين اعملوا أو امرى ولا تتبعوا كل مشرك كان في اللوح أثماً وإن أتى الخبير حين تربصها لها أن تأخذ المعروف انه أراد الاصلاح بين العباد والاماء إياكم ان ترتكبوا ما يحدث به العناد بينكم كذلك قضى الامر وكان الوعد مائتاً وإن أتاها خبر الموت أو القتل وثبت بالشياع أو بالعديلين لها أن تلبث في البيت اذا مضت أشهر معدودات لها الاختيار فيما تختار هذا ما حكم به من كان على الامر قويا

(أقدس اية ١٥٤-١٥٧)

(مادة ٢٣) إذا غاب الزوج عن موطنه وعين ميقاتاً لرجوعه ولم يف بالموعد المضروب ولم يعتذر بعذر حقيقي فللزوجة تربص تسعة أشهر وبعد إكمالها جاز لها اختيار زوج غيره وإن جاءها خبر وجوده فعليها أن تصبر (١)

(مادة ٢٤) إذا جاء الزوجة خبر موت زوجها وثبت ذلك الخبر بالشيوع أو بالعديلين فعلى الزوجة أن تلبث حتى إذا مضى عليها تسعة أشهر فلها الاختيار بالتزوج بغيره (٢)

(مادة ٢٥) إذا سافر الزوج ولم يعين ميعاداً لرجوعه مع علمه بالامر الصادر في الكتاب ثم فقد أثره وانقطع خبره فتربص الزوجة سنة كاملة قبل اختيار زوج غيره (٣)

الباب السابع في أحكام الوصية والوقف الخيري

قد فرض لسكل نفس كتاب الوصية وله أن يزين رأسه
بالاسم الأعظم ويعترف فيه بوحدانية الله في مظهر ظهوره و يذكر
فيه ما أراد من المعروف لبشده له في عوالم الأمر والخلق . ويكون
له كترأ عند ربه الحافظ الأمين (أقدس آية ٢٦٠)

قد رجعت الأوقاف المختصة للخيرات الى الله مظهر الآيات
ليس لأحد أن يتصرف فيها الا بعد إذن مطلع الوحي ومن بعده
يرجع الحكم الى الأخصان ومن بعدهم الى بيت العدل إن تحقق
أمره في البلاد ليصرفوها في البقاع المرتفعة في هذا الأمر وفيما
أمروا به من لدن مقتدر قدير . (أقدس آية ١٠٥)

(مادة ٢٦) يجب على كل شخص أن يكتب حال حياته كتاب وصيته
ويذكر فيه ما أراد من التصرفات ويختتمه ليفتح بعد وفاته
(مادة ٢٧) يبدأ قبل تنفيذ الوصية بمصاريف الدفن والتجهيز والديون
والحقوق وما بقي تنفذ منه الوصية وما بقي يعد تركة (١)

(مادة ٢٨) اذا أوقف الشخص أموالا على جهات الخير والاحسان ترجع
الى الاخصان ثم الى بيت العدل لتصرف في البقاع التي أمر بتشيدها وما أمروا
به في الكتاب

الباب الثامن في أحكام الوصاية

والذي ترك ذرية ضعافاً سلموا أموالهم الى أمين ليتجر لهم الى
أن يبلغوا رشدهم أو الى محل الشراكة ثم عينوا للأمين حقاً مما
حصل من التجارة والاعتراف . (أقدس آية ٦٠)

(مادة ٢٩) اذا لم يعين المتوفى وصياً مختاراً على أولاده القصر تسلم أموالهم

الى أمين من التجار أو الى محل الشركة المضمونة لاستثمار تلك الاموال

(مادة ٣٠) يفرض للأمين أو محل الشركة أجر مما يحصله أو يحصله من الربح

الباب التاسع في احكام الموارث

قد قسمنا الموارث على عدد (الزاء) (١) منها قدر لذرياتكم من كتاب (الطاء) على عدد (المقت) وللزواج من كتاب (الحاء) على عدد (التاء والقاف) وللآباء من كتاب (الزاء) على عدد (التاء والكاف) وللأمهات من كتاب (الواو) على عدد (الرفيع) وللأخوات من كتاب (الهاء) عدد (الشرين) وللأخوات من كتاب (المدال) عدد (الراء والميم) وللمعلمين من كتاب (الجيم) عدد (القاف والقاف) كذلك حكم مبشرى الذى يذكر في اللىالى والاسحار. انا لما سمعنا ضحيج الذريات في الاصلاب ردا نضعف ما لهم وقصصنا عن الاخرى إنه هو المقتدر على ما يشاء يفعل بسلطانه كيف أراد. من مات ولم يكن له ذرية ترجع حقوقهم إلى بيت العدل ليصرفوها اثناء الرحمن في الايتام والارامل وما ينتفع به جمهور الناس ليشكروا ربهم العز يز الغفار. والذي له ذرية ولم يكن ما دونها عما حدد في الكتاب يرجع الثلثان مما تركه إلى الذرية والثلث إلى بيت العدل كذلك حكم الغنى المتعطل بالعظمة والاجلال. والذي لم يكن له من يرثه وكان له ذواو القرني من أبناء الاخ والاخت وبناتهما فلهم الثلثان والا للاعمام والاخوات والعات والخالات ومن بعدهم وبعدهن لابنائهم وبنائهن وبناتهن وبناتهن والثلث يرجع إلى مقر العدل أمراً في الكتاب من لدى الله مالك الرقاب. من مات ولم يكن له أحد من الذين نزلت اسمائهم من القلم الا على ترجع الاموال كلها إلى المقر المذكور لتصرف فيما أمر الله انه هو المقتدر الامار. وجعلنا الدار المسكونة والاليسة المخصوصة للذرية من الذكران دون الاناث والوراث انه هو المعطى القياض ان الذى مات في أيام والده وله ذرية أولئك يرثون ما لا يهيم في كتاب الله اقسما بينهم بالعدل الخالص كذلك ماج بحر الكلام وقذف لثالى الاجكام من لدن مالك الانام (انقدس أبه ٥٢ - ٥٩)

(١) هذا الترتيب هو على حسب حساب أمجد هوز الخ قال لى بواحد وهكذا الى التسع

(مادة ٣١) اذا لم يترك المتوفى كتاب الوصية توزع تركته على سبعة طبقات من الوراث وهم الذريات والازواج والآباء والامهات والاخوان والاخوات والمعلمون

(مادة ٣٢) يبدأ من التركة أولاً بمصاريق تجهيز الميت ودفنه ثم الديون ثم حقوق الله ثم يوزع الباقي بين طبقات الوراث على حسب الانصباة الواردة في الكتاب وهي تنقسم على ٢٥٢٠ فللذرية منها ١٠٨٠ وللازواج ٣٩٠ والآباء ٣٣٠ وللامهات ٢٧٠ وللاخوان ٢١٠ وللاخوات ١٥٠ والمعلمين ٩٠

(مادة ٣٣) اذا لم يترك المورث أحداً من طبقات الوراث السبعة وكان له ذووا القربى من ابناء الاخ أو الأخت وبناتهما فلم يثنان والافلامام والاخوال والعمات والخاللات ومن بعدهم وبعدهن لابنائهم وبنائهم وبناتهن ويرجع الثلث الى المحفل الروحاني

(مادة ٣٤) من مات ولم يكن له أحد من طبقات الوراث ولا من ذوى القربى ترجع الاموال كلها الى المحفل الروحاني

(مادة ٣٥) من مات في أيام والده وله ذرية أولئك يرثون نصيب والدهم المتوفى أيام جدم

(مادة ٣٦) من ماتت أيام والدها ولها ذرية يقسم نصيبها في ميراث أبيها الى سبعة أسهم حسب طبقات الوراث (١)

(مادة ٣٧) من مات وترك ذرية وقد باقى الوراث او بعضهم يرجع الى الذرية ثلثا نصيب من قد من الوراث والثلث يرجع الى المحفل الروحانى
 (مادة ٣٨) من مات وترك بعضاً من الوراث ولم يترك ذرية يرجع نصيب المفقودين الى المحفل الروحانى

(مادة ٣٩) المقصود من الأخ والأخت فى طبقات الاخوان والأخوات هو الأخت لأب والأخت لاب (١)

(مادة ٤٠) اذا قد الأخ لأب فىأخذ الاخ لأم ثلثا النصيب ويرجع الثلث للمحفل الروحانى وكذلك اذا فقدت الأخت لأب يرجع الثلثان الى الأخت لأم ويرجع الثلث للمحفل الروحانى (٢)

(مادة ٤١) اذا تعدد الاشخاص فى طبقة من الوراث يقسم نصيبهم بينهم بالسوية ذكوراً وإناثاً . واذا كان النصيب راجعاً للذكور فقط أو للإناث فقط فيقسم بالسوية بين من خصص لهم (٣)

(مادة ٤٢) اذا لم تف التركة بالديون تقسم بنسبتها قليلاً أو كثيراً (٤)

(مادة ٤٣) غير البهائى لا يرث البهائى

(مادة ٤٤) الدار المسكونة والا ابسة المخصوصة يختص بها اكبر الاولاد

الذكور للمتوفى ولا تؤخذ فى الديون التى على المتوفى ولا مصاريف التجهيز الا اذا لم تف التركة بذلك (٥)

(١ - ٤) من كتاب سؤال وجواب (٥) من توقيع ولى أمر الله

- (مادة ٤٥) اذا ترك المورث دورا كثيرة كانت معدة لسكناه فيكون المقصود من الدار المذكورة في المادة السابقة أعلاها وأشرفها وتلحق البواقي بالتركة (١)
- (مادة ٤٦) اذا لم يوجد المتوفى ذرية من الذكور يرجع الثلثان من الدار المسكونة والالبسة الخصوصية الى الذرية من الاناث والثلث الى المحفل الروحاني (٢)
- (مادة ٤٧) الالبسة المستعملة المتروكة عن المتوفية تقسم بين الاناث من الذرية بالسوية وعند عدم وجودهن تقسم بين الذكور من ذريتها (٣)
- (مادة ٤٨) الالبسة التي لم تستعملها الزوجة المتوفية والحلى تعتبر تركه لها اذا ثبت أن الزوجة المتوفية امتلكتها بطريق الهبة من زوجها والا فتكون ملكا لزوجها (٤)
- (مادة ٤٩) حقوق الله هي عن كل مائة مثقال من الذهب أو ما يعادلها تسعة عشر مثقالا وتستثنى من ذلك الدار المسكونة وترجع الى حضرة ولي أمر الله ولا تجب الامرة واحدة (٥)
- (مادة ٥٠) دفن الميت يكون اما في البلور أو الحجر الممنوع أو الخشب الصلب اللطيف ويوضع في أصابع الكبار الخواتيم المنقوشة ويكتب فيها (قد بدئت من الله ورجعت اليه منقطعاً عما سواه وتمسكا باسمه الرحمن الرحيم)

الخاتمة في بعض أحكام تكميلية

قد كتب الله على كل مدينة أن يجعلوا فيها بيت العدل ويجتمع فيه النفوس على عدد البهاء وإن ازدادوا لا بأس ويرون كأنهم يدخلون محضر الله العلى الأعلى ويرون من لا يرى وينبغي لهم إن يكونوا أمناء الرحمن بين الامكان ووكلاء الله لمن على الارض كلها ويشاوروا في مصالح العباد لوجه الله كما يشاورون في أمورهم ويختاروا ما هو المختار كذلك حكم ربكم العزيز الغفار
(اقدس آيه ٦٦)

(مادة ٥١) بيت العدل في المدن هو مجلس منتخب من تسعة أشخاص من بهائى كل مدينة ويسمى المهفل الروحاني وكذلك يوجد لكل قطر محفل روحاني منتخب حسب الاصول التي وضعها ولي أمر الله. أما بيت العدل العمومي فينتخب من عموم بهائى العالم ورئيسه الدائمى الذى لا ينغزل حسب وصية عبدالبهاء هو ولي أمر الله الفصن الممتاز واليه ترجع شؤون البهائىين وتفسير ماغض من النصوص وليت العدل العمومى تشريع كافة الاحكام التي لم ينص عليها في الكتاب أو الاالواح حسب مقتضيات الازمنة والاحوال

(مادة ٥٢) تنقسم السنة البهائية الى تسعة عشر شهراً أخلاف الايام الزائدة وتبتدئ بدخول الشمس في برج الحمل ويكون رأس السنة هو اليوم الذى يحصل فيه ذلك الانتقال ولوبدقيقة واحدة قبل الغروب

(مادة ٥٣) المتقال الذهب هو عبارة عن تسعة عشر نخوداً (١)

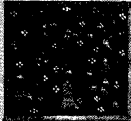


Handwritten text in Arabic script, likely a manuscript or a page from a book. The text is arranged in approximately 15 horizontal lines, written from right to left. The script is a cursive style, possibly Maghrebi or similar. There are some larger characters and what appears to be a section header or a significant marker in the middle of the page.


تفسير
في تفسير القرآن الكريم


كتاب تفسير القرآن الكريم

Text of the Facsimile issued by Sulṭān 'Abdu'l-'Azīz binishing Bab al-Hab to Akkād, Palestine.

Handwritten text in Arabic script, likely a manuscript or a page from a book. The text is arranged in approximately 15 horizontal lines, written from right to left. The script is a cursive style, possibly Maghrebi or similar. There are some larger characters and what appears to be a section header or a significant marker in the middle of the page.

 The National 
 Spiritual Assembly
 of the Bahá'ís ✕
 of the United States and
 Canada 

TURNING to Bahá'u'lláh as
 as the Source of spiritual
 power and guidance in the
 world today, and to His son,
 'Abdu'l-Bahá, as the Inter-
 preter and Exemplar of ✕
 His word. 

 NOTING the message of
 counsel addressed by
 Bahá'u'lláh to a former ✕
 President of the United States
 of America, Ulysses S. Grant,
 and certain supplications to
 Almighty God uttered by
 'Abdu'l-Bahá on behalf of this
 nation and people during his
 visit to North America in 1912.

Text of the Resolution presented to President Franklin D. Roosevelt by the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

INSPIRED by the assurance Bahá'u'llah and 'Abdu'l-Bahá have given of the high destiny of the United States to lead the nations of the earth into the pathway of world amity and universal peace;

RESOLVES, with respectful loyalty, to offer to the

PRESIDENT

of the

United States of America

FRANKLIN DELANO

ROOSEVELT

the accompanying transcript of Their counsels and prayers, in the hope that these utterances may, in this hour of grave crisis, bring to him comfort, encouragement and strength.

TABLET OF BAHÁ'U'LLÁH




Rulers of America, and Presidents of the Republics therein! Harken to the strains of the Dove, on the Branch of Eternity, singing the melody: "There is no God but Me, the Everlasting, the Forgiver, the Generous."




Adorn the temple of dominion with the embroidered garment of justice and virtue, and crown its head with the diadem of the celebration of your Lord, the Creator of heaven and earth. Thus the Day Spring of the Names commands you on the part of the One all-knowing and wise. The Promised One has appeared in this exalted Station, whereat all creation,

both seen and unseen, ✘
smiled and rejoiced. 



people, avail yourselves
of the Day of God. Veri-
ly, to meet Him is better
for you than all that upon
which the sun rises, were you
of those who know! 



concourse of States-
men! Harken to that
which is raised from
the Day-Spring of Majesty,
that: "There is no God but Me,
the Speaker, the All-Knowing.
Assist with the hands of jus-
tice the broken-hearted, and
crush the great oppressors, ✘
with the scourges of the com-
mands of your Lord, the Power-
ful, the Wise!" 



Prayers of 'Abdu'l-Bahá

O Thou kind Lord! ✕
 This gathering turns
 to Thee. Our hearts
 are radiant through Thy love;
 our thoughts and spirits are
 exhilarated through Thy
 glad-tidings. 124


O God! Let this democra-
 cy become glorious in
 spiritual attainment
 even as it has become success-
 ful in material degrees. Ren-
 der this just government vic-
 torious. Confirm this revered
 nation so that it may raise
 the standard of the oneness
 of humanity and promulgate
 the Most Great Peace. May it
 become glorious and praise-
 worthy among the nations-
 of the earth. 125

God! Make America worthy of Thy favors and deserving of Thy mercy. Bring it under Thy banner and make it dear to Thee, through Thy bounty and bestowals.


O God, Almighty protector!

Thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance and greatness.

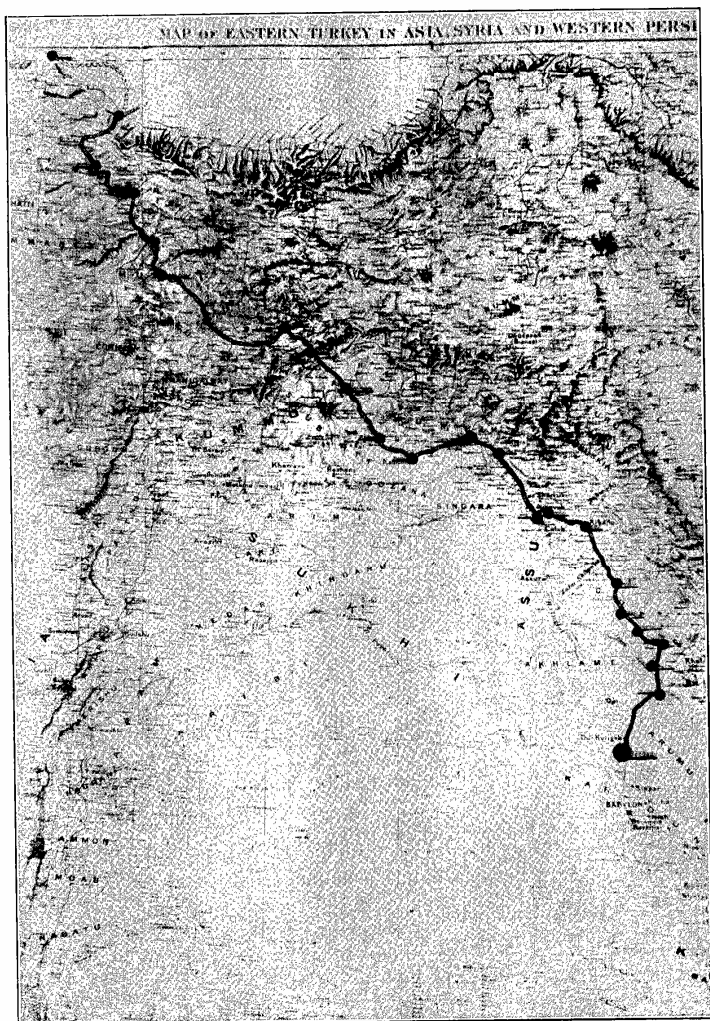
Strengthen with the abundance of Thy mercy every government which acts with equity toward its subjects; and every dominion under whose flag the poor and weak find protection.

We ask Thee, by Thy holiness and bounty, to pour out Thy blessing upon this government which has stretched its tent over citizens from every land, that its inhabitants, its industries, its territories may be penetrated with justice. 

O God! Strengthen its executives, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its ideals to echo throughout the world, reveal its traces and exalt its principles by Thy conquering power and wonderful might throughout the kingdoms of creation.

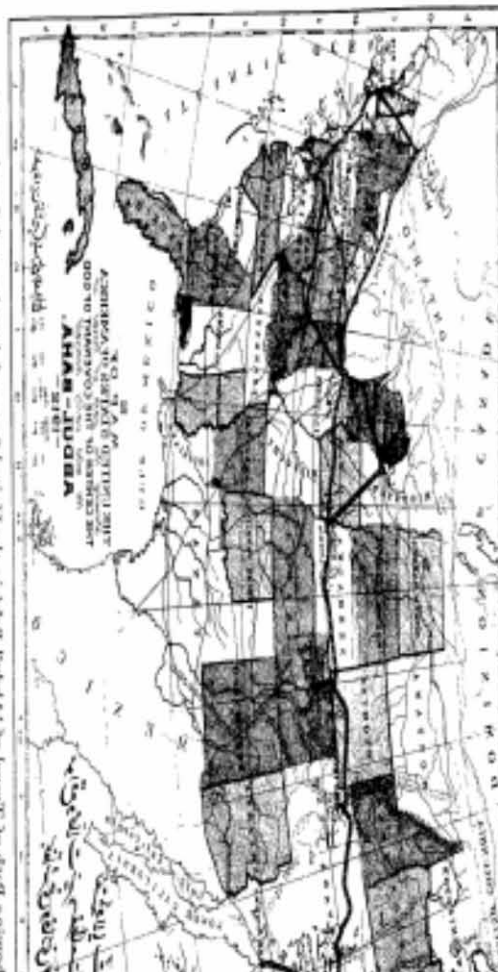
Thou art the confirmer of whomsoever Thou wilt. Verily, Thou art the powerful and the mighty! 

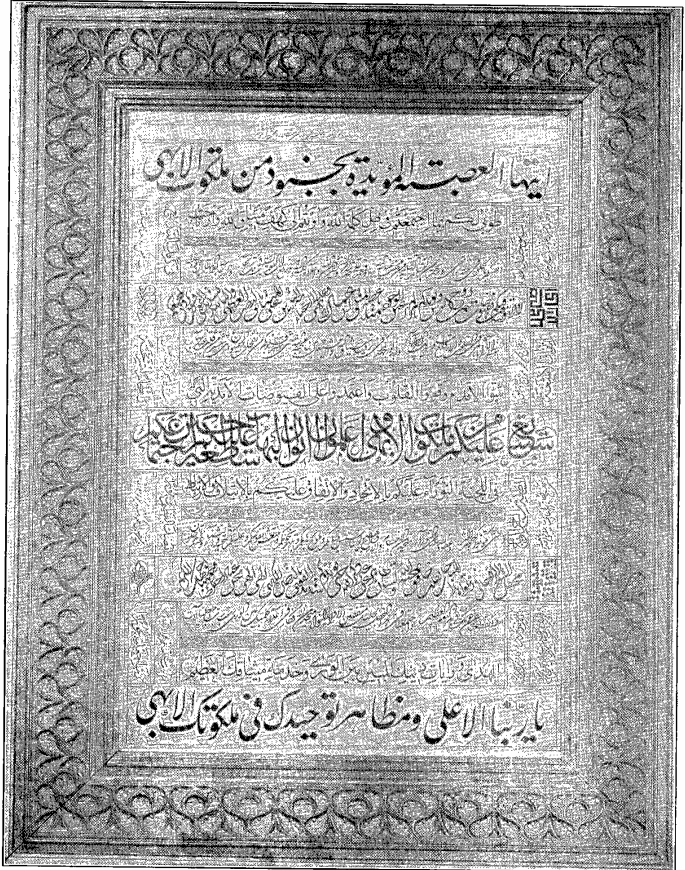




Map showing section of route followed by Bahá'u'lláh on His journey from Baghdád to Constantinople.

Showing Plan of Travel of 'Arpa'-'Pah' in the United States of America and Canada, 1913.





Facsimile of Tablet addressed by 'Abdu'l-Bahá to the Chicago "House of Justice."

THE INSTITUTION OF THE MASHRIQU' L-ADHKÁR

Visible Embodiment of the Universality of the Faith of Bahá'u'lláh

FOREWORD

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means literally, "Dawning-place of the praise of God."

To appreciate the significance of this

Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshiper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, who now realize the universality of Bahá'u'lláh in revealing the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshiper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY.

THE SPIRITUAL SIGNIFICANCE OF THE
MASHRIQU'L ADHKÁR

A LETTER FROM SHOGHI EFFENDI

*The Beloved of the Lord and the Hand-
maids of the Merciful throughout the
United States and Canada.*

MY well-beloved friends:

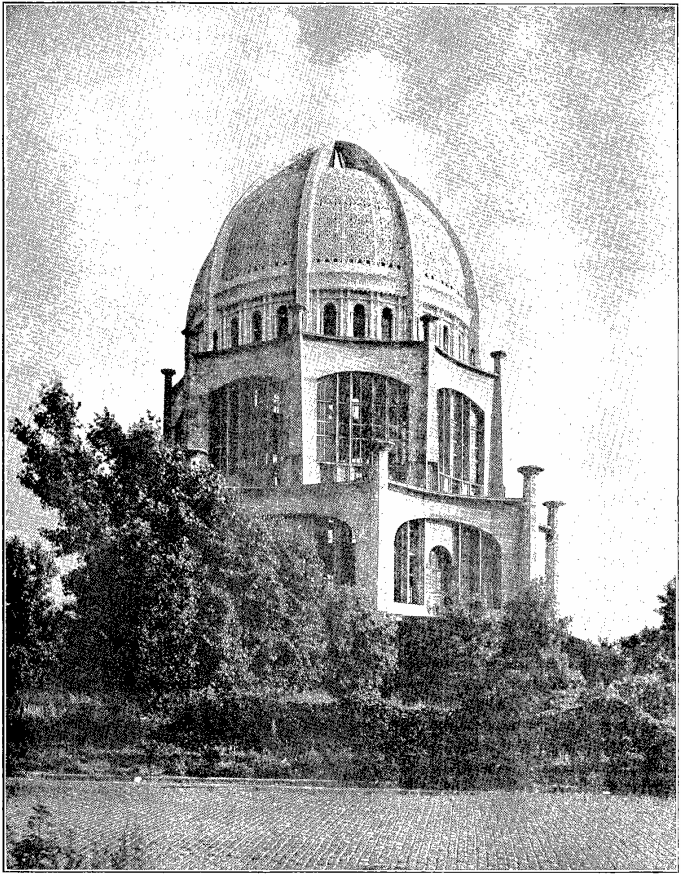
Ever since that remarkable manifestation of Bahá'í solidarity and self-sacrifice which has signalized the proceedings of last year's memorable Convention, I have been expectantly awaiting the news of a steady and continuous support of the Plan which can alone ensure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahá'í brother, Ziaoulláh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahá'u'lláh has been already shipped to your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the unnumbered offerings of the American believers already accumulated on the altar of Bahá'í sacrifice. I have longed ever since to witness such evidences of spontaneous and generous response on your part as would tend to fortify within me a confidence that has never wavered in the inexhaustible vitality of the Faith of Bahá'u'lláh in that land.

I need not stress at this moment the high hopes which so startling a display of unsparring devotion to our sacred Temple has already aroused in the breasts of the multitude of our brethren throughout the East. Nor is it I feel necessary to impress upon those who are primarily concerned with its erection the gradual change of outlook which the early prospect of the construction of the far-famed Mashriqu'l-Adhkár in America has unmistakably occasioned in

high places among the hitherto sceptical and indifferent towards the merits and the practicability of the Faith proclaimed by Bahá'u'lláh. Neither do I need to expatiate upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, with deepening shadows caused by failing eye-sight and declining strength swiftly gathering about her, yearning to hear as the one remaining solace in her swiftly ebbing life the news of the resumption of work on an Edifice, the glories of which she has, from the lips of 'Abdu'l-Bahá Himself, learned to admire. I cannot surely overrate at the present juncture in the progress of our task the challenging character of these remaining months of the year as a swiftly passing opportunity which it is in our power to seize and utilize, ere it is too late, for the edification of our expectant brethren throughout the East, for the vindication in the eyes of the world at large of the realities of our Faith, and last but not least for the realization of what is the Greatest Holy Leaf's fondest desire.

As I have already intimated in the course of my conversations with visiting pilgrims, so vast and significant an enterprise as the construction of the first Mashriqu'l-Adhkár of the West should be supported, not by the munificence of a few but by the joint contributions of the entire mass of the convinced followers of the Faith. It cannot be denied that the emanations of spiritual power and inspiration destined to radiate from the central Edifice of the Mashriqu'l-Adhkár will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahá'í activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be con-



General View of the Mashriqu'l-Adhkár at Wilmette, Ill., U. S. A.

ducted under Bahá'í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate. For apart from the consideration of embarrassing complications which the association of non-believers in the financing of institutions of a strictly Bahá'í character may conceivably engender in the administration of the Bahá'í community of the future, it should be remembered that these specific Bahá'í institutions, which should be viewed in the light of Bahá'u'lláh's gifts bestowed upon the world, can best function and most powerfully exert their influence in the world only if reared and maintained solely by the support of those who are fully conscious of, and are unreservedly submissive to, the claims inherent in the Revelation of Bahá'u'lláh. In cases, however, when a friend or sympathizer of the Faith eagerly insists on a monetary contribution for the promotion of the Faith, such gifts should be accepted and duly acknowledged by the elected representatives of the believers with the express understanding that they would be utilized by them only to reinforce that section of the Bahá'í Fund exclusively devoted to philanthropic or charitable purposes. For, as the Faith of Bahá'u'lláh extends in scope and in influence, and the resources of Bahá'í communities correspondingly multiply, it will become increasingly desirable to differentiate between such departments of the Bahá'í treasury as minister to the needs of the world at large, and those that are specifically designed to promote the direct interests of the Faith itself. From this apparent divorce between Bahá'í and humanitarian activities it must not, however, be inferred that the animating purpose of the Faith of Bahá'u'lláh stands at variance with the aims and objects of the humanitarian and philanthropic institutions of the day. Nay, it should be realized by every judicious promoter of the Faith that at such an early stage in the evolution and crystallization of the Cause such discriminating and precautionary measures are inevitable and even necessary if the nascent institutions of the Faith are to emerge triumphant and unimpaired from the present welter of confused and often

conflicting interests with which they are surrounded. This note of warning may not be thought inappropriate at a time when, inflamed by a consuming passion to witness the early completion of the Mashriqu'l-Adhkár, we may not only be apt to acquiesce in the desire of those who, as yet uninitiated into the Cause, are willing to lend financial assistance to its institutions, but may even feel inclined to solicit from them such aid as it is in their power to render. Ours surely is the paramount duty so to acquit ourselves in the discharge of our most sacred task that in the days to come neither the tongue of the slanderer nor the pen of the malevolent may dare to insinuate that so beauteous, so significant an Edifice has been reared by anything short of the unanimous, the exclusive, and the self-sacrificing strivings of the small yet determined body of the convinced supporters of the Faith of Bahá'u'lláh. How delicate our task, how pressing the responsibility that weighs upon us, who are called upon on one hand to preserve inviolate the integrity and the identity of the regenerating Faith of Bahá'u'lláh, and to vindicate on the other its broad, its humanitarian, its all-embracing principles!

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá'í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious a task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks

which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, to suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfillment of its high destiny.

And while we bend our efforts and strain our nerves in a feverish pursuit to provide the necessary means for the speedy construction of the Mashriqu'l-Adhkár, may we not pause for a moment to examine those statements which set forth the purpose as well as the functions of this symbolical yet so spiritually potent Edifice? It will be readily admitted that at a time when the tenets of a Faith, not yet fully emerged from the fires of repression, are as yet improperly defined and imperfectly understood, the utmost caution should be exercised in revealing the true nature of those institutions which are indissolubly associated with its name.

Without attempting an exhaustive survey of the distinguishing features and purpose of the Mashriqu'l-Adhkár, I should feel content at the present time to draw your attention to what I regard as certain misleading statements that have found currency in various quarters, and which may lead gradually to a grave misapprehension of the true purpose and essential character of the Mashriqu'l-Adhkár.

It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fulness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the Kitáb-i-Aqdas. It should not be inferred, however, from this general statement that the interior of the central

Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulæ and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith within separately defined sections of Bahá'u'lláh's Universal House of Worship. Far from the Mashriqu'l-Adhkár offering such a spectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the Aqdas and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that an all-loving and ever watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonials and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth,

and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meager and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought

into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Dearly-beloved friends! May we not as the trustees of so priceless a heritage, arise to fulfill our high destiny?
Haifa, Palestine,
October 25, 1929.

THE BAHÁ'Í TEMPLE

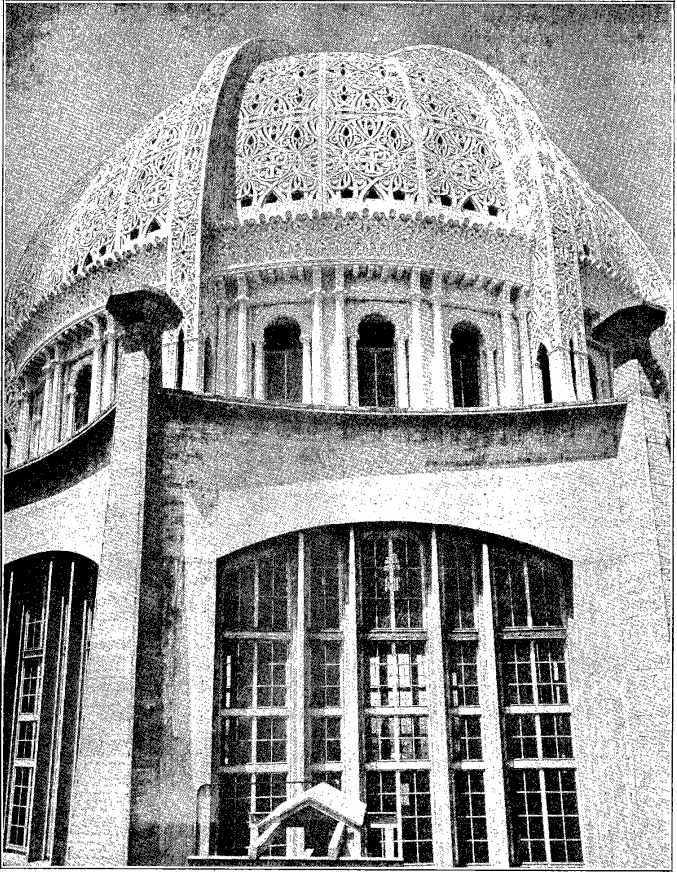
Why Built Near Chicago?

BY SHAHNAZ WAITE

THE Columbian Exposition or World's Fair, held in Chicago in 1893, stands peerless and unique in the realm of world expositions. Its location unexcelled for beauty, built in a spacious park with overshadowing trees and wide green lawns, and on the shore of Lake Michigan, each building of white stucco, an architectural gem, it stood in all its majestic beauty, to all

who beheld it a never-to-be-forgotten joy and inspiration.

When approached by water on Lake Michigan, especially when lighted at night, the electric lights outlining the buildings and silhouetting them against the sky seemed like a heavenly vision—like the vision of St. John's of the "Holy City beside the tideless sea."



Exterior Ornamentation of the Mashriq'ul-Adhkár at Wilmette, Ill., U. S. A.

Throughout the grounds flowed entrancing lagoons which were fed from Lake Michigan, the water passing under a great peristyle which rose high above the water and formed the entrance to the Fair from the Lake, facing the East. Entering the Fairgrounds at this point in a launch, one rode under this great colonnade and entered the "Court of Honor" of the Exposition. At the top of this arched gateway was a large group of figures, of chariots and horsemen, at the base of which was in letters of gold: "Ye shall know the Truth and the Truth shall set you free." These words were readable from the inside of the "Court of Honor"; the fact that it faced the West was most significant in that one must face the East when reading it, and one saw the promise of the coming of the Truth from the East.

In the midst of all this beauty and perfection of art and the gathering together of all the races and nations of the earth, was held the first "World's Parliament of Religions" ever held in America. For the first time the different races and religions met on a common footing and each listened with a respect and open-mindedness to his brother's presentation of his religious Faith. The scene of a Catholic Cardinal (Cardinal Gibbons) and a Hindu Swami (Swami Vivekananda) walking arm in arm into the hall where the Parliament was held, foreshadowed the coming of the "Great Day of God" when the "Knowledge of the Glory of God shall cover the earth as the waters cover the sea," foretold by Prophets of old, when unity and love shall reign upon this earth.

The following excerpt taken from the official record of the "Proceedings of the World Parliament of Religion," held in Chicago, 1893, Vol. II, page 1124, is of vital interest to all Bahá'ís. It reads:

"On the thirteenth day of this Parliament, the afternoon session September 23rd, a paper on the 'Religious Mission of the English Speaking People' by Reverend H. Jessup, D.D. of Beirut, Syria was read; Reverend L. C. Mercer (Swedenborgian) in the chair. (Foot note—Henry Harris Jessup, born 1832. Director of Presbyterian Missionary operations in North Syria; Mission-

ary of Tripoli, Syria in 1856. Was removed to Beirut in 1860. Author of 'The Mohammedan Missionary Problems.')

The subject of Dr. Jessup's paper, which was read by Reverend George A. Ford of Syria, was as given above and the following excerpts are taken from it: "The four elements which make up the power for good in the English Speaking Race, and fit it to be the divine instrument for blessing the world are:

- 1—The Historic Planting and Training.
- 2—The Geographic Position.
- 3—The Physical, Social and Political traits of the English speaking people.
- 4—The Moral and Religious character and training of those nations."

(Each was discussed at some length.)

The paper ended thus: "This then is our mission; that we who are made in the image of God, should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that Image and we owe it to our brother men to aid them in returning to it in the Glory of God, and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

"In the palace of Bahji, or Delight, just outside the Fortress of 'Akká, on the Syrian coast, there died a few months since a famous Persian Sage, the Bábí Saint named Bahá'u'lláh, the 'Glory of God,' the head of that vast reform party of Persian Moslems, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christ-like, that we repeat them in our closing words:

"That all nations should become one in Faith and all men as brothers; that the bond of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; what harm is there in this? Yet, so it shall be. These fruitless

strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. Do not you in Europe need this also? Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind."

At this session of the Parliament, on September 23, 1893, the name of Bahá'u'lláh, the Glory of God, was first heard in the Western world, and to those who today realize the Station of Bahá'u'lláh, this fact is surrounded with spiritual significance. It would seem that the whole Fair had been prepared by God to be a Throne upon which the "Glory of God" descended, and the golden letters on the face of the peristyle held a divine and prophetic meaning: "Ye shall know the Truth and the Truth shall set you free." For the Spirit of Truth which should lead mankind "into all Truth," manifested through Bahá'u'lláh had upon that day been proclaimed. Thus Chicago was the chosen city to be crowned with this great honor.

Of Chicago, in a Tablet to the believers of the Central States of America, 'Abdu'l-Bahá wrote, in part:

"God specializes for His Mercy whomsoever He Willeth." "O ye old believers and intimate friends!

"These twelve States are like the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened all the organs of the body are reinforced, and if the heart is weak all the physical structures are subjected to feebleness.

"Now praise be to God that Chicago and its environs, from the beginning of the diffusion of the Fragrances of God, have been a strong heart. Therefore, through Divine Bounty and Providence it has become confirmed in certain matters.

"*First*—The Call of the Kingdom was in the *very beginning raised in Chicago*. This is indeed a great privilege, for in the future centuries and cycles, it will be an axis around which the honor of Chicago will revolve.

"*Second*—A number of souls with the utmost firmness and steadfastness, arose in that blessed spot in the promotion of the Word of God, and even to the present mo-

ment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the Teachings of God. Hence the Call of praise is uninterruptedly raised from the Supreme Concourse.

"*Third*—During the American journey 'Abdu'l-Bahá several times passed through Chicago and associated with the friends of God. For some time He sojourned in that city. Day and night He was occupied with the mention of the True One and summoned the people to the Kingdom of God.

"*Fourth*—Up to the present time every movement initiated in Chicago, its effect was spread to all parts and to all directions; just as everything that appears in and manifests from the heart influences all the organs and structures of the body.

"*Fifth*—The first Mashriqu'l-Adhkár in America was instituted in Chicago, and this honor and distinction is infinite in value. Undoubtedly out of this Mashriqu'l-Adhkár thousands of Mashriqu'l-Adhkárs will be born."

Also 'Abdu'l-Bahá has said: "All the inhabitants of the world are in these days engaged in warfare and strife, but the friends of God are striving with heart and soul to lay the basis of the Palace of the Kingdom; so that the call of prayers and supplications may ascend to the heights of heaven. The flowers of material and divine civilization shall grow in the Mashriqu'l-Adhkár perfuming the nostrils with the Fragrances of Truth. Its doors will be opened before the face of all nations, religions and sects. Whosoever enters therein is welcomed. Bahá'u'lláh is the Universal Shepherd. All mankind are His sheep, and the adherents of all religions are welcomed in the Mashriqu'l-Adhkár, to worship the Father of all humanity with perfect freedom, reverence and obedience."

Another interesting fact which seems to be correlated with the Bahá'í Temple of the Mashriqu'l-Adhkár spiritually, and showing why it should be built in the environs of Chicago, is found in a book entitled "Reminiscences of Early Chicago" by E. O. Gale, in which we find this quotation from a letter written by the grave and distinguished Explorer, Robert Cavalier de

La Salle, to a friend in France in 1682 which reads: "After many toils I came to the head of the great Lake and rested for some days on a bank of a river of feeble current, now flowing into the Lake, but which occupies the course that formerly these great Lakes took as they flowed southward to the Mississippi River. This is the lowest point in the great divide between two great valleys of the St. Lawrence and the Mississippi. The boundless regions of the West must send their products to the coast through this point. This will be the 'Gate of the Empire,' this the seat of Commerce. Everything invites to *action*. The typical man who will grow up here must be enterprising. Each day as he arises he will exclaim "I act, I move, I push" and there will be spread before him a boundless horizon, an illimitable field of activity. A limitless expanse of plain is here. To the East is water and at all other points land. If I were to give the coming city a name I would derive it from the nature of the place and the nature of the man who will occupy this place; Ago—I Act, and Circum—all around, Circago."

This prophecy of La Salle's given in 1682, when "wilderness was king" has, as all who have seen or read about Chicago know, been literally fulfilled and the spiritual significances of his words ever grow greater as one considers them. Truly no city in the world could so materially express all that the Bahá'í Temple stands for as does Chicago, or the name given to it by the French Explorer: "Circago,—I Act all Around."

One point he emphasizes means much, "To the East is water and at all other points land." What a deep spiritual truth is here symbolized. Water, the symbol of Spirit; and the East, the Rising Point of the Sun of Truth. All other points are but material ones and are refreshed and enlightened from the One Point.

Again he states that, "It is the lowest point in the great divide." The lowest point in a circle of existence is next to the first point of ascent, and from the manger comes forth the Christ-Child Consciousness.

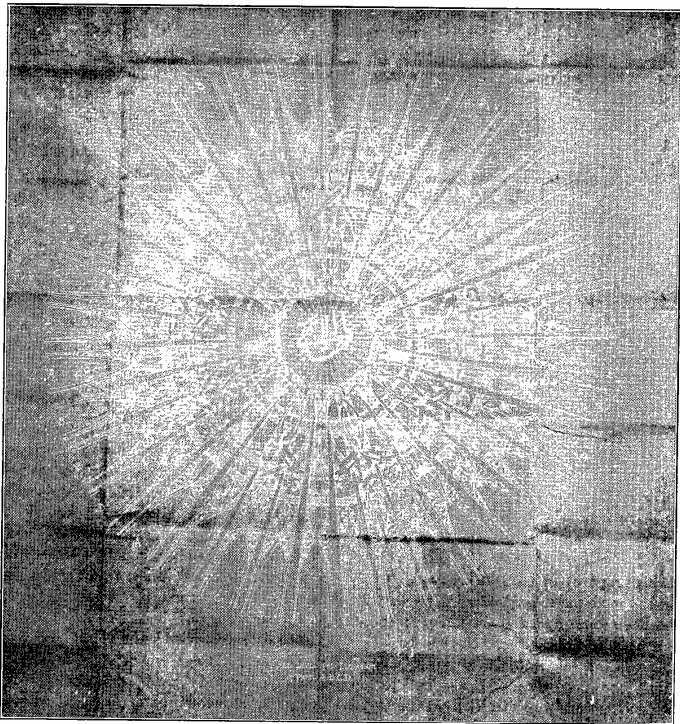
Chicago stands like a great hub in a wheel; from every side are incoming rail-

roads and navigation lines; to all the world she exports material foods, and is fast becoming a center of sciences, arts and educational institutions. A Spiritual Reality is back of this material reflection, and thus the Temple with its accessories will manifest these truths Spiritually. It will "act all around," with its nine avenues of approach to its sacred heart, or hub. Within this Temple all peoples will be welcomed regardless of color, race or creed, and there they may commune with God, coming away reinforced and putting forth the fruits of that holy communion in Deeds. For one of the fundamental principles of the Teachings of Bahá'u'lláh is that "Work is worship," and "Man is judged by his deeds and not his words."

The accessories or surrounding buildings connected with the Temple, and which as a whole constitute the Mashriqu'l-Adhkár, will be an outward expression of this truth; here the "fruits of the Spirit" in material expression will be manifest. From these accessories will be given forth knowledge, comfort, healing and enlightenment along all lines, free to all. Not only spiritual food will be given forth from the Temple, but material help to those in distress, regardless of race or religion.

The Temple will stand high above all the other buildings which surround it and when completed can be seen by all outgoing and incoming mariners. At this point is the drainage canal's entrance through which the pure waters of Lake Michigan flow to purify the city—an other symbol of the Spiritual Reality of the Water of Life, or Word of God, which will flow forth from this Sacred Edifice to give new Life to the world.

As Chicago is the "melting pot" of all nations, so will the Temple be the great "Spiritual Melting Pot" of Divine Love. Consuming all racial and religious differences and intolerances, all prejudices and bigotry, and melting the hearts into one substance and remolding them into spiritual realities which recognize only the perfect brotherhood of man, the oneness of the world of humanity, wherein all are children of the One Everlasting Father whose Name is Love.



Interior Decoration of Center of Dome of the Mashriqu'l-Adhkár
at Wilmette, Ill., U. S. A.

Never do the eyes of the writer rest upon the model of the Temple designed by the inspired architect, Louis Bourgeois, that she does not bow her head as before a sacred shrine in profound and deep reverence. The emanation of the "Holy Presence" is so truly felt, the Reality of the Manifestation so apparent, that it is like a great chord of heavenly music, the "Lost Chord" found again, which lifts the soul to higher realms above all that is petty and sordid, discordant and unreal, into the very "Court of the Almighty," and attunes the heart with the Infinite. Its perfection of form is, in itself, a glorious symphony; the very music of the

spheres seems to have been drawn into concrete expression, to bless the lives of men. Its beauty is so ethereal, yet so majestic and sublime, that one stands before it in silence, for words fail to describe its spiritual perfection, its divine loveliness. It carries one to realms which "rise above world and letters and transcend the murmur of syllables and sounds."

On first beholding a picture of the model it impressed me as being formed like a great Bell, and upon writing to Mr. Bourgeois of this fact he replied: "I am glad you caught this vision of the Temple. A bell is the most wonderful of all musical instru-

ments; it rings throughout man's life from the cradle to the grave. It rings at a christening, it calls a child to its meals, to school—to church later in life. It rings in time of danger, for fire and to warn the sailors at sea. It rings for a wedding and it tolls for a funeral. It rings from the town clock marking off the hours of each day and night. It calls one to his front door, to his telephone and to numerous other activities. It rang for the Declaration of Independence—the Great Liberty Bell—and I too feel that the Temple is a great Bell calling humanity to unity and reconciliation, to brotherhood and ideal commonwealth. Proclaiming the liberation of humanity from the bondage of superstition and ignorance, and announcing his spiritual freedom.”

This brought to the writer's mind the words of Bahá'u'lláh addressed to Napoleon III—“O King of Paris! Tell the priests not to ring the bells. By God the True One! The Most Glorious Bell hath appeared in the Temple of the Most Glorious Name, and the

fingers of the Will of thy Lord, the High, the Supreme, ring It in the world of Eternal Power, through His Most Splendid Name.”

The invisible Bell of the Temple is the Voice of Bahá'u'lláh, calling to the hearts of men to *unite* the world over, and manifest the Love of God, calling man to that “Reality of Unity” of which our beloved ‘Abdu’l-Bahá so often spoke.

There are so many deep emotions which this marvelous creation calls forth from one's innermost being, that new symbolisms are daily being revealed which lead the soul into the very “Holy of Holies” and into the Court of which Bahá'u'lláh has written: “The pen cannot step into this Court and the ink gives no result but blackness.”

Truly this Temple is the one foreseen by the Prophets of old; the one promised in this “Great Day of God”—the Temple Beautiful—the vision of the Holy Ones of all religions, “come true.” Blessed are they who arise to obey Its Call, and assist in Its erection.

THE FIVE BILLION CARAT GEM BAHÁ'Í TEMPLE AT WILMETTE, ILLINOIS

BY F. S. YOUNG

Published in The Mineralogist, January, 1936

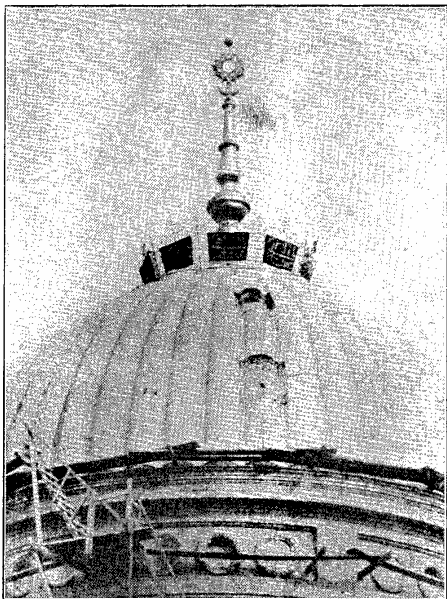
IN the January, 1934 issue of *The Mineralogist*, attention was called to the Bahá'í Temple, located at Wilmette, Illinois, both to the mineralogical interest and architectural beauty of this noted structure. This beautiful edifice is rapidly nearing completion as shown in the accompanying photographs. It might be justly referred to as the world's most gorgeous and largest “gem stone” as the entire structure is being faced with quartz crystal. Some 743 tons of quartz will be required to face the dome of the Temple and an additional amount used to face the remainder of the lower portions.

The Temple is equivalent in height to a fifteen story building, the dome being one of the five largest in the world.

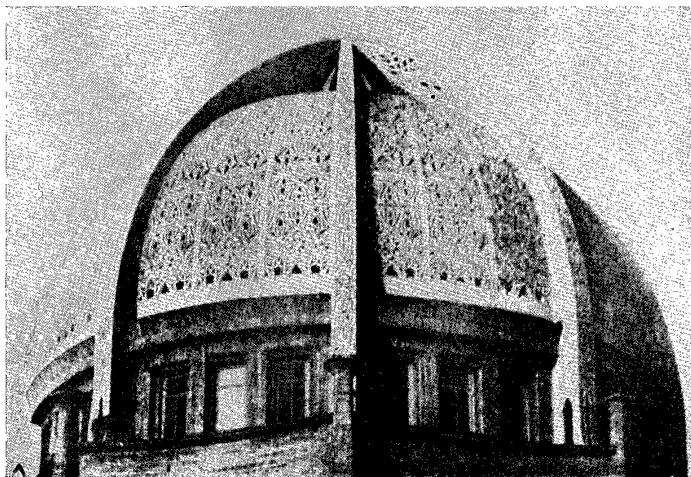
The Temple architect, Louis Bourgeois, designed the structure as a Temple of Light

and beneath the quartz tracery the dome is encased in glass. Two varieties of quartz are being used in the construction, one a clear crystal and crystalline and the other of darker opalescent type. The crystalline quartz is reduced to sizes equivalent to about eight carat gem stones, while the opaque quartz is ground much finer. These two materials are then mixed to make Earley's concrete, a material lighter than stone, stronger than concrete and impervious to the elements. The nature of the material and construction will in the future not require the periodical cleaning as is the case with many similar edifices.

The crystalline quartz facing of the structure gives a beautiful sparkling effect either in direct sunlight or under artificial light, making the Temple visible for many



The Dome of the Mashriq'u'l-Adhkár at 'Ishqábád,
Turkistán.



The Dome of the Mashriq'u'l-Adhkár at Wilmette, Ill., U. S. A.

miles. The crystal and crystalline quartz was obtained at King's Creek, Spartanburg, South Carolina, and the opalescent material from Moneta, Virginia.

The decorative design of the completed Temple embodies the curved lines described by the planets moving through their orbits and a far-seeing feature of construction given consideration by the architect is the appearance of the Temple when viewed from aircraft. The Temple appears as a huge scintillating star and will act as a beacon for airplanes stopping at Chicago.

In the geometric forms of the ornamentation are represented religious symbols used by all peoples of the world, including the Swastika cross, the Circle, the Triangle and the double Triangle or Six-Pointed Star (Solomon's Seal—the magic symbol of necromancers of old). But more than this, the noble symbol of the spiritual orb, or sun behind the Savior of mankind; the five-pointed Star, representing the man Savior—Christ or Buddha or Muḥammad; the Greek Cross, the Roman or Christian Cross, and supreme above all is the nine-pointed Star, figured in the structure of the Temple itself, and appearing again and again in its ornamentation as significant of the spiritual glory of the world today.

Mr. H. Van Buren Magonigle, past president of the American Federation of Arts, writes of the Temple as follows: "It has been necessary for me as the architectural member of your advisory board, to adjust myself to an unusual point of view. Mr. Bourgeois has conceived a Temple of light in which structure as usually understood is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance of a dream; it is a lacy envelope enshrining an idea, the idea

of light, a shelter of cobweb interposed between earth and sky. It is necessary then for your advisory board to place themselves at once in an attitude of respect for this beautiful idea and applying the fruits of experience, bend the practical to the esthetic, with sympathetic understanding, in the endeavor to assist to the utmost the realization of the creator's dream."

It is not at all beyond conception to assume that this beautiful Temple marks a new era in architectural beauty, which will eventually be used universally and that it is creating national attention is indicated by the thousands of visitors who have signed the Temple register.

A new and inspiring approach to the solution of *Universal Peace* is made possible through the teachings of Bahá'u'lláh so it is said, and the Temple is being erected to send forth the message of love and peace to all mankind. With a war ridden world struggling to recuperate from the many past conflicts and nations again ready to spring at the throats of their neighbors, the Bahá'i Temple stands as a monument of hope to all mankind. May the light of this brilliant architectural gem, radiate to the darkest corners of the earth and instill an understanding in the hearts of all men, both rich and poor, that War does not pay.

"We desire but the good of the world and the happiness of the Nations; that all Nations shall become one in faith and all men as brothers in the bonds of affection; and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be, these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come."—*Bahá'u'lláh*.

TEMPLE ECHOES FROM THE WORLD'S FAIR

BY DR. ZIA BAGDADI

The Bahá'í Temple: "A befitting and concrete embodiment of the spirit animating the Cause standing in the heart of the American continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith."—SHOGHI EFFENDI.

WHEN the Century of Progress Exposition was opened in Chicago a year ago, the Bahá'ís used this opportunity to acquaint the people with the significance of the Bahá'í Faith, first, by giving occasional lectures at the Hall of Religions, and later by placing an exhibit in a prominent place in the heart of the Hall of Religions. As the writer was one of the many volunteers who had the privilege of assisting in this service he wishes to set forth a few of the features which distinguished the Bahá'í exhibit from the others; to repeat some of the questions often asked by thousands of visitors and to give brief answers to them; and to report some incidents observed and remarks repeatedly heard, all of which indicate public reaction toward the Bahá'í Movement and its Temple. In this way the readers of the Bahá'í Magazine may get a comprehensive idea of the fulfillment of 'Abdu'l-Bahá's promises, especially in regard to the influence of the Temple on mankind during the days of the greatest exposition ever known to man.

To the Bahá'ís the World's Fair means a century of spiritual progress as well as material progress; to others it means material progress only. Bahá'ís demonstrated the instruments of universal peace—remedies for all human ailments and problems, the means for the establishment of Divine Civilization. Others demonstrated the newest machines and most modern devices of industry, agriculture and transportation. Bahá'ís attributed this century's miraculous progress and achievements to no other reason than the coming of the Promised One of all nations—the Glory of God, Bahá'u'lláh. Others attributed success, discoveries, inventions and the advancement of

science to human endeavors only, unaware of the Source of all inspiration. In their exhibit, accordingly, the Bahá'ís had only one aim,—to convey a heavenly message which brings true happiness, real prosperity, and permanent security to all mankind. This heavenly message was embodied in a small model of the beautiful Bahá'í Temple, made by Mr. Louis Voelz of Kenosha, Wisconsin. The chaste beauty of this miniature temple held the attention of many and a Bahá'í was always at hand to explain how the principles of world unity and brotherhood for which the Temple stands, are, through the power of Bahá'u'lláh, the remedy for the sick world.

"What is the purpose of the Bahá'í Temple?" was one of the first questions asked by those who paused to examine the Temple model. To this we answer in 'Abdu'l-Bahá's own words:

"Temples are the symbols of the reality and divinity of God—the Collective Center of mankind. Consider how within a temple every race and people is seen and represented; all in the presence of the Lord, covenanting together in a covenant of love and fellowship; all offering the same melody, prayer and supplication to God. Therefore it is evident that the church is a collective center of mankind. For this reason there have been churches and temples in all the divine religions."

At one time 'Abdu'l-Bahá impressed upon me the importance of building the Temple. It was in the year 1920, in the city of 'Akká in the Holy Land, as we were passing in front of a very old church. He stopped suddenly and pointing to it called my attention to the fact that were it not for that little church not one of the followers of the

Christian Faith could be found or seen in the city. No other power on earth than this humble church could protect and unite such a small community of Christians for more than thirteen hundred years in a Muhammadan land under fanatic and despotic rulers.

Another question commonly asked was: "Why build such a costly building when the huge sum of money now being spent on its ornamentation could be used for material benefits to mankind?" To this we reply that it is for the benefit of all mankind and for nothing else that the Temple has been built in the utmost beauty. Bahá'u'lláh has said: "O Concurrence of Creation! O People! Construct homes (or Houses of Worship) in the most beautiful manner possible in every city, in every land, in the name of the Lord of Religions. Then commemorate thy Lord, the Merciful. . . . Verily by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened."

Few people yet realize that the remedy for this sick world must have a spiritual foundation. In speaking of the erection of this Temple 'Abdu'l-Bahá has said: "Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity."

This leads us to another question often asked: "In what way does the Bahá'í Temple differ from other temples and churches, and how can one expect more benefit from this one temple than from others?" Those who give only a passing glance at the Temple may carelessly speak of the design as oriental, but those who inspect it even briefly see that the design is new and unique. Indeed, according to the master minds of world famed architects and engineers the Bahá'í Temple is "the first new idea in architecture since the thirteenth century." The idea behind it and for which it stands is equally new—the idea of the unity of mankind and of the essential oneness of all religions. In the words of the architect of the Temple, the late Mr. Louis Bourgeois, "the Bahá'í Movement is the fusing of the

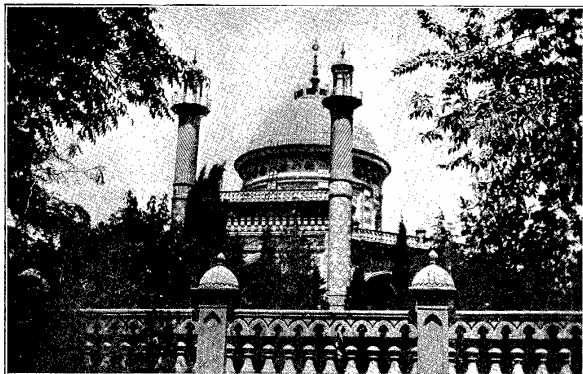
essential spiritual elements of all religions and all philosophies." Explaining further he says: "Into this new design, then, of the Temple, is woven, in symbolic form, the great Bahá'í teaching of unity—the unity of all religions and of all mankind."

The Bahá'í Temple, so exquisite and perfect in all the details of its conception and execution, so perfectly symbolic of unity, is a most powerful influence in bringing the people into a consciousness of the need of world unity and of the vitalizing power of the teachings of Bahá'u'lláh. Shoghi Effendi helps us to understand this when he says, "it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on the one hand by spiritual communion with His spirit, and on the other by the intelligent application and the faithful execution of the laws He revealed, that the salvation of a world in travail must ultimately depend."

"How is the building of the Temple financed?" Many of the Fair visitors who went to Wilmette to see the Bahá'í Temple and attended the meetings, found to their amazement that there was no such thing as a money collection, returned to us with this question, "Who pays for the building of the Temple and from where does the money come to run the affairs of the Movement?"

Our answer is simply this: That the Bahá'ís throughout the world have the reputation of being a self-sacrificing people. They do not ask material rewards for their services rendered for the sake of God and humanity. They have no priesthood and clergy to support. Therefore joyously and generously they are ready at all times to contribute according to their best ability to carry on their transactions and support the administration of the Cause.

"Truly I say," 'Abdu'l-Bahá once wrote, "the friends of God (that is, the Bahá'ís) display wonderful generosity in regard to the contributions for the Mashriqu'l-Adhkár (the Temple)." This spirit of sacrifice has been especially noteworthy among the friends in the Orient. In regard to this 'Abdu'l-Bahá said, "Until this day an event of this character has never transpired, that



The Mashriqu'l-Adhkár at 'Ishqábád, Turkistán.

from the East and Asia contributions were forwarded to the West for the building of a temple. Verily this is a cause of astonishment for the people of perception."

"Do the Bahá'ís believe in Christ?" was another question asked many times. To those who are familiar with the Bahá'í Teachings this query seems strange indeed. We assure all that the Bahá'ís believe in Christ and in all the divine Messengers of God. "Bahá'u'lláh established Christ in the East," said 'Abdu'l-Bahá. "He has praised Christ, honored Christ, exalted Him, called Him 'the Word of God,' 'the Spirit of God,' raised the name of Christ to supreme summits of glorification. Throughout the Orient Bahá'ís have illumined the lamp of Christ and spread His mention."

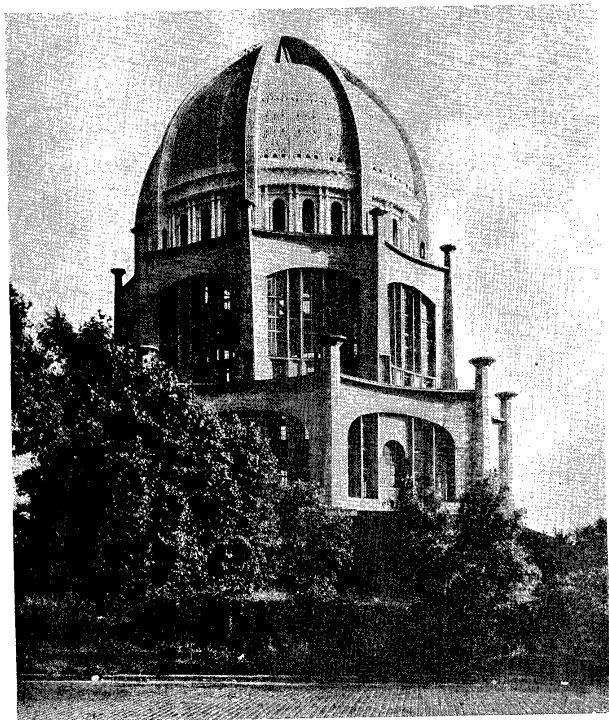
Besides these and other questions which were asked many interesting incidents occurred. One of the most striking was as follows: One day a handsome young man stopped and after gazing at the model his face flushed, his eyes sparkled and with a voice intense with emotion he said, "Do you know that this Temple has saved my life! You see I am a flier, and once while returning to Chicago during a severely stormy night I was lost because nothing below was visible. I became desperate and prayed.

Soon after I saw the light through the dome of the Bahá'í Temple. Then I knew where I was."

One Sunday afternoon a family of three came from some distance to attend the Service in the Foundation Hall of the Temple. They had heard about the Temple and wished to know for what it stood. After the service they expressed their extreme happiness over what they had heard and wished to come again as they had missed part of the talk. One of the group added that he had been a seeker all his life and his soul was hungry for just such a message as he had heard. The next Sunday they were present again and this same man publicly announced, with sincere devotion and great happiness, his faith in the Bahá'í Cause. Since then the members of this family of three have been rendering important services to the Cause.

During the past summer a gentleman from a distant city heard that "sun worshippers are building a temple at Wilmette, near Chicago!" When he finally went to Chicago, just for curiosity's sake, he went to see the Temple. He was so impressed by the Temple and the Bahá'í teachings that after further investigation he declared himself a believer in the Bahá'í Revelation.

In short, many are those who through



The Mashriq'ul-Adhkár at Wilmette, Ill., U. S. A.

their visit to the Temple are now studying the Bahá'í teachings, wherein they have found their hopes and all their heart's desires. With the World's Fair in full sway the rush of visitors and tourists may be compared to the waves of the sea. What a commotion, what a spiritual attraction, what a heavenly inspiration, what eternal bestowals are emanating from this sacred sanctuary, this House of Worship, this Bahá'í Temple! Blessed are those who know.

THE BAHÁ'Í TEMPLE—AN APPRECIATION

BY DR. REXFORD NEWCOMB

Dean of College of Fine and Applied Arts, University of Illinois

ARCHITECTURE is, and always has been, an index to the life and thought of an age or a race. Throughout history the aims, the ambitions, the ideals of mankind have been built into those structures which man in his strength has reared to symbolize his relationship to his fellow man or his relationship to what he considered God.

Man is, and always has been, incurably religious and prodigiously inventive. His earliest monuments were shelters to shield his body from the elements, but almost as early came some sort of a sanctuary in the sacred precincts of which he attempted through certain rites of propitiation to make whatever contact he might with those unseen forces which he felt ruled and guided his destinies. Thus the early house symbolized the brotherhood of man, the temple the sonship of man to whatever God may be.

In the design of the Bahá'í Temple on the shores of Lake Michigan¹ 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 constructive material of modern architecture, but clothed with a protective covering of concrete to withstand the ravages of the elements, this "Temple of Light" opens upon the terrain

of human experience nine great doorways which beckon men and women of every race and clime, of every faith and conviction, of every condition of freedom or servitude to enter here into a recognition of that kinship and brotherhood without which the modern world will be able to make little further progress.

Entering these portals, one comes presently into a great lofty central space, the aspiring structural lines of which, reaching from the lower planes of human relationship, as symbolized by the outlying wings of the temple, gracefully, yet with assurance, contrive to define the triumphantly beautiful dome that crowns the structure.

The dome, pointed in form, aiming as assuredly as did the aspiring lines of the medieval cathedrals toward higher and better things, achieves not only through its symbolism but also through its structural propriety and sheer loveliness of form, a beauty not matched by any domical structure since the construction of Michelangelo'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 experience.

¹ Wilmette near Chicago, Ill.

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.

This was the opening of the first Bahá'í Temple of Worship for *all* Religions, in the western world, the foundation of which was laid a few years ago by 'Abdu'l-Bahá, the interpreter and expounder of the Bahá'í teachings to the western race.

The Temple is situated in the city of Wilmette, on the beautiful shores of Lake Michigan, a short distance from Chicago. It is a noble edifice and original in form. . . .

The Temple stands 186 feet high, and is composed of a steel, reinforced concrete and glass framework, over which is a lacelike design, sculptured from quartz stone, mixed from a medium of white cement. The result is a surface harder and more enduring than rock, and at the same time carrying an intricate design as delicate as lace.

The glass roof and sides protect the interior from the weather, and the light enters through the open design of the ornamentation. When flood-lit and viewed from an aeroplane at night the Temple appears as a gigantic nine-pointed star.

Nine is the number of perfection and the basic principle of Unity, the keynote of the Bahá'í teachings, consequently the Temple is a nine-sided building standing in nine acres of park land, planted with trees and flowers. Each of the nine sides of the Temple is in the form of a circular arc, with a large doorway in the centre, the whole edifice giving the appearance of extending welcoming arms to worshippers of all nations approaching from every direction.

Surely the nine entrances symbolize the various pathways by which man travels in his search after Truth, but which can all converge in the Universal Focal Point.

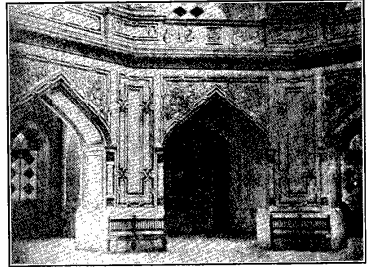
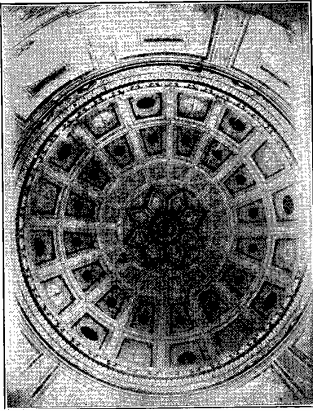
When the Temple is completed a series of buildings will be erected in the surrounding park, a hospital, an orphan asylum, a hospice or house of hospitality, a University, etc., demonstrating that "religion is an attitude towards God reflected in life"—only worship can be voiced in the Temple itself; but the results of such worship are to be evidenced in the surrounding buildings where all activities of the community will meet in comradeship inspired by mutual counsel.

Entering one of the nine doors, the visitor passes through a hall-way into the central dome-shaped auditorium, capable of seating about 700 people. Looking upward towards the dome, two galleries, one above the other, are visible. Above the second (or singers') gallery is a nineteen foot clerestory, from which springs the dome.

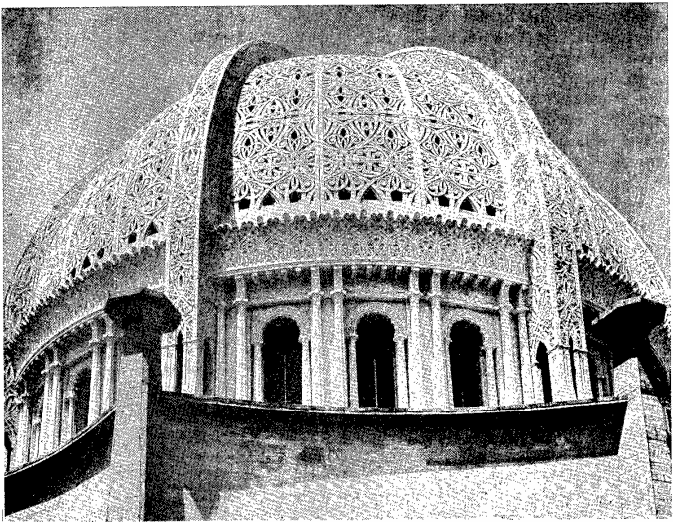
Out of the main hall open radially (separated by the hall-ways) nine smaller rooms, comparable to chapels in a cathedral, and able to hold about 100 people in each.

In the geometric forms with which the interior of the Temple is decorated, all the religious symbols of the world are represented—the five-pointed star embodying the Man Saviour (Christ, Buddha, Muhammad), the Greek and Roman crosses, the swastika cross, the circle, the triangle, and the double triangle or six-pointed star, and supreme over all and constantly recurring through the scheme of decoration, the great nine-pointed star, emblem of the unification of all religions.

This beautiful and impressive building is a universal house of worship built by the Bahá'ís of the United States of Canada, with the help of Bahá'ís from practically every race and nation in the world. The Temple will be open to people of all religions, sects and races, and is dedicated to the Oneness of God and the oneness of man-



Interior Ornamentation of the Mashriqul-Adhkár at 'Ishqábád, Turkistán.



Exterior Ornamentation of the Mashriqul-Adhkár at Wilmette, Ill., U. S. A.

kind, the union of science and religion, to universal education and the fundamental unity of religions.

Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshipper and the Supreme. Thus, the central hall is freely open to people of all Faiths on equal terms, expressing in this the universality of Bahá'u'lláh, the Founder of the Bahá'í faith, who affirmed the fundamental oneness of all the prophets. Since there are to be no priests the worship-

per entering the Temple will hear only the words of Bahá'u'lláh chanted or read. There will be no sermons and no ritual.

A wonderful prophecy concerning the future of Religion was made by the son of Bahá'u'lláh, 'Abdu'l-Bahá, when he laid the foundation stone of this Temple: "The ages of darkness have passed away and the Century of Light has arrived. The differences which exist among the nations and the peoples are soon to pass away, and the fundamentals of the divine religions, which are no other than the solidarity and the oneness of the human race, are to be established."

"CONCRETE FULFILLS A PROMISE"

BY JOHN J. EARLEY, ARCHITECTURAL SCULPTOR

Published in a 1934 issue of "Architectural Concrete"

AT the same time that the building for the Department of Justice was being done in our Washington studio, the great dome of the Bahá'í 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.

He designed a nine-sided temple with a perforated dome, as intricate in design and as delicate in execution as a piece of lace. In doing this, he called for the skill of the best craftsmen and for a material of marvelous flexibility. This dome is now completed; why concrete was used and how it was used is a story in itself. Suffice it to say here that the dome was executed beautifully and faithfully with architectural concrete and with economy possible only through the use of a plastic material.

When concrete is rationally and skillfully used, there can be no doubt of its economy. Economy is of the nature of concrete. It is a plastic material and the principle is generally recognized that it takes less force, less work, less money or whatever term you will, to form a plastic than to form a solid material.

A plastic material requires a mold to give it form. This mold or form is the great test of ingenuity of the craftsman in the use of concrete. About a business generation ago, a few engineers designed structural elements which could be duplicated in the same form. This permitted one set of forms to be used for several stories of construction, and it effected an economy that gave a real impetus to the use of concrete in industrial buildings. Now we are in another period, and again the practice of a few shows the way to methods that will in turn become general practice. Further economy in forming has been effected by using plastic materials for the forms themselves and by the still more radical departure of omitting the forms. Let me emphasize the fact that such methods of forming are

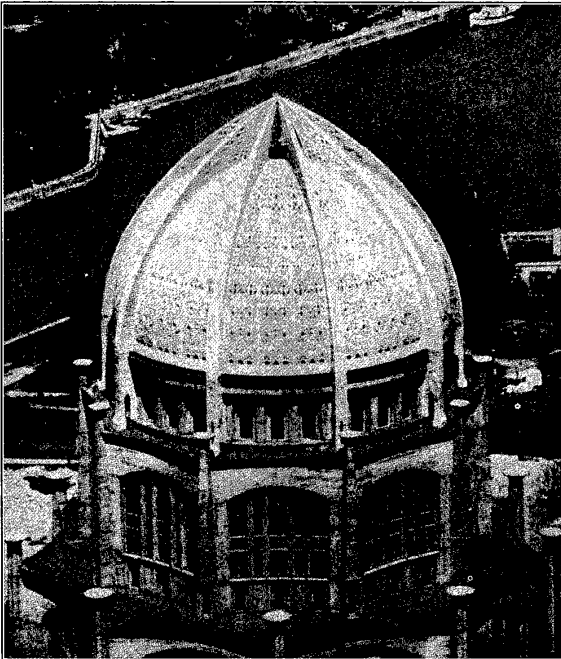
not just something to be discussed, nor something to be desired, nor something to be expected in the future; on the contrary, they are an accomplished fact.

In the Department of Justice building the *concrete finish comprised the forms in which the structural beams and slabs of the ceiling were placed*. In this way the finish for the structure was the form for the structure and was thereby integrally incorporated in it. Remember, this is not theory, but practice.

For the dome of the Bahá'í Temple, the problem was to build an intricate, lace-like 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

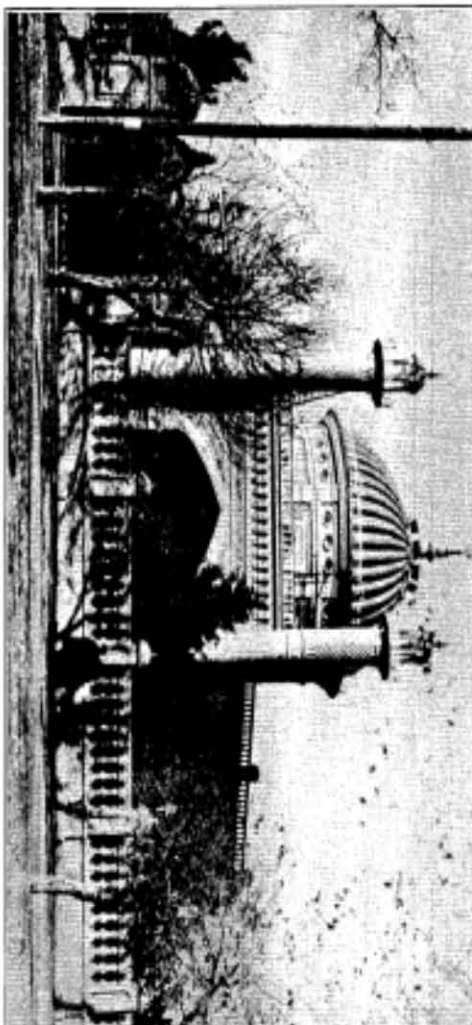
of this structure were made of plaster of paris, or calcined gypsum, a plastic material which by proper technique could be made to meet all the requirements of such a complicated design. They were made with economy, with a minimum of labor, and were maintained in such good working condition that all necessary duplication for the construction of the dome was made in one set of forms.

In closing, permit me to state that in presenting this thesis I have been unconscious of any effort to appeal to emotion. I have, on the contrary, endeavored to present simple facts and examples to show that concrete is beautiful, that beautiful concrete is economical and that it is an architectural material. Finally, I have stated that such an architectural material should



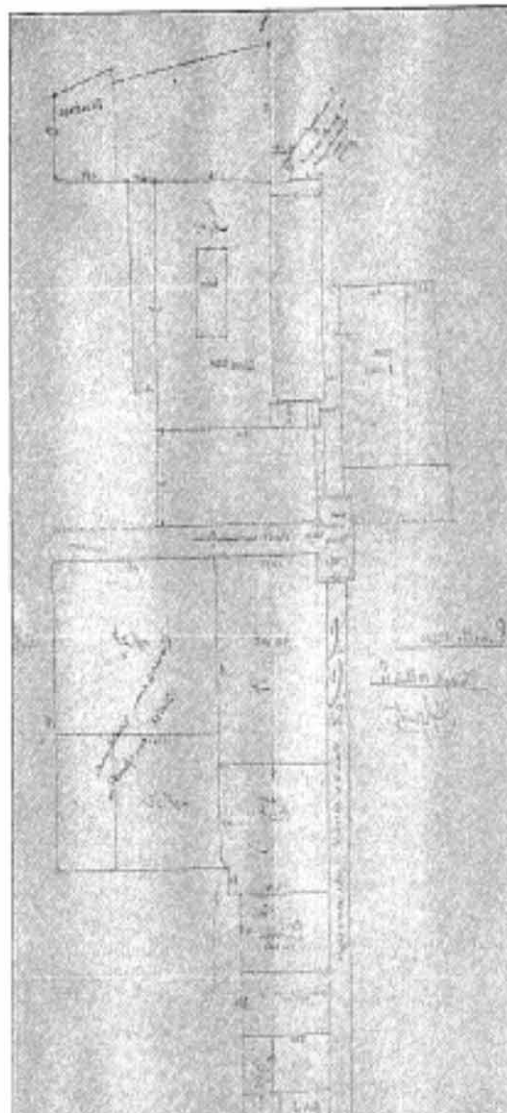
Airplane View of Mashriqu'l-Adhkár at Wilmette, Ill., U. S. A.

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be in the hands of all architects because with concrete they may bring into reality ideas and dreams that have wanted only the proper medium in which to execute them.

Bahá'í Temple, symbol of a new religion, is crowned with a concrete dome as intricate in design, as beautiful as fine lace. Louis Jean Bourgeois, Architect.



BAHÁ'Í CALENDAR AND FESTIVALS

FOREWORD

BY DR. J. E. ESSELMONT

From Bahá'u'lláh and the New Era

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e.g., the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signaled the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i.e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order

to adjust the calendar to the solar year. The Báb named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21st), and the Bahá'í era commences with the year of the Báb's declaration (i. e., 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Báb.

BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21-May 2, 1863.

Feast of Naw-Rúz (New Year), March 21.

Declaration of the Báb, May 23, 1844.

The Day of the Covenant, November 26.

Birth of Bahá'u'lláh, November 12, 1817.

Birth of the Báb, October 20, 1819.

Birth of 'Abdu'l-Bahá, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Báb, July 9, 1850.

Ascension of 'Abdu'l-Bahá, November 28, 1921.

Fasting season lasts 19 days beginning with the first day of the month of 'Alá, March 2—the feast of Naw-Rúz follows immediately after.

BAHÁ'Í HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Riḍván,
The ninth day of Riḍván,
The twelfth day of Riḍván,
The anniversary of the declaration of the Báb,
The anniversary of the birth of Bahá'u'lláh,
The anniversary of the birth of the Báb,
The anniversary of the ascension of Bahá'u'lláh,
The anniversary of the martyrdom of the Báb,
The Feast of Naw-Rúz.

NOTE: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayríz, Irán, 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 (Fête Day of 'Abdu'l-Bahá), 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 Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Báb), 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-Bahá are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahá'is in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE (VOL. II), REGARD- ING THE BAHÁ'Í CALENDAR

THE Badí' Calendar (Bahá'í Calendar) has been taken by me from the "*Kitáb-i-Asmá'*," one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdád to Constantinople as marking the beginning of the Badí' Calendar, I have requested Mírzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: 'The year sixty A.H. (1844 A.D.), the year of the Declaration of the Báb, must be regarded as the beginning of the Badí' Calendar.' The Declaration of

the Báb took place on the evening preceding the fifth day of Jamádiyu'l-Avval, of the year 1260 A.H. It has been ordained that the solar calendar be followed, and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Badí' Calendar. The year sixty, in which the fifth day of Jamádiyu'l-Avval coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badí' Calendar. As in that year, the day of Naw-Rúz, the vernal Equinox, preceded by sixty-six days the date of the Declaration of the Báb, I have therefore, throughout my history, regarded the Naw-

Rúz of the year sixty-one A.H. (the Naw-Rúz immediately following the Declaration of the Báb) as the first Naw-Rúz of the Badí' Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Badí' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house

of Malik, in that city, He commanded me to transcribe the text of the Badí' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

<i>Days</i>	<i>Arabic Name</i>	<i>English Name</i>	<i>Translation</i>
1st	Jalál	Saturday	Glory
2nd	Jamál	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fiḏál	Tuesday	Grace
5th	'Idál	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
1st	Bahá	Splendor	March 21st
2nd	Jalál	Glory	April 9th
3rd	Jamál	Beauty	April 28th
4th	'Azamat	Grandeur	May 17th
5th	Núr	Light	June 5th
6th	Rahmat	Mercy	June 24th
7th	Kalimát	Words	July 13th
8th	Kamál	Perfection	August 1st
9th	Asmá'	Names	August 20th
10th	'Izzat	Might	September 8th
11th	Mashíyyat	Will	September 27th
12th	'Ilm	Knowledge	October 16th
13th	Quḏrat	Power	November 4th
14th	Qawl	Speech	November 23rd
15th	Masá'il	Questions	December 12th
16th	Sharaf	Honor	December 31st
17th	Sultán	Sovereignty	January 19th
18th	Mulk	Dominion	February 7th
19th	'Alá'	Loftiness	March 2nd

Ayyám-i-Há (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 day of Bahá, and the last day of each month the day of 'Alá'.

The Báb has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary

days. He has named the New Year's Day, which is the Day of Naw-Rúz, the day of Bahá, of the month of Bahá. He has ordained the month of 'Alá' to be the month of fasting, and has decreed that the day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically

define the place for the four days and the fraction of a day in the Badí' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that some of the people of the *Bayán*, the followers of Mírzá Yaḥyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rúz will have to be celebrated on the following day.

The Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
5. Báb	Gate.
6. Váv	V.
7. Abad	Eternity.
8. Jád	Generosity.
9. Bahá	Splendor.
10. Ḥubb	Love.
11. Bahháj	Delightful.
12. Javáb	Answer.
13. Aḥad	Single.
14. Vahháb	Bountiful.
15. Vidád	Affection.
16. Badí	Beginning.
17. Bahí	Luminous.
18. Abhá	Most Luminous.
19. Váhid	Unity.

Each cycle of nineteen years is called Váhid. Nineteen cycles constitute a period called *Kull-i-Shay'*. The numerical value of the word "Váhid" is nineteen, that of "*Kull-i-Shay'*" is 361. "Váhid" signifies unity, and is symbolic of the unity of God.

The Báb has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of *Riḍván*, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badí' Calendar, be described as follows:

"The day of Kamál, the day of Quđrat, of the month of Jalál, of the year Bahháj, of the fifth Váhid, of the first *Kull-i-Shay'*."

HISTORICAL DATA GLEANED FROM NABÍL'S
NARRATIVE (VOL. II) REGARDING
BAHÁ'U'LLÁH

A. BAGHDÁD	Works Revealed During This Period	Houses Occupied During This Period
<p>arrival latter part Jamádiyu'th-Tháni, 1269 A.H. March 12-April 10, 1853 A.D.</p> <p>departure for Sulaymáníyyih on Wednesday, April 10, 1854 A.D.-Rajab 12, 1270 A.H.</p>	<p>Qullu't-Ta'am</p>	<p>House of Hájí 'Alí-Madad (in old Baghdád)</p> <p>House of Sulaymán-i-Ghannám</p>
<p>B. <u>SULAYMÁNÍYYIH</u></p> <p>Before reaching Sulaymáníyyih, He lived for a time on the Sar-Galú mountain.</p> <p>During His absence from Baghdád, His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám.</p> <p>Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymáníyyih.</p>	<p>Prayers</p> <p>Qaşıdiy-i-Varqá'yyih</p> <p>Saqiyas-Ghayb-i-Baqá</p>	
<p>C. <u>BAGHDÁD</u></p> <p>arrived from Sulaymáníyyih on Wednesday, March 19, 1856 A.D.-Rajab 12, 1272 A.H.</p> <p>departure from Mazra'iy-i-Vashsháh: Thursday, March 26, 1863 A.D.-Shavvál 5, 1279 A.H.</p> <p>Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashsháh.</p> <p>departure from Baghdád for Constantinople, Wednesday afternoon (first day of Ridván), April 22, 1863 A.D.-Dhi'l-Qa'dih 3, 1279 A.H.</p>	<p>Tafsír-i-Hurúfát-i-Muqaţţa'ih</p> <p>Şahífiy-i-Shaţţíyyih</p> <p>Haft-Vádí (Seven Valleys)</p> <p>Tafsír-i-Hú</p> <p>Lawḥ-i-Huríyyih</p> <p>Kitáb-i-Íqán</p> <p>Kalimát-i-Maknúnih (Hidden Words)</p> <p>Subhána-Rabbiya'l-A'lá</p> <p>Shikkar-Shikan-Shavand</p> <p>Húr-i-'Ujáb</p> <p>Halih-Halih-Yá Bishárat</p> <p>Ghulámu'l-Khuld</p> <p>Az-Bágh-i-Iláhi</p> <p>Bázavu-Bidih-Jámí</p>	

C. BAGHDÁD— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period
<p>Súriy-i-Şabr revealed on first day of Riḍván.</p> <p>arrival at Garden of Najibíyyih (Garden of Riḍván), April 22, 1863 A.D.—Dhi'l-Qa'dih 3, 1279 A.H.</p> <p>arrival of Bahá'u'lláh's Family at Garden of Riḍván on eighth day after first of Riḍván.</p> <p>departure from Garden of Riḍván for Constantinople last day of Riḍván, at noon on Sunday, May 3, 1863 A.D.—Dhi'l-Qa'dih 14, 1279 A.H.</p> <p>length of overland journey from Garden of Riḍván to Samsún on Black Sea: 110 days.</p>	<p>Malláhu'l-Quds (Holy Mariner)</p> <p>Súriy-i-Şabr</p>	

Firayját, (arrival early afternoon—stayed seven days) arrived on Sunday, May 3, 1863 A.D.—Dhi'l-Qa'dih 14, 1279 A.H. (Firayját is about 3 miles distant from Baghdád)

Júdaydih,
 Dilí-'Abbás,
 Qarih-Tapih,
 Şaláhiyyih, (stayed two nights)
 Dúst-Khurmátú,
 Táwuq,
 Karkúk, (stayed two days)
 Irbil,
 Záb River,
 Barţállih,
 Mosul, (stayed 3 days)
 Zákhu,
 Jazírih,
 Nişíbin,
 Hasan-Áqá,

Márdín,
 Díyár-Bakr,
 Ma'dan-Mis,
 Khárpút, (stayed 2 or 3 days)
 Ma'dan-Nuqrih,
 Dilik-Tásh,
 Sívás,
 Túqát,
 Amasia, (stayed 2 days)
 Iláhiyyih, (while approaching Samsún, "Lawḥ-i-Hawdaj" was revealed), (last day of overland journey)
 Samsún, (stayed 7 days) Black Sea port. Sailed in a Turkish steamer about sunset for Constantinople
 Sinope, (arrived next day about noon) Black Sea port. Stayed few hours
 Anyábulí, (arrived next day).

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival at noon on Sunday, August 16, 1863 A.D. Rabí'u'l-Avval 1, 1280 A.H. Length of sea voyage from Sám-sún to Constantinople 3 days. Length of journey from Constantinople to Adrianople 12 days.	Subhánika-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (2-story, near Khir-gih Sharif Mosque)	1 month
		House of Visí Páshá (3-story, near Sulṭán M u ḥ a m m a d Mosque)	3 months

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Buyúk-Chakmachih (arrived about noon)
3. Salvarí
4. Birkás
5. Bába-iskí

E. ADRIANOPE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Saturday, December 12, 1863 A.D.—Rajab 1, 1280 A.H. Length of stay: 4 years, 8 months, 22 days. Length of overland journey from Constantinople to Adrianople: 12 days. Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabí-'u'th - T h á n í 22, 1285 A.H.	Súriy-i-Asháb Lawḥ-i-Hajj I " " " II Kitáb-i-Badí' Súriy-i-Mulúk (Tablet of the Kings) Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Šiyám (Prayers for Fasting) Lawḥ-i-Sayyáh Lawḥ-i-Nápulyún I (First Tablet to Napoleon III) Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia) Lawḥ-i-Nuqtih	1. Khán-i-'Aráb (caravanserai, two-story, near house of 'Izzat-Ága) 2. House in Muradíyyih quarter, near Tak-yiy-i-Mawlaví 3. House in Muradíyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several stories, near Sulṭan-Salím Mosque) 5. House of Riḍá Big 6. House of Amru'lláh (3-story. North of Sulṭan - Salím Mosque) 7. House of 'Izzat-Aqá	3 nights 1 week 6 months 1 year 3 months? 11 months

1. Uzún-Kuprí
2. Kashánih, (arrived about noon. Lawḥ-i-Ra'ís (Tablet of Ra'ís) was revealed in this place)
3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madellí, (arrived about sunset—left at night)
5. Smyrna, (stayed 2 days, left at night)
6. Alexandria, (arrived in the morning, transshipped and left at night for Haifa)
7. Port Saíd, (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 'Akká)

F. 'AKKÁ	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Monday, August 31, A.D. 1868—Jamádiyu'l-Avval 12, 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III) Lawḥ-i-Malikiḥ (Tablet to Queen Victoria)	1. Barracks 2. House of Malik 3. House of Rábi'ih	2 years, 2 months, 5 days 3 months
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabí'u'l-Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar) Súriy-i-Haykal Lawḥ-i-Burhán Lawḥ-i-Ru'yá Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	4. House of Manṣúr 5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed) 6. Mazra'ih	2 or 3 months
Passed away May 29, 1892 A.D.	Lawḥ-i-Pāp (Tablet to the Pope)	7. Qaṣr (Mansion, where He passed away)	

YOUTH ACTIVITIES THROUGHOUT THE BAHÁ'Í WORLD

BAHÁ'Í YOUTH

An Estimate and Survey of International Events

1934 to 1936

BY MARION HOLLEY

TODAY it is no longer necessary to define the world's condition. The pressure of years, now almost seven, of steady social disintegration accompanying and feeding upon our economic chaos, has weighed upon the native optimism of us all, until in honest dismay we have come to admit a predicament. The privileges which seemed ours for the taking have vanished; neither desire nor urgent need seem likely to restore them. The universe, once so friendly, evinces a marked disinterest in our affairs, ignores our suggestions, proceeds calmly to its own destiny while we writhe in ours.

Clearly, human society has an existence of its own, a power of choice apart from the necessity of nature which, underestimated and abused, has attained sudden prominence by leading us into our present unhappy state. In an environment potentially adequate, with unique equipment of intellect and energy, we of the human race are nevertheless free to starve, kill, and misuse our fellows and ourselves. It is a situation we should brand as improbable except that it surrounds us.

In this confusion of 1936, all are victims alike, for the disruption and perversion of social institutions proceeds as virulently in Europe as in America, in Asia, Africa, and in most of the countries of the world. Scarcely a single constructive idea stands out against the prevailing drift. Young people, who are not historically patient, seem at as great a loss as their elders for an impulse toward the proper action. It is a

stale, a sterile period; yet may it not be the propitious moment for deliverance—for the challenge of this extreme futility by a sound and vital program?

Three years ago in the summer of 1933, the National Spiritual Assembly of the Bahá'ís of the United States and Canada appointed a Youth Committee which, in an advisory capacity, was to aid in the spread and consolidation of the Bahá'í Faith among young people. The scope of its work as later defined by Shoghi Effendi, Guardian of the Cause, was extended to the international field, for he wrote: "You should not confine your activities to the national sphere but should strive to create under the supervision of your National Spiritual Assembly an international body of active young Bahá'í men and women who, conscious of their manifold and sacred responsibilities, will unanimously arise to spread the Holy Word." (August, 1933)

This Committee, in its first general letter, named the dynamic which has motivated each subsequent act, that stirring ideal of world change which Bahá'u'lláh, the Manifestation of the power and authority of God, released to reshape and renew our troubled society. "The world's equilibrium," Bahá'u'lláh affirmed, "hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed."

To the support of this startling challenge—for Bahá'u'lláh's enunciation constitutes a mighty claim—the Youth Committee called its contemporaries. "We have grown firmly convinced that our destiny is indeed to live in the construction of a new world order, an order which must rise from and displace this helpless and decadent civilization. . . . Surely none of us would now deny that it is the task of this generation, of this Bahá'í generation, to build the framework for that wonderful conception." (*Bahá'í News*, November, 1933.)

The record of the response from Bahá'í youth will form the substance of this survey. Because of the shortness of time since 1933, and the barriers of language and space which still intervene between American youth and international groups, the record is incomplete. On the other hand, the diverse activities of young Bahá'ís throughout the world cannot be attributed to the efforts of one committee. The announcement, be it remembered, was Bahá'u'lláh's and it has roused not only His immediate followers, but all those who are contributing in any way to the unfolding of this destined plan.

BAHÁ'Í STANDARDS AFFECTING YOUTH

The process of growth in the Bahá'í community presents an interesting study, for it assumes characteristic patterns and develops through phases of vitality which are original, demanding, but absolutely necessary. There are periods in the process which, to outward seeming, are unproductive; yet in these times certain ideals are implanted which nourish the whole action that is to follow. There are insistent patterns which appear to limit and constrict growth; yet ultimately these form a solid base from which the community rises to unforeseen 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 plans for organization and teaching can ensure group success, apart from adherence to the will of Bahá'u'lláh. Two standards

in particular stand out as measures of youth work, and in these past two years every effort has been thwarted or confirmed according to its conformity with them.

The first standard imposed by Bahá'u'lláh was that of character. "Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him." The transformation of one's own life and the expression in deeds of that faith which is verbally professed is the primary obligation of every Bahá'í. In 1934, Shoghi Effendi addressed the youth conference at Louhelen in these words: "A tremendous responsibility has been laid upon you, and nothing short of a pure, a virtuous, an active and truly exemplary life can enable you to fulfill your high destiny."

This goal, so difficult of attainment, so alien to the prevailing customs and habits of society, was at first neglected by Bahá'í youth. Perhaps it is fairer to say that it was overlooked, in their eagerness to win the attention and comradeship of other young people. Some felt even a certain shyness at the thought of creating a sense of difference.

Today, however, that hesitance has passed and in its place is a growing sentiment in favor of frank, unqualified faithfulness to the ideals of Bahá'í conduct. Bahá'u'lláh forbade the use of intoxicants and 'Abdu'l-Bahá recommended the renouncing of tobacco. More important, the virtues of honesty, courtesy, justice, dignity, tolerance, and kindness were enjoined. In a tablet to an American believer, 'Abdu'l-Bahá emphasized the importance of chastity, "because in the ocean of divine knowledge one particle of chastity is greater than ten thousand years of adoration." And always he spoke of that greatest characteristic, love, the crown of human perfection. "The first bounty from the True One is love, unity and harmony," he said, "and without these all the deeds pass in vain and give no result."

A gradual awakening to the profound import of these instructions of the Manifestation is the most significant present trend among young Bahá'ís. In articles for the bulletin *Bahá'í Youth*, in letters, in discus-

sion groups and on the public platform, these ideals are being stressed and this fact will surely hasten the day when "the Bahá'í youth of America," in fulfillment of the National Assembly's urgent hope, "can be a source of inspiration to the numberless young people who are groping for a light in the darkness of the present chaos, and seeking a sure foundation upon which to build their lives." (Letter to the Youth Committee, November 5, 1935.)

The second standard set forth by Bahá'u'lláh was unity. "In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind." This principle extends into every aspect of society, uniting in a common destiny every class, race, religion, nation and temperament. It is the basis for the new institutional life of man and it determines the form into which all institutions must develop. Yet at the time of the appointment of the Youth Committee, no one suspected its chief problems would be contributed by the operations of this standard. 'Abdu'l-Bahá had written that "universality is of God and all limitations earthly." No one associated this divine principle with the mechanics of a youth movement.

In a sense the establishment of youth groups in the midst of Bahá'í community life is incongruous. The rivalry of youth with age has enjoyed a long history and a peculiarly sterile one; it was not the intent of the National Assembly to perpetuate it. Some emphasis of teaching work among young people was required, however, together with a more consistent effort to initiate Bahá'í youth into community responsibility. So the Youth Committee was created, but its energies for several months were diverted by an attempt first to define and later to abolish a conception of age limit. Although that struggle is now past, the necessity for constant interpretation of function and adjustment remains.

For the problem which confronts Bahá'í youth is one unknown to other youth organizations. The methods which bring success to these groups betray our deepest purposes. No guidance can be obtained by

studying them and no imitation can assist in a solution. Rather what is demanded of young Bahá'ís is a fresh imagination, a profound and mature originality, that they may conceive a new relationship for youth and age, and create, by identifying their aims with the larger ideals of the community, a new integration. Thus their work will advance, not retard, the development of an original society—Bahá'u'lláh's conception of an organic, all-embracing, world community.

Local groups have approached this problem in various ways, sometimes failing altogether, their expansion undoubtedly delayed; yet one cannot study their efforts without gaining confidence that finer relations are being continuously established as each group strives toward a fuller consultation and more steadfast individual service under the leadership of its local Spiritual Assembly.

AN ASSEMBLY OF YOUNG PEOPLE

The spirit of the Bahá'í Faith has, throughout its history, exerted a special attraction over young people. In Nabil's great narrative of the early days of the movement, *The Dawn-Breakers*, although no emphasis is laid upon youth, it is evident upon every page that the first followers of the Báb, most of whom sealed their sincerity with martyrdom, were men under thirty. The Báb Himself, described as a "Youth of radiant countenance," was but twenty-five when He announced His mission. Nor is it unusual that His Cause should have found its chief champions among younger people, for the message of the Báb shattered traditions, evoked a deep idealism, and required daring for its spread.

Each of the Founders of the Faith was supported by a group of persons whose lives, activities, and ambitions were centered in the Prophet's will. The Báb, in six brief years, created His heralds and sent them forth to rouse Írán. By 1852, they had accomplished their destiny and joined their Master. (He was martyred in 1850.) The generation of believers in the Manifestation of Bahá'u'lláh formed another group who, for half a century, labored to establish His Cause. When in 1892, Bahá'u'lláh passed

on, His work was continued by 'Abdu'l-Bahá; it was the latter's special privilege to extend the influence of the Bahá'í Faith into the western world. In France, Germany, England, and in America the news of this personage spread, exciting a great enthusiasm in the hearts of innumerable men and women. These, too, were often young; today they continue to breathe into the local Assemblies a sense of the greatness of the Cause, teaching by their example that devotion and reverence, that patient service which 'Abdu'l-Bahá Himself so patiently taught to them.

But today is another day and a new epoch in the advance of the Cause. It is the time which belongs, in history, to Shoghi Effendi, first Guardian and grandson of 'Abdu'l-Bahá. It is the period of consolidation, of the establishment of that Administrative Order which "will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fulness of time the whole of mankind." And Shoghi Effendi, like his predecessors, is the center for the ardent hopes, the devoted services of a generation. Youth! Today's youth, like the generations which have gone before, has found its destined field of action—the building of a world community.

It is, therefore, worthy of note that in Flint, Michigan, an Assembly has been organized which is composed solely of young people. "We have not felt a need for a special Youth Committee as our Flint Bahá'í Assembly is made up entirely of young people, except for one member who has just been elected to the Assembly to fill a vacancy. . . . Being a small community, we have set no age limits, because the three young people who exceed the age of twenty-five years, by two or three years, are quite naturally a part of the youth group. There are nine Bahá'ís who are between the ages of twenty-one and twenty-five." This was in September, 1935. In November of the same year a letter was received: "Recently, we added six new believers to our community, which brings the total resident be-

lievers to eighteen. God is good, and Bahá'u'lláh lives, today and always!"

In Flint the exhilaration which is felt in those words has been translated into thrilling motion. A dozen plans of teaching are used; there are afternoon and evening study classes; each week at least one open discussion is scheduled "where anyone is welcome to give his viewpoint in exchange for ours"; On Saturday night the community joins in recreation; nationally known teachers are invited to assist, and for them "we arrange public meetings, group meetings, and private consultations, ahead of time so that there is a definite program to fill in every hour of their stay." This wide scope of activity bespeaks a vitality and singleness of purpose which will teach the Cause around the world.

THE NEW HOUR IN TEACHING

There are, perhaps, few local Assemblies where a group of young Bahá'ís, by its own unaided efforts, has obtained the success of the Flint Assembly. There are, however, innumerable local communities in which youth groups exist and prosper. In a survey made in the fall of 1935, twenty-eight organized groups were discovered in America. In addition, in a total of sixty-one localities there were young Bahá'ís from sixteen to twenty-five years of age. In most cases, these young people carry, aside from their youth activities, a responsible share in the general life of the community. They serve on committees, lead classes, take eager part in Feast consultations, are rapidly qualifying as public speakers, and assist in the organization of inter-Assembly and teaching conferences.

But their chief opportunity lies in that special phase of teaching which is planned for youth. No other part of the Bahá'í community is so fitted to undertake this work, for no one else understands quite so intimately the problems and modes of thinking of young people.

In this field the Bahá'í youth of London seem to have achieved an outstanding success. The *News Letter from the Bahá'ís of the British Isles* makes frequent mention of their programs which, during 1934 and 1935, included a monthly series of discus-

sion groups, a monthly series of public talks, and frequent social meetings. There are now twenty-five active Bahá'ís and their numbers will no doubt increase as they devise fresh attractions. In April, 1934, one hundred and fifty guests were entertained with a play and a brief exposition of the Faith. In August, a Summer School for youth was held. This group has also tried methods of publicity, the latest being a circular letter to a number of youth which included these sentences: "We believe that everyone looks today for a better order of things. Many hopes and aspirations have sadly come to no result. . . . Our organization is young, but it is born and bred on solid principles given to us more than sixty years ago. At a time when no one thought of International Cooperation, Bahá'u'lláh arose in Irán, as the Promised One of all the Faiths, speaking of a world state and federation of mankind. He proclaimed the basic oneness of all religions, and ordained equality of sexes, equal opportunity for all, universal education, and a fair solution of economic difficulties. We are following in His footsteps. . . . You will find us a group of people who know what they want, and with faith in their work for making this earth a saner and more congenial place to live."

It has been the privilege of local youth groups, in the few years of their existence, to inaugurate a number of original teaching methods. One which was initiated during 1935, with real success was the teaching team. Today there are three such teams, the first begun in Los Angeles, followed by teams in San Francisco and New York. The method has been vividly described by Mr. Joseph Bray of San Francisco: "We call it the miniature symposium and it is working beautifully. The way it works is this: some friend, a non-Bahá'í, asks friends in to hear of the New World Order. Usually four of us arrive and after everyone is settled, I start off with a talk of six or seven minutes on, say 'The Signs and Need of a New World Order.' Of course that's an easy subject because all one needs do is to read yesterday's or today's newspaper for material. At our last symposium Sylvia Ioas took up where I finished; Joyce Lyon

gave a fine talk of six or seven minutes on 'The Three Great Figures of the Bahá'í Faith'; Marđíyyih Carpenter finished with general remarks and led a very interesting discussion. There are many advantages to this type of teaching work. In the first place, the guests and sincere inquirers are not bored with a talk of half an hour or longer on the part of one speaker; also there are presented several different points of view." Other teams speak with enthusiasm of the unity which is developed among the members, a unity which lends courage to each and is, for the listeners, convincing.

In America the use of the inter-group conference has imparted great stimulation to the activities of individual Bahá'ís and youth groups. Perhaps the most outstanding meeting of this type, one which has become almost an institution, is the youth dinner held during each National Convention. In 1934, the participants, numbering seventy-three, held a lively round-table discussion of teaching methods for young people, the report of which, carried in the international Bulletin, reached Bahá'í youth throughout the world.

Several localities are especially suited to these inter-group meetings. New York, with outlying suburbs, neighboring communities, and Assemblies not too far away, scheduled a regional teaching conference in October, 1935, on the occasion of Rúhí Effendi's visit to America. This proved so valuable that another conference was planned for the Christmas holidays, and invitations were sent to twenty-five Assemblies. Both San Francisco and Los Angeles, on the west coast, on several occasions sponsored this same type of discussion with Bahá'í youth from neighboring cities. But no region is so adapted to the inter-Assembly meeting as the central states and on the North Shore of Lake Michigan a number of conferences have occurred. The participating groups include Chicago, Kenosha, Racine, Winnetka, Wilmette, Evanston, Urbana, Peoria, Flint, and Milwaukee; in 1935, they met at the Louhelen Summer School, in Winnetka in September, and in Peoria. Situated as these youth groups are in the near vicinity of the Mashriqu'l-Adhkár, their increasing strength is of

great promise, bearing, it would seem, testimony to the Guardian's cabled message that the "forces which progressive revelation of this mighty symbol of our Faith is fast releasing in heart of a sorely-trying continent no one of this generation can correctly appraise." (October, 1935.)

From Assemblies throughout the world reports come of other youth groups, each with its specialized program and each contributing life to this far-flung Cause. Already the units of the New World Order are assuming tangible form in these Assemblies; their youth are a guarantee of their perpetuation.

In Paris a group of Íránian students holds, according to one observer, "brilliant meetings." In December, 1934, this union sponsored its fifth annual conference where the following subjects were considered: (1) The Bahá'í Faith and World Politics, (2) The Bahá'í Faith in Present-Day Írán, (3) Discipline, the Basis of Liberty, and (4) Patriotism and World Cooperation.

The Baghdad Youth Committee has "weekly study classes where the *Kitáb-i-Aqdas* and the *Íqán* are discussed, and talks on important subjects are given."

In 1934, a new group was organized in Sydney, Australia, by a former member of the Montreal Youth Group, Mrs. Poppoea Rickman.

On the island of Maui, in the Hawaiian group, a study class of thirty young people meets, and a large proportion of these youth are Japanese. Hawaii, even more than the United States, is by virtue of its diverse races a unique laboratory for the proving of Bahá'u'lláh's teachings on the oneness of mankind.

Although Íránian youth activities form the subject of a later section of this paper, the news from Massoud Rassikh, a Bahá'í student in the American University of Beirut, is appropriate here. In the summer of 1934, Mr. Rassikh and several friends formed in Qazvín a club of young people, Bahá'ís and others, for physical recreation. A tennis court was built in the garden of the *Házírat'l-Quds*, thus making this Bahá'í center a point of general attraction.

Mention should be made, too, of the efforts of Mrs. Gregory in Belgrade, Jugo-

slavia, who is teaching a class of six Russian students, and of Miss Alexander who, in Tokyo, is gradually reaching young people through the medium of an English conversation class.

It is manifestly impossible to comment upon the activities of Bahá'í youth in every Bahá'í community throughout the world. But surely, in this scant survey, one may glimpse the power and energy of the Faith of Bahá'u'lláh, may perhaps be convinced that, as the Guardian has said, "the new hour has struck in (the) history of our beloved Cause."

THE SUMMER SCHOOLS

With the increased interest in youth work, partly as a result of the appointment of a National Youth Committee, and the wide expansion of functioning groups, it has become necessary to divide the United States and Canada into three large regions, thus better to understand and assist local action. This division, made by the National Committee to expedite its own business, grew naturally out of the fact that Bahá'ís have already concentrated their attention upon three centers: the Summer Schools at Green Acre, Louhelen and Geyserville. Just as the Bahá'í communities have drawn fresh vigor each year from these institutions, so now Bahá'í youth are taking more part and receiving as a consequence more training and inspiration.

In 1934, for the first time, a special youth conference was planned at Central States Summer School. Twenty-six young Bahá'ís sponsored the move and the sessions were attended by almost fifty. This group, before its dispersion, elected a Youth Council which, with the Summer School Committee, was made responsible for the following year's meeting. In reply to an announcement of these facts, Shoghi Efendi sent instructions in words which are of significance not only to the youth of Louhelen, but to all Bahá'í young people who are making efforts in the path of Bahá'u'lláh. "The work in which you are engaged is dear and near to my heart and constitutes one of the most vital aspects of the manifold activities of our beloved Faith. The highest standards of purity, of

integrity, of detachment and sacrifice must be maintained by the members of your group in order to enable you to play a decisive part in the spread and consolidation of the Faith. A tremendous responsibility has been laid upon you, and nothing short of a pure, a virtuous, an active and truly exemplary life can enable you to fulfil your high destiny. I will pray that you may be guided and strengthened to render the most effective service to the Cause and by your example lend a fresh impetus to the onward march of its newborn institutions."

The Youth Conference of 1935, four days in length and attended by sixty young people, carried forward the spirit set the preceding summer. We quote from the letter sent by the Youth Council to Shoghi Effendi: "It is with great joy that we report the completion of a most successful and happy Youth Conference. . . . The spirit of joy and cooperation among us has been continually present, with a deepening sense of responsibility and devotion to our beloved Faith.

"The mornings have been devoted to classes. We opened with a devotional, in which various people were given an opportunity to serve; Mrs. Bishop Brown led the class on the 'Bahá'í Approach to World Problems'; Mrs. Dorothy Baker spoke inspiringly on 'The Bahá'í Life.' The two classes which were held during the last period in the morning dealt with the Guardian's letters, for those who were well acquainted with the Bahá'í teachings, and 'What is the Bahá'í Movement?' for those who were less familiar with them. The afternoons and evenings were mostly spent in recreation and informal gatherings—an excellent opportunity to become better acquainted and to speak more intimately in regard to those Bahá'í problems which lie closest to our hearts."

Under date of August 3, 1935, the Guardian replied: "I am overjoyed to learn of the splendid work you have achieved, and particularly of the determination with which you have arisen to promote the best interests of our beloved Faith. I will, from the depths of my heart, pray for the early and complete realization of your highest and

dearest hopes. Rest assured, and persevere, however great the obstacles which you may have to face in the future or the disappointments which you must necessarily experience. Your work will assuredly triumph."

The Summer Schools of Green Acre and Geyserville have not as yet adopted the procedure of a separate conference for youth. However, each of them has arranged certain specialized sessions and in each, young Bahá'ís have made notable contributions to the program. It is still a question, at least in Geyserville, as to whether a Youth Conference is desired; a feeling strong with many is that in some way, new and so far untried, youth may win an important place in the program, discover especial functions, and enrich both themselves and the main body of the school by creating this higher integration.

At any rate, Geyserville holds a great challenge, for in 1935, a large group of children and youth were in attendance. There were, between the ages of fifteen and twenty-five, some fifteen young people, seventeen who were from ten to fourteen years, and thirteen from seven to nine years. These children represent a potential reservoir which, in the next few years, may be developed to the honor of the Faith. At present, plans are already on foot to issue a small bulletin of Geyserville news for circulation among the Bahá'í youth in western Assemblies. Such a paper will intensify interest, and may lead to the type of program so deeply desired.

At Green Acre a weekend was devoted during the Summer School of 1934, to youth meetings. Three sessions were held for the discussion of world problems, as solved by Bahá'u'lláh. A costume ball and beach picnic were also arranged, and on Sunday morning the regular meeting was conducted by young Bahá'ís. At this school three of the adult courses were taught by Bahá'í youth: Mary Maxwell on "*The Dawn-Breakers*," Bahíyyih Lindstrom on "*The Iqán*," and David Hofman with a discussion on "Proposed Solutions of the Economic Problem."

In 1935, although a second youth conference was planned, it was not carried through, due to the small numbers who

were able to attend. Green Acre is more expensive than the other two schools and more remote. However, thirteen of the young people held an impromptu meeting for consultation, adopting a firm resolution to sponsor a program in 1936.

America is not the only country to have established Bahá'í Summer Schools. Previous mention has been made of the Summer School arranged by the London Youth Group. An account has also been received of the "Summer-Week" in Esslingen, Germany, from which the following extracts are taken. It must be remembered, however, that as Helen Bishop has written, "In Germany the law prohibits or does not permit any youth organizations because they have an elaborate political . . . organization in which youth is practically compelled to participate."

Dr. Hermann Grossmann prepared this report, which has been translated from his German. "There is no youth work of the Bahá'ís in Germany and Austria at this time. The young Bahá'ís attend the common Bahá'í meetings. The yearly Bahá'í Summer School in Esslingen (on the Neckar River) takes place in the Esslingen Bahá'í Home. This summer school has been created by the young generation to represent a center of systematic study of the Teachings and for social contact. . . .

"The first summer-school week in Esslingen took place from August 13 to August 21, 1932. . . . The fourth Bahá'í Summer-week held from August 24 to September 1, 1935, dealt with these themes: 'Mankind in the New Era' and 'Bahá'u'lláh's Message.' . . .

"All the meetings mentioned are in the form of social work-gatherings. A constantly growing number of attendants of all ages is registered. The young Bahá'ís also attend these meetings with sincere interest. The age mostly represented in speakers and participants, as well as that of most of the volunteers in kitchen-work, is the age between twenty-five and forty years.

"Concluding the summer school session there was a Fall meeting in Esslingen on October 6, 1934. This meeting was especially devoted to the Bahá'í youth."

SOME OTHER ACTIVITIES

A major problem confronting any international movement is that of communication and the young Bahá'ís have doubtless been impeded in their program by it. However, various means are now in existence which, except for the language barriers, show good promise. Bertram Dewing has for three years edited a Youth Section in the *Herald of the South*. If Assemblies subscribed more widely to this magazine it could become a most valuable medium.

The *Bahá'í News* has published frequent articles and news of the Youth Committee, and during 1934-35, no issue passed without some mention of youth activity.

The National Youth Committee has itself issued an occasional bulletin, and in its third issue has adopted a new format and name. Henceforth it is hoped that *Bahá'í Youth*, An International Bulletin, will appear quarterly, carrying to youth in all parts of the world news and help from their contemporaries.

Finally, with the help of Victoria Bedikian, a world-wide interchange of correspondence has begun.

One project yet remains to be noted which carries more significance than almost any other; its success will ensure the continuity of our whole program. In July, 1934, the National Spiritual Assembly of the United States and Canada asked all local Assemblies to encourage young people from sixteen to twenty-one years of age to declare "their interest in the Cause and their intention to become voting members. . . ." To these youth was accorded the privilege of attending Nineteen Day Feasts. The Youth Committee studied this matter and in its second Bulletin suggested a study outline by the use of which young people might acquire a sufficient knowledge of the Faith to determine their own interest. Undoubtedly a campaign must be entered upon to enroll the children of Bahá'ís and all those who manifest a sincere conviction. Each youth group, by its very nature, has a special obligation in this regard and a special opportunity to prepare its younger members for this prime, essential step.

FOR THE FUTURE

Bahá'í youth, three years ago, stood at the threshold of service to their Faith. There were individuals among them who had participated fully in the community tasks; sporadic attempts at organization had occurred; but no unity of consciousness, no group dedication of will, no "international body of active young Bahá'í men and women" had been envisioned or achieved. In the light of these facts, the story of progress since 1933 is no slight one; it represents the initial steps, maneuvered at the bidding of the Guardian, with the steady support of the National Spiritual Assembly,

of a movement which today has won security on a solid basis of philosophy and accomplishment.

Today the promise is all ahead. Today the New World Order exists in the minds of youth, not dimly, not as a fantastic hope, but in a real form which is vivid, sure, and ours to be demonstrated. That mankind will demonstrate it upon the field of civilization none of us doubts. That young Bahá'ís shall lead the way is our utmost desire. But only the grace of Bahá'u'lláh can bestow such a priceless favor, and only our lives, when surrendered to the purpose of the Guardian, will render us worthy of His trust.

BAHÁ'Í YOUTH IN ÍRÁN

BY MARJÍYYIH CARPENTER

UNTIL the summer of 1935, when the Government ordered women of Írán to unveil and appear in public, the term "youth group" as applied to Bahá'í activities in Írán referred to separate groups composed of young men and women respectively. For centuries the veil has made of Írán virtually two separate nations; hampered by its restrictions, women of Írán were unable fully to cooperate with the men in directing Bahá'í activities; at present it is obvious that after gradual adjustment to the new way of living, young Bahá'í women will in cooperation with the men play a still more significant rôle in establishing a new Bahá'í civilization throughout Írán.

An investigation of the Tíhrán Youth Group will serve to illustrate the activities of young Bahá'ís of Írán as a whole. This group has an enrollment of several hundred members, who among other duties direct a library and maintain a number of classes in public speaking, Bahá'í history and principles; they engage in athletics, their teams competing with others throughout the city. They write and produce enthusiastically attended plays illustrative of Bahá'í principles. Visitors to Írán long remember the work of the two Service Committees, composed largely of young men and women whose function it is to prepare general meetings, receptions, feasts and the like; at a few

hours' notice they can transform an auditorium into a palace hung with rugs, bright with candelabra, and serve several hundred guests a perfectly appointed banquet—their ability in this adequately emphasizing that cardinal Íránian principle of hospitality.

Regarding teaching activities carried on by these young people, a number of factors illustrative of the difficulties they meet and overcome along this line are worthy of note. Present-day Muslims have as a rule been brought up to disregard the Bahá'ís, for adverse propaganda has been so strong that it has effectively throttled any effort a Muslim might make toward impartial investigation of this Cause. A Muslim hearing of some achievement on the part of a Bahá'í is apt to say, "How can such a man be a Bahá'í?"; which is similar to the American's commenting on a Negro's achievement, "But he has white blood!" or to the European's saying of an American achievement, "But his ancestors were European!" Those who remember the hate engendered by propagandists in the last war, a hate which made impartial thinking criminal, will understand this phase of the present situation in Írán. The average modern Muslim is incidentally not interested in religion; from Europe he has imported cynicism, along with champagne and the rumba; of religion he retains only the dregs of

faith: fanaticism. Other difficulties besetting the young Bahá'í teacher are the fact that the Cause is revealed partly in Arabic, virtually a foreign language to Iránians; that many Iránians are illiterate; that the Government has forbidden the entry of Bahá'í books into Irán, so that such facilities as a public reading room with a wealth of available literature, are unachievable; that transportation difficulties widen the distances, and living conditions curtail leisure; that so recently as the winter of 1934, Bahá'ís were compelled by the authorities to pledge that they would hold no meetings. Obviously teaching the Cause in Irán is not so simple as in such a country as the United States, where one has only to reach for an Eslemont, place it in the inquirer's hands and send him away, happy in the knowledge that he will now make a Bahá'í of himself.

With reference to educational facilities for Bahá'í youth of Irán, as it is known the Government closed all Bahá'í schools in the country during the winter of 1934-35. The curriculum in these was uniformly that laid down by the Ministry of Education; it is probably accurate that French influence, stressing theory rather than practice, predominated in the system adopted; subjects were secular, and a large percentage of the students were often non-Bahá'í. The officially recognized superiority of these schools consisted in their discipline and idealism, as well as in their academic equipment. Supplementary to the secular education received in the schools, Bahá'í youth attend weekly classes in character training—the well-known “Dars-i-Akhláq” course of study composed of teachings of the various Manifestations—and later take up the intensive study of such works as the *Íqán* and *Some Answered Questions*. These classes meet at the homes of parents at different points throughout the city and are frequently visited by members of the Spiritual Assembly and others; opportunities are given the students to speak in general meetings and yearly examinations are “publicly” held at which prizes are distributed. Committees composed of young men and women respectively, direct instruction in all these classes. The summer school which is proving so effective a means of teaching the

Cause throughout the West has not yet been introduced into Irán, partly no doubt for transportation and climatic reasons. A day's excursion into the country or a short trip to welcome or bid good-by to some visitor, in the course of which meetings may be held, are perhaps the nearest parallel to the summer schools of the West. It is probable that with the increasing motorization of Irán the summer school will be established here.

It would seem, incidentally, that the youth of Irán are not especially “youth-conscious.” Age in the East has always been confused with wisdom, and a successful youth is one who gives an impression of age. (“*Pir-sbi*”—“May you become old” is a phrase sometimes used in expressing thanks.) Moreover, there is perhaps no Youth Group in Irán similar to that in the West, where a college career prolongs adolescence; for example, Irán has as yet no university for women, and for them as a rule marriage and the cares of family life immediately follow the secondary education. On the other hand, the young men are very frequently educated abroad, and the years of separation from their elders tend to obliterate any feeling of differentiation based on age.

Regarding the Guardian's injunction to build up an “international body of active young Bahá'í men and women,” it would seem that a first step in accomplishing this with reference to Irán would be to establish regular correspondence with various members of the youth group of Irán. It might not be amiss to exchange questionnaires (always bearing in mind that the Eastern method of collecting information is to “by indirections find directions out”). Obviously, in future a considerable amount of traveling will be necessary to enable Bahá'ís in different countries to meet face to face and discuss their work around conference tables; to lay the foundations of such meetings and to dispatch their preliminaries by means of regular correspondence would seem advisable at present. The personal contact established through letters is indispensable in this connection; mere text-book information on the countries to be represented at such conferences would 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 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 would be the most practical, as well as the most dignified way to begin the work, and the Green Acre Summer School in Eliot, Maine, was selected as the best place. Through the generosity of the National Spiritual Assembly, the studio of Mrs. Mary Lucas was secured for the work. Mrs. Lucas was one of the first women pilgrims to visit 'Abdu'l-Bahá in the "Most Great Prison" in 'Akká, Palestine, and thus her home was converted into a busy workshop where members of the Summer School as well as the Committee worked together in arranging for the pageant and tableaux.

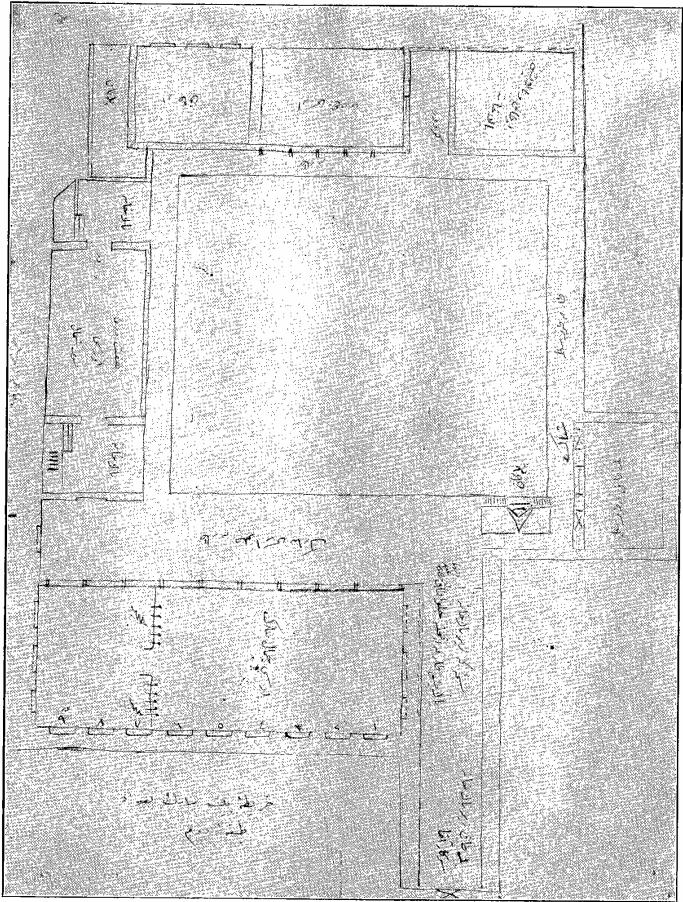
In the beginning the Committee felt great responsibility in undertaking a work that presented such possibilities, but they dedicated their services with love for the uni-

versal principles of World Unity and human fellowship which the Faith of Bahá'u'lláh reveals, so after the reading of prayer and of the sacred writings of Bahá'u'lláh and 'Abdu'l-Bahá they embarked upon this important enterprise. Great credit is due to the membership of the Committee as well as to Mr. Randolph Bolles, Mr. Sutherland Maxwell, Dr. Ambrose of Washington, D. C., Mrs. E. N. Jones (who though not a declared Bahá'í made a special trip from Washington in order to assist), and to Mr. Max Miller who trained the choruses and who wrote a special song called "The Valley of Search" especially for the occasion.

An interesting lecture given at Green Acre by Ali-Kuli Khan on the significance of colors in the art of Írán proved the inspiration upon which the costumes for the "Attributes" and others were designed.

This first effort resulted in the presentation of tableaux from "The Dawn-Breakers" with prologue and epilogue of pageantry and music and reading of the Holy Words.

The following is a brief description of the way in which the tableaux were presented. A small stage was erected at the end of the auditorium in the Inn. Across the proscenium arch were stretched two layers of gauze netting which were attached to a square framework. This frame was lighted at the top, bottom and sides and created the illusion of a large painting. Color filters were made by stretching colored paper over a light framework of wood. These were in sets of different colors, so



Plan of Bahá'u'lláh's House in Baghdád, 'Iráq.

that the general lighting of the stage could represent early morning or noon or sunset as required, and were changed for each scene.

In front of the center of the stage a small dais was placed which was "top-lighted" by a "spot" suspended in the beams of the room. After the audience was assembled all the lights in the hall were extinguished with the exception of this "spot-light," then the soft strains of violin and piano were heard. At this point there came slowly from the back of the auditorium two angels, one a small girl with white wings, dressed in soft pink draperies and carrying in her hand a three-branched lighted candle. Behind her came the angel Gabriel clad entirely in white with wings, holding in his hands a large illuminated book. A few paces behind the angel came a poet of Irán. When they reached the dais the angel stepped upon it, having the poet on one hand and the small angel on the other.

Leaning forward the Angel Gabriel held out the book to the poet (the music muted so that the speaking voices became clearly audible), at the same time repeating these verses from the "Hidden Words" of Bahá'u'lláh:

"This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfil in their lives His trust, and in the realm of spirit obtain the gem of Divine Virtue."

The poet, raising his face to Gabriel, held out his hands for the book saying:

"O God! my God! Thy call has attracted me and the Voice of Thy Pen of Glory has awakened me; the stream of Thy Holy Utterances has enraptured me, and the Wine of Thy Inspiration entranced me."

"Thou seest me, O Lord, detached from all things but Thee, clinging to the cord of Thy Bounty and craving the wonders of Thy Grace. . . ."

Then taking the book from the Angel Gabriel he repeats:

"O my God, strengthen my hands to take Thy Book with such steadfastness that the hosts of the world shall not prevent them. Then protect them, O my Lord, from disposing of anything not owned by them. Verily, Thou art the Powerful, the Mighty!"

Then the Angel speaks:

"The Sun of Truth is the Word of God upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to It. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example, Its Light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists It produces manifestations of new and beautiful arts; when It shines through the minds of students It reveals knowledge and unfolds mysteries. . . . All the good names and lofty qualities are of the Word. . . . This is the Water which giveth life to all things. . . ."

The poet answers:

"We beg of God that we may partake of this Life-Giving Water of Heaven, and quaff from the spiritual chalice of rest, and thus be free from all that tends to withhold us from approaching His Love.

"Glory be upon the people of Glory!"

Now the music becomes louder, the two angels continue slowly through the hall and exit. The poet withdraws to one side of the stage and places his book on the reading stand. Meantime a procession of some of the "Attributes" of God—Sovereignty, Loftiness, Love, Glory, Death and Life—form at the back of the hall and move slowly forward, each very far apart, so that only one at a time is in view of the audience.

Love enters garbed in long robes of pink and rose colors, carrying in her arms a spray of roses. She mounts the dais and, turning toward the audience repeats from the "Hidden Words"—

"O Friend! In the garden of the heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship of the ungodly."

"O Son of Love! Thou art but one step

away from the glorious heights above and from the celestial tree of love. Take thou one pace, and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the Pen of Glory!"

After Love has left the room, each of the others in turn, on reaching the dais, step up, and facing the audience, recite further from the "Hidden Words."

When the "Attributes" have made their exit, the poet opens his book and begins to read:

"O my friends! I shall your ears delight with the wondrous tale of the Day wherein you live. History, in destiny's wind again is stirred, once more the clarion of dawn comes to rejoice the hearts of men; two stars first caught its Light;—an aged man, a *Shaykh* of 'Arabi, arose and called men to prepare for the advent of that Promised One Whose Name for a thousand years they had invoked. King and peasant of Írán did he stir and at length, nearing his journey's end, he passed on the leader's torch to Siyyid Kázim. In these words he bade him carry on:

"You have no time to lose. Every fleeting hour should be fully and wisely utilized. You should gird up the loins of endeavor and strive day and night to rend asunder, by the Grace of God, and by the hand of wisdom and loving-kindness, those veils of heedlessness that have blinded the eyes of men. For verily I say, the Hour is drawing nigh, the Hour I have besought God to spare me from witnessing, for the earthquake of the Last Hour will be tremendous!

"You should pray to God to be spared the overpowering trials of that Day, for neither of us is capable of withstanding its sweeping force! Others of greater endurance and power have been destined to bear this stupendous weight; men whose hearts are sanctified from all earthly things, and whose strength is reinforced by the potency of His Power!" (Nabil's Narrative, page 16.)

At the closing of this reading of the poet the curtains of the stage are parted disclosing a living picture of *Shaykh Aḥmád-i-Aḥsá'i* seated cross-legged on the floor with his pupil, Siyyid Kázim near him, at-

tentively receiving his instructions. The curtains are lowered and then drawn aside again, to show the picture twice. When the curtains are lowered the last time the poet begins to read from the book the rest of the story which is here given briefly—

He tells how the fire of Belief and Faith spread rapidly throughout the dark land of Írán and how a New Dawn is spreading its light over all the country. One day when Siyyid Kázim was teaching his pupils beneath the shade of a palm tree there appeared to him a shepherd who came to tell of a dream that he had had. He dreamed that he saw the Prophet Muḥammad who told him that he would find the Siyyid in the vicinity of the mosque in the shade of this tree, and that he was to give him the following message:

"Rejoice, for the hour of your departure is at hand. When you shall have performed your visits in Kázimayn and shall have returned to Karbilá, there, three days after your return, on the day of 'Arafih, you will wing your flight to Me. Soon after shall He, Who is the Truth, be made manifest. Then shall the world be illuminated by the light of His Face." (Nabil's Narrative, page 44.)

Again the curtains are drawn aside and a scene of the shepherd kneeling before Siyyid Kázim is shown.

The poet reads on. He reads of the death of Siyyid Kázim and how one remained of his disciples, a youth, one Mullá Ḥusayn, who was mindful of his teacher's words. He had told him to detach himself from earthly things and to seek with determination and prayer his true Guide and Master.

Mullá Ḥusayn traveled from city to city until finally, on the outskirts of the city of Shíráz he met a radiant Youth Who took him home and entertained him. There he sat all night enraptured by the words of his Host, in a room filled with fragrant blossoms, whilst fruits and delicious drink were served to him by an Ethiopian servant. He was made so happy that he put his feelings into these words:

"Methinks I was in a place of which it can be truly said—"Therein no toil shall reach us, and therein no weariness shall touch us; no vain discourse shall they hear

therein, nor any falsehood, but only the cry,—“Peace! Peace!” Then his Host addressed him saying:

“O thou who art first to believe in Me! Verily, I say, I am the Báb—the Gate of God, and thou art the Báb'u'l-Báb, the Gate of the Gate. Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the Truth of My Revelation. Unwarned and uninvited, each of these must seek independently to find Me.”

From this state of ecstasy Mullá Husayn was awakened by the voice of the priest calling the people to early morning prayer.

(At this point appears a tableau of Mullá Husayn showing the fruit being offered to him by the servant. A pink light is diffused over the scene and vases of flowers are set on the floor in different places.)

The next scene is the public punishment of Quddús and Mullá Sádiq, the two first victims of the enemies of the New Revelation. Mullá Sádiq says of this punishment:

“The first seven strokes were severely painful, to the rest I seemed to have grown indifferent. I was wondering whether the strokes that followed were being actually applied to my own body. A feeling of joyous exaltation had invaded my soul. I was trying to repress my feelings and to restrain my laughter. I can now realize how the Almighty Deliverer is able, in the twinkling of an eye, to turn pain into ease and sorrow into gladness. . . .” (Nabil's Narrative, page 148.)

The next picture is that of Táhirih, that great woman disciple, casting off her veil in the presence of Quddús, the famed Bábí, defender of the Faith. This took place at the conference of Badashit. These were her words in part:

“This is the Day of festivity and universal rejoicing, the Day on which the fetters of the past are burst asunder! Let those who have shared in this great achievement arise and embrace each other!”

The next picture represents that scene in the Caravanserai where three hundred youths had banded together in defense of their Faith, led by Mullá Husayn. When it became time for evening prayer volunteers

were called for to ascend and give the call to prayer. The first youth who ascended to the roof had no sooner proclaimed the opening “God is the Most Great” when a bullet from the enemy shot him down. Immediately a second youth ascended, taking up the prayer where the first left off, only to be stricken down as his predecessor. In this way the prayer was continued until the end, each youth cheerfully offering himself in the place of the one gone before. When the curtain is lifted upon this scene the third youth is revealed continuing the prayer with the first two lying dead at his feet.

These six scenes will serve to show how the tableaux were presented. A brief outline of the rest follows:

Scene seven represents the little Sifter of Wheat, who, hurrying away from the market-place with his sieve in his hand, answered those who called after him inquiring where he was going so hurriedly, “I have arisen to join the glorious company of the Defenders of the Shaykh-Ṭabarsí.” Out of that great city of Iṣfáhán only one person went forth to find the Light of the New Day—a humble sifter of wheat!

Scene eight represents the farewell of Quddús and Mullá Husayn. This event occurred just before one of the great defenses of Fort Ṭabarsí when they had been holding the army of the Sháh at bay for eleven months.

Scene nine shows Mírzá Qurbán-'Alí bending over, pleading with the executioner, while his arms are about the body of the first glorious martyr who was the uncle of the Báb. His words were: “Approach and strike your blow, for my faithful companion is unwilling to release himself from my embrace and calls me to hasten together with him to the court of the Well-Beloved!”

Scene ten shows the valiant girl soldier, Zaynab, who, not being able to witness the sufferings of her companions in the fortress of Zanján, begged to be allowed to have a sword and dress in men's clothing. This brave “Jeanne d'Arc” is shown mounting the battlements sword in hand.

Scene eleven shows the bride and groom who were married during one of the great

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کرمین

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Vertical handwritten Persian text on the left side, likely a continuation or a separate note.

Facsimile of Autograph Letter addressed by Prof. E. G. Browne to 'Abdu'l-Bahá, dated Sept. 11, 1890

sieges of Fort Ṭabarsí. They are being torn from each other's arms as the cry of "Yá Şhibu'z-Zamán" (O Lord of the Ages!) summons the bridegroom to the defense of the Faith. While a soldier is leading the bridegroom away a friend of the bride is trying to console her.

Scene twelve shows Ṭáhirih, arrayed in purest white, handing a green kerchief to the boy who has escorted her, in order that he may hand it to the executioner who is to strangle her.

The last scene shows the "Attributes of God" re-entering the hall and forming themselves in two groups, one on each side of the stage. The curtains part disclosing an angel with great white wings who recites the farewell message of the Glorious Báb to His disciples which begins:

"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 your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. . . ." (Nabil's Narrative, page 92.)

With these closing words the Attributes of God begin softly to chant the Greatest Name.¹ Then, as they form in procession the chant becomes gradually louder as the entire cast joins in and passing through the room in single file the whole audience rises and intones the chant in glorious crescendo.

¹ Arranged to music by Saffa Kinney.

THE DRAMA OF THE KINGDOM

AMONG the all-too-rare dramatic adaptations of the episodes and teachings contained in the early history of the Bahá'í Faith there appears from the pen of "Parvine" (Mrs. Basil Hall of London) an exquisite and faithful dramatization under the title of "The Drama of the Kingdom" which took form in consequence of a Talk given in the home of her mother, Lady Blomfield, by 'Abdu'l-Bahá. Mrs. Hall relates the history of the occurrence in the following manner and uses the story as a Foreword to the Drama itself. She says:

It was during 'Abdu'l-Bahá's visit to London in 1913, that he said to one whom he called "Hamsayeh" (Neighbor): "I will give you a play. It shall be called "The Drama of the Kingdom."

The circle of friends, who were gathered round him that evening, held a tense silence, while, in his deep, sonorous voice, 'Abdu'l-Bahá unfolded the pageant of his sublime imagination thus:

¹ "The Herald of the Kingdom stands before the people. Wonderful music swells from an unseen orchestra, moving and soul-

inspiring. The music becomes soft, while the Herald proclaims the coming of the Kingdom. He holds a trumpet to his mouth.

"The curtain rises. The stage is crowded with men and women. All are asleep. At the sound of the trumpet they begin to awake.

"Suddenly the music breaks forth. The people hear and wonder. They rise and question one another, saying, 'What is this? Whence comes this music?' Some return to their occupations, unheeding. First a few talk together, then one ceases his work, and proceeds to make inquiries. A merchant, leaving his stall, comes to ask the meaning of the eager group. A soldier, who is practising arms, withdraws from his comrades and joins those who are wondering.

"Here, a banker is seen counting his money; his attention is attracted. He pauses in his calculation, and asks, 'What is the news?'

"There are seen dancers and others holding revelry. Some of them come forth and ask the news, questioning the Herald.

"Now those who come to ask are more or less divided into the following groups. First those who, having heard of the Com-

¹ The above are the words of 'Abdu'l-Bahá 'Abbás, translated by an interpreter and taken down by Parvine as they were spoken.

ing of the Promised One, frown and shrug their shoulders, returning to their work, scoffing and disbelieving. The second type are those who hear the music, strain their ears to catch the meaning of the Message, and their eyes to discern the Mystery.

"The blind receive their sight, the deaf their hearing, and those who were dead arise and walk, still wrapped in the garments of death.

"Then there are those who will not believe until they have had signs revealed to them, who crave for proof, saying: 'But we want to see the earthquake. If the Promised One is indeed come, the sun should not give his light, the moon should be darkened, and the stars should fall. We await our Promised One till these signs be fulfilled. We expect to see him descend from heaven in clouds of great glory.'

"Those who believe shout, 'The Promised One has come!'

"Those who doubt cry, 'What proof is there? Show us a proof!'

"They who understand explain: 'Whence did Christ come? He came from heaven, though they who scoffed at Him said, 'We know this man, he comes from Nazareth.'" This is the real meaning: His spirit came from heaven, while His body was born of an earthly mother. As it was then, so is it with the Second Coming.'

"'But we await the signs,' say the doubting ones. 'How, otherwise, shall we know? The earth must shake, the mountains be rent asunder. The Promised One shall conquer the East and the West.'

"One arises and tells the people that these signs did not come outwardly, nor will they again. Those who look with the eyes of Truth shall see that these portents are of the Spirit.

"The Eternal Sovereignty descends from heaven, the body is of the earth. The mountains are men of high renown, whose famous names sink into insignificance, when the dawn of the Manifestation fills the world with light. The pomp of Annas and Caiaphas is outshone by the simple glory of the Christ. The earthquake is the wave of spiritual life, that moves through all living things and makes creation quiver.

"The prophecies of the Coming of Christ

were mystical. The prophecies concerning the Second Coming are also mystical. The earthquakes and unrest, the darkening of the sun and moon, the falling of the stars—all these foretell the humiliation of those whom the world considers great. Theologians wrapped in blind traditions, the bigots and the hypocrites: such will fall.

"Now these sayings will be divided between different people, altogether forming a conversation, questions, answers, exclamations of wonder, and so forth.

"Now a procession passes. The Pageant of the World. Grand nobles and kings, high priests and dignitaries of the Churches, jewelled and gorgeously dressed. They look with scorn on those who believe, saying, 'Why should we leave our ancient religions?' They look like devils of malice and oppression. Yet each is miserable. One falls, the others pass on. One is dying, the others take no heed. Another breathes his last. They do not stop by the way.

"The poor who have believed look on sadly.

"The scene changes. A banquet hall. The table is spread with all delicious foods. The orchestra is playing heavenly music. The lights become gradually more brilliant, until the whole hall is shining. Round the table sit the very poor in torn garments. An Oracle arises and cries: 'The Kingdom of God is like a feast! Remember what Christ said! Here we see the Kingdom! The greatest and the worldly wise are not here, but the poor are here!'

"Each sings from the joy of his heart, and there is great rejoicing. Some dance, one plays the flute, everyone is radiantly happy. Someone addresses the people. While this man is speaking they say: 'Hear him! Hear his eloquence! We know him. He was poor and ignorant, and now he is wise! And so they wonder and question one another. A woman rises and speaks, laughing and happy. The people are surprised, saying: 'But what has happened? Yesterday this woman was sad, and angry. Her heart was full of sorrow and disappointment. Why is she so joyous?'

"A man enters with a sack of gold and begins to offer it to the people, but they refuse, one saying, 'I am rich, I do not need

your gold.' 'Nor I,' 'Nor I.' The man with the gold is surprised and says, 'We know you are poor and starving. Why do you not accept my gold?'

"Then a teacher comes and speaks on a high plane of philosophy and science. All those who listen wonder, for he had been ignorant and accounted of no importance. How is he now so learned?

"Another comes with shining eyes, gazing with joy on the beautiful surroundings. The people wonder and say, 'How is this? Yesterday he was blind.'

"Another hears beautiful music and he tells the people that a few hours ago he was deaf to all sound.

"'A miracle! A miracle! Here is one who was dead, and now he is walking before us!'

"One arises and says: 'You know the cause of these miracles? It is the Heavenly food! Everlasting life is for him who partakes of it.'

"When the people hear this they shout with one will, 'Glad tidings! Glad tidings! Glad tidings!'

"Each one is supremely happy. They sing an Alleluia.

"'O God, we were poor, Thou hast made us rich!

We were hungry, Thou hast made us satisfied!

Athirst were we, and Thou hast given us the Water of Life!

Our eyes were blinded, Thou hast given us sight!

We were dead, Thou has given unto us Life Eternal!

We were of the earth, Thou hast made us the children of Heaven!

We were outcasts, Thou hast made us beloved!

We were helpless, Thou hast made us powerful! We praise Thee, O Lord!

"After this song, glorious diadems descend from Heaven and rest on each head. They shine with the radiance of Heavenly jewels. All wonder and ask questions. One arises and says: 'These are the crowns of the Kingdom! Ye are all Heavenly rulers! Ye shall have eternal dominion! Ye shall have

everlasting glory! The illumination of the Spirit is yours. God hath chosen you for His service!' They take their crowns and kiss them, and again place them on their heads.

"Then they begin to pray and supplicate:

"'O God! O Almighty!

"'We give Thee thanks for these proofs of Thy bounty! Thou hast given us Life! Make us faithful, so that the fire of Thy Love may fill our hearts, that Thy Light may illumine our faces! Suffer us to be firm unto Christ, Who gave up His life for us!'

"The curtain falls.

"In the last scene one of those who believe is taken by the persecutors. 'We mean to kill you,' they say. 'I am ready. I am happy,' he answers. With hands raised to Heaven, he cries, 'O God, make me ready!' Then he gives himself up to death. Another is taken, and dies praising God and His mercy to mankind.

"The third is a beautiful girl in a white garment, wearing a heavenly crown upon her head. Everyone gazes at her in wonder. She is seated, apart. A messenger comes from the king with an offer of great riches if she will but give up the Cause which she has embraced. She answers: 'I have not accepted this Cause blindly through tradition. I have seen Reality with mine own eyes. The Truth is in my heart. How should I renounce my faith thus lightly?'

"Her father comes and entreats her to give up her faith. She answers: 'Can you say there is no sun, when you have seen the light? I have seen the sun. You are blind. Awake! The sun is shining! Awake!'

"Another messenger comes. This time from a great prince who wishes to wed her on condition that she gives up her Faith.

"'I know no prince save God. I will not close mine eyes to the glory of the King of Kings!'

"They bring her jewels and an earthly crown. 'Take these!' they say.

"'They to me are so many pebbles. The jewels I treasure are the jewels of the Knowledge of God. Those earthly stones may be broken or lost. Behold my crown! These are eternal gems! For those earthly

stones that are doomed to perish, shall I give up this everlasting diadem?’

“They say, ‘We shall imprison you.’

“‘I am ready.’

“‘We shall beat you.’

“‘I am ready.’

“‘You shall be killed.’

“‘Is that true? Do you mean it? Good news! Good news! For then I shall be free. My soul will escape like a bird at liberty from this earthly cage of my body. Then shall I be free. Now am I in chains. These bonds shall be broken. Kill me! Kill me!’

“They slay her. One after another is martyred. Their bodies are covered with

shrouds, and after a great silence, people enter and lift the coverings in awe and reverence. They stand wondering, as lights appear and shine upwards from the prostrate forms. Some question as to the meaning of this. ‘These are the spirits of those martyred ones, freed from their bodies. Now they enjoy eternal liberty. See, they ascend to the Kingdom!’

“Realizing this, the people are wonder-struck and amazed. They cry: ‘What bounty God has bestowed on them! They are so free and joyful! Now can they wing their way to the Sun of Reality! Their souls return to the Sun from which they came!’”

PAGEANTRY AS A FACTOR IN EDUCATION

By CLARA WEIR

THE idea of the pageant, which I here describe, gradually evolved during my travels through Egypt, Palestine, and Syria when I had exceptional opportunities to make interesting contacts, and later, when I joined the International Students Union while I was associated with the Bahá'í Bureau in Geneva, Switzerland. I was so deeply impressed by my experiences that I decided upon my return to the schoolroom to convey to my pupils my deep conviction of the essential oneness of humanity. It was then that I chose the pageant as a means of giving a message.

An educator said to me after hearing of this pageant, “A pageant to be of value must grow out of the heart of the author, and the need of the times.” I had a message to give and I felt that the need for it had arisen. It was begun as a simple program presented in observance of International Goodwill Day, before a Junior High School audience, but has since been given for adults to whom it appealed as much as to the youth, which proves that the realm of the heart is “ever-young.”

The history of pageantry is an interesting one. It sprang from pantomime, the first means of communication, and became the mother of drama. Primitive man probably found in pageantry, crude as it might be,

a vehicle for the education of the youth of his time. “The modern pageant is the direct outgrowth of the mystery play of the later middle ages,” writes Linwood Taft in his book on pageantry. “The mystery play concerned itself with those rare moments of human experience when existence was transformed and glorified through contact with the divine. The sort of event that makes suitable and convincing pageant material, is the unusual event, the kind of thing that happens only in exalted moments when men are inspired by lofty and unselfish motives.”¹

We called our presentation “A Pageant of Nations.” A spectator might have described it as follows: A prologue consisting of a dialogue between an old sea-captain and his grandson prepared the audience for the pageant that followed. The Captain relates his experiences in foreign lands, dwelling upon the similarities of people as a factor for unification, and upon their differences as a means of enhancement; the need of acquiring better understanding so that prejudice may not enter and, also, of cultivating not only the international mind but the international heart as well.

The notes of a flute furnish the signal for

¹ The Technique of Pageantry (1921), Introduction, pages 5 and 6.

the opening of the pageant, the sea-captain and boy remaining at the left of the stage as spectators. The opening of the curtain reveals the Spirit of Progress with outstretched arms before the altar of civilization. The altar is placed before a stone wall above which appear the dome and minarets of a mosque, the tower of a Christian church, and the top of a synagogue, with shrubbery and palm trees, the scene typical of an eastern Mediterranean port. The orchestra is playing an oriental melody, "In a Persian Market." The Spirit of Progress turns and takes her place "down right." There she tells the story of civilization as each nation, race, or religion places its contribution upon the altar.

Part I contains nineteen episodes, beginning with the contributions of the Egyptians and Babylonians to science, and of the Hebrews to religious literature. Since the main thread of continuity is furnished by the theme of the "oneness of humanity" the episodes are strung upon this theme, with equality as the unifying idea. The Spirit of Progress shows that many great religious leaders have arisen from time to time, presenting as the highlight of Part I the contribution of Palestine with its gift of the Prince of Peace,—this scene presented by a girl who recites some of the Beatitudes, using as a climax, "Blessed are the peacemakers for they shall be called the children of God,"—followed by the contribution of Rome in the spread of Christianity; of the Crusades as a factor in the greater unification of mankind; of the gifted and heroic Joan of Arc; and of Lafayette, who cemented the friendship between France and America; of Scotland and Robert Burns, the poet of brotherhood, who enters to the tune of "Auld Lang Syne," and reads the lines,

For a' that and a' that
It's comin' yet for a' that,
That man to man, the world o'er
Shall brothers be for a' that.

And the curtain closes upon Part I with the jousting of an Irish jig.

Then followed a short interlude called "A Pledge of Friendship" in which Columbia, as hostess, welcomes Canada, Mexico and the South American Republics. This is

to demonstrate that if friendship is possible among these closely associated and related nations, then friendship is also possible among all nations. It was a brief, yet colorful and convincing scene.

The Spirit of Progress then introduced Part II, before the curtain. A mu'adhhdhin's call is heard in the distance. Upon the opening of the curtain, he gives the call again, and then the Muḥammadans are seen passing to the mosque. At the ringing of the church bells a priest and his flock are shown on their way to mass; later, a rabbi and his followers pass to worship—this to show that there is a place for every religion in the scheme of things. A typical oriental street scene is then enacted. Arabs, Jews, Hindus, Íránians, American and English tourists, Chinese, and American sailors, present a colorful panorama. Native women carrying water jugs and baskets, boys bearing huge trays of bread on their heads, and a man leading a white donkey suggest consistently the picturesqueness of such a scene. In the meantime the sea-captain has again resumed the dialogue with the boy, explaining some of the customs in Eastern cities.

The pageant proper was then resumed with the contribution of the Arabs. Part II (in eleven episodes) has a number of very dramatic moments such as the unveiling of Táhirih, the noted woman martyr of Írán, emancipator of women of Írán; the gift of Spain in the discovery of America, the Spirit of Progress reading these lines of Joaquin Miller:

He gained a world;
He gave that world its grandest lesson:
"On and on."

And then to the tune of "Columbia, the Gem of the Ocean," occurs the dramatic entrance of the framers of the Constitution; and while the music continues faintly, a colored boy struggles "center stage" with his hands tied. After several futile attempts to free himself, the tall, familiar figure of Abraham Lincoln enters and seeing the slave's anguish releases the bonds. The contributions of the negro race then follow. One of these is the spirit of reverence as it reveals itself in his beautiful spirituals, sung by a negro quartet. This scene is followed

by the contribution of the American Indian, climaxed by the entrance of an Indian chief who lays his pipe of peace upon the altar as a symbol of brotherhood. Part II ends with the gift of Switzerland: the city of Geneva, the home of the League of Nations.

The Spirit of Progress then resumes her recital. She says, in brief, that the most important contributions have been made to civilization during the past eighty years, improvements in the means of transportation and communication drawing the ends of the world together. When Morse flashed those dramatic words through space in 1844, a new era was begun, and that, "America has been the leader in furnishing the means for the unification of mankind, but that it is self-evident that unity and conciliation of the human world cannot be accomplished through material means alone. To establish these principles a propelling power is needed which will bring about a change in the hearts of all men. Unity is possible among individuals; it is also possible among nations."² "When God created the earth there were no restricted boundaries. He did not apportion a certain area to Germany, or to France, or to England, but He apportioned the whole earth to humanity. Then let us strive again to bring about such a condition so that when one is asked, 'To which nationality do you belong?' the answer will be, 'To the nationality of humanity.' In other words, we shall be one family, one country, one world of humanity; and these wars, hatreds and strifes will pass away."³

The last scene shows the uniting of the nations. All participants are gathered on the stage at the rise of the curtain. In the center stands a slender white pole surmounted by a white dove, with wings outspread, and bearing in its bill an olive branch. Colored streamers suspended from the pole are held by some of the representatives of the nations and races who form two circles about the pole. At the right stands Tāhīrih, the lady of Írán, who is saying to them: "In a flower garden, the very fact that there is difference and variety lends a

charm to the garden. If all were of the same color the effect would be monotonous and depressing. The world of humanity is like a garden, and the various races are the flowers which constitute its adornment."⁴ Here the orchestra plays a beautiful strain and the Spirit of Peace enters dancing joyously from one nation to another, joining the hand of each with the hand of its neighbor. Then the Spirit of Progress pronounces the following words: "Me thinks in the stillness of the ecstasy of this hour I hear wafted to earth, upon the breath of peace, this message: 'Ye are all the leaves of one tree, the drops of one ocean, and the children of one God!'"⁵

A pageant of this kind, planned as a means to an end—a phase in the education of youth—proved a most interesting experiment. When we realize that upon the youth of today rests the responsibility of rescuing the world from chaos, of active participation in the reconstruction of tomorrow, and the establishment of a new world order, then no effort is wasted, for the soil is fertile, and results are certain.

The combined effect of the words of the Spirit of Progress, the music by an orchestra of forty pieces, which supported the theme and added to the emotional appeal, and the colorful costumes, made a lasting impression on the youthful audience; and those in the pageant expressed a joyousness that was refreshing. Each one felt that he had lost his identity in that of a nation, a race, a religion, or a quality. Joan of Arc was the personification of the spirit of Joan of Arc; Abraham Lincoln spoke but one line, "The white race should be just and kind to the colored race," but that line was imbued with the spirit of Lincoln. The girl who represented the lady of Írán said to me: "I feel that I am Tāhīrih and that the words she speaks are my words," and of this one could have no doubt. So vivid was her pantomime that when she unveiled her face and walked off the stage with beckoning gesture, one could almost supply these words: "O women of the world, follow in my footsteps—work for the advancement

² 'Abdu'l-Bahá, *Promulgation of Universal Peace* (1925), 1, 9.

³ *Ibid.*, I, 114.

⁴ *Ibid.*, I, 42.

⁵ *Ibid.*, 11, 316.

of human kind, and lift the veils of prejudice.³⁹

At a time of social, economic, and political unrest, the pageant furnishes a very effective, if not an ideal means for estab-

lishing unity and understanding. Associating itself with sound, color, action, and music, with all the realm of art, history, and literature at its command, pageantry holds an indisputable place in education.

REFERENCES TO THE BAHÁ'Í FAITH

Alphabetical List of Authors

- Archduchess Anton of Austria
Charles Baudouin
President Eduard Beneš
Prof. Norman Bentwich, *Hebrew University, Jerusalem*
Princess Marie Antoinette de Broglie Aussenac
Prof. E. G. Browne, M.A., M.B., *Cambridge University*
Luther Burbank
Dr. J. Estlin Carpenter, D.Litt., *Manchester College, Oxford*
General Renato Piola Caselli
Rev. T. K. Cheyne, D.Litt., D.D., *Oxford University, Fellow of British Academy*
Sir Valentine Chirol
Rev. K. T. Chung
Right Hon. The Earl Curzon of Kedleston
Prof. James Darmesteter, *École des Hautes Études, Paris*
Rev. J. Tyssul Davis, B. A.
Dr. Auguste Forel, *University of Zurich*
Dr. Herbert Adams Gibbons
Arthur Henderson
Dr. Henry H. Jessup, D.D.
President David Starr Jordan
Prof. Jowett, *Oxford University*
Prof. Dimitry Kazarov, *University of Sofia*
Miss Helen Keller
Prof. Dr. V. Lesny
Harry Charles Lukach
Dowager Queen Marie of Rumania
Alfred W. Martin, *Society for Ethical Culture, New York*
President Masaryk of Czechoslovakia
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Prof. Herbert A. Miller, *Bryn Mawr College*
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Arthur Moore
- Angela Morgan
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Prof. Yone Noguchi
Rev. Frederick W. Oakes
H.R.H. Princess Olga of Yugoslavia
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Ex-Governor William Sulzer
Shri Purohit Swami
Leo Tolstoy
Prof. Arminius Vambéry, *Hungarian Academy of Pesth*
Sir Francis Younghusband, K.C.S.I., K.C.I.F.

BY DOWAGER QUEEN MARIE OF
RUMANIA

1.

A WOMAN¹ brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty.

She gave it to me because she had learned I was in grief and sadness and wanted to help. . . . She put it into my hands saying: "You seem to live up to His teachings." And when I opened the Book I saw it was the word of 'Abdu'l-Bahá, prophet of love

¹ Miss Martha L. Root.—*Editor.*

Excerpt from 'The History of the People of the State of New York' by John Jay, 1790.

...the people of this State, who are now the most numerous and most powerful in the Union, have been distinguished by their industry, their commerce, and their arts, from the other States of the Union. They have also been distinguished by their spirit of independence, and their attachment to the rights of Liberty and Justice. Their spirit of independence has been the cause of their being the first to declare their independence from Great Britain, and the first to form a Constitution for themselves. Their attachment to the rights of Liberty and Justice has been the cause of their being the first to demand the rights of Liberty and Justice for all the people of the State, and the first to demand the rights of Liberty and Justice for all the people of the Union.

From the original manuscript
 - This is the original manuscript of the first part of the Constitution of the State of New York, as it was first proposed by the Convention of 1787. It is written in the hand of John Jay, and is now in the possession of the State Archives.

...the people of this State, who are now the most numerous and most powerful in the Union, have been distinguished by their industry, their commerce, and their arts, from the other States of the Union. They have also been distinguished by their spirit of independence, and their attachment to the rights of Liberty and Justice. Their spirit of independence has been the cause of their being the first to declare their independence from Great Britain, and the first to form a Constitution for themselves. Their attachment to the rights of Liberty and Justice has been the cause of their being the first to demand the rights of Liberty and Justice for all the people of the State, and the first to demand the rights of Liberty and Justice for all the people of the Union.

and kindness, and of his father the great teacher of international good-will and understanding—of a religion which links all creeds.

Their writings are a great cry toward peace, reaching beyond all limits of frontiers, above all dissension about rites and dogmas. It is a religion based upon the inner spirit of God, upon the great, not-to-be-overcome verity that God is love, meaning just that. It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with divine love knows no tribe nor race.

It is a wondrous Message that Bahá'u'lláh and his son 'Abdu'l-Bahá have given us. They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread.

There is only one great verity in it: Love, the mainspring of every energy, tolerance toward each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.

It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. No man could fail to be better because of this Book.

I commend it to you all. If ever the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their Books, and let their glorious, peace-bringing, love-creating words and lessons sink into your hearts as they have into mine.

One's busy day may seem too full for religion. Or one may have a religion that satisfies. But the teachings of these gentle, wise and kindly men are compatible with all religion, and with no religion.

Seek them, and be the happier.

(From the *Toronto Daily Star*, May 4, 1926.)

2.

Of course, if you take the stand that creation has no aim, it is easy to dismiss life

and death with a shrug and a "that ends it all; nothing comes after."

But how difficult it is so to dismiss the universe, our world, the animal and vegetable world, and man. How clearly one sees a plan in everything. How unthinkable it is that the miraculous development that has brought man's body, brain and spirit to what it is, should cease. Why should it cease? Why is it not logical that it goes on? Not the body, which is only an instrument, but the invisible spark or fire within the body which makes man one with the wider plan of creation.

My words are lame, and why should I grope for meanings when I can quote from one who has said it so much more plainly, 'Abdu'l-Bahá, whom I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and develop through countless ages with merely this small goal in view—a few years of man's life on earth? Is it not unthinkable that this should be the final aim of existence? Does a man cease to exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing. All those eons of evolution for nothing! Can we imagine that creation had no greater aim than this?

"The very existence of man's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through his soul, to enlighten his understanding, then does he contain all creation; because man being the culmination of all that went before, and thus superior to all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'l-Bahá explain to us the soul—the most convincing elucidation I know.

(From the *Toronto Daily Star*, September 28, 1926.)

3.

At first we all conceive of God as something or somebody apart from ourselves. We think He is something or somebody definite, outside of us, whose quality, meaning and so-to-say "personality" we can grasp with our human, finite minds, and express in mere words.

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.

God is certainly not the old Fatherly gentleman with the long beard that in our childhood we saw pictured sitting amongst clouds on the throne of judgment, holding the lightning of vengeance in His hand.

God is something simpler, happier, and yet infinitely more tremendous. God is All, Everything. He is the power behind all beginnings. He is the inexhaustible source of supply, of love, of good, of progress, of achievement. God is therefore Happiness.

His is the voice within us that shows us good and evil.

But mostly we ignore or misunderstand this voice. Therefore did He choose his Elect to come down amongst us upon earth to make clear His word, His real meaning. Therefore the Prophets; therefore Christ, Muḥammad, Bahá'u'lláh, for man needs from time to time a voice upon earth to

bring God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able to hear and understand.

Those who read their Bible with "peeled eyes" will find in almost every line some revelation. But it takes long life, suffering or some sudden event to tear all at once the veil from our eyes, so that we can truly see. . . .

Sorrow and suffering are the surest and also the most common instructors, the straightest channel to God—that is to say, to that inner something within each of us which is God.

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.

If I have repeated myself, forgive me. There are so many ways of saying things, but what is important is the truth which lies in all the many ways of expressing it. (From the *Philadelphia "Evening Bulletin,"*

Monday, September 27, 1926.)

4.

"Lately a great hope has come to me from one, 'Abdu'l-Bahá. I have found in His and His Father, Bahá'u'lláh's Message of Faith all my yearning for real religion satisfied. If you ever hear of Bahá'ís or of the Bahá'í Movement which is known in America, you will know what that is. What I mean: these Books have strengthened me beyond belief and I am now ready to die any day full of hope. But I pray God not to take me away yet for I still have a lot of work to do."

5.

"The Bahá'í teaching brings peace and understanding.

"It is like a wide embrace gathering together all those who have long searched for words of hope.

"It accepts all great prophets gone before, it destroys no other creeds and leaves all doors open.

"Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahá'í teaching the real spirit of Christ so often denied and misunderstood:

"Unity instead of strife, hope instead of condemnation, love instead of hate, and a great reassurance for all men."

6.

"The Bahá'í teaching brings peace to the soul and hope to the heart.

"To those in search of assurance the words of the Father are as a fountain in the desert after long wandering."

1934.

7.

"More than ever today when the world is facing such a crisis of bewilderment and unrest, must we stand firm in Faith seeking that which binds together instead of tearing asunder."

"To those searching for light, the Bahá'í Teachings offer a star which will lead them to deeper understanding to assurance, peace and good will with all men."

1936.

BY PROFESSOR E. G. BROWNE

1.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xv-xx; 1903 rev. 1912—

I have often heard wonder expressed by Christian ministers at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. "How is it," they say, "that the Christian doctrine, the highest and the noblest which the world has ever known, though supported by all the resources of Western civilization, can only count its converts in Muhammadan lands by twos and threes, while

Bábísm can reckon them by thousands?" The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, mainly by material, or to use the more popular term, "practical," standards. . . . There is, of course, another factor in the success of the Bábí propagandist, as compared with the Christian missionary, in the conversion of Muhammadans to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the Qur'án and the prophetic function of Muhammad. The Christian missionary must begin by attacking, explicitly or by implication, both these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muhammad and the Qur'án 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 and labor to the composition of controversial works which endeavor to prove, in one and the same breath, first, that the Qur'án is a lying imposture, and, secondly, that it bears witness to the truth of Christ's mission, as though any value attached to the testimony of one proved a liar! The Bábí (or Bahá'í) propagandist, on the other hand, admits that Muhammad was the prophet of God and that the Qur'án is the Word of God, denies nothing but their

finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow-believers, which constitutes their strongest claim on his attention.

2.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xii-xiv—

It was under the influence of this enthusiasm that I penned the introduction to my translation of the *Traveller's Narrative*. . . . This enthusiasm, condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the *Oxford Magazine*, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost inconceivable in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the *Oxford Magazine* of May 25, 1892, page 394, . . . "the prominence given to the Báb in this book is an absurd violation of historical perspective; and the translations of the *Traveller's Narrative* a waste of the powers and opportunities of a Persian Scholar.") Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the *Oxford Magazine*, to modify our enthusiasm; but in this case, at least, time has so far vindicated my judgment against that of my *Oxford* reviewer that he could scarcely now maintain, as he formerly asserted, that the Bábí religion "had affected the least important part of the Muslim World, and that not deeply." Every one who is in the slightest degree conversant with the actual state of things (September 27, 1903), in Persia now recognizes that the number and influence of the Bábís in that country is immensely greater than it was fifteen years ago.

3.

A Traveller's Narrative, page 309—

The appearance of such a woman as Qurratu'l-'Ayn in any country and any age a rare phenomenon, but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bábí religion no other claim to greatness, this were sufficient—that it produced a heroine like Qurratu'l-'Ayn.

4.

Introduction to *A Traveller's Narrative*, pages ix, x—

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *táj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

A mild, dignified voice bade me be seated, and then continued: "Praise be to God, that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us

a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him rather glory in this; that he loves his kind. . . ."

Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.

5.

Introduction to *A Traveller's Narrative*, pages xxxv, xxxvi—

Seldom have I seen one whose appearance impressed me more. A tall, strongly built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead, indicating a strong intellect, combined with an unswerving will, eyes keen as a hawk's, and strongly marked but pleasing features—such was my first impression of 'Abbás Effendi, "The Master" ('Aghá) as he par excellence is called by the Bábís. Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illus-

tration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muḥammadans, could, I should think, be scarcely found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt.

BY DR. J. ESTLIN CARPENTER

Excerpts from *Comparative Religions*, pages 70, 71—

From that subtle race issues the most remarkable movement which modern Muḥammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his final execution in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

BY THE REV. T. K. CHEYNE,
D.LITT., D.D.

Excerpts from *The Reconciliation of Races and Religions*, (1914)—

There was living quite lately a human being¹ of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His² combination of mildness and power is so rare that we have to place him in a line with super-normal men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His Holiness.

¹ Bahá'u'lláh.

² Báb.

The gentle spirit of the Báb is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, to be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the *Bayán*; but most of all, his tragic death, all serve to enlist our sympathies on behalf of the young prophet of *Shíráz*."

"Il sentait le besoin d'une réforme profonde à introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets. But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not desire lordship over others; I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-Bahá's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will only, however, give here the outward framework of 'Abdu'l-Bahá's life, and of his apostolic journeys, with the help of my friend Lutfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians mainly—were the guests of Professor and Mrs. Cheyne), Edinburgh, Clifton and Woking. It is fitting to notice here that the audience at Oxford, though highly academic, seemed to be deeply interested, and that Dr. Carpenter made an admirable speech. . . .

BY PROFESSOR VAMBÉRY

Testimonial to the Religion of 'Abdu'l-Bahá.
(Published in *Egyptian Gazette*, Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first-hand information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muhammadan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy the prospect of a fundamental basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice

and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

(Mamhenyn.)

VAMBÉRY.

BY HARRY CHARLES LUKACH

Quotation from *The Fringe of the East* (Macmillan & Co., London, 1913.)—

Bahá'ism is now estimated to count more than two million adherents, mostly composed of Persian and Indian Shi'íths, but including also many Sunnis from the Turkish Empire and North Africa, and not a few Brahmans, Buddhists, Taoists, Shintoists and Jews. It possesses even European converts, and has made some headway in the United States. Of all the religions which have been encountered in the course of this journey—the stagnant pools of Oriental Christianity, the strange survivals of sun-worship, and idolatry tinged with Muhammadanism, the immutable relic of the Sumerians—it is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islám, and make great changes on the face of the Asiatic world.

BY SIR VALENTINE CHIROL

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116 (The Revival of Bábíism.)—

When one has been like Sa'di, a great personage, and then a common soldier, and then a prisoner of a Christian feudal chief; when one has worked as a navy on the fortifications of the Count of Antioch, and wandered back afoot to Shíráz after infinite pain and labor, he may well be disposed to think that nothing that exists is real, or, at least, has any substantial reality worth clinging to. Today the public peace of

Persia is no longer subject to such violent perturbations. At least, as far as we are concerned, the appearances of peace prevail, and few of us care or have occasion to look beyond the appearances. But for the Persians themselves, have the conditions very much changed? Do they not witness one day the sudden rise of this or that favorite of fortune and the next day his sudden fall? Have they not seen the Atábak-i-A'zam twice hold sway as the Sháh'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 for a time on the seats of the mighty and been swept away by some intrigue as sordid as that to which they owed their own exaltation? And how many in humbler stations have been in the meantime the recipients of their unworthy favors or the victims of their arbitrary oppression? A village which but yesterday was fairly prosperous is beggared today by some neighboring landlord higher up the valley, who, having duly propitiated those in authority, diverts for the benefit of his own estates the whole of its slender supply of water. The progress of a governor or royal prince, with all his customary retinue of ravenous hangers-on, eats out the countryside through which it passes more effectually than a flight of locusts. The visitation is as ruinous and as unaccountable. Is it not the absence of all visible moral correlation of cause and effect in these phenomena of daily life that has gone far to produce the stolid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábíism. Chapter XI, page 120—

The Báb was dead, but not Bábíism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and atrophied with indifference like Persia, the soul of a nation survives, inarticulate, perhaps, and in a way helpless, but still capable of sudden spasms of vitality. Chapter XI, page 124—

Socially one of the most interesting features of Bábíism is the raising of woman to

a much higher plane than she is usually admitted to in the East. The Báb himself had no more devoted a disciple than the beautiful and gifted lady, known as Qurratu'l-'Ayn, the "Consolation of the Eyes," who, having shared all the dangers of the first apostolic missions in the north, challenged and suffered death with virile fortitude, as one of the Seven Martyrs of Tíhrán. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime still inures to her sex.

By PROFESSOR JOWETT of Oxford

Quotation from *Heroic Lives*, pages 305—

Prof. Jowett of Oxford, Master of Balliol, the translator of Plato, studied the movement and was so impressed thereby that he said: "The Bábite [Bahá'í] movement may not impossibly turn out to have the promise of the future." Dr. J. Estlin Carpenter quotes Prof. Edward Caird, Prof. Jowett's successor as Master of Balliol, as saying, "He thought Bábiism (as the Bahá'í movement was then called) might prove the most important religious movement since the foundation of Christianity." Prof. Carpenter himself gives a sketch of the Bahá'í movement in his recent book on *Comparative Religions* and asks, "Has Persia, in the midst of her miseries, given birth to a religion that will go around the world?"

By ALFRED W. MARTIN

Excerpts from *Comparative Religion and the Religion of the Future*, pages 81-91—

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of the Bahá'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religious movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed. It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long

roll of martyrs for the cause for which it stands, twenty thousand in Persia alone, proving it to be a movement worth dying for as well as worth living by.

From its inception it has been identified with Bahá'u'lláh, who paid the price of prolonged exile, imprisonment, bodily suffering, and mental anguish for the faith he cherished—a man of imposing personality as revealed in his writings, characterized by intense moral earnestness and profound spirituality, gifted with the selfsame power so conspicuous in the character of Jesus, the power to appreciate people ideally, that is, to see them at the level of their best and to make even the lowest types think well of themselves because of potentialities within them to which he pointed, but of which they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine he proclaimed, but an informing spiritual power breathed into the world through the example of his life and thereby quickening souls into new spiritual activity. Surely a movement of which all this can be said deserves—nay, compels—our respectful recognition and sincere appreciation.

. . . Taking precedence over all else in its gospel is the message of unity in religion. . . . It is the crowning glory of the Bahá'í movement that, while deprecating sectarianism in its preaching, it has faithfully practised what it preached by refraining from becoming itself a sect. . . . Its representatives do not attempt to impose any beliefs upon others, whether by argument or bribery; rather do they seek to put beliefs that have illumined their own lives within the reach of those who feel they need illumination. No, not a sect, not a part of humanity cut off from all the rest, living for itself and aiming to convert all the rest into material for its own growth; no, not that, but a leaven, causing spiritual fermentation in all religions, quickening them with the spirit of catholicity and fraternalism.

. . . Who shall say but that just as the little company of the *Mayflower*, landing on Plymouth Rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which, if true to its

principles, shall yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?

BY PROF. JAMES DARMESTETER

Excerpt from *Art* in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in *Persia and Parsis*, Part I, edited by G. K. Nariman. Published under patronage of the Irán League, Bombay, 1925. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Súfís did not result in the regeneration of thought. But the last century which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries—the fatal day of the 10th of Muḥarram, when the son of 'Alí breathed his last at Karbilá—have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of Bábiism. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough to persecute, by the enervating influence of a mystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been making unexpected efforts for the last fifty-five years to re-make for herself a virile ideal. Bábiism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Súfism and the old sects of the Aliides formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. It has the ethics of the West. It suppresses lawful impurities which are a great barrier dividing Islám from Christendom. It denounces polygamy, the fruitful source of Oriental degeneration. It seeks to reconstitute the family and it elevates

man and in elevating him exalts woman up to his level. Bábiism, which diffused itself in less than five years from one end of Persia to another, which was bathed in 1852 in the blood of its martyrs, has been silently progressing and propagating itself. If Persia is to be at all regenerate it will be through this new faith.

BY CHARLES BAUDOUIN

Excerpts from *Contemporary Studies*, Part III, page 131. (Allan & Unwin, London, 1924.)—

We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and the Romans, who looked upon the members of all races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believe Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East. Our self-complacency has been disturbed by such utterances as that of Rabindranath Tagore, who, lecturing at the Imperial University of Tokio on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was "carnivorous and cannibalistic in its tendencies." The East was patient, and could afford to wait till the West, "hurry after the expedient," had to halt for want of breath. "Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in

the field, and in her intoxication of speed, cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, till at last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes."

Being thus led to turn our eyes towards Asia, we are astonished to find how much we have misunderstood it; and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says that it is not "a new religion," but "religion renewed," and that it provides "the only possible basis for a mutual understanding between religion and free thought." Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago, by budding Christianity.

. . . At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the Bábíist faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahá'ist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'ism as a theory to that of Bahá'ism as a practice, for the core of religion is not metaphysics, but morality.

The Bahá'ist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u-

lláh is unquestionably one of the most comprehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. . . .

That is why Bahá'u'lláh is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint, patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion, something we have to get beyond. Throughout his life Bahá'u'lláh regarded the ideal universal peace as one of the most important of his aims. . . .

. . . Bahá'u'lláh is in this respect enunciating a novel and fruitful idea. There is a better way of dealing with social evils than by trying to cure them after they have come to pass. We should try to prevent them by removing their causes, which act on the individual, and especially on the child. Nothing can be more plastic than the nature of the child. The government's first duty must be to provide for the careful and efficient education of children, remembering that education is something more than instruction. This will be an enormous step towards the solution of the social problem, and to take such a step will be the first task of the Baytu'l-'Ad'l (House of Justice). "It is ordained upon every father to rear his son or his daughter by means of the sciences, the arts, and all the commandments; and if any one should neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l-'Ad'l, likewise, must prepare the way for the establishment of universal peace, doing this by organizing courts of arbitration and by influencing the govern-



Convention of the Bahá'ís of Iraq.

ments. Long before the Esperantists had begun their campaign, and more than twenty years before Nicholas II had summoned the first Hague congress, Bahá'u'lláh was insisting on the need for a universal language and courts of arbitration. He returns to these matters again and again: "Let all the nations become one in faith, and let all men be brothers, in order that the bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the Christian principle of asceticism. He discountenanced the macerations which were a nightmare of the Middle Ages, and whose evil effects persist even in our own days. . . .

Bahá'ism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a collection of abstract rules imposed from without. Bahá'ism is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless, Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relieved by the religious spirits of Europe, must

be rethought by minds schooled in the Western mode of thought. But, in its existing form, Bahá'ist teaching may serve, amid our present chaos, to open for us a road leading to solace and to comfort; may restore our confidence in the spiritual destiny of man. It reveals to us how the human mind is in travail; it gives us an inkling of the fact that the greatest happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise.

DR. HENRY H. JESSUP, D.D.

From the *World's Parliament of Religion*; Volume II, 13th Day, under Criticism and Discussion of Missionary Methods, page 1122. At the Columbian Exposition of 1893, at Chicago. Edited by the Rev. John Henry Barrows, D.D. (The Parliament Publishing Company, Chicago, 1893.)—

This, then, is our mission: that we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image, and we owe to our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

In the Palace of Bahjí, or Delight, just outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a famous Persian sage, the Bábí Saint, named Bahá'u'lláh—the "Glory of God"—the head of that vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so Christlike, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that

diversity of religions should cease and differences of race be annulled. What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

BY THE RIGHT HON. THE EARL CURZON

Excerpts from *Persia*, Vol. I, pages 496-504.

(Written in 1892.)—

Beauty and the female sex also lent their consecration to the new creed and the heroism of the lovely but ill-fated poetess of Qazvin, Zarrin-Táj (Crown of Gold) or Qurratu'l-'Ayn (Solace of the Eyes), who, throwing off the veil, carried the missionary torch far and wide, is one of the most affecting episodes in modern history. . . . The lowest estimate places the present number of Bábís in Persia at half a million. I am disposed to think, from conversations with persons well qualified to judge, that the total is nearer one million. They are to be found in every walk of life, from the ministers and nobles of the Court to the scavenger or the groom, not the least arena of their activity being the Mussulman priesthood itself. It will have been noticed that the movement was initiated by Siyyids, Hájís and Mullás, i.e., persons who, either by descent, from pious inclination, or by profession, were intimately concerned with the Muḥammadan creed; and it is among even the professed votaries of the faith that they continue to make their converts. . . . Quite recently the Bábís have had great success in the camp of another enemy, having secured many proselytes among the Jewish populations of the Persian towns. I hear that during the past year (1891) they are reported to have made 150 Jewish converts in Tíhrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyigán. . . . The two victims, whose names were Hájí Mirzá Hasan and Hájí Mirzá Ḥusayn, have been renamed by the Bábís: Sultánu'sh-Shuhadá', or King of Martyrs, and Maḥbúbu'sh-Shuhadá', or Beloved of Martyrs—and their naked graves

in the cemetery have become places of pilgrimage where many a tear is shed over the fate of the "Martyrs of Işfáhán." . . . It is these little incidents, protruding from time to time their ugly features, that prove Persia to be not as yet quite redeemed, and that somewhat staggers the tall-talkers about Iránian civilization. If one conclusion 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 inculcated by this new faith, whatever it be. There is, I believe, but one instance of a Bábí having recanted under pressure of menace of suffering, and he reverted to the faith and was executed within two years. Tales of magnificent heroism illumine the bloodstained pages of Bábí history. Ignorant and unlettered as many of its votaries are, and have been, they are yet prepared to die for their religion, and fires of Smithfield did not kindle a nobler courage than has met and defied the more refined torture-mongers of Tíhrán. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábíism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábís upon the life of the Sháh, it has been wrongly inferred that the movement was political in origin and Nihilist in character. It does not appear from a study of the writings either of the Báb or his successors, that there is any foundation for such a suspicion. . . . The charge of immorality seems to have arisen partly from the malignant inventions of opponents, partly from the much greater freedom claimed for women by the Báb, which in the oriental mind is scarcely dissociable from profligacy of conduct. . . . If Bábíism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muḥammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom it is attacking, there is greater reason to believe that it may ultimately prevail. . . . The pure and suffering life of the Báb, his ignominious death, the heroism and martyrdom

of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

BY SIR FRANCIS YOUNGHUSBAND

Excerpts from *The Gleam*. (1923.)—

1.

The story of the Báb, as Mírzá 'Alí Muḥammad called himself, was the story of spiritual heroism unsurpassed in Svabhava's experience; and his own adventurous soul was fired by it. That a youth of no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom he would wish to emulate and whose experiences he would profit by. The Báb's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed 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.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. Browne, so that we are able to have a faithful representation of its main features. . . .

Thus, in only his thirtieth year, in the year 1850, ended the heroic career of a true

God-man. Of the sincerity of his conviction that he was God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him, the passionate devotion of hundreds and even thousands of men who gave their lives in his cause is convincing testimony. . . .

He himself was but "a letter out of that most mighty book, a dewdrop from that limitless ocean." The One to come would reveal all mysteries and all riddles. This was the humility of true insight. And it has had its effect. His movement has grown and expanded, and it has yet a great future before it.

During his six years of ministry, four of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Turkey, Egypt, India and even into Europe and America. His adherents are now numbered by millions. The spirit which pervades them, says Professor Browne, "is such that it cannot fail to affect most powerfully all subject to its influence."

2.

For many years I have been interested in the rise and progress of the Bahá'í Movement. Its roots go deep down into the past and yet it looks far forward into the future. It realizes and preaches the oneness of mankind. And I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

Excerpt from *Modern Mystics*. (1935, p. 142.)

3.

This martyrdom of the Báb took place on July 9, 1850, thirty-one years from the date of his birth.

His body was dead. His spirit lived on. Ḥusayn had been slain in battle. Quddús

had been done to death in captivity. But Bahá'u'lláh lived. The One who shall be made manifest was alive. And in him and in others had been engendered such love for the Báb and what he stood for as, in the words of the chronicler, no eye had ever beheld nor mortal heart conceived: if branches of every tree were turned into pens, and all the seas into ink, and Earth and Heaven rolled into one parchment, the immensity of that love would still remain untold. This love for the Cause still survived. And it was sufficient. Bahá'u'lláh was, indeed, despoiled of his possessions, deserted by his friends, driven into exile from his native land and, even in exile, confined to his house. But in him the Cause was still alive—and more than alive, purified and ennobled by the fiery trials through which it had passed.

Under the wise control, and direction of Bahá'u'lláh from his prison-house, first at Baghdád and then at 'Akká in Syria, there grew what is now known as the Bahá'í Movement which, silently propagating itself, has now spread to Europe and America as well as to India and Egypt, while the bodily remains of the Báb, long secretly guarded, now find a resting-place on Mount Carmel in a Tomb-shrine, which is a place of pilgrimage to visitors from all over the world.

Excerpt from *The Christian Commonwealth*, January 22, 1913: "'Abdu'l-Bahá at Oxford"—

'Abdu'l-Bahá addressed a large and deeply interested audience at Manchester College, Oxford, on December 31. The Persian leader spoke in his native tongue, Mírzá Aḥmad Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muḥammadan who took to himself the title of the Báb

(meaning door or gate, through which men could arrive at the knowledge or truth of God), and who commenced teaching in Persia in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. He was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1850. But the movement went on, and the writings of the Báb, which had been copious, were widely read. The movement has been brought into India, Europe, and the United States. It does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The late Dr. Jowett once said to him that he had been so deeply impressed with the teachings and character of the Báb that he thought Bábism, as the present movement was then known, might become the greatest religious movement since the birth of Christ.

BY REV. J. TYSSUL DAVIS, B.A.

Quotation from *A League of Religions*.

Excerpts from Chapter X: "Bahá'ism—The Religion of Reconciliation." (The Lindsey Press, London, England.)—

The Bahá'í religion has made its way . . . because it meets the needs of its day. It fits the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true, and their scriptures as inspired. The Bahá'ists bid the followers of these faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element to life. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new facts, new truths as the Creed-defenders must. They believe in a progressive revelation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, but is to be known through His manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt

to designate "Christlike." "What does he do to his enemies that he makes them his friends?" was asked concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the powerful influence this standard actually exerts on conduct. It is due to four things: (1) It makes a *call on the Heroic Element in man*. It offers no bribe. It bids men endure, give up, carry the cross. It calls them to sacrifice, to bear torture, to suffer martyrdom, to brave death. (2) It offers *liberty of thought*. Even upon such a vital question as immortality it will not bind opinion. Its atmosphere is one of trust and hope, not of dogmatic chill. (3) It is a *religion of love*. "Notwithstanding the interminable catalogue of extreme and almost incredible sufferings and privations which this heroic band of men and women have endured—more terrible than many martyrdoms—there is not a trace of resentment or bitterness to be observed among them. One would suppose that they were the most fortunate of the people among whom they live, as indeed they do certainly consider themselves, in that they have been permitted to live near their beloved Lord, beside which they count their sufferings as nothing" (Phelps). Love for the Master, love for the brethren, love for the neighbors, love for the alien, love for all humanity, love for all life, love for God—the old, well-tried way trod once before in Syria, trodden again. (4) It is a *religion in harmony with science*. It has here the advantage of being thirteen centuries later than Islám. This new dispensation has been tried in the furnace, and has not been found wanting. It has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes Prof. Browne), "it is the complete sincerity of the Bábís, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which

constitute their strongest claim on his attention."

"By their fruits shall ye know them!" We cannot but address to this youthful religion an All Hail! of welcome. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

BY HERBERT PUTNAM
Librarian of Congress

The dominant impression that survives in my memory of 'Abdu'l-Bahá is that of an *extraordinary nobility*: physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually, in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. But there was also, in his complexion, carriage, and expression, an assurance of the complete *health* which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met any one concerned with the philosophies of life whose judgment might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

BY LEO TOLSTOY

Translated from a letter to Mme. Isabel Grinevskaya, Oct. 22, 1903

I am very glad that Mr. V. V. Stassov has told you of the good impression which your book has made on me, and I thank you for sending it.

I have known about the Bábís for a long time, and have always been interested in their teachings. It seems to me that these

teachings, as well as all the rationalistic social religious teachings that have arisen lately out of the original teachings of Brahmanism, Buddhism, Judaism, Christianity and Islám distorted by the priests, have a great future for this very reason that these teachings, discarding all these distorting incrustations that cause division, aspire to unite into one common religion of all mankind.

Therefore, the teachings of the Bábís, inasmuch as they have rejected the old Muḥammadan superstitions and have not established new superstitions which would divide them from other new superstitions (unfortunately something of the kind is noticed in the exposition of the Teachings of the Báb), and inasmuch as they keep to the principal fundamental ideas of brotherhood, equality and love, have a great future before them.

In the Muḥammadan religion there has been lately going on an intensive spiritual movement. I know that one such movement is centered in the French colonies in Africa, and has its name (I do not remember it), and its prophet. Another movement exists in India, Lahore, and also has its prophet and publishes its paper "Review of Religions."

Both these religious teachings contain nothing new, neither do they have for their principal object a changing of the outlook of the people and thus do not change the relationship between the people, as is the case with Bábíism, though not so much in its theory (Teachings of the Báb) as in the practice of life as far as I know it. I therefore sympathize with Bábíism with all my heart inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service to God.

Translated from a letter to Frid ul Khan
Wadelbekow

(This communication is dated 1908 and is found among epistles written to Caucasian Muḥammadans.)

... In answer to your letter which questions how one should understand the term God. I send you a collection of writings from my literary and reading club,

in which some thoughts upon the nature of God are included. In my opinion if we were to free ourselves from all false conception of God we should, whether as Christians or Muḥammadans free ourselves entirely from picturing God as a personality. The conception which then seems to me to be the best for meeting the requirements of reason and heart is found in 4th chap. St. John, 7-12-15 that means God is Love. It therefore follows that God lives in us according to the measure or capacity of each soul to express His nature. This thought is implicit more or less clearly in all religions, and therefore in Muḥammadanism.

Concerning your second question upon what awaits us after death I can only reply that on dying we return to God from whose Life we came. God, however, being Love we can on going over expect God only.

Concerning your third question, I answer that so far as I understand Islám, like all other religions, Brahmanism, Buddhism, Confucianism, etc., it contains great basic truths but that these have become corrupted by superstition, and coarse interpretations and filled with unnecessary legendary descriptions. I have had much help in my researches to get clear upon Muḥammadanism by a splendid little book "The sayings of Muḥammad."

The teachings of the Bábís which come to us out of Islám have through Bahá'u'lláh's teachings been gradually developed and now present us with the highest and purest form of religious teaching.

BY DR. EDMUND PRIVAT

The practical and spiritual understanding between nations, the realization of the unity of mankind above all barriers of language and religion, the feeling of responsibility towards all who suffer from grief or injustice, are only different branches of the same central teaching which gives the Bahá'í Movement such a faithful and active family of workers in so many countries.

BY DR. AUGUSTE FOREL

"... J'avais écrit les lignes qui précèdent en 1912. Que dois-je ajouter aujourd'hui

d'hui en août 1921, après les horribles guerres qui viennent de mettre l'humanité à feu et à sang, tout en dévoilant plus que jamais la terrible férocité de nos passions haineuses? Rien, sinon que nous devons demeurer d'autant plus fermes, d'autant plus inébranlables dans notre lutte pour le Bien social. Nos enfants ne doivent pas se décourager; ils doivent au contraire profiter du chaos mondial actuel pour aider à la pénible organisation supérieure et supranationale de L'humanité, à l'aide d'une fédération universelle des peuples.

"En 1920 seulement j'ai appris à connaître, à Karlsruhe, la religion supraconfessionnelle et mondiale des Bahá'ís fondée en Orient par le person Bahá'u'lláh il y a 70 ans. C'est la vraie religion du Bien social humain, sans dogmes, ni prêtres, reliant entre eux tous les hommes sur notre petit globe terrestre. *Je suis devenu Babá'í.* Que cette religion vive et prospère pour le bien de L'humanité; c'est là mon voeu le plus ardent. . . ."

(Excerpt from Dr. Auguste Forel's Will)

By GENERAL RENATO PIOLA CASELLI

Having been engaged all of his life in the training of me, he does this (i.e., write on the subject of religion) more as a "shepherd of a flock" might do, in hope of persuading his friends and brothers to turn spontaneously to the Illumined Path of the Great Revelation.

By FREDERICK W. OAKES

The Enlightener of human minds in respect to their religious foundations and privileges is of such vital importance that no one is safe who does not stop and listen for its quiet meaning, and is to the mind of men, as the cooling breeze that unseen passes its breath over the varying leaves of a tree. Watch it! And see how uniformly, like an unseen hand passing caressingly over all its leaves: Full of tender care and even in its gifts of love and greater life: Caresses each leaf. Such it is to one who has seated himself amid the flowers and fruit trees in the Garden Beautiful at 'Akká, just within the circle of that Holy and Blessed shrine where rests the Mortal part of the Great Enlightener. His handiwork is there, you

touch the fruit and flowers his hand gave new life's hopes to, and kneeling as I did beside Shoghi Effendi, Guardian of the Marvelous Manifestation, felt the spirit's immortal love of Him who rests there. While I could not speak the words of the Litany, my soul knew the wondrous meaning, for every word was a word of the soul's language that speaks of the Eternal love and care of the Eternal Father. So softly and so living were the reflections from his beautiful personality, that one needed not spoken words to be interpreted. And this Pilgrim came away renewed and refreshed to such a degree, that the hard bands of formalism were replaced by the freedom of love and light that will ever make that sojourn there the prize memory and the Door of revelation never to be closed again, and never becloud the glorious Truth of Universal Brotherhood. A calm, and glorious influence that claims the heart and whispers to each of the pulsing leaves of the great family in all experiences of life, "Be not afraid, It is I!"—And makes us long to help all the world to know the meaning of those words spoken by The Great Revealer, "Let us strive with heart and soul that unity may dwell in the world." And to catch the greatness of the word "Strive," in quietness and reflection.

By RENWICK J. G. MILLAR

Editor of *John O'Groat Journal*, Wick, Scotland

I was in Chicago for only some ten days, yet it would take a hundred chapters to describe all the splendid sights and institutions I was privileged to see. No doubt Chicago has more than its fair share of alien gangsters and gunmen, and the despicable doings of this obnoxious class has badly vitiated its civic life and reputation. But for all that it is a magnificent city—in many respects probably the finest in America; a city of which its residents have innumerable reasons to be proud. . . .

Every day indeed was filled up with sight-seeing and the enjoyment of lavish hospitality. One day, for example, I was entertained to lunch at the Illinois Athletic Club as the guest of Mr. Robert Black, a

prosperous Scot belonging to Wigtonshire, who is in the building trade. He is an ex-president of the St. Andrew's Society. Mr. Falconer and other Scots friends were present, and they were all exceedingly kind and complimentary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a humble Scottish journalist out on a mission of fraternity and good will.

On the same day I met by appointment Mr. Albert R. Windust with whom I went out to see the Bahá'í Temple which is in course of being erected at Wilmette, a suburb of Chicago on the shore of Lake Michigan. It is about an hour's ride out on the elevated railway. Only the foundation and basement have so far been constructed, and the work was meanwhile stopped but, we understand, is now shortly to be resumed. I have no hesitation in saying that when completed this Temple will be one of the most beautiful pieces of architecture in the world. I had the privilege of an introduction to the architect, a Frenchman, M. Bourgeois, who speaks English fluently. We spent a considerable time with him in his beautiful studio overlooking the Lake, and he did me the honour of showing me the plans of the Temple, drawings which cost him years of toil, and they are far beyond anything I could have imagined in beauty and spiritual significance. M. Bourgeois, who is well advanced in years, is a genius and mystic—a gentleman of charming personality. In all that I had the pleasure of seeing in his studio I had a privilege that is given to few. My signature is in his personal book, which contains the names of some of the great ones of the earth! Mr. Windust, who is a leading Bahá'í in the city, is a quiet and humble man, but full of fine ideas and ideals. He treated me with the utmost brotherly courtesy. How is it, I kept asking myself, that it should be mine to have all this privilege and honour? There was no reason save that they told me I had touched the chords of truth and sincerity in referring to and reviewing the Bahá'í writings and principles in a few short articles in this *Journal*. The Temple is designed to represent these principles—

universal religion, universal brotherhood, universal education, and the union of science and religion. Meantime the Chicagoans are seemingly indifferent to all its spiritual significance; but some day they will wake up to a realisation of the fact that its symbolism will mark the city as one of destiny in the world.

BY CHARLES H. PRISK

Editor, *Pasadena Star News*

Humanity is the better, the nobler, for the Bahá'í Faith. It is a Faith that enriches the soul; that takes from life its dross.

I am prompted thus to express myself because of what I have seen, what I have heard, what I have read of the results of the Movement founded by the Reverend Bahá'u'lláh. Embodied within that Movement is the spirit of world brotherhood; that brotherhood that makes for unity of thought and action.

Though not a member of the Bahá'í Faith, I sense its tremendous potency for good. Ever is it helping to usher in the dawn of the day of "Peace on Earth Good Will to Men." By the spread of its teachings, the Bahá'í cause is slowly, yet steadily, making the Golden Rule a practical reality.

With the high idealism of Bahá'u'lláh as its guide, the Bahá'í Faith is as the shining light that shineth more and more unto the perfect day. Countless are its good works. For example, to the pressing economic problems it gives a new interpretation, a new solution. But above all else it is causing peoples everywhere to realize they are as one, by heart and spirit divinely united.

And so I find joy in paying this little tribute to a cause that is adding to the sweetness, the happiness, the cleanness of life.

BY PROF. HARI PRASAD SHASTRI, D. LITT.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Ḥaḍrat-i-Bahá'u'lláh, have filled me with real joy, as I see that this Movement, so cosmopolitan in its appeal, and so spiritual in its advocacy of Truth, is sure

to bring peace and joy to the hearts of millions.

Free from metaphysical subtleties, practical in its outlook, above all sectarianism, and based on God, the substratum of the human soul and the phenomenal world, the Bahá'í Movement carries peace and illumination with it.

As long as it is kept free from orthodoxy and church-spirit, and above personalities, it will continue to be a blessing to its followers.

BY SHRI PUROHIT SWAMI

I am in entire sympathy with all of the principles that the Bahá'í Movement stands for; there is nothing which is contrary to what I am preaching. I think at this stage of the world such teachings are needed more than anything else. I find the keynote of the Teachings is the spiritual regeneration of the world. The world is getting more and more spiritually bankrupt every day, and if it requires anything it requires spiritual life. The Bahá'í Movement stands above all caste, creed and color and is based on pure spiritual unity.

BY PROF. HERBERT A. MILLER

In *World Unity Magazine*

The central drive of the Bahá'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific discovery and insisting that fundamentally all religions are alike. For the coming of universal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'ís take a great interest in Esperanto though they do not insist on it as the ultimate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. . . . What will be the course of the Bahá'í Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

BY THE RT. HON. SIR HERBERT SAMUEL,
G.C.B., M.P.

In *John O'London's Weekly*,
March 25th, 1933.

"It is possible indeed to pick out points of fundamental agreement among all creeds. That is the essential purpose of the Bahá'í Religion, the foundation and growth of which is one of the most striking movements that have proceeded from the East in recent generations."

BY REV. K. T. CHUNG

"Last summer upon my return from a visit to Japan, I had the pleasure of meeting Mrs. Keith Ransom-Kehler on the boat. It was learnt that this lady is a teacher of the Bahá'í Cause, so we conversed upon various subjects of human life very thoroughly. It was soon found that what the lady imparted to me came from the source of Truth as I have felt inwardly all along, so I at once realized that the Bahá'í Faith can offer numerous and profound benefits to mankind.

"My senior, Mr. Y. S. Tsao, is a well-read man. His mental capacity and deep experience are far above the average man. He often said that during this period of our country when old beliefs have lost their hold upon the people, it is absolutely necessary to seek a religion of all-embracing Truth which may exert its powerful influence in saving the situation. For the last ten years, he has investigated indefatigably into the teachings of the Bahá'í Cause. Recently, he has completed his translations of the book on the New Era and showed me a copy of the proof. After carefully reading it, I came to the full realization that the Truth as imparted to me by Mrs. Ransom-Kehler is veritable and unshakeable. This Truth of great value to mankind has been eminently translated by Mr. Tsao and now the Chinese people have the opportunity of reading it, and I cannot but express my profound appreciation for the same. . . . Should the Truth of the Bahá'í Faith be widely disseminated among the Chinese people, it will naturally lead to the coming of the Kingdom of Heaven. Should everybody again exert his efforts towards

the extension of this beneficent influence throughout the world, it will then bring about world peace and the general welfare of humanity."

(From Rev. K. T. Chung's Preface to the Chinese version of Dr. Esslemont's Book.)

By PROF. DIMITRY KAZAROV

University, Sofia, Bulgaria

Une des causes principales de la situation actuelle du monde c'est que l'humanité est trop en arrière encore dans son développement spirituel. Voilà pourquoi tout enseignement qui a pour but à éveiller et fortifier la conscience morale et religieuse des hommes 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 communs de toutes les grandes religions (et spécialement du christianisme) cherche à les adapter aux conditions de la vie actuelle et à la psychologie de l'homme moderne. En outre il travail pour l'union des hommes de toute nationalité et race dans une conscience morale et religieuse commune. Il n'a pas la prétention d'être autant une religion nouvelle qu'un trait d'union entre les grandes religions existants: ce sur quoi il insiste surtout ce n'est pas d'abandonner la religion à laquelle nous appartenons déjà pour en chercher une autre, mais à faire un effort pour trouver dans cette même religion l'élément qui nous unit aux autres et d'en faire la force déterminante de notre conduite toute entière. Cet élément (commun à toutes les grandes religions) c'est la conscience que nous sommes avant tout des êtres spirituels, unis dans une même entité spirituelle dont nous ne sommes que des parties-unies entre elles par l'attribut fondamental de cette entité spirituelle—à savoir l'amour. Manifester, réaliser, développer chez nous et chez les autres (surtout chez les enfants) cette conscience de notre nature spirituelle et l'amour comme son attribut fondamental c'est la chose principale que nous devons poursuivre avant tout et par toutes les manifestations de notre activité. C'est en même temps le seul moyen par lequel nous pouvons espérer de

réaliser une union toujours grandissant parmi les hommes.

Le Bahá'isme est un des enseignements qui cherche à éveiller chez nous—n'importe à quelle religion nous appartenons—justement cette conscience de notre nature spirituelle.

Il y a plus de 20 ans un groupe d'hommes et femmes de différentes nationalités et religions, animés par le désir de travailler pour l'union des peuples, ont commencé à publier un journal en esperanto sous le titre "Universala Unigo." Le premier article du premier Numéro de ce journal était consacré au Bahá'isme et à son fondateur. Il me semble que ce fait est une preuve éclatante de ce que jé viens de dire sur le Bahá'isme.

By REV. GRIFFITH J. SPARHAM

Highgate Hill Unitarian Christian Church,
London, England

In his book "A League of Religions," the Rev. J. Tyssul Davis, formerly minister of the Theistic Church in London, and at present minister of a Unitarian Church in Bristol, England, the writer sets out to demonstrate that each great religious movement in the world has contributed something of peculiar importance to the spiritual life of man. Thus, he says, the great contribution of Zoroastrianism has been the thought of Purity; of Brahmanism that of Justice; of Muhammadanism that of Submission; of Christianity that of Service; and so on. In each instance he lays his finger on the one thing *par excellence* for which the particular religious culture seemed to him to stand, and tries to catch its special contribution in an epigrammatic phrase. Coming, in this way, to Bahá'ism, he names it "the Religion of Reconciliation." In his chapter on Bahá'ism he says:

"The Bahá'í religion has made its way because it meets the need of the day. It fits the larger outlook of our time, better than the rigid older faiths. A characteristic is its unexpected liberality and tolerance. It accepts all the great religions as true and their scriptures as inspired."

This, then, as he sees Bahá'ism, is its

essential features: liberality, toleration, the spirit of reconciliation; and that, not in the sense, as Mr. H. G. Wells has it in his "Soul of a Bishop," of making a "collection" of approved portions of the world's varied and differing creeds, but in the sense, as he also puts it in the same book, of achieving a great "simplification."

"Bahá'ists," says Dr. Davis, "bid the followers of these (that is, the world's) faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread of the pure gospel of eternal worth, and to apply this essential element to life."

That is Dr. Davis's interpretation of the genius of Bahá'ism, and that it is a true one, no one who has studied Bahá'ism, even superficially, can question, least of all the outsider. Indeed one may go further and assert that no one who has studied Bahá'ism, whether superficially or otherwise, would wish to question it; particularly if he approaches the subject from a liberal and unprejudiced point of view. In the last act of his "Wandering Jew," Mr. Temple Thurston puts into the mouth of Matteos, the Wandering Jew, himself, the splendid line, "All men are Christians—all are Jews." He might equally well have written, "All men are Christians—all are Bahá'ís." For, if the sense of the Unity of Truth is a predominant characteristic of liberally-minded people, whatever may be their religious tradition, it is predominantly a characteristic of Bahá'ism; since here is a religious system based, fundamentally, on the one, simple, profound, comprehensive doctrine of the unity of God, which carries with it, as its necessary corollary and consequence, the parallel doctrine of the unity of Man.

This, at all events, is the conviction of the present writer; and it is why, as a Unitarian, building his own faith on the same basic principles of divine and human unity, he has long felt sympathy with and good will toward a religious culture which stands on a foundation identical with that of the faith he holds. And a religion that affirms the unity of things must of necessity be a religion of reconciliation; the truth of which in the case of Bahá'ism is clear.

BY ERNEST RENAN

Passage tiré de Renan "*Les Apôtres, P.*"
Edition Lévy, Paris, 1866

Notre siècle a vu des mouvements religieux tout aussi extraordinaires que ceux d'autrefois, mouvements qui ont provoqué autant d'enthousiasme, qui ont eu déjà, proportion gardée, plus de martyrs, et dont l'avenir est encore incertain.

Je ne parle pas des Mormons, secte à quelques égards si sottise et si abjecte que l'on hésite à la prendre au sérieux.

Il est instructif, cependant, de voir en plein 19^{ème} siècle des milliers d'hommes de notre race vivant dans le miracle, croyant avec une foi aveugle des merveilles qu'ils disent avoir vues et touchées. Il y a déjà toute une littérature pour montrer l'accord du mormonisme et de la science; ce qui vaut mieux, cette religion, fondée sur de naïves impostures, a su accomplir des prodiges de patience et d'abnégation; dans cinq cents ans des docteurs prouveront sa divinité par les merveilles de son établissement.

Le Bábisme, en Perse, a été un phénomène autrement considérable. Un homme doux et sans aucune prétention, une sorte de Spinoza modeste et pieux, s'est vu, presque malgré lui, élevé au rang de thaumaturge d'incarnation divine, et est devenu le chef d'une secte nombreuse, ardente et fanatique, qui a failli amener une révolution comparable à celle de l'Islám. Des milliers de martyrs sont accourus pour lui avec l'allégresse au-devant de la mort. Un jour sans pareil peut-être dans l'histoire du monde fut celui de la grande boucherie qui se fit des Bábis, à Téhéran. "On vit ce jour-là dans les rues et les bazars de Téhéran, dit un narrateur qui a tout su d'original, un spectacle que la population semble devoir n'oublier jamais. Quand la conversation encore aujourd'hui se met sur cette matière, on peut juger l'admiration mêlée d'horreur que la foule éprouve et que les années n'ont pas diminuée. On vit s'avancer entre les bourreaux des enfants et des femmes les chairs ouvertes sur tout le corps, avec des mèches allumées, flambantes, fichées dans les blessures. On traînait les victimes par des cordes et on les faisait marcher à coups de fouet. Enfants et femmes s'avançaient en

chantant un verset qui dit: En vérité nous venons de Dieu et nous retournons à Lui. Leurs voix s'élevaient, éclatantes, au-dessus du silence profond de la foule. Quand un des suppliciés tombait et qu'on le faisait relever à coups de fouet ou de baïonnette, pour peu que la perte de son sang qui ruisselait sur tous ses membres lui laissât encore un peu de force, il se mettait à danser et criait avec un surcroît d'enthousiasme: "En vérité nous sommes à Dieu et nous retournons à lui." Quelques-uns des enfants expirèrent pendant le trajet; les bourreaux jetèrent leurs corps sous les pieds de leurs pères et de leurs soeurs, qui marchèrent fièrement dessus et ne leur donnèrent pas deux regards. Quand on arriva au lieu d'exécution, on proposa encore aux victimes la vie pour leur abjuration. Un bourreau imagina de dire à un père que, s'il ne céda pas, il couperait la gorge à ses deux fils sur sa poitrine. C'étaient deux petits garçons dont l'aîné avait 14 ans et qui, rouges de leur sang, les chairs calcinées, écoutaient froidement le dialogue; le père répondit, en se couchant par terre, qu'il était prêt et l'aîné des enfants, réclamant avec emportement son droit d'aïnesse, demanda à être égorgé le premier.¹ Enfin tout fut achevé. La nuit tomba sur un amas de chairs informes; les têtes étaient attachées en paquets au poteau justicier et les chiens des faubourgs se dirigeaient par troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroès Nousch fut étouffée dans un pareil bain de sang. Le dévouement absolu est pour les nations naïves la plus exquise des jouissances et une sorte de besoin. Dans l'affaire des Bábís, on vit des gens qui étaient à peine de la secte, venir se dénoncer eux-mêmes afin qu'on les adjoignit aux patients. Il est si doux à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyr suffit pour faire croire.

¹ Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétractation, furent attachés à la gueule de canons amorcés d'une mèche longue et brûlant lentement. On leur proposait de couper la mèche, s'ils reniaient le Báb. Eux, les bras tendus vers le feu, le suppliaient de se hâter et de venir bien vite consommer leur bonheur.

Un disciple qui fut le compagnon de supplice du Báb, suspendu à côté de lui aux remparts de Tabriz et attendant la mort, n'avait qu'un mot à la bouche "Es-tu content de moi, maître?"

BY HON. LILIAN HELEN MONTAGUE,
J.P., D.H.L.

As a Jewess I am interested in the Bahá'í Community. The teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew Prophets that the Unity of God is revealed in the Unity of men. Also, we seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of God, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Bahá'í community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal enumerated by the Hebrew Prophets is founded on faith in the ultimate triumph of God's justice and righteousness.

BY NORMAN BENTWICH

"Palestine may indeed be now regarded as the land not of three but of four faiths, because the Bahá'í creed, which has its center of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world-religion. So far as its influence goes in the land, it is a factor making for international and interreligious understanding."

(From "*Palestine*," by Norman Bentwich, p. 235.)

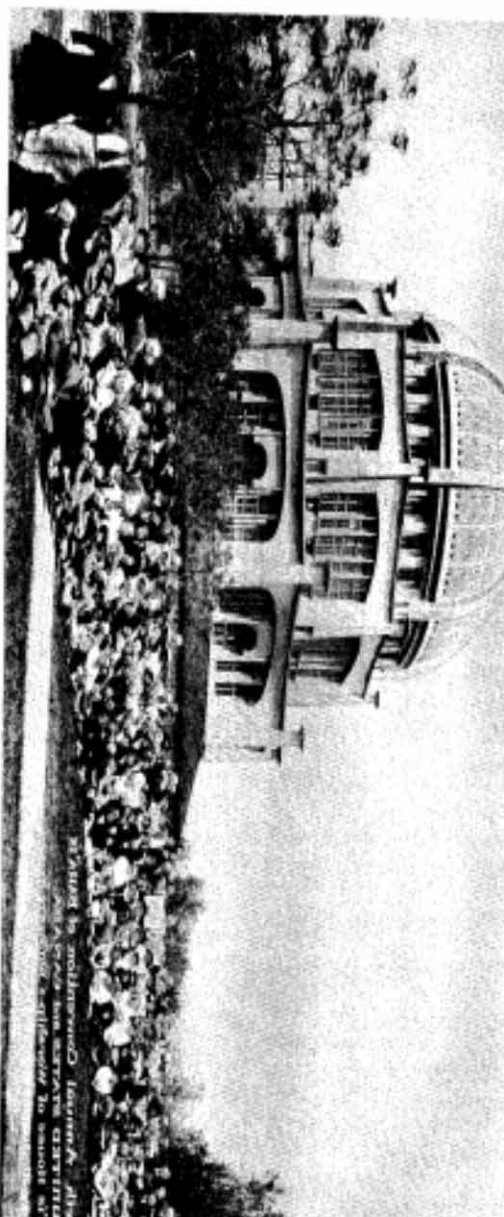
BY ÉMILE SCHREIBER

1.

Trois prophètes

Alors que le marxisme soviétique proclame le matérialisme historique, alors que les jeunes générations sionistes sont également de plus en plus indifférentes aux croyances établies, une nouvelle religion est

Twenty-first Young Congress of the People of the United States and Canada
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née en Orient, et sa doctrine prend, dans les circonstances actuelles, un intérêt d'autant plus grand que, s'écartant du domaine purement philosophique, elle préconise en économie politique des solutions qui coïncident curieusement avec les préoccupations de notre époque.

Cette religion, de plus, est par essence antiraciste. Elle est née en Perse, vers 1840, et les trois prophètes successifs qui l'ont prêchée sont des Persans, c'est-à-dire des musulmans de naissance.

Le premier, le créateur, s'appelait le Báb. Il prêcha vers 1850, et préconisa, outre la réconciliation des différents cultes qui divisent l'humanité, la libération de la femme, réduite aujourd'hui encore à un quasi esclavage dans tout l'Islam.

Une Persane d'une rare beauté, et qui, chose rare chez les musulmanes, était douée d'un grand talent oratoire, répondant au nom difficile à prononcer de Qourratou-'l-'Aïn, l'accompagna dans ses réunions, n'hésitant pas, en donnant elle-même l'exemple, à préconiser la suppression du voile pour les femmes.

Le Báb et elle réussirent à convaincre, à l'époque, des dizaines de milliers de Persans et le shah de Perse les emprisonna l'un et l'autre, ainsi que la plupart de leurs partisans. Le Báb fut pendu. Sa belle collaboratrice fut étranglée dans sa prison. Leurs disciples furent exilés à Saint-Jean-d'Acre, devenue, temple du "Baháïsme." C'est ainsi que j'ai visité la maison du successeur du Báb, Bahá'u'lláh, transformée aujourd'hui en temple du "Baháïsme." C'est ainsi que s'intitule cette religion, qui est plutôt une doctrine philosophique, car elle ne comporte ni culte défini, ni surtout de clergé. Les prêtres, disent les Baháïstes, sont tentés de fausser, dans un but de lucre, l'idéalisme désintéressé des créateurs de religions.

Bahá'u'lláh, le principal des trois prophètes, répandit sa doctrine non seulement en Orient, mais dans beaucoup de pays d'Europe, et surtout aux Etats-Unis où son influence fut telle que le nombre des Baháïstes atteint aujourd'hui plusieurs millions. Il fut persécuté par les Perses et mourut en exil.

Son fils, 'Abdu'l-Bahá, lui succéda et formula, d'après les principes de son père, la doctrine économique du Baháïsme; elle in-

dique une prescience étonnante des événements qui se sont déroulés depuis: la guerre d'abord, la crise ensuite. Il mourut peu après la guerre, ayant vu la réalisation de la première partie de ses prophéties.

L'originalité du Baháïsme est de chercher à faire passer dans le domaine pratique, et plus particulièrement dans le domaine social, les principes essentiels du judaïsme, du catholicisme et de l'islamisme, en les combinant et en les adaptant aux besoins de notre époque.

Le Baháïsme proclame que les rapports sociaux deviennent fatalement impossibles dans une société où l'idéalisme individuel ne donne pas une base certaine aux engagements qui lient les hommes entre eux.

L'individu se sent de plus en plus isolé au milieu d'une jungle sociale qui menace, à beaucoup d'égards, son bien-être et sa sécurité. La bonne volonté et l'honnêteté, ne produisant plus dans sa vie et dans son travail le résultat qu'il attend, tendent à perdre pour lui toute valeur pratique. De là naissent, selon les caractères, l'indifférence et le découragement, ou l'audace, le manque de scrupules qui tendent à se procurer par tous les moyens, même les plus répréhensibles, les bénéfices matériels nécessaires à l'existence.

La société, n'étant plus soumise à aucun contrôle, ni politique ni moral, devient un vaisseau sans gouvernail où personne ne peut plus rien prévoir et qui est sujet à des crises de plus en plus fréquentes et de plus en plus violentes. L'époque actuelle, déclarent les prophètes persans, marque la fin d'une civilisation qui ne sert plus les intérêts de l'humanité.

Elle aboutit à la faillite complète des institutions morales et matérielles destinées à assurer le bien-être et la sécurité des hommes, c'est-à-dire l'état, l'église, le Commerce et l'Industrie. Le principe fondamental d'où peut venir le salut de la civilisation engagée dans des voies qui conduisent à sa destruction est la solidarité des nations et des races. Car l'interpénétration des peuples est devenue telle qu'il leur est impossible de trouver isolément la voie de la prospérité.

Ces prophéties, qui pouvaient paraître excessives et quelque peu pessimistes à l'époque où elles ont été faites, vers 1890,

ne sont pas, les événements l'ont prouvé, de simples jérémiades. Il reste à examiner comment, partant de ces données, qui ne sont que trop exactes, le Baháïsme, conçu dans la Perse lointaine et si arriérée à l'époque, aboutit aux mêmes conclusions que la plupart des économistes modernes qui, dans les différents pays de civilisation occidentale, proclament qu'en dehors d'une collaboration internationale il n'y a pas d'issue possible à la crise actuelle entraînant tous les peuples à une misère toujours plus grande.

(From LES ÉCHOS, Paris, France, September 27, 1933.)

2.

Une religion "économique"

Les principes du Baháïsme, formulés par son principal prophète, Bahá'u'lláh, peuvent paraître sérieusement compromis en un temps où la frénésie nationaliste, récemment aggravée de racisme, semble en éloigner de plus en plus l'application.

Toute la question est de savoir si ceux qui sont en faveur aujourd'hui, dans tant de pays, sont susceptibles de résoudre le problème non pas de la prospérité, mais simplement du logement et de la faim, dans les différentes nations qui nient par leurs théories et tous leurs actes la solidarité des peuples et des races.

Une nouvelle guerre mondiale sera sans doute nécessaire pour que l'humanité, qui n'a pas encore compris la leçon de 1914, se rende enfin compte que les solutions de violence et de conquête ne peuvent engendrer que la ruine générale, sans profit pour aucun des belligérants.

Quoi qu'il en soit, les principales pensées économiques de Bahá'u'lláh, telles qu'elles ont été formulées il y a un demi-siècle, prouvent que la sagesse et le simple bon sens ont cela de commun avec les écrevisses, c'est qu'il leur arrive fréquemment de marcher à reculons.

Voici les principaux préceptes de ce moderne Marc-Aurèle:

"L'évolution humaine se divise en cycles organiques, correspondant à la durée d'une religion, laquelle est d'environ un millier d'années. Un cycle social nouveau commence toutes les fois qu'apparaît un prophète

dont l'influence et les enseignements renouvellent la vie intérieure de l'homme et font déferler à travers le monde une nouvelle vague de progrès.

"Chaque nouveau cycle détruit les croyances et les institutions usées du cycle précédent et fonde sur d'autres croyances, en étroite conformité, celles-là, avec les besoins actuels de l'humanité, une civilisation nouvelle.

"L'influence de chaque prophète s'est, dans le passé, limitée à une race ou à une religion, en raison de l'isolement géographique des régions et des races, mais le siècle dans lequel nous entrons nécessite la création d'un ordre organique s'étendant au monde entier. Si le vieil esprit de tribu persiste, la science détruira le monde, ses forces destructrices ne pouvant être contrôlées que par une humanité unie travaillant pour la prospérité et le bien commun.

"La loi de la lutte pour la vie n'existe plus pour l'homme dès qu'il devient conscient de ses pouvoirs spirituels et moraux. Elle est alors remplacée par la loi plus haute de la coopération. Sous cette loi, l'individu jouira d'un statut beaucoup plus large que celui qui est accordé aux citoyens passifs du corps politique actuel. L'administration publique passera des mains de partisans politiques qui communiste plus ou moins théorique, mais d'hommes capables de considérer une charge publique comme une mission sacrée.

"La stabilité économique ne dépend pas de l'application de tel plan socialiste ou communiste plus ou moins théorique, mais du sentiment de la solidarité morale qui unit tous les hommes et de cette conception que les richesses ne sont pas la fin de la vie, mais seulement un moyen de vivre.

"L'important n'est pas en une aveugle soumission générale à tel système politique, à tel règlement, qui ont pour effet de supprimer chez l'individu tout sentiment de responsabilité morale, mais en un esprit d'entraide et de coopération. Ni le principe démocratique, ni le principe aristocratique ne peuvent fournir séparément à la société une base solide. La démocratie est impuissante contre les querelles intestines et l'aristocratie ne subsiste que par la guerre. Une combinaison des deux principes est donc nécessaire.

"En cette période de transition entre le vieil âge de la concurrence et l'ère nouvelle de la coopération, la vie même de l'humanité est en péril. Les ambitions nationalistes, la lutte des classes, la peur et les convoitises économiques sont autant de forces qui poussent à une nouvelle guerre internationale. Tous les Gouvernements du monde doivent soutenir et organiser une assemblée dont les membres soient élus par l'élite des nations. Ceux-ci devront mettre au point, au-dessus des égoïsmes particuliers, le nouveau statut économique du monde en dehors duquel tous les pays, mais surtout l'Europe, seront conduits aux pires catastrophes."

Abdu'l-Bahá, son successeur, reprenant la doctrine de son père, concluait dans un discours prononcé à New-York en 1912:

"La civilisation matérielle a atteint, en Occident, le plus haut degré de son développement. Mais c'est en Orient qu'a pris naissance et que s'est développée la civilisation spirituelle. Un lien s'établira entre ces deux forces, et leur union est la condition de l'immense progrès qui doit être accompli.

"Hors de là, la sécurité et la confiance feront de plus en plus défaut, les luttes et les dissensions s'accroîtront de jour en jour et les divergences entre nations s'accroîtront davantage. Les pays augmenteront constamment leurs armements; la guerre, puis la certitude d'une autre guerre mondiale angoisseront de plus en plus les esprits. L'unité du genre humain est le premier fondement de toutes les vertus."

Ainsi parla 'Abdu'l-Bahá en 1912, et tout se passa comme il l'avait prédit.

Mais ces paroles n'ont pas vieilli; elles pourraient, sans le moindre changement, être répétées en 1933. Aujourd'hui, comme il y a vingt ans, la menace de la guerre est de nouveau suspendue au-dessus de nos têtes et les causes de haines et de conflits s'accumulent à tel point que, s'il existe vraiment un flux et un reflux des idées, on peut presque conclure, avec une certaine dose d'optimisme, que nous n'avons jamais été si près de venir aux idées de coopération qui, seules, peuvent nous sauver.

(From *LES ÉCHOS*, Paris, France, Septembre 28, 1933.)

3.

Malgré les tristesses de notre époque et peut-être même à cause d'elles, je reste convaincue que les idées à la fois divines et humaines qui sont l'essence du Bahá'isme finiront par triompher, pourvu que chacun de ceux qui en comprennent l'immense intérêt continue quoi qu'il advienne à les défendre et à les propager.

(Excerpt from a letter dated October 29, 1934.)

By DR. ROKUICHIRO MASUJIMA

"The Japanese race is of rational mind. No superstition can play with it. Japan is the only country in the world where religious tolerance has always existed. The Japanese Emperor is the patron of all religious teachings. The Bahá'í publications now form part of His Majesty's Library as accepted by the Imperial House. . . .

"The search for truth and universal education inculcated by the Bahá'í Teachings, if soundly conducted, cannot fail to interest the Japanese mind. Bahá'ism is bound to permeate the Japanese race in a short time."

By MISS HELEN KELLER

The philosophy of Bahá'u'lláh deserves the best thought we can give it. I am returning the book so that other blind people who have more leisure than myself may be "shown a ray of Divinity" and their hearts be "bathed in an inundation of eternal love."

I take this opportunity to thank you for your kind thought of me, and for the inspiration which even the most cursory reading of Bahá'u'lláh's life cannot fail to impart. What nobler theme than the "good of the world and the happiness of the nations" can occupy our lives? The message of universal peace will surely prevail. It is useless to combine or conspire against an idea which has in it potency to create a new earth and a new heaven and to quicken human beings with a holy passion of service.

(In a personal letter written to an American Bahá'í after having read something from the Braille edition of "Bahá'u'lláh and the New Era.")

BY SIR FLINDERS PETRIE

The Bahá'í Movement of Persia should be a welcome adjunct to true Christianity; we must always remember how artificial the growth of Latin Christian ideas has been as compared with the wide and less defined beliefs native to early Christian faith.

(In a letter to the "Daily Sketch," London, England, December 16, 1932.)

BY FORMER PRESIDENT MASARYK OF
CZECHOSLOVAKIA

Continue to do what you are doing, spread these principles of humanity and do not wait for the diplomats. Diplomats alone cannot bring the peace, but it is a great thing that official people begin to speak about these universal peace principles. Take these principles to the diplomats, to the universities and colleges and other schools, and also write about them. It is the people who will bring the universal peace.

(In an audience with an American Bahá'í journalist in Praha, in 1928.)

BY ARCHDUCHESS ANTON OF AUSTRIA

Archduchess Anton of Austria, who 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 *The Bahá'í World*, Vol. V: "I like the Bahá'í Movement because it reconciles all Faiths, and teaches that science is from God as well as religion, and its ideal is peace."

BY DR. HERBERT ADAMS GIBBONS
American Historian

I have had on my desk, and have read several times, the three extracts from 'Abdu'l-Bahá's Message of Social Regeneration. Taken together, they form an unanswerable argument and plea for the only way that the world can be made over. It we could put into effect this program, we should indeed have a new world order.

"The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation." In these three sentences we really have it all.

(Excerpt from personal letter dated May 18, 1934.)

BY H. R. H. PRINCESS OLGA OF JUGOSLAVIA

H. R. H. Princess Olga, wife of H. R. H. Prince Regent Paul of Jugoslavia, daughter of H. R. H. Prince Nicholas of Greece and cousin of His Majesty King George II of Greece, is deeply interested in religion and in 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.

"I like the Bahá'í Teachings for universal education and universal peace," said this gracious Princess in her charming villa on the Hill of Topcidor, Belgrade, on January sixteenth, 1936; "I like the Bahá'í Movement and the Young Men's Christian Association, for both are programs to unite religions. Without unity no man can live in happiness." Princess though she is, she stressed the important truth that *every man must do his job!* "We are all sent into this world for a purpose and people are too apt to forget the Presence of God and true religion. I wish the Bahá'í Movement every success in the accomplishment of its high ideals."

BY EUGEN RELGIS

Excerpt from *Cosmométapolis*, 1935,
pp. 108-109

Nous avons tracé dans ces pages seulement la signification du Baháisme, sans examiner tous ses principes et son programme pratique dans lequel sont harmonisées avec l'idéal religieux "les aspirations et les objectifs de la science sociale." Mais on doit attirer l'attention de tous les esprits libres sur ce mouvement, dont les promoteurs ont le mérite d'avoir contribué à la clarification de l'ancienne controverse entre la religion et la science—et d'avoir donné à maint homme un peu de leur tolérance et de leur optimisme: "L'humanité était jusqu'ici restée dans le stade de l'enfance; elle approche maintenant de la maturité" ('Abdu'l-Bahá, Washington, 1912).

Qui osera répéter aujourd'hui, dans la mêlée des haines nationales et sociales, cette sentence de progrès? C'est un Oriental qui nous a dit cela, à nous, orgueilleux ou scept-



Bahá'í Friends gathered in Convention, Sydney, New South Wales, Australia, 1934.

tiques Occidentaux. Nous voudrions voir aujourd'hui, dans l'Allemagne hitlérienne, dans les pays terrorisés par le fascisme, paralysés par la dictature politique,—un spectacle décrit par le suisse Auguste Forel d'après l'anglais Sprague qui a vue en Birmanie et en Inde, des bouddhistes, des mahométans, des chrétiens et des juifs, qui allaient bras-dessus bras-dessous, comme des frères, "au grand étonnement de la population qui n'a jamais vu une chose pareille!"

BY ARTHUR HENDERSON

Excerpt from a letter dated
January 26, 1935

I have read the pamphlet on the "New World Order" by Shoghi Effendi. It is an eloquent expression of the doctrines which I have always associated with the Bahá'í Movement and I would like to express my great sympathy with the aspirations towards world unity which underlie his teaching.

BY PROF. DR. V. LESNY

1.

The conditions are so changed now, since the technique of the present time has de-

stroyed the barriers between nations, that the world needs a uniting force, a kind of super-religion. I think Bahá'ism could develop to such a kind of religion. I am quite convinced of it, so far as I know the Teachings of Bahá'u'lláh. . . . There are modern saviors and Bahá'u'lláh is a Savior of the twentieth century. Everything must be done on a democratic basis, there must be international brotherhood. We must learn to have confidence in ourselves and then in others. One way to learn this is through inner spiritual education, and a way to attain such an education may be through Bahá'ism.

2.

I am still of the opinion that I had four years ago that the Bahá'í Movement can form the best basis for international goodwill, and that Bahá'u'lláh Himself is the Creator of an eternal bond between the East and the West. . . . The Bahá'í Teaching is a living religion, a living philosophy. . . .

I do not blame Christianity, it has done a good work for culture in Europe, but there are too many dogmas in Christianity

at the present time. . . . Buddhism was very good for India from the sixth century B.C. and the Teachings of Christ have been good for the whole world; but as there is a progress of mind there must be no stopping and in the Bahá'í Faith one sees the continued progress of religion.

BY PRINCESS MARIE ANTOINETTE DE
BROGLIE AUSSENAC

À cette époque où l'humanité semble sortie d'un long sommeil pour revivre à l'Esprit, consciemment ou inconsciemment, l'homme cherche et s'élance à la poursuite de l'invisible et, de sciences qui nous y conduisent.

L'angoisse religieuse aussi n'a jamais été plus intense.

Par sa grande évolution l'homme actuel est prêt à recevoir le grand message de Bahá'u'lláh dans son mouvement synthétique qui nous fait passer de l'ancienne compréhension des divisions à la compréhension moderne où nous cherchons à suivre les ondes qui se propagent traversant toute limitation humaine et de la création.

Chaque combat que nous livrons à nos penchants nous dégage des voiles qui séparent le monde visible du monde invisible et augmente en nous cette capacité de perception et de s'accorder aux longueurs d'ondes les plus variées, de vibrer au contact des rythmes les plus divers de la création.

Tout ce qui nous vient directement de la nature est toujours harmonie absolue. Le tout est de capter l'équilibre de toute chose et lui donner la voix au moyen d'un instrument capable d'émettre les mêmes harmonies que notre âme, ce qui nous fait vibrer et devenir le lien entre le passé et l'avenir en atteignant une nouvelle étape correspondant à l'évolution du monde.

En religion, la Cause de Bahá'u'lláh, qui est la grande révélation de notre époque, est la même que celle du Christ, son temple et son fondement les mêmes mis en harmonie avec le degré de maturité moderne.

BY DAVID STARR JORDAN

Late President of Stanford University

'Abdu'l-Bahá will surely unite the East and the West: for He treads the mystic way with practical feet.

BY PROF. BOGDAN POPOVITCH

The Bahá'í Teaching carries in its Message a fine optimism—we must always in spite of everything be optimists; we must be optimists even when events seem to prove the contrary! And Bahá'ís can be hopeful, for there is a power in these Teachings to bring to humanity tranquillity, peace and a higher spirituality.

BY EX-GOVERNOR WILLIAM SULZER

While sectarians squabble over creeds, the Bahá'í Movement goes on apace. It is growing by leaps and bounds. It is hope and progress. It is a world movement—and it is destined to spread its effulgent rays of enlightenment throughout the earth until every mind is free and every fear is banished. The friends of the Bahá'í Cause believe they see the dawn of the new day—the better day—the day of Truth, of Justice, of Liberty, of Magnanimity, of Universal Peace, and of International Brotherhood, the day when one shall work for all, and all shall work for one.

(Excerpt from the *Roycroft Magazine*)

BY LUTHER BURBANK

I am heartily in accord with the Bahá'í Movement, in which I have been interested for several years. The religion of peace is the religion we need and always have needed, and in this Bahá'í is more truly the religion of peace than any other.

BY PROF. YONE NOGUCHI

I have heard so much about 'Abdu'l-Bahá, whom people call an idealist, but I should like to call Him a realist, because no idealism, when it is strong and true, exists without the endorsement of realism. There is nothing more real than His words on truth. His words are as simple as the sunlight; again like the sunlight, they are universal. . . . No Teacher, I think, is more important today than 'Abdu'l-Bahá.

BY PROFESSOR RAYMOND FRANK PIPER

These writings (Bahá'í) are a stirring fusion of poetic beauty and religious insight. I, like another, have been "struck by their comprehensiveness." I find they have ex-

traordinary power to pull aside the veils that darken my mind and to open new visions of verity and life.

BY ANGELA MORGAN

One reason I hail with thanksgiving the interpretation of religion known as the Bahá'í Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe. Each one seemed filled with a splendor of spirit so great that it overflowed all boundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward another human being.

BY ARTHUR MOORE

The lovely peace of Carmel, which still attracts mystics of different faiths, dominates Haifa. On its summit are the Druses in their two villages; at its feet the German Templars, whose avenue leads up to the now large and beautiful terraced property of the Persian Bahá'is on the mountainside. Here the tombs of the Báb and of 'Abdu'l-Bahá, set in a fair garden, are a place of international pilgrimage. On Sundays and holidays the citizens of Haifa of all faiths come for rest and recreation where lie the bones of that young prophet of Shíráz who nearly a hundred years ago preached that all men are one and all the great religions true, and foretold the coming equality of men and women and the birth of the first League of Nations.

BY PROF. DR. JAN RYPKA

The Bahá'is of Írán are resolutely firm in their religion. Their firmness does not have its roots in ignorance. The Íránian inborn character causes them to see things somewhat too great, slightly exaggerated, and their dissensions with the ruling Islám make them a little bitter towards it. Everything else in their characters is accounted for as due to their Teachings; they are wonderfully ready to help and happy to sac-

rifice. Faithfully they fulfill their office and professional duties. Long ago they already solved the problem of the Eastern woman; their children are carefully educated. They are sometimes reproached for their lack of patriotism. Certainly, as specifically Íránian as the Shí'ih Faith, the Bahá'í Faith can never become; but the Bahá'í Religion like Christianity does not preclude the love of one's fatherland. . . . Are the Europeans not sufficiently patriotic? According to my experiences, the Bahá'is in that respect, are very unjustly criticized by their Muḥammadan brothers. During the centuries the Shí'ih Religion has developed a deep national tradition; with this the universal Bahá'í Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the Íránian Bahá'í Community. The Bahá'í world community will educate characters which will appear well worthy of emulation by people of other Faiths, yes, even by the world of those now enemies of the Bahá'í Cause.

The experience acquired in the West, for me was fully verified also in the Íránian Orient. The Bahá'í Faith is undoubtedly an immense cultural value. Could all those men whose high morality I admired and still admire have reached the same heights only in another way, without it? No, never! Is it based only on the novelty of the Teachings, and in the freshness of its closest followers?

BY A. L. M. NICOLAS

Je ne sais comment vous remercier ni comment vous exprimer la joie qui inonde mon coeur. Ainsi donc, il faut non seulement admettre mais aimer et admirer le Báb. Pauvre grand Prophète né au fin fond de la Perse sans aucun moyen d'instruction et qui seul au monde, entouré d'ennemis, arrive par la force de son génie à créer une religion universelle et sage. Que Bahá'u'lláh lui ait, par la suite, succédé, soit, mais je veux qu'on admire la sublimité du Báb, qui a d'ailleurs payé de sa vie, de son sang la réforme qu'il a prêchée. Citez-moi un autre exemple, semblable. Enfin, je puis mourir tranquille. Gloire à Shoghi Effendi qui a calmé mon tourment et mes inquié-

tudes, gloire à lui qui reconnais la valeur de Siyyid 'Alí-Muḥammad dit le Báb.

Je suis si content que je baise vos mains qui ont tracé mon adresse sur l'enveloppe qui m'apporte le message de Shoghi. Merci, Mademoiselle. Merci du fond du coeur.

BY PRESIDENT EDUARD BENEŠ

I have followed it (the Bahá'í Cause) with deep interest every since my trip to

London to the First Races Congress in July, 1911, when I heard for the first time of the Bahá'í Movement and its summary of the principles for peace. I followed it during the war and after the war. The Bahá'í Teaching is one of the spiritual forces now absolutely necessary to put the spirit first in this battle against material forces. . . . The Bahá'í Teaching is one of the great instruments for the final victory of the spirit and of humanity.

IN MEMORIAM

A BAHÁ'Í PIONEER OF EAST AND WEST— DOCTOR SUSAN I. MOODY (THE HAND- MAID OF THE MOST HIGH)

Amatu'l-A'lá

BY JESSIE E. REVELL

"IN reality," says 'Abdu'l-Bahá, "faith embodies three degrees: to confess with the tongue; to believe in the heart; to give evidence in our actions." In writing a brief account of the life of Dr. Susan I. Moody the real faith, as quoted here, is outstanding.

She was born November 20, 1851 in Amsterdam, New York, of Scotch-Covenanter parents. Here she received the usual schooling and orthodox religious training of the "best" families of the day. After graduating from Amsterdam Academy, she taught school, later entered the Women's Medical College in New York City. After her parents passed away, she made her home with her brother in Chicago where she studied music. Still later, Dr. Moody studied painting and sculpture at the Art Institute of Chicago, then for three years in the Academy of Fine Arts in Philadelphia, then under the great painter Chase, in New York and finally, in the art schools and studios of Paris, but she was not, however, to make art her life work for instead of following the professional art career, for which she was well qualified, she finally yielded to the constantly increasing urge which she felt and concluded her study of medicine, graduating from a Chicago medical college.

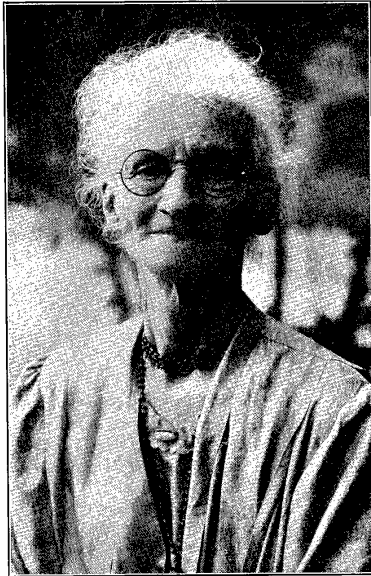
During those early days of her life in Chicago, she met friends who were attending the first classes formed for the study of the Bahá'í Revelation, which classes she joined but did not become a confirmed believer until 1903, after making an intensive study of the teachings with Mrs. Isabella D. Brittingham, for the privilege of

whose teaching Dr. Moody was always exceedingly grateful.

The first Bahá'í Sunday School in Chicago was conducted by Dr. Moody and later she was one of the group of Bahá'í sisters who traveled up and down the outskirts of Chicago's north side in search of the best location for the now famous Bahá'í Temple in Wilmette, Illinois.

About 1908 a party of American Bahá'ís traveled to Írán to visit the Bahá'ís in that land, and while there some Íránian doctors asked if it would be possible to induce an American woman doctor to come to Tíhrán, Írán, to live, for the purpose of caring for the women of Írán who at that time were so deprived of skilled medical care. Stopping in 'Akká, Palestine, on their return, the Americans communicated this wish to 'Abdu'l-Bahá who asked them if they knew of such a doctor. The name of Dr. Moody was presented, and she received word without delay from 'Abdu'l-Bahá telling her she had been chosen for this great medical work in Írán. "I knew then," Dr. Moody often remarked, "why I had felt the urge so strongly to study medicine; I was obliged to study medicine in order to come to Írán." When the call came from 'Abdu'l-Bahá, she proceeded immediately on her journey.

Enroute to Írán, Dr. Moody stopped in the Holy Land to see 'Abdu'l-Bahá and receive from Him the necessary instructions and encouragement for the work ahead of her. At the time of parting He said, "You will need patience." He also further stated that He was sending her to Írán and whether living or dead He would always



Dr. Susan I. Moody, 1851-1934.

be with her. During that visit with 'Abdu'l-Bahá, Dr. Moody made a vow which was, "All that I am and have, and all that I hope to be and have, I dedicate to Thee, O God." She also said that those three days in the Holy Land with the Master, 'Abdu'l-Bahá, were all her life.

Dr. Moody arrived in Tíhrán November 26, 1909. 'Abdu'l-Bahá mentioned to some pilgrims the great love with which the Bahá'í of Írán had greeted Dr. Moody when she arrived in Írán, saying that between EÍZELI, on the Caspian Sea, and Tíhrán there were nineteen relay stations and at sixteen of these there were Bahá'ís gathered to greet the western Bahá'í. Soon after her arrival a reception was given to her and Dr. Moody then knew she had an eternal home in the hearts of these dear friends.

During her fifteen years of service to the Cause in Írán, many were her difficulties and hardships but she had an inflexible

determination to accomplish what 'Abdu'l-Bahá wished her to do.

Often she prayed for the supreme patience which 'Abdu'l-Bahá had prescribed. She soon became fluent in the Íránian language. Frequent were her letters to America, explaining her work, enclosing photographs and telling of the lack of freedom and education of the Íránian women, of the custom of wearing the veil, etc., of the Bahá'í work of establishing a hospital, a girl's school and a Mashriq'u'l-Adhkár there. In a Tíhrán newspaper in 1910 appeared the following:

"DOCTOR MOODY—AMERICAN LADY—not only does she know medicine, but also gynecology, obstetrics and women's diseases. Her good qualities and kind attributes, her love for her Persian oriental sisters, are all equal. Every day from morning till noon she is in her office, No. 10 Avenue Aladauleh, receiving her patients for consultation, examination and treatment, ex-

cepting Friday and Sunday afternoons, when she goes to the Hospital Sehat (Hospital of Health), where she meets the patients of the higher and wealthier class.

"We give the utmost thanks and gratitude to such a noble woman, to such a respected person, whose presence here is a great privilege to the country of Persia. On account of the great care of this blessed person, the sick of all nationalities, Moslem, et al., become well. We beg of God to keep this blessed and respected person with us."

Aside from her medical work, there was ever present in her mind the most important question of the education of girls. Often she would say, "My heart aches for the neglected ones." She found that many of the Bahá'í men were in full sympathy with her views and through Bahá'í co-operation and consultation a girl's school 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 Tíhrán." 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 Bahá'í teacher who died in Írán 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 Bahá'í study classes for girls and herself visited 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 them being Major Robert W. Imbrie, who offered protection to the Bahá'ís and who suffered martyrdom by fanatical Muḥammadans. During the epidemic of influenza, the famine and a variety of dreadful conditions, Dr. Moody wrote to America, "Oh, what a mercy that we are alive and awakened and trying to serve in the Kingdom of Abhá." The secret of Dr. Moody's noble

and self-sacrificing life was the fact that it was built on the solid foundation of the Word of God. She had a keen spiritual perception, a pure and undefiled conception of the Bahá'í teachings, and a desire to render instant obedience. She was humble, selfless, and her sense of justice was outstanding.

After fifteen years of unique service in Írán, Dr. Moody returned to America until conditions in Tíhrán would improve and enable her to resume her work. Accompanied by Miss Elizabeth H. Stewart she made a visit in Haifa and there the writer joined them. Dr. Moody was the first of the four American Bahá'í women to go to Írán and survived the longest.

Dr. Moody, Miss Stewart and the writer arrived in New York City in January, 1925, where the Bahá'ís had arranged a reception at the Hotel Waldorf Astoria. Calmly, yet with the dramatic emphasis which always surrounds one who has actually participated in stirring events, Dr. Moody related her experiences in Tíhrán. After this reception she remarked to the writer, "To return to America and receive such love from the friends, is worth more than any sacrifice one could make."

That the remarkable work of Dr. Susan I. Moody in Tíhrán had made her a public figure in this country was well illustrated by extensive articles which appeared in the press. While in Oakland, California, she took a short trip in an aeroplane and the press published her picture with her pilot and an article in part as follows: "According to Dr. Moody, who contrasts her entry into Tíhrán, the capitol of Írán, in a coach and four where she went to spread the gospel of hygiene to the Muḥammadan women, and her exodus in a "flivver" of doubtful vintage twenty years later, she sees no reason why aerial transportation should hold any fears for the women of today."

During her stay in America from January, 1925, to November, 1928, Dr. Moody was interesting friends to help with the work she, together with the Tíhrán friends, expected to continue on her return to Írán, the Kappes Memorial School. She was a member of the Revell household in Phila-

delphia for about a year and during that time although she was then past 75 years of age, yet young in spirit and progressive and active, she studied Esperanto with a class.

In 1928, Shoghi Effendi, the Guardian of the Bahá'í Cause, sent the following instructions to Dr. Moody: "I pray that you may soon in the company of a capable and devoted American co-worker, resume your historic labors for our beloved Cause in Tíhrán." Following this suggestion on November 17, 1928, Dr. Moody, then 77 years of age, left for Írán, accompanied by Miss Adelaide Sharp of San Francisco, California, who volunteered her services at the Tarbiyat School in Tíhrán. To Dr. Moody's historic career in Tíhrán was now to be added the final chapter of complete consecration to Bahá'í service. They conferred with Shoghi Effendi in Haifa en route to Írán. Dr. Moody, named by 'Abdu'l-Bahá "Amatu'l-A'lá" which means the handmaid of the Most High, wrote of the welcome in Tíhrán in part as follows: "The friends came singly, in groups, committees, assemblies, more than seven hundred the first week, and still we are greeting many new and old friends, both women and men. Words fail to express the joy of our 'homecoming.' I wish you might have seen how that love overflowed in gifts, potted vines, plants, flowers, silver vases, confectionery, sweets of all kinds. Do you wonder why the two Americans were overwhelmed?" After her return to Tíhrán, due to age, her health gradually weakened but she continually worked for the Kappes Memorial School, and the friends called on her constantly. At the end of her life when asked for some statement from her regarding her service to keep for posterity, Dr. Moody said, "Let it go, let it pass into the Infinite."

Shoghi Effendi cabled to America as follows: "Passing dearly beloved Susan Moody deprives Bahá'í world (of the) far-famed pioneer who, through her indomitable spirit, ceaseless services, earned unique distinction. (She) forged first link in (the) chain uniting (the) spiritual destinies (of the) cradle of our faith (i.e., Persia) and (the) community (of its) stalwart defenders in (the) great American Republic. (I am)

instructing Persia rear monument perpetuating memory (of) her noble mission. (1) am gladly defraying whatever expense incurred as token (of) my admiration for community (i.e., America) to which she originally belonged and on which her sacred life shed imperishable lustre. Advise holding befitting Memorial gathering (in) Temple Foundation Hall."

Her funeral was attended by hundreds of Bahá'í friends. Scores of school girls, with flowers in hand walked in procession through the city for at least one mile to Gulastán-i-Javid (Perennial Garden), the burying ground of the Bahá'ís.

Bahá'u'lláh in one of His Tablets says: "The soul that hath remained faithful to the Cause of God and stood unwaveringly firm in His path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him."

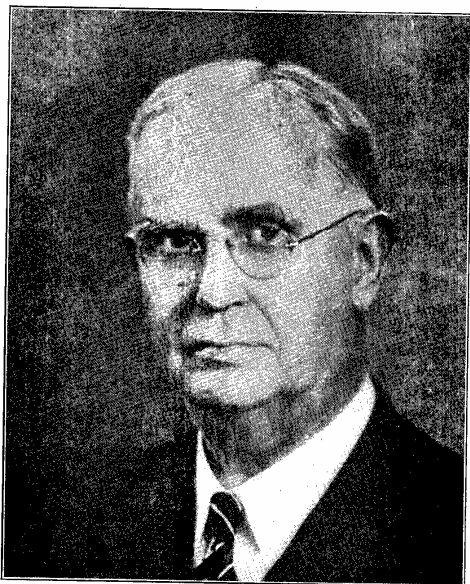
HOOPER HARRIS

BY MARIE B. MOORE

With the passing of our dearly beloved Bahá'í brother, Hooper Harris, from this phenomenal world to the invisible eternal realm, the world-wide Bahá'í Community sustained the loss of one more of those faithful and devoted souls who gave the best years of their lives to the promotion and establishment of the Faith of Bahá'u'lláh in the West and in the East.

William Hooper Harris was born in New York City, December 14, 1866. All his early years, however, were spent in Nashville, Tenn. After finishing High School, financial difficulties at home precluded his intended study of law at College. He therefore worked by day, studied law at night and was admitted to the bar in Birmingham, Alabama, in 1893. In 1887, he married Sarah Gertrude Rawls of Birmingham and in 1894, they came to New York City to live, where he became an expert court reporter, doing work of unusually high quality till the very day of his death.

In New York City, in 1899, his wife, ever persistent in her desire and search for Truth, was told, by Mrs. Archie Fisk, of the



Hooper Harris, 1866-1934.

Bahá'í Faith and Mrs. Harris soon realized it to be the object of her search. Hooper Harris accompanied her to hear the Bahá'í Message and ere long he, too, realized the Light and Bounty of the Revelation of Bahá'u'lláh.

Thereupon he became a faithful and devoted student of the Bahá'í Revelation and of all the previous Revelations of Truth to mankind, especially those parts of the various Books which prophesied this Great Day of Light. His continuous study and untiring efforts to know the Truth spiritually as well as mentally proved to be a timely preparation which enabled him to answer the call of 'Abdu'l-Bahá in 1906 for an American to go to India to teach the Cause. On November 10, 1906, Mr. Harris, accompanied by Harlan Ober of Beverly, Mass., left New York City for 'Akká to receive the blessing and instructions from 'Abdu'l-Bahá. In answer to Mr. Harris'

request for specific instructions as to how to teach in India, 'Abdu'l-Bahá's only reply was, "Face the people with a smile on your face and the love of God in your heart and rely wholly upon the Holy Spirit." 'Abdu'l-Bahá sent with Mr. Harris and Mr. Ober, as companions and teachers, two Íránian teachers neither of whom could speak English. One was Janabi Ibn Abhar, an elderly Íránian who had suffered for years in prison and in chains for his Faith, the other Mírzá Maḥmúd, a young man whom we knew later when he came to America with 'Abdu'l-Bahá in 1912.

From the time of the first address given aboard the ship by request of the Captain, just before reaching Naples, Mr. Harris was engaged continuously, day by day, for a period of seven months, in promulgating the Faith. The letters which he sent from the East to the friends in America form a large volume and give most vivid descrip-

tions of his activities in Bombay, Poona, Lahore, Calcutta, Rangoon and Mandalay.

He was privileged to address large audiences of the Brama Somaj and Arya Somaj movements, Theosophical Societies, The National Association of Indian Women, and a Conference of Religions held at Lahore. He was interviewed by many interested seekers individually. He wrote a series of six articles upon the Faith for the Zoroastrian daily newspaper and other articles for the "Bombay New Thought Magazine" and the "Times of India."

His work in India was well done and time alone will reveal the harvest from the seeds planted so carefully and prayerfully in the fertile soil of India.

Mr. Harris returned to New York in 1907 and continued ceaselessly to set forth the teachings, stressing the logical fulfillment of the successive Covenants of God and bearing witness to the inspiration, glory, and responsibilities of living in this Day of fulfillment.

His constant and efficient work in teaching caused him to be appointed by the National Spiritual Assembly as Chairman of the National Teaching Committee of the Northeastern States, and the Conventions and Conferences arranged by him proved a great benefit to those privileged to attend.

He served as a faithful, conscientious and active member of the New York Spiritual Assembly for all but a few scattered years from 1901 till his death on July 27, 1934, and the present Spiritual Assembly feels deeply the loss of his sincere and disinterested counsel.

At one time, in the early years of the Cause in America, the Harris home served as headquarters for the "Board of Counsel"; in fact, his home was open at all times to the friends. Many of the teachers of Írán sent to America by 'Abdu'l-Bahá were his guests. Mr. and Mrs. Harris were rejoiced to have 'Abdu'l-Bahá Himself spend an afternoon and night in their home in 1912.

The many Tablets which Hooper Harris received from 'Abdu'l-Bahá—now preserved in the National Archives in Chicago—were a constant stimulant toward ever greater effort to serve.

Hooper Harris' life of loving devotion to

the Cause can be measured only by the All-Seeing Eye of God Himself. We see and know but a few of the traces of his spirit; Bahá'u'lláh knows the full record.

Our prayer is that Bahá'u'lláh may eternally shower His love and bounty upon our beloved brother in the Faith, Hooper Harris.

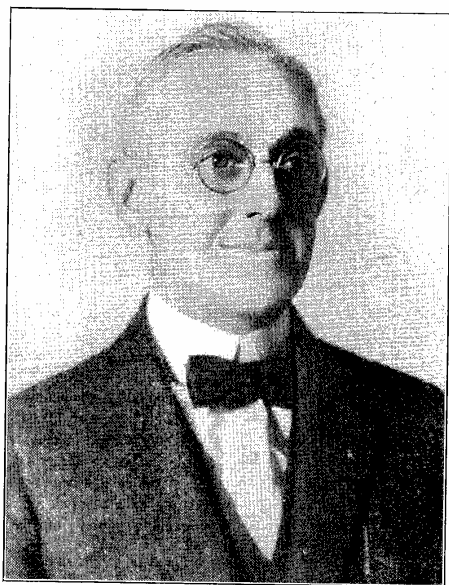
From a letter received by Mrs. Harris from Shoghi Effendi, dated September 20, 1934, the following excerpt is quoted: "His passing in these early days of the formative period of our Faith is, indeed, a severe loss not only to his friends and relatives but also and mainly to all the American followers of the Movement who had found in his person not only a real and sincere fellow-believer but also an active and capable exponent of the teachings and principles of the Cause." From the same letter, the post-script written by the Guardian: "The irreparable loss of your very dear husband has removed a distinguished figure from the community of the American believers and inflicted a severe blow to its best interests. The share he has had in lending fresh impetus to the teaching activities of its members, the contributions he has made to the advancement of its institutions, the example he has set by his single-mindedness, his eloquent presentation of the essentials of God's Faith and his exemplary devotion to its cause will long be remembered after him. He was indeed one of the leading apostles of Bahá'u'lláh."

HARRY HOUSTON ROMER

By JEAN ANTHONY AND ISABEL SLADE

The friends of the New York Assembly were deeply grieved to read the following despatch from London to "The New York Times" of the passing of Harry Houston Romer on April 13, 1935.

"On April 13, 1935, Harry Houston Romer, member of the Associated Press, domestic and foreign staffs, died today of heart disease, aged 64 years. A native of Westchester County, N. Y., Mr. Romer was a member of an old American family. During the war he held important posts in the news organization. He became Chief Foreign News Editor and later was placed in charge of the Berlin Bureau. Subsequently



Harry H. Romer, 1870-1935.

he was a member of the London Staff where his experience and background in United States and international affairs aided him in handling the swiftly moving events of the post-war era. Mr. Romer carried on his duties through the present European crisis until physicians ordered him to bed two weeks ago. Surviving him are his widow and a son, Professor Alfred S. Romer, of Harvard University."

It was in 1922 that Mr. Romer became a member of the New York Community. On April 21, 1924, Mr. Romer was elected to the Spiritual Assembly and after February 19, 1925, was its chairman. On April 21, 1925, he was again elected to the Spiritual Assembly and made chairman. On June 11, 1925, he was a delegate to the Convention at Greenacre.

It was the writer's happy privilege to be closely associated with Mr. Romer during the period of establishing the public meet-

ings and lectures at the New York Center, at "The Bahá'í Congress," and at the Ethical Culture Society, etc. The program for this work at the Center was essentially planned for the purpose of presenting to the people a comprehensive outline of Bahá'u'lláh's great principles laid down for the New World Order and to study the most efficient propaganda for this work.

First Mr. Romer conceived the idea of publishing each week (Saturday) in the leading newspapers unique and attractive advertisements which included quotations from the words of Bahá'u'lláh and 'Abdu'l-Bahá. This was the first time such a thing ever had been done and it was found to be a most effective way to publish the "Word of God." See page 490 for an example.

The plan resulted in capacity audiences throughout the entire series. For two years Mr. Romer took the responsibility of adver-

THE FORCE BEHIND
THE NEW CIVILIZATION
The Moving Power of the Present Marvelous
World Development Revealed by the
Bahá'í Message
Next in the Series of Free Lectures on
the Basic Bahá'í Principles, at the
BAHÁ'Í LIBRARY
250 West 57th Street,
Sunday, Nov. 16, 4 P. M., by
MARY HANFORD FORD
Subject:
"THE TEMPLE OF MAN"
"In this day he who seeks the light of the
Sun of Truth must free his mind from the
tales of the past, must adorn his head with the
crown of severance and his temple with the
robe of virtue. Then shall he arrive at the
ocean of Oneness."—Bahá'u'lláh.
All Cordially Invited.
Library open daily, 10 A. M. to 4 P. M.

tising and printing for this work, including Bahá'í meetings on other platforms.

Mr. Romer's devoted and inspiring service never flagged; always his thought entertained the broad, universal scope of Bahá'u'lláh's teachings and was the basic viewpoint from which all activities emanated. His very presence of radiant cheer was a pervading influence at all gatherings—a presence which banished all fears—strengthened our hope and faith in the power of Bahá'u'lláh to overcome all difficulties which might arise. It was a thrilling experience in that we were privileged to witness the "Sun of Truth" dispersing all clouds.

No thought of self or personal advantage ever dimmed the light of his clear vision. Like all illumined souls he exhaled the fragrance of humility. He had but one all-embracing desire—the advancement of the Cause and the promulgation of its Teachings. Nothing could depress his buoyant spirit or lessen the fervor of his vital efforts in this work. He had indeed caught a glimpse of the Glorious Splendor and it grew upon him as he witnessed the result of earnest effort evolving steadily and increasingly as the months passed. We felt it to be a great appreciation when our dear departed brother, Mr. Hooper Harris, said, "You've established a great work and it will go on forever."

Mr. Romer was the only professional newspaper man in the Bahá'í community and he spread the knowledge of the Bahá'í Movement throughout the News Association with which he was connected, thus establishing in the minds of many foreign editors

the sense of the importance of the then little-known Bahá'í Movement. It was largely through his efforts that much of the publicity was obtained at the time of 'Abdu'l-Bahá's passing. He heralded the news to the press, and leading newspapers published reports which in some cases gave historical data of the Cause and an outline of 'Abdu'l-Bahá's visit to the United States.

We consider that Mr. Romer rendered signal service to the Cause in his association with the New York Assembly during a period when it was emerging into a new phase of Bahá'í activities after the passing of 'Abdu'l-Bahá.

His outstanding qualities were his straightforwardness, uncompromising loyalty to truth, keen perception, clear vision, simplicity and humility. With him "Word and deed alike one color bore." He lived and dwelt in the steadfastness of his shining faith. Very kind in private life, natural and simple, with an unerring instinct for the finest and best, especially in music and literature, he attracted all around him by a benevolent equity and tenderness of soul.

It was in 1926, that Mr. and Mrs. Romer arrived in London, and at once became known to the friends. The presence of these two sincere and earnest Bahá'ís has had an influence on the Cause that cannot be estimated till the secrets of all hearts are disclosed. Mr. Romer was prevented by his professional obligations from taking the active part in the work of the Movement, which his wife undertook so faithfully; but his influence was deeply felt. His sincerity and selflessness gave great value to his counsel, and his simple faith was an inspiration to all who knew him. He was beloved for his kindly generous nature, and when he entered a gathering an added warmth and light seemed perceptible. He was always reluctant to speak in public, or to take a prominent part in meetings; but when he could be prevailed on to do so, his words carried great weight, for they were backed by a life lived on the purest Bahá'í ideals. A young Iránian was once heard to remark that they looked on him as the exemplar of what a Bahá'í should be. In 1929 great efforts were made to give the Movement a

better setting in London. It was felt that a Center for work and meetings should be acquired; and a room at Walmar House, Upper Regent Street, was rented. Mr. Romer did good work on the Committee formed to bring this into operation. Later, in 1933-34 he served on the London Spiritual Assembly, and Finance committee; but the exactions of his profession gave him very little strength or leisure for other things, and it was his strong sense of Bahá'í obligations that led him often to tax his strength unduly.

Though averse to public speaking, Mr. Romer was never backward in speaking of the faith that was in him, and in his daily life he found countless opportunities to speak of the Cause.

In matters of policy he always deprecated any tendency to rigidity or sectarianism; and his clear, direct vision always led him to a clear and logical conclusion. There was no compromise with truth as he saw it.

It was with great grief that the friends heard of his sudden illness and that the doctors had ordered him to have complete rest. His brave cheerfulness had concealed from most of them how heavily the weight of business cares had pressed on him, undermining his health. No one was prepared, however, for the sudden call, "Friend, go up higher."

His outward presence was quietly withdrawn, without stress or undue suffering, but he was conscious to the last.

His earthly form rests in the beautiful cemetery at Hampstead close to his last home.

A Bahá'í Service was held in the Chapel there; and as the friends gathered round the grave, passages from the Hidden Words were recited. "O Son of Spirit, with the joyful tidings of light I hail thee. Rejoice! To the Court of holiness I summon thee, abide therein that thou mayest live in peace for evermore," seemed to fill the hearers with solemn joy, for truly they felt that his spirit was with his Lord. His lovable, kindly nature, his sensitive artistic soul, and above all his uncompromising straightness remain with a fragrant memory and inspiration, while we believe that he is called to work in a higher station in the presence of Bahá-'u'lláh.

HOWARD LUXMORE CARPENTER
(1906-1935)

Dr. Howard Carpenter became a Bahá'í through conversations with Howard MacNutt when the latter was lecturing in California, and shortly afterward he matriculated at Stanford University, graduating from the Stanford Medical School in 1932. During his university years he attended Bahá'í meetings at Stanford and in San Francisco, and served on the San Francisco Assembly in various capacities including that of Chairman. He was present at the sessions of the Geyserville Summer School, and was the first to build a cabin on land offered to Bahá'ís by John Bosch for that purpose. At Stanford he exemplified the Bahá'í principle of race oneness—incidentally startling his university contemporaries by rooming with Yoshio Okumoto, a Japanese fellow-student.

He married Marḍīyyih Nabíl in 1929, and in 1932 he and his wife left San Francisco for Vienna, where he took a medical course, and afterward at the Guardian's direction traveled through Central Europe and the Balkans. With Martha Root in Vienna, Budapest and Belgrade, he then spent five weeks in Sofia, Bulgaria, assisting Miss Marion Jack, after which he stopped briefly in Saloniki and went on to Tirana, Albania, to visit Refo Chapary. He then left for Haifa, where he stayed three weeks on his way to Ṭíhrán.

In Írán, notwithstanding the efforts of the Assembly, he was prevented for more than one year from obtaining a medical license. His health failed, and he was bedridden for many months. At last his physical condition improved, he resumed activities as a member of the Unity of the East and West Committee, and the authorities granted him a license to practise medicine. At this time he was stricken with paralysis. He lay seven months in a hospital, after which Mr. and Mrs. Raḥmat 'Alá'í invited him to their home, surrounding him with the same loving care which they had given Keith Ransom-Kehler the year before. His doctors advised a return to the United States as his only hope for recovery; he braved the long journey across the desert



Dr. Howard Luxmoore Carpenter, 1906-1935.

by motor, the presence of the 'Alá'ís, who escorted him to Haifa, helping him to survive it.

After nine days in Haifa, during which the Guardian visited him daily, he took a ship for New York where he was greeted by the National Spiritual Assembly, and then left by way of the Panama Canal for San Francisco. Here he had recourse to the best medical authorities, but was pronounced incurable. He passed away November 24, 1935. He is buried at Sunset Memorial Park in Berkeley. The Bahá'í service held for him was conducted by Leroy Ioas of San Francisco; Bahá'ís of Berkeley, Oakland, Geyserville, San Francisco and Santa Paula were present, and the words of Bahá'u'lláh on immortality radiated such power as to efface all thought of death.

Those who remember Howard Carpenter are especially grateful for certain of his qualities of mind, qualities which served to enrich the lives of those near to him. His

brilliance, his almost surgical frankness, his hatred of sentimentalism, his intellectual approach to the Cause of Bahá'u'lláh, his utter devotion to the furtherance of Bahá'í institutions, were a light and guide to those who accompanied him through his brief life. On the occasion of his passing, the following cable was sent his family by the Guardian: "Griefstricken sudden loss beloved precious soul. Memory his interrupted historic services in Persia imperishable. Assure . . . relatives profound sympathy ardent prayers Holy Shrines—Shoghi."

As it was the privilege of Howard Carpenter to achieve his greatest tribulation in the land of Bahá'u'lláh, one is reminded in this connection of the words addressed by Bahá'u'lláh to Tíhrán: "O Land of Tá! Thou art still, through the grace of God, a center around which His beloved ones have gathered. Happy are they; happy every refugee that seeketh thy shelter, in his suf-



Dr. Edward C. Getsinger, 1866-1935.

ferings in the path of God, the Lord of this wondrous Day!"

EDWARD CHRISTOPHER GETSINGER

BY WILLARD P. HATCH

"Give ear, O My servant, unto that which is being sent down unto thee from the Throne of thy Lord, the Inaccessible, the Most Great. There is none other God but Him. He hath called into being His creatures, that they may know Him, Who is the Compassionate, the All-Merciful. . . ."

—"Gleanings From The Writings of Bahá-'u'lláh," translated by SHOGHI EFFENDI.

"Thou hast, moreover, asked Me concerning the nature of the celestial spheres. To comprehend their nature it would be necessary to inquire into the meaning of the allusions that have been made in the Books of old to the celestial spheres and the heavens, and to discover the character of their relationship to the physical world, and the influence which they exert upon it. Every heart is filled with wonder at so bewildering a

theme, and every mind is perplexed by its mystery. God, alone, can fathom its import. . . .”—Ibid.

“These holy ones have, moreover, announced that when He Who is the Day Spring of the manifold grace of God manifesteth Himself, all the Prophets and Messengers, including the Qá'im, will gather together beneath the shadow of the sacred Standard which the Promised One will raise. That hour is now come.”—Ibid.

Within the above quotations, one can perceive the heavenly skies that bounded the life history of Dr. Edward C. Getsinger. To his many friends, who recall the spirit of Dr. Getsinger's interests and Faith, both the problems that attracted his attention and the final success of his life are therein clear and evident.

Dr. Getsinger was born at midnight, January 7-8, 1866, in the town of Frankenmuth, Saginaw County, Michigan. He died in Hollywood, California, March 12, 1935. The name of his parents is given as Goetsinger or Goetzinger, but he, himself, always wrote his name as Getsinger.

At the early age of seven, the child, Edward, had left the home of his parents and disappeared into a neighboring town. Five years were to elapse before he was again seen by his parents; for in this town he had been taken into the home of a former professor of Heidelberg University and there he contentedly remained. At this early age he is fascinated by the mystery of the luminous bodies in stellar spaces, and often climbs to the roof to gaze at the illimitable heavens.

At a later date he feels himself a disciple of Hahnemann, who passed away in 1843, and takes to reading medicine with such success that, at 22, he is admitted to practice in the state of Michigan, having served the required year in a hospital, and is classed as a homeopath.

But with Dr. Getsinger, the practice of medicine as the object of his life, beautiful and important as this profession is, when united with the Love of God, soon gave way to the more preponderant appeal which the stars in their orbits exerted in attracting his

interest. His interpretation of the science of celestial mechanics was to remain to him a fascinating branch of the great scientific tree of astronomy.

In the year 1893, Dr. Getsinger is found at Chicago, as he writes: “Was appointed one of the state's (Michigan) delegates to World's Congress of Scientists, Chicago World's Fair.” And it was at this Fair, in another World's Congress, the “World's Congress of Religions,” that the Bahá'í Faith, the greatest of all the interests that was later to gain and hold the attention of Dr. Getsinger, was first mentioned in America.

As its distinguished Guardian Shoghi Effendi has written: “Of pomp and circumstance, of any manifestations of public rejoicing, or of popular applause, there was none to greet this first intimation to America's citizens of the existence and purpose of the Revelation proclaimed by Bahá'u'lláh. Nor did he who was its chosen instrument profess himself a believer in the indwelling potency of the tidings he conveyed, or suspect the magnitude of the forces which so cursory a mention was destined to release.”

Whether, or not, “the magnitude of the forces” released by the mention “of the Revelation proclaimed by Bahá'u'lláh” at this great World's Fair in Chicago in 1893 had, in some way not as yet understood, an effect upon Dr. Getsinger, certain it is that Thornton Chase, confirmed by the Center of its Covenant, ‘Abdu'l-Bahá, as “the first Bahá'í in America,” heard of the Bahá'í Faith within a year (June 5, 1894), and Dr. Getsinger is listed as certifying to his wish to be counted a believer in the Bahá'í Cause on October 27, 1897. (At this time the early believers considered the giving of the Greatest Name as the symbol of acceptance.)

In his own chronology of events, Dr. Getsinger is silent as to the years after the Fair in 1893, until the year 1896. Dr. Getsinger writes: “It (the Bahá'í Faith) was first brought to my attention in Chicago in 1896, and after hearing the Message as delivered to me by a Syrian, I returned to my home in Detroit, Michigan, and there studied the matter for months in absolute fairness to truth.” By 1897, he had accepted the Reve-

lation of Bahá'u'lláh. And, also, in 1897, he married Lua A. Moore.

Again quoting Dr. Getsinger: "Mrs. (Phoebe) Hearst read of me in the newspapers in 1897, and called me to her Hacienda. She was regent of the University of California . . . gave her the Message." (Of the Bahá'í Faith.) In response to this call Dr. and Lua Getsinger went to California together, and not many months elapsed before Mrs. Hearst expressed the wish to visit 'Abdu'l-Bahá in His home in 'Akká, the Prison City of Palestine. She invited Lua and Dr. Getsinger to be her guests on that trip. Late in the year 1898, they all departed for the Holy Land, via Paris, France.

To quote from the letter of an early believer: "She (Mrs. Hearst) took them . . . to 'Akká and they were the very first pilgrims to the Prison City, from America."

"Mrs. Hearst and her guests went first to her home in Paris, France; she took her colored butler from there . . . to 'Akká, and the Master, as you probably know, was very loving and kind to Robert."

From the account of still another early believer, it is ascertained that Mrs. Hearst remained for a time in Paris, France, sending Dr. and Lua Getsinger ahead of her to 'Akká, where she joined them later.

In Lua's written account of this first pilgrimage of Americans to the "Most Great Prison" city of 'Akká, Palestine, the statement is made that she and Dr. Getsinger arrived in Haifa, Palestine, Thursday, December 8, 1898, about 10:30 P.M. The day after the next day, of December 10, 1898, in the morning, they left Haifa, and in a short time they had arrived at 'Akká, passed through its gate and had gone directly to the home of 'Abdu'l-Bahá. They then met 'Abdu'l-Bahá.

Dr. Getsinger writes: "When I first saw 'Abbás Effendi ('Abdu'l-Bahá) the Servant of Bahá, at 'Akká, in spite of my former belief I still had enough spiritual perception with (in) my living Tomb to see at once, a holy man, a divine character, a most humble yet profound spirit and intellect, a heart as great as human weakness, a mercy as wide as justice, a soul that I could not comprehend and at that moment I consecrated my life

and all to the principles for which He stands in the world."

According to his own account, before becoming assured of the existence of God because of the clear logic in the Bahá'í Faith, Dr. Getsinger had been an atheist. This statement he makes in a lecture written by him and from which he read in 1902, and he goes on to ask his audience, reading from the same lecture, "What power or glory of any belief can bring atheists back when once they turn from hope? Only the sensible truth, rational religion, scientific exposition, clear interpretation of symbolic prophecy as given by the Bahá'ís can accomplish this."

An old friend of Dr. Getsinger writes of him: "His early writings show him to have been a student. . . . And even then he warred upon worldliness, ambition, pride and strife. . . . He was . . . not an egoist, for he did not regard self-development and self-satisfaction as the supreme end of existence."

As one sympathetically reviews Dr. Getsinger's life, its two strong foundations are his zealous attention to research along scientific lines, and his, but for a short interval, continuous, unflinching service to the Faith of Bahá'u'lláh. Dr. Getsinger's aim, and historians of the Faith will probably record these matters in detail, was the search for additional truths that seemed unquestionably related to the central truth of all truths to him, the great Revelation of Bahá'u'lláh.

Those in position to know state that he left volumes of manuscripts completed only three or four days before his death, of research into the ancient truths of the Old Testament and in relation to his theories of celestial mechanics. At one time he had toured the universities and had been invited to Carnegie Institute in relation to these subjects.

Of his early services to the Bahá'í Cause there is much of historic importance. In co-operation with Mrs. Fannie G. Lesch, who had collected the material, and with the financial assistance of Mrs. Phoebe Hearst, as reported by Mrs. Lesch, he published the first book of the Tablets of Holy Bahá'í Writings ever to be printed in America. Likewise, Mrs. Lesch states, he published the first volume of "Hidden Words" translated

in this country. With the approval of 'Abdu'l-Bahá, he published, as he told this writer, the Album of beautifully colored photographs of Bahá'í Holy Places in Palestine—these photographs had been taken by a Greek photographer. The beautiful Tablet, the first which 'Abdu'l-Bahá chanted into a phonograph to be retained in record form, was chanted after continued solicitation by Dr. Getsinger that He grant such a request, and the record was brought to America by Dr. Getsinger in 1899.

In that pamphlet of glorious promise and encouragement to American Bahá'ís written by Shoghi Effendi, Guardian of the Faith, in the year 1933, and called "America and The Most Great Peace," the Bahá'í Faith is divided into four decades to include the forty years, from 1893 to 1933, of its development in America. In each of these decades Dr. Getsinger had lived as a Bahá'í according to his ever growing understanding and development. He was an old and tried believer. A friend has written of him: "My memories of him are very precious of a firm, faithful believer who gave all that he had of Bahá'í treasures, his knowledge and anything he could do to serve the glorious Cause of Bahá'u'lláh."

Note—The author wishes to acknowledge assistance, in furnishing data upon which this article is based in part, from Mrs. Fannie G. Lesch, Miss Leone Barnitz, and W. F. Lucus.

SARAH BLUNDELL

One of the pioneers of the Bahá'í Cause in New Zealand—Mrs. Sarah Blundell—passed away at her home in Auckland on December 20, 1934, at the advanced age of eighty-four years. She was born at Burwell, Cambridgeshire, England in 1850—the year sacred in Bahá'í history as that of the Báb's martyrdom.

Mrs. Blundell received her early religious training from her father, Mr. Henry Andrews—a Nonconformist of strong convictions and high principles.

Before the age of seven she had acquired a knowledge of Bible history and a desire "to be good." At this time little Sarah was sent to boarding school—an orthodox estab-

lishment; the child was withdrawn from religious instruction at the request of her Nonconformist parents. This experience of withdrawal was a sore trial to the sensitive child, but its effect was to make her search for causes and think for herself. This gave rise in her immature mind to what later developed into a wholehearted and unfettered search for Truth. It was during her school days that Sarah Andrews heard faint echoes of the terrible religious persecutions in Irán, which later she identified with the Bábís. She remembered vividly wondering why such deeds should be perpetrated because of religion. She was an intelligent student and before leaving school at the age of eighteen she was among the first group of young ladies permitted to enter for a Cambridge University Examination—a sign in those days of the coming advancement of women.

In her early thirties Mrs. Blundell received a definite spiritual awakening. Such an experience can never be adequately described by words. When speaking of it to the writer, she said, "I thought I was in Heaven. Texts of scripture poured into my mind with new meaning." In the light of this awakening she received such deep spiritual joy and strength that the material troubles she was at that time encountering became as nothing. So having received "oil for her lamp" she continued her journey in the "Valley of Search" with unwavering faith and hope. Some years later in a state of perplexity, she took her problem to God in prayer. She heard a voice which said, "Can you go through poverty?" Her trustful reply was, "Through anything or anywhere with Thee, Lord."

In 1887, when Mrs. Blundell with her husband and family of seven children arrived in New Zealand, her faith was put to the test. Here she experienced for a time, not only lack of material wealth, and the comforts of life to which she was accustomed, but also lack of friends, for she came as a stranger to a strange country. She passed through these years of trial and testing with cheerful courage, firm in her belief in God's help and guidance.

In her search for Truth she passed through many fields of thought, emerging through



Sarah Blundell, 1850-1934.

the mists of dead creeds and dogmas, always following the light, and helping doubtful and troubled souls to set their feet on the path of spiritual endeavour.

From the "Christian Commonwealth" Mrs. Blundell first heard of 'Abdu'l-Bahá's visit to London in 1911. There she read of His life and teachings, and was at once attracted. She sent for literature which she read with an open mind and prepared heart, so when in 1922, Mr. and Mrs. Hyde Dunn came to Auckland to spread the Bahá'í message, Mrs. Blundell invited them to her home and there the first Bahá'í meeting was held.

In 1925, Mrs. Blundell was one of the first party of Pilgrims from Australia and New Zealand who were privileged to visit Haifa—The Holy Family—The Shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, and to come into personal contact with many confirmed Bahá'ís—a "crowning gift" to one whose spiritual path had been traveled alone.

Whilst in London, she said to the late Mrs. Claudia Coles, "For me, the search is over."

From her acceptance of the Bahá'í revelation till the end of her life she experienced complete spiritual joy and contentment. The words of 'Abdu'l-Bahá were fully exemplified in her life: "Sacrifice all thy talents at the feet of that heart-enkindling Beloved and characterize thyself with such deeds and words that thou mayest become the cause of the guidance of others." She worked unsparingly for the Cause of Bahá'u'lláh in New Zealand until her failing physical powers could no longer reflect her loving spirit and her body was laid aside as a wornout tool. She passed away peacefully in the presence of members of her family, who received comfort and strength through the spirit of triumphant joy which filled the room and which took away the sting of death. Truly for her death was as "glad tidings." In the hearts of New Zealand



Khalil Qamar.

Bahá'ís she will ever be a shining example of a beautiful and consecrated life.

Mrs. Blundell's father, Mr. Henry Andrews, in the days of his early manhood was one of a group of young men who met each day at midday for prayer and Bible study in a room at the business house of Messrs. Hitchcock & Williams, St. Paul's Church Yard, London. Mr. Williams, one of the heads of the firm, on hearing of this meeting was greatly impressed, and the idea was born of forming the organization which is known all over the world as the Young Men's Christian Association.

Mrs. Blundell's gift as a pianist was above the average. Her music master in Germany wished her to enter the profession, but this her parents did not agree to. All her life she used her talent, giving pleasure to many. Her soul qualities spoke through her fingers, uplifting her hearers with the spirit in the music. On her eightieth birthday she played

for those who gathered at her home for that event. (The day the accompanying photograph was taken.)

SIYYID KHALIL EL-QAMAR OF 'AVÁSHIQ

Siyyid Khalil El-Qamar was born in 1865 A.D. at 'Aváshiq, a village situated sixty-five miles from Baghdád. After a long period of insistent and continuous resistance he was attracted to the Cause and wholeheartedly embraced the Faith and has been for twenty-five years a famous and active Bahá'í.

During the whole period of his new Bahá'í life he was well known by his activities in the Cause not only at his birth-place but also at Baghdád and in most parts of 'Iráq.

Although he was a villager by birth, illiterate and very far from scholastic life, an agriculturist and landlord by calling, yet through the sublime spiritual influence of the Cause he could eloquently present proofs



Hájí Muḥammad Yazdí.

of the Cause confirmed by Verses from the Qur'án and Ḥadīth to all classes of people, in such convincing manner that they became surprised by his inspired and effective speech.

He was one of the few old believers who attended the court as a witness while the case of the houses of Bahá'u'lláh was under trial. Amidst the infuriated populace he pushed his way to the court and very courageously and boldly declared his faith and gave the necessary testimony and paid no heed to the menaces and intimidations, though his life was exposed to inevitable death under such critical circumstances.

He was the real mover of the Friends of 'Aváshiq and the one to whom they came for help, guidance and counsel. He was an important factor in erecting the Ḥazíratu'l-Quds of his locality, which was the first of its kind in 'Iráq.

He was secretary to the Spiritual Assembly, and on formation of the National Spiritual Assembly of 'Iráq in 1931, he was

elected a member of it, which post he held until the end of his life.

He was privileged twice during his life to be honored by visiting our beloved Guardian and was a recipient of his loving kindness and appreciations, which increased considerably his activities and self-sacrifice.

His tragic death occurred on January 9, 1936, in consequence of a falling down of a section of the Ḥazíratu'l-Quds of Baghdád where he was sleeping with his eldest son Ismá'il and both of them died immediately. This sad news was communicated to the Guardian, who immediately sent a telegram of deep sympathy and hearty condolences to the Friends of 'Aváshiq which was followed by a letter in appreciation of his brilliant services, the translation of an extract of which, written by his secretary, is as follows:—

"That zealous servant of God has rendered excellent and sublime services to the threshold of his merciful God. That digni-

fied man was the sign of firmness and the essence of steadfastness and rectitude, holding fast to the teachings of God and clinging unto His brilliant and sacred commandments. He never let any opportunity pass without manifesting his self-sacrifice and sincerity and let no chance slip away without showing his gallantry and solemnity. So it is no wonder if this sudden and unexpected incident caused a deep grief and intense sorrow to the Guardian who entertained so great an attachment to him, was utterly satisfied with him, and had complete confidence in him."

HĀJÍ MUḤAMMAD YAZDÍ

The late Hājī Muḥammad Yazdī, the son of 'Abdu'l-Rahīm-i-Yazdī, was born about 1850 in Yazd, and at the same time as his elder brother, the late Shaykh-'Alī, he achieved in early youth the privilege of becoming a Bahá'í. He then became the recipient of blessed Tablets from Bahá'u'lláh and was singled out for especial grace. To such a degree was he set aflame that he spent most of his time either in teaching the Cause to his friends and kindred, in holding Bahá'í feasts and gatherings in his home or in chanting the Tablets and prayers. At last, however, he could no longer endure his longing for the presence of Bahá'u'lláh; he set out with the late Hājī Amín on his first journey to the Holy Land, and there, in 'Akká, he attained to meeting with the Blessed Beauty.

Afterward, with the permission of Bahá'u'lláh, Muḥammad Yazdī went to Alexandria in Egypt and settled there. In Alexandria around the year 1870, he and the late Hājī Siyyid Javád-i-Yazdī undertook the postal despatch of tablets from Bahá'u'lláh to the Bahá'ís of Írán and of letters from the latter to the Holy Land. Within a few years some of the Bahá'ís who had come together in Alexandria established a trading company, and conducting their affairs with great and spiritual harmony, they prospered. At that period all the 'Akká pilgrims traveled by way of Alexandria; from the Íránian Gulf, from India, from the Caucasus and Turkey, Íránian and other believers would come to the Holy Land, and whether going

or returning they would be the guests of the Alexandria friends.

Meanwhile, in addition to the Alexandria interests, Muḥammad Yazdī opened a store in 'Akká with his close friend the late Siyyid 'Alī Yazdī and the two carried on business there. In 1882, as a consequence of the rebellion of 'Arrábí Páshá, the occupation of Alexandria by Great Britain, the great fire and the general confusion, he left for the Holy Land, returning some seven months later.

When in 1892, the life of every Bahá'í was darkened by the ascension of Bahá'u'lláh, he, suffering bitterly from separation from his Beloved, in accord with the Will and Testament of Bahá'u'lláh turned toward the Center of the Covenant, and, fully obedient to 'Abdu'l-Bahá, remained firm in the Cause. At that period he was instrumental in establishing a Spiritual Assembly which achieved renown. He later made of his residence in Ramlīh (Alexandria) a gathering place for the believers, it being his custom to hold regular Sunday meetings lasting from afternoon till nearly midnight, at which occasions the believers would come together, partake of refreshments and chant the holy prayers and Tablets. Whenever the Master and members of the Household would visit that city, he exerted every effort in carrying out the Master's behests. Previous to this he married Jamīlih Khánum, daughter of the late 'Alī Manshádiy-i-Yazdī, and believers from various parts of Egypt, from Port Said and Alexandria came to Ramlīh for the wedding.

During the World War, from 1914 to 1917, Muḥammad Yazdī carried on business in Beirut and Damascus, and also in Haifa with my brother, Áqá Mirzá Ḥusayn. When the ascension of the beloved Master had plunged the believers into sorrow, he turned, obedient to the Master's Testament, to the Guardian of the Cause, remaining staunch and steadfast. Around 1925, he went back to Port Said, engaging in business in the store of his brother, Aḥmad Yazdī, and almost yearly he would journey to visit the Guardian and pray at the Holy Shrines. In his eighty-fourth year, Muḥammad Yazdī was struck by a motor cycle and passed away September 5, 1933. He is survived

by his widow, four sons and one daughter as follows: Shaykh-'Alí, now a resident of Berkeley, California; 'Abdu'l-Rahím, Port Said; 'Aziz, employed by the Anglo-Iránian

Oil Company in Íran; Rawshán, attending the School of Medicine at Lyons, France; Fátimih-Sulţán, now living with her mother in Port Said.

EXTRACTS FROM BAHÁ'Í NEWS

IN MEMORIAM

Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life.

As to those that have tasted the fruit of man's earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds.—Bahá'u'lláh.

Mrs. Lily Wiggins, Phoenix.
 Frederick Diehl, Pasadena.
 Mrs. Pauline Ayres, Trenton, N. J.
 Mrs. George Busey, Urbana.
 Mrs. Angela Lynch, San Francisco.
 J. T. Reddin, Marstock, N. S.
 Mrs. W. H. Repogle, Bakersfield, Calif.
 Lorene Neville, Glendale, Calif.
 Henry Blankenbecker, Milwaukee, Wis.
 Mrs. C. B. Anderson, New York City.
 Mrs. C. L. Lincoln, Brooklyn.
 Mrs. Frank Moxey, Newark.
 Mrs. Mary Isabel Marshall, Washington, D. C.
 Charles F. Coles, Washington, D. C.
 Otto Weiss, Teaneck, N. J.
 Hooper Harris, New York City.
 Mrs. Julia McCormick, Everitt, Wash.
 Mrs. Sarah J. Swift-Hardy, Richmond Province, Quebec, Canada.
 Otto Weiss, Closter, N. J.
 Mrs. Harriet Schwartz Lehman, Columbus, Ohio.
 Dr. Susan I. Moody, Tíhrán, Írán.
 Samuel Angus Roberts, Kelvin, Arizona.
 Fay Swain, Portland, Oregon.
 Mme. Frieda Stjerna, Portland, Oregon.
 Mrs. Mabel F. Geary, Seattle, Washington.
 Mrs. Evora Ella Jones, Worcester, Massachusetts.
 Mrs. Emma Hanson, Racine, Wisconsin.

Christ Jensen, Racine, Wisconsin.
 Owen Mead Snyder, Seattle, Washington.
 Mrs. Bertha Bruss, Milwaukee, Wisconsin.
 Mrs. Sophie Wagner, Milwaukee, Wisconsin.
 Mrs. Mada Longmeyer, Chicago, Ill.
 Mr. W. M. Cline, Sr., Verdugo City, Calif.
 Mr. A. I. Truesdell, Santa Monica, Calif.
 Dr. Howard Carpenter, Berkeley, Calif.
 Mr. John Stoeffel, Baltimore.
 Mrs. Iva Johnson, Urbana, Ohio.
 Mrs. Annie E. McKinney, Providence, R. I., and Eliot, Maine.
 Mr. Weaver von Kirtley, Glendale, Calif.
 Mrs. Clara Hillhouse, New Haven, Conn.
 Mrs. Frances A. Moore, Lima, Ohio.
 Mrs. Rose Hilty, Topeka, Kansas.
 Dr. Edward C. Getsinger, Los Angeles, Calif.
 Mrs. Mathea Larsen, Racine, Wis.
 Miss Mary Hudd, Washington, D. C.
 Mrs. Lillian A. Kendall, Phoenix, Ariz.
 Mrs. Nellie A. Rahn, Detroit, Mich.
 Mr. George Russell Monroe, Vancouver.
 Mrs. C. E. Cuddeback, San Francisco.
 Mrs. Helen M. Babo, Chicago.
 Miss Rhoda Nichols, Troy, N. Y.
 Mr. Leslie Calhoon, Racine, Wisc.
 Dr. Clement Woolson, St. Paul, Minn.
 Mrs. Dora Smith, Seattle.
 Charles Belyea, Milwaukee.
 Mrs. Caroline Brown, Chicago.
 H. De Vogh Wright, Orange Springs, N. Y.
 Mrs. Hulda Mecher, Muskegon.
 Marshall Humphrey, Phoenix.
 George Monroe, Vancouver.
 Miss Ella J. Abeel, Pasadena.
 Mrs. Eleanor Terry, Atlantic City.
 Mrs. Fred Hale, New York.
 Mr. E. B. Rabb, San Francisco.
 Col. Henry S. Culver, Eliot.
 Mrs. Ellen M. Glines, Washington, D. C.

- Mrs. Gertrude Mattern, Washington, D. C.
 George E. Witte, Willcox, Arizona.
 Mrs. Thursa Morwood-Clark, Vancouver.
 William B. Remey, Bremerton, Washington.
 Mrs. Maverette Fisher, Three Rivers, Massachusetts.
 George Steiner, in April 1934, Győr, Hungary.
- Mme. Marie Beck, February 10, 1935, Lausanne, Switzerland.
 Miss Elsie Lea, Whit-Monday, June 10, 1935, London, England.
 Mrs. Edith Burr, June, 1935, Florence, Italy.
 Mr. Kustner, June 1935, Stuttgart, Germany.
 Jináb-i-Fádíl-i-Shirází.
 Mírzá Tághí Khán Bahín-Ayín.

PART THREE

BAHÁ'Í DIRECTORY, 1935-1936

92 OF THE BAHÁ'Í ERA

1.

BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

- National Spiritual Assembly of the Bahá'ís of Australia and New Zealand,
Care of Miss Hilda Brooks, Box 447 D, Adelaide, SOUTH AUSTRALIA.
- National Spiritual Assembly of the Bahá'ís of Caucasus,
Care of Mr. Dīyá'u'lláh Aṣgharzádih,
4 Victoria Avenue, Bishopsgate, London, E. C. 2, ENGLAND.
- National Spiritual Assembly of the Bahá'ís of Egypt,
P. O. Box 13, Daher, Cairo, EGYPT.
Telegraphic Address: Bahabureau, Cairo.
- National Spiritual Assembly of the Bahá'ís of Germany and Austria,
Care of Dr. Eugen Schmidt, Reinsburgstrasse 198, Stuttgart, GERMANY.
- National Spiritual Assembly of the Bahá'ís of Great Britain and Ireland,
Bahá'í Center, 86 Lancaster Gate, London, W. 2.
Telegraphic Address: National, Aṣgharzádih, London.
- National Spiritual Assembly of the Bahá'ís of India and Burma,
Care of Mr. 'Abbás-'Alí Butt, 86/1, the Mall (Middle Flat), Simla, INDIA.
- National Spiritual Assembly of the Bahá'ís of 'Iráq,
P. O. Box 5, Baghdád, 'IRÁQ.
- National Spiritual Assembly of the Bahá'ís of Írán,
Care of Dr. Y. Afrúkhtih, Avenue Barg, Tíhrán, ÍRÁN.
Telegraphic Address: Rawḥání, Pársiyán, Tíhrán.
- National Spiritual Assembly of the Bahá'ís of Turkistán,
Care of Mr. Dīyá'u'lláh Aṣgharzádih,
4 Victoria Avenue, Bishopsgate, London, E. C. 2, ENGLAND.
- National Spiritual Assembly of the Bahá'ís of the United States and Canada,
Secretariat, 130 Evergreen Place, West Englewood, N. J., U. S. A.
Telegraphic Address: Bahá'í, New York.
- International Bahá'í Bureau,
Case 181 Stand, Geneva, SWITZERLAND.
Telegraphic Address: Bahá'í, Geneva.



در پناه چو کوه خورشید گشت در تکیه ای که بستان بر این پادشاهی
 مودت و یاری و رفیقان باشد در تکیه ای که بستان بر این پادشاهی
 توبه ایستاد و برین آرزوی برآوردن آنست که هر کس که در راه بر این پادشاهی
 یاری نمود در صلح و در توبه ایستاد و برین آرزوی برآوردن آنست که هر کس که در راه بر این پادشاهی
 خود را در صلح و در توبه ایستاد و برین آرزوی برآوردن آنست که هر کس که در راه بر این پادشاهی

Facsimile of Letter addressed by Násiri'd-Dín Sháh to 'Abbás-Qulí Khán-i-Lárijáni (dated 1280 A.H.) rewarding him for his share in the persecution inflicted upon the Bábis. (See "The Dawn-Breakers," Chapters IX and XX.)

2.

BAHÁ'Í LOCAL SPIRITUAL ASSEMBLIES
AND GROUPS

This list has been compiled by the International Bahá'í Bureau of Geneva, Switzerland. Omissions, errors and changes should be reported immediately to the Bureau, address Case 181 Stand, Geneva.

* Denotes Local Spiritual Assembly.

- ABYSSINIA—
Addis-Ababa: Sabri Elias, P. O. Box 193.
- ALBANIA—
Gjinokaster: Mr. Refo Chapari, State Hospital.
- AUSTRALIA—
*Adelaide: Box 447 D. G. P. O.
Brisbane: Mr. John B. Bedgood, Isaac St., Paddington.
Goldsborough: Miss E. Baker, c/o Mrs. M. Baker, Victoria. P. O. Goldsborough.
Hobart: Miss Greta Lamprill, "Newlands," Toorak Ave., Newton, Tasmania.
Melbourne: Miss M. Stephens, Box L, 1237, Elizabeth St. P. O., Victoria.
Nelson, N. Z.: Mrs. E. Watkin, Stoke.
Perth: Mrs. Annie O. Miller, 73 Berwick St., Victoria Park.
*Sydney: Mr. Guy M. Inman, Kembla Bldg., Margaret St.
- AUSTRIA—
*Vienna: Mr. Franz Pöllinger, Jösefstädterstr. 37, VIII.
Graz: Herr Adolf Fontana, Kirchengasse, 14. Deutsch-Wagram: Herr L. Pundl.
- BELGIUM—
Antwerp: Mme. Steinmann, 53 Ave. Van Peet.
- BRAZIL—
Bahia: Miss Leonora Holsapple, Rua Alfonso Celso 16.
- BULGARIA—
Bourgas: Mr. Nichola Vassileff, Ul. Struma 31.
Brenitza-Beloslatinska: Mr. Bentcho Christoff.
Dubnitza: Mr. Alexander Lyaptchev.
- Plovdiv: Mr. Luca Konstantinof. (Plovdiv Gare.)
*Sofia: c/o Miss M. Jack, Union Palace Hotel.
Stara Zagora: Mme. Lesseva.
Turnova: Mrs. Dora Bourmoff.
Varna: Mr. Nicholas Avramof, 30 Polk, Svychtara.
- BURMA (see India and Burma)—
- CANADA (see United States and Canada)—
- CAUCASUS—
*Bákú.
*Bálá-Khání.
Bátúm.
*Burdá.
Chíní.
Darband.
Erivan.
*Ganjíh.
Khillí.
Kúgcháy.
Naftálán.
Petrovki.
*Sáliyán.
Shakkí.
Shamákhí.
Shíraván.
*Tífis.
- CHINA—
Canton: Mr. C. S. Liu, Bureau for the Improvement of Sericulture, Department of Reconstruction, Honglok.
Hong Kong: Mr. Pei Tswi, Manager, Bank of China.
Shanghai: Mirzá H. A. Ouskouli, Box 551.
- CZECHOSLOVAKIA—
Brno: Mr. Mahmúd Khamsy, u. Dr. Tučka. 17.

- Praha: Mr. Vuk Echtner, c/o Bruckner, u. Pujcovny 2.
- DENMARK—
Copenhagen: Miss Johanne Sörensen, Bran-
nersvej 17 Charlottenlund bei Copen-
hagen.
- EGYPT—
*Alexandria: P. O. Box 1865.
Assiut: Mr. Muḥammad 'Abdu'lláh, E. S.
Railways.
Beni-Suef: Mr. Faṭḥí Kamál.
*Cairo: P. O. Box 13. Daher.
Fayom: Mr. Muḥammad Anís.
*Isma'ílyyih: Mr. Khalíl 'Ayád, Suez Canal
Co.
Kantara: Mr. Muḥammad 'Avaydá, Customs
Dept.
Kawmu'ş-Şa'áydih: Mr. Ḥasan Muḥammad
Ḥasan.
Nagh Hamadeh: 'Abdu'l-Jalíl Bey Sa'ad.
*Port Said: P. O. Box 213.
Rashíd: Míkhá'il Yúsuf, E. S. Railways.
Rási'l-Khalij: Mr. Fu'ád Yazdí.
Shibíni'l-Kawm: Mr. Ibráhím Stefanos.
Suez: Mr. Alexander Ḥanna, Customs Dept.
Tanta: Mr. Ibráhím, 'Abdu'l-Masíh Tele-
graph Office.
- FRANCE—
Lyon: Mme. Marie Borel, 1 Quai C. Bernard.
Marseille: Mme. Marie Soghomonian, 17 Ch.
St. Trone, Ste. Marguerite.
Nanterre (Seine): Mr. H. Saffa, 66 Ave. G.
Clemenceau.
*Paris: Mr. C. N. Kennedy, 104, Ave. de
Versailles.
Vance: A. M.: Mme. Adele Routsztein, Villa
Simone, Ste. Élizabeth.
- GERMANY—
Bamberg: Herr u. Frau Carl Würtenerger,
Kunigundendamm 46.
*Berlin: Herr Theo Lehne, Dallgow-
Döberitz, Parkstr. 24.
Bremen: Herr u. Frau Max Greeven, Unter
den Eichen 2.
Dresden A: Herr Paul Köhler, Feldschlös-
schenstr. 22/2.
*Esslingen: Frau Liesel Rommel, Oberess-
lingen, Kepplerstr. 10.
Fellbach/Stuttgart: Herr S. Häfner, Bahn-
hofstr. 69.
- Frankfurt a.M.: Fräulein Edith Horn, Bur-
nitzstr. 8.
Fürth i.B.: Herr u. Frau Adolf Lorey, Krie-
gerheimstr. 16.
Geislingen/Steige: Herr Hans Kraiss, Geis-
lingen/Altenstadt/Steige, Oelweg 22.
Göppingen: Frau Anna Schoch, Ulrichstr.
24.
Gaal: Herr Karl Klitzing, Friedrich-
Franzhaus.
*Hamburg: Fräulein Anna Bostelmann,
Hamburg 24, Umlandstrasse 43.
Heidelberg: Fräulein Friedl Bleck, Mozart-
str. 9a.
Heilbronn: Frau Marie Ott, Rabeweg.
Heppenheim: Herr Hans G. Schmidt, Post-
schliessfach 41.
*Karlsruhe-Rüppur-Gartenstadt: Frau Marta
Brauns, Resedenweg 70.
Leipzig C 1: Frau Lina Benke, Antonstr. 21.
Mannheim: Herr Fritz Winter, N 3, 12.
Neckarsulm: Herr F. Hübner, i. Hägelich.
Rostock: Frau Margarethe Walcker, Schil-
lerstr. 23.
Schwerin/M.: Frau Frieda Reuter, Sand-
str. 1.
*Stuttgart-Zuffenhausen: Frau Anna Marie
Schweizer, Karlstr. 26.
Ulm: Herr Carl Nagel, Gartenstr. 21.
*Warnemünde: Herr Emil Jörn, Reuter-
str. 31.
Wurzburg: Herr Walther Kreutzfeldt,
Enzelinstr. 20.
- GREAT BRITAIN AND IRELAND—
Altrincham, Cheshire: Mr. C. Craven, 15
Norman Road.
Ashburton, Devon: Mrs. Violet McKinley,
Riselands.
Bath: Miss Isabel Carey, "Newlands,"
Bloomfield Road.
Birmingham 8: Mr. Marshall, 67 Nansen
Road, Alum Rock.
Blackburn Nr.: Mrs. Harold Cooper, Fenis-
cowles, Old Hall, Pleasington.
*Bournemouth: Miss Grace Challis, "Riz-
wan," Broadstone, Dorset.
Bradford: Mr. Arthur Norton, Marithur,
Cranbourne Road, Chellow Dene.
Bramhall: Mr. and Mrs. Busby, 2 Norwood
Avenue, Cheshire.
Bristol: Mrs. Dora Weeks, 4 Filton Grove,
Horfield.

- Bruckless, Ireland: Mrs. Fforde, Bruckless House, Co. Galway.
- Farnham, Surrey: Mrs. Leitch, Fairfield Lodge.
- Framfield, Sussex: Miss Cheape, Great Street.
- Hounslow: Mr. Charles Cole, Sutton Villa, Sutton Road.
- Ilford, Essex: Mrs. Helen A. Long, 93 Empress Ave.
- *London: 86 Lancaster Gate, W. 2.
- *Manchester: Mr. J. Lee, 392 Northenden Road, Sale Moor, Sale, Cheshire.
- Newcastle-on-Tyne: Mr. and Mrs. Busby, 21 Rothbury Tee, Heaton.
- Northumberland: Mr. Buzby, 5 South Croft, Forest Hall.
- Okhampton, Devon: Mrs. Scarramucci, Oker Junet, South Zeal.
- Orpington, Kent: Miss A. Evelyn Baxter, "Timberscombe," Station Hill.
- Southampton: Miss Platt, St. Roumons, Bitterne.
- Totnes: Mr. Mark Tobey, Dartington Hall (Devonshire).
- York: Mrs. Eliza P. Kenworthy, 24 Second Ave., Heworth.
- HAWAIIAN ISLANDS (see United States and Canada)—
- HOLLAND—
- Berlicum, N. B.: W. E. M. Grosfeld.
- Brummen, Gelderland: Herr and Frau Epple, Zutphenscheweg 74.
- Enschede: Herr G. J. Bertelinck, Hoogstratt 3.
- Haarlem: Frl. Käthe Braun, Spruit en Boschstr. 15.
- HUNGARY—
- Budapest: Mr. Polgar, Trombitas u. 2.
- Győr: Mrs. George Steiner, Apátür u. 8.
- INDIA AND BURMA—
- Agra: Mr. 'Uthmán Ghani, Telegraph Master, Sadar Bázár.
- Aligarh: Dr. M. S. Burney, Sháhpára.
- Allahabad: Mr. 'Uthmán Ghani, Dy. Supdt. Telegraphs.
- Amritsar: Mr. Ghulam Muḥammad Sáni, 153/154 Parjá St. Háthi Darwázá.
- *Bombay: P. O. Box 470.
- *Calcutta: P. O. Box 8940.
- Chapra (Saran): Mr. Aḥmad-'Alí, v. Raw-dih.
- Chittagong: Amíru'l-Islám, Díván-Bázár.
- *Daidanaw-Kalazoo: Ko Bá Séin, P. O. Kuyangon (Hanthawáddy).
- *Delhi: Mr. M. A. Šamadání, c/o The Bahá'í Magazine, Sheedipurá.
- Hápur (Meerut): Siyyid Irtidá Ḥusayn, 42, Nai Abadi.
- Hyderabad (Deccan): Mr. 'Abdu'l-'Azíz, B.A., B.T., Vice-Principal, Námpally, Sháhkámosh.
- Jamsar (Bikanir State): Mr. Samí'ul Ḥasan Zaydí, Station Master, Bikanir State Railway.
- *Karachi: Bahá'í Hall, Pires St., New Bunder Road.
- Kawlin (Upper Burma): Mr. Khuda-Bakhsh.
- Khánpur (Bahawalpur State): Muḥammad Isháq, B.Sc., Amin-Manzil.
- Lahore: Prof. Pritam Singh, M.A., 39 Temple Road.
- Lucknow: Siyyid Akhtar Jihán, 84 Dr. Motilal Bose Road.
- Madras: Mr. Isháq Pahlaván, Triplicane Chowk.
- *Mandalay: Miss Hla Hla, 9/34th St., Koyandán.
- *Poona: P. O. Box 8.
- *Rangoon: P. O. Box 299.
- Simla: Mr. 'Abbás-'Alí Butt, 86/1, The Mall (Middle Flat).
- Sirsá (Hissar): Dr. 'Abdu'l Shákúr, Sabzi Mandi.
- Surat: Mr. N. R. Vakíl, Khapátia, Chaklá.
- Tawnggyi (Burma): Siyyid 'Abdu'l-Rashíd, Yawama Road.
- Toungoo (Burma): Mr. M. A. 'Azíz, No. 261, Burma Railways.
- ÍRÁN—
- Írán (see sub-section "Bahá'í Administrative Divisions in Írán").
- ÍRÁQ—
- *Adhyábih: Mr. 'Alí Faraj, c/o 'Abbás Ganji Shahrabán.
- *Aváshiq: c/o 'Abbás Ganji, Shahrabán.
- Baghdád: P. O. Box 5.
- Basrih: c/o Zakaríyyá Doccat, Port Directorate, Ashar.

Kháníqín:

Karbilá: Mr. Adíb R. Baghdádi, Secondary School.

*Mosul: Mr. Jamíl Hanna, c/o Mullá Aḥmad H. Malláh, Ninevah St.

ISLANDS—

Society Islands: Papeete, Tahiti, Mr. and Mrs. Georg Spitze.

ITALY—

Florence: Signora Campani, Viale Duca di Genova, 24.

Livorno: R. Mouzun, Allievo Ufficiale, R. Accademia Navale.

Rome: General Piola-Caselli, Grottaferrata.

Rome: Mrs. Eleonora Pallenberg, Via Nomentana 315.

JAPAN—

Kobe: Mr. Daiun Inouye, Sairinji, 42 Nishimiyouchi cho, Hyogo.

Kyoto: Mr. Tokujiro Torii, c/o Kyoto School for the Blind.

Tokyo: Miss Agnes B. Alexander, 16-6, Nichome, Kudan.

Yokohama: Prof. K. D. Koyama, c/o Yokohama City College of Commerce.

JUGOSLAVIA—

Belgrade: Miss Draga Ilić, Kneginje Ljubice 26.

Petrinja: Mr. Phi. P. Opatchitch (Carpag).

NEW ZEALAND—

*Auckland: Miss Margaret Stevenson, 3 Cowie Road, Parnell.

Nelson: Mrs. E. Watkin, Stoke.

Wellington: Mrs. Jessie McQuarrie, "Ulva" Oban St. Highland Park.

Yaninee: Mr. and Mrs. Hawthorne.

NORWAY—

Fjösanger: Mr. L. Anjér, Case 96.

Oslo: Miss Johanna Schubarth, Stromsveien 20, Apart. 42.

PALESTINE AND TRANSJORDANIA—

*Adasiyyih: P. O. Box 11, Samakh.

*Akká: Mr. Fawzí Jarráḥ.

Beersheba: R. A. Halabí.

Gaza: Mr. Miḡbáh Murád.

*Haifa: P. O. Box 23.

Jaffa: Mr. Mansúr Naḥḥás Íráni.

Salt, Transjordan: Mr. Ḥasan H. Rúḥí, Salt Secondary School.

POLAND—

Warsaw: Miss L. Zamenhof, Królewska 41.

RUMANIA—

Bucarest: Comitetul Bahá'í stn. Dr. Istrate 10.

RUSSIA—

Leningrad: Isabel Grinevskaya, Prospect Nahimson, No. 10, log. 32.

SOUTH AFRICA—

Cape Town: Mr. and Mrs. Wm. Fraetas, P. O. Box 1205.

Heidelberg: Prof. C. Y. Spruyt, Lower Market St.

Johannesburg: Mrs. A. Kemp, 30 Wellington Road, Parktown.

Pretoria: Mrs. F. A. Carey, 220 Johann St. Southern Rhodesia: Mr. Jack Dee, Salisbury.

Rondebaseh, C. P.: Mr. and Mrs. Walter Hinton, 9 Edingight, Duke Rd.

SÚDÁN—

Dárfúr: Mr. Gabra 'Abdu'lláh, Senior Translator, Dárfúr Province, Súdán Government.

SWEDEN—

Rämmen: Mrs. Rudd-Palmgren, Villa Öster-vik.

Stockholm: Miss A. Zetterlund, Kocksgatan 35 B.

Uddevalla: Mr. W. J. Kjelmann.

SWITZERLAND—

Altstetten b/ Zürich: Prof. Volkart, Stampfenbrunn Str. 21.

Gebr. Paul and Otto Eichernberger (as above).

Genève: International Bahá'í Bureau, 20 bis, rue General Dufour, or Case 181 Stand.

Kilchberg, b/ Zürich: Mrs. Vautier, Mönchhofstr. 32.

Monte S/Mendrisio, Ticino: E. Mundwyler. Obersommeri, b/ Amriswil: Mr. Fritz Semle, Kinderheim Holdergarten.

Pully (Lausanne): Mme. Libermann, Villa Carina Dent d'Oche.

Taras: Mr. J. Wähchli, Rainstrasse 2, Zürich.

Zürich: Brunaustr. 61: Mr. Leo Bernhard.

SYRIA—

*Aleppo: Post Box 445.

*Beirut: P. O. Box 774.

*Damascus: Shaykh 'Abdu'r-Rahmán Hindí.
Mashqara (Lebanon): Mr. Zaynu'l-'Abidín
Baghdádí.

Mersine: Mr. Ismá'il Írání.

TUNISIA—

Tunis: Rue Hoche 39, Mr. A. A. Háyýuní.

TURKEY—

Adana: 'Abdu'l-Vahháb Nájí Írání.

Antep: Mr. Jamíl 'Alí, c/o Mr. Najjár Sulaymán Áqá, Najjár Bázár.

Biridjik: Mr. 'Abdu'l-Qádir Lázib.

Istanbul: Dr. S. Tomassian, Yeni Dogan,
Bey Oglu, Feri-Koy Hamami 89.

Izmír: Mr. David Norlin, P. K. 388.

TURKISTAN—

Andíján.

Ártiq.

Áryúl.

Bírá'm-'Alí.

*Bukhárá.

Chárjú.

*Gul-Tapíh.

*Ishqábád.

Khawqand.

Kislavodski.

Marqílán.

*Marv.

*Qahqahíh.

*Samarqand.

*Tajan.

Takht-i-Bázár.

*Táshkand.

Yúltán.

UNITED STATES AND CANADA (see sub-section 4)—

WEST INDIES, BRITISH—

Barbados: Miss Ella Robarts, c/o Mrs. Hyman, Woodside Bay Street, Bridgetown.

3.

OFFICERS AND COMMITTEES OF THE
NATIONAL SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF THE UNITED STATES
AND CANADA

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Cartersville, Mrs. A. D. Taite, R.D. No.
2, Box 39.
Darlington Heights, Mrs. A. T. Johns.
Grottoes, Mrs. John Minor Echols, R. 1,
Box 49.
Petersburg, Mrs. E. A. Fields, 208A Halifax
St.

WASHINGTON—

Bellingham, Mrs. Elizabeth Rudisilo, Route 3, Box 674.

Chelan, Mrs. Charlotte C. Gillen; Mrs. June Harris, Box 333.

Ferndale, Mr. and Mrs. F. C. Swope.

Olympia, Mr. Arthur M. Jones, 2422 Columbia St.

Omak, Mr. J. D. Hilts.

Richmond Beach, Miss Blanche E. Hillman.

Steilcoom, Mr. and Mrs. Claude Layman, Box 250.

WISCONSIN—

Appleton, Mrs. E. W. Turley, 514 W. 5th St.

Delevan, Mrs. Dallas Strellen, 119 So. 5th Greenbush, Mrs. James Parker Hall.

Mantiowac, Miss Elcore Georgensen, 929 N. 14th.

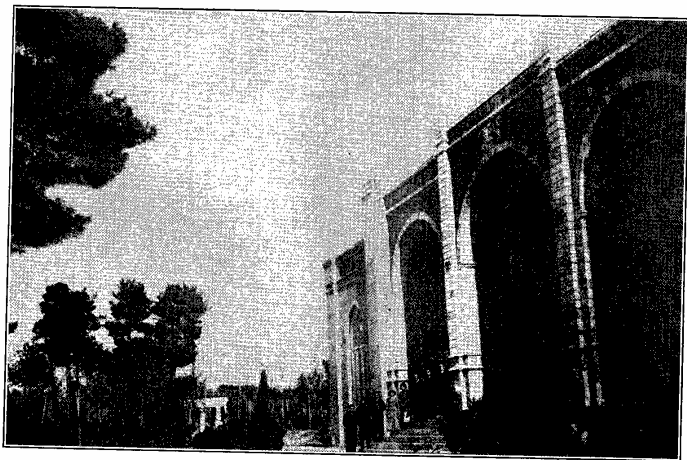
5.

BAHÁ'Í ADMINISTRATIVE DIVISIONS
IN IRÁN

I. DISTRICT: TĪHRÁN

1. TĪHRÁN, 2. Hasanábád, 3. Chishmih-Sháhi, 4. Ja'farábád, 5. 'Aliyábád, 6. Ismá'ilábád, 7. Sharífábád, 8. 'Abdu'l-láh-ábád, 9. Maqsúdábád, 10. Jaláliyiyh, 11. Kamáliyyih, 12. Qal'ih-Nay, 13.

26. Qal'ih-Sa'ádatiyiyh, 27. Kalák, 28. Garm-Darrih, 29. Riḍáábád, 30. Qal'ih-Ḥasan-Khán, 31. Jawqín, 32. Faḥandak, 33. Shahrak, 34. Awrázán, 35. Shafjakhánaj, 36. Justán, 37. Karkabúd, 38. Gatihdih, 39. Shahr-i-Qum.



Front View of the Ḥazíratu'l-Quds of Tíhrán, Irán.

Ḥadrat-i-'Abdu'l-'Azím, 14. Kháníyábád, 15. Kabírábád, 16. Dīyá'ábád. 17. 'Adlábád, 18. Muzaḥaríyyiyh, 19. Sálúr, 20. Chihár-Táqi, 21. Varámín, 22. Tajin (?), 23. Palasht, 24. Qulhak, 25. Tajrīsh,

II. DISTRICT: ÁBÁDIH

1. ÁBÁDIH, 2. Isfandábád, 3. Iqlíd, 4. Idrisábád, 5. Bahman, 6. Bavánát, 7. Chinár, 8. Khurramí, 9. Dihbíid, 10. Dirghúk, 11. Şughád, 12. 'Alíyábád-i-

Suflá, 13. Firághih, 14. Kúshkak, 15. Najafábád-i-Suflá, 16. Himmatábád, 17. Vazirábád, 18. 'Abbásábád-i-Bahman, 19. 'Abbásábád-i-Háj-'Alí-Khán, 20. Sivinj-i-Bavánát, 21. Bazm-i-Bavánát, 22. Munj-i-Bavánát, 23. Mazáyján-i-Bavánát, 24. Suryán-i-Bavánát, 25. Súrmaq, 26. Chír-i-Bavánát, 27. Sarvistán-i-Bavánát, 28. Firúzi.

III. DISTRICT: KÁSHÁN

1. KÁSHÁN, 2. Ámirán, 3. Núshábád, 4. Yazdíl, 5. Mashkán, 6. Vádiqán, 7. Naráq, 8. Jásb, 9. Jawshiqán, 10. Qamsar, 11. Mázgán, 12. Barzuk, 13. Ábiyánih, 14. Qazáán, 15. Rabát-i-Turk, 16. Árán, 17. Girúgán-i-Jásb, 18. Mirq.

IV. DISTRICT: KIRMÁN

1. KIRMÁN, 2. Rafsinján, 3. Bandar-'Abbás, 4. Sirján, 5. Bam, 6. Anár, 7. Rávar, 8. Khurramábád, 9. Zarand, 10. Chatrud, 11. Bághayn, 12. Rábur, 13. Hútak, 14. Jibál-i-Báriz, 15. Jíruft, 16. Núq, 17. Páriz, 18. Dávarán, 19. Qanát-i-Ghassán, 20. Qaryatu'l-'Arab, 21. Khabraqta, 22. Bandar-i-Langah, 23. Kúhanbán, 24. Langar, 25. Hasanábád, 26. Hurmuzdábád, 27. Júpár, 28. Túq, 29. Párin.

V. DISTRICT: QAZVÍN AND ZANJÁN

1. QAZVÍN, 2. Qadímábád, 3. Aminábád, 4. Nuşratábád, 5. Muḥammadábád, 6. Shahristán, 7. Gulkín, 8. 'Alí-Ridábád, 9. Kulah-Darrih, 10. Ishtihárd, 11. Sirús, 12. Rúdbár, 13. Sarkhán, 14. Zanján.

VI. DISTRICT: ADHIRBÁYJÁN

1. TABRÍZ, 2. Milán, 3. Uskú, 4. Bávyli-i-'Ulyá, 5. Bávyli-i-Suflá, 6. Ílkhichí, 7. Mamaqán, 8. Gávqán, 9. Díkhárgán, 10. Shíshaván, 11. 'Ajabshér, 12. Mihrábád, 13. Hirawábád, 14. Rúvusht, 15. Munáb, 16. Marághih, 17. 'Alaviyán, 18. Khurmázad, 19. Áqjahdíjaz, 20. Malik-Kandí, 21. Qijilú, 22. Míyánduáb, 23. Qurah-Chál, 24. Nawrúzlú, 25. Sávujsbulágh, 26. Ridá'íyyih, 27. Qahramánlú, 28. Sháhpúr, 29. Khúy, 30. Vúshlaq, 31. PírKandí, 32. Ivávuqlí, 33. Julfá, 34. Marand, 35. Zunúz, 36. Kundulaj, 37. Yagán, 38. Khámnah,

39. Shabastar, 40. Saysán, 41. Maṭanaq, 42. Diznáb, 43. Bábákandí, 44. Míyánaj, 45. Saráb, 46. Qádíján, 47. Ardabil, 48. Hirawábád-i-Khalkhál, 49. Khújín, 50. Ál-i-Háshim, 51. Áhar, 52. Haddádán, 53. Girdúqlú, 54. Khánbághí, 55. Qávshúq, 56. Qarah-Shírán.

VII. DISTRICT: YAZD

1. YAZD, 2. Ardakán, 3. Amírábád, 4. Husaynábád, 5. 'Izzábád, 6. 'Aliyábád, 7. Sharafábád, 8. Mihdíyábád-i-Rustáq, 9. 'Aşrábád, 10. Maríyamábád, 11. Kúchihbayk, 12. Khurramsháh, 13. Mihdíyábád-i-Húmah, 14. Taft, 15. Nirsíyábád, 16. Nasrábád-i-Píshkúh, 17. Khudábád-i-Píshkúh, 18. Manshád, 19. Hurmuzak, 20. Marvast, 21. Dahaj, 22. Qásímábád, 23. Maybud, 24. Hasanábád-i-Quţbábád, 25. Aḥmadábád-i-Ardakán, 26. Şadrábád, 27. Iláhábád, 28. Nuşratábád, 29. Maḥmúdábád, 30. Abrandábád, 31. Kasnaviyiyih, 32. Na'imábád, 33. Raḥmatábád, 34. Muḥammadábád-i-Cháhak, 35. Hasanábád-i-Húmah, 36. Khavídak, 37. Fahraj, 38. Saryazd, 39. Mihriz, 40. Havazm, 41. Gávafshád, 42. Hanzá, 43. Hídish, 44. Banádak-i-Sádát, 45. Khayrábád, 46. Mazra'ih-Sayd-Mírzá, 47. Bíyábánák, 48. Anárák, 49. Shahr-i-Bábak, 50. Hirát, 51. Hirábarján, 52. Ahristán, 53. Mubárákah, 54. Faráshá, 55. Shamsí, 56. Sanhívíd, 57. Shúruk, 58. Chávurchiy-i-Shahr-i-Bábak, 59. Qanát-i-Núh-i-Shahr-i-Bábak, 60. Givar-i-Manshád, 61. Yakhdán-i-Bulúk, 62. Bafrú.

VIII. DISTRICT: IŞFÁHÁN

1. IŞFÁHÁN, 2. Najafábád, 3. Ardistán, 4. Zavárih, 5. Burújín, 6. Qahfirúk, 7. Dastjird-i-Imámzádi, 8. Sámán, 9. Diháqán, 10. Jaz, 11. Dizaj, 12. Khúlinján, 13. Isgandazí, 14. Afús, 15. Tírán, 16. Muḥammadiyyih, 17. Kishih, 18. Rus-tam, 19. Músíyábád, 20. Mihdíyábád, 21. Kaţá, 22. Diháq, 23. Kurd-i-Suflá, 24. Dúrchah, 25. Khurzúq, 26. Laftuván, 27. Shaydán, 28. Qal'ih-Sháh, 29. Shahrak, 30. Tálkhúnchih, 31. Damanú (?), 32. Varnámkháş, 33. Sidih-Linján, 34. Bághbahádúrán, 35. Chádigán, 36. Ádján, 37. Qúchanak-Faridan, 38. Chaygán, 39. Shahridá, 40. Ná'in, 41. Cham-

gawdán, 42. Ríz, 43. Hamgín, 44. Shahr-i-Kurd, 45. Másinan, 46. Tírán-i-Gardan, 47. Mághdharán, 48. San'án, 49. Kamíram, 50. Tushíz, 51. Farádmíni, 52. Jarquvíyyih, 53. Sanádgán, 54. Dumanih, 55. Ádirján, 56. Súrínján, 57. Qadarkhán, 58. Vishigán, 59. Marasán, 60. Nikán.

IX. DISTRICT: FÁRS

1. SHÍRÁZ, 2. Nayríz, 3. Sarvistán, 4. Dáriyán, 5. Sa'di, 6. Qulát, 7. Zákhirz, 8. Zaraqán, 9. Kinárih-Marvdasht, 10. 'Imádábád-i-Marvdasht, 11. Kúshak-i-Marvdasht, 12. Fárúq, 13. Shamsábád-i-Burzú, 14. Fat'hábád, 15. Shamsábád-i-Takht, 16. Jahrum, 17. Búshíhr, 18. Dáráb, 19. Kázirún, 20. Fassá (?), 21. Baydá, 22. Qaşr-i-Marvdasht, 23. Khayrábád-i-Baydá, 24. Ibráhimábád-i-Baydá, 25. Qal'ih-Naw-i-Baydá, 26. Qásimábád-i-Baydá, 27. Milyún.

X. DISTRICT: HAMADÁN

1. HAMADÁN, 2. Maláyir, 3. Júráb, 4. Ávarzamán, 5. Túysargán, 6. Nahávand, 7. Amzájird, 8. Bahár, 9. Lálíjín, 10. Husaynábád, 11. Uqchulú, 12. Chupuqlú, 13. Qurvah-Kurdistán, 14. Sári-Qamísh, 15. Mírzakandí, 16. Úchtappih, 17. Jamshidábád, 18. Uqbuláq, 19. Latgá, 20. Qiziljahkand, 21. Qarahbuláq, 22. Khánbághí, 23. Kajah-Gunbad, 24. Íssibuláq, 25. Sirishábád, 26. Nadirsháh, 27. Akinlú, 28. Pírtáj.

XI. DISTRICT: QÁ'INÁT

1. BÍRJAND, 2. Kundur, 3. Isqarár, 4. Bidişag, 5. Nawfríst, 6. Sarcháh, 7. Ásíyabán, 8. Durukhsh, 9. Dastjird, 10. Samúlábád, 11. Súd, 12. Nawkand, 13. Khúsf, 14. Tufáb, 15. Khuvanyak, 16. Síkán, 17. Qal'ih-Kúh, 18. Zírk, 19. Núk, 20. Nawzád, 21. Khán.

XII. DISTRICT: 'IRÁQ

1. 'IRÁQ, 2. Sul'tánábád, 3. Khalajábád, 4. Gulpáygán, 5. Sháhábád, 6. Mashhad, 7. Husaynábád, 8. Varqá, 9. Ámirih.

XIII. DISTRICT: GÍLÁN

1. RASHT, 2. Bandar-i-Pahlaví, 3. Gházíyán, 4. Láhíján, 5. Langarúd, 6. Rúdsar, 7. Shahvár, 8. Diyá'bar, 9.

Siyákkal, 10. Sangar, 11. Rúdbár, 12. Minjíl.

XIV. DISTRICT: KHÚZISTÁN

1. AHVÁZ, 2. Shúshhtar, 3. Dizfúl, 4. Ábádán, 5. Khurramshahr, 6. Qusvih (?), 7. Manyúhí, 8. Sálihábád, 9. Masjid-i-Sulaymán, 10. Haftgil, 11. Túf-Chíshmh, 12. Bahbahán, 13. Rámhurmuz, 14. Cham-Khalf-'Ísá, 15. Şafáiyih, 16. Fayliyyih, 17. Chamtang, 18. Chihil-Masni, 19. Jabrábád, 20. Hindíján, 21. Kurrihpá, 22. Chamtangú, 23. Chamsha'bán.

XV. DISTRICT: KIRMÁNŞHÁH

1. KIRMÁNŞHÁH, 2. Khurramábád, 3. Burújird, 4. Sanandaj, 5. Sunqur, 6. Karand, 7. Sháhábád, 8. Qaşr, 9. Dínvar.

XVI. DISTRICT: KHURÁSÁN

1. MASHHAD, 2. Sharífábád, 3. Sarakhs, 4. Kalát, 5. Bulán, 6. Chahchaha, 7. Naşrábád-i-Jám, 8. Turbat-i-Jám, 9. Ťayyibát, 10. Bákhraz, 11. Ťusaynábád, 12. Qúchán, 13. Bájgirán, 14. Shírván, 15. Muhammádábád-i-Darigaz, 16. Luţfábád, 17. Bujnúrd, 18. Jájar, 19. Ruvín, 20. Isfará'ín, 21. Qaríyy-i-Amand-Turkaman-Şahrá, 22. Shahr-i-Mirávih, 23. Nishábúr (Riđván), 24. Ma'múri, 25. Farrukh, 26. Dastgird, 27. Ishaqábád, 28. Rúhábád, 29. Sarvalayat, 30. Ma'dan, 31. Sabzavár, 32. Súdkhar, 33. Kúshk-Bágh, 34. Rabát-i-Gaz, 35. Zaraqán, 36. Şafíyábád, 37. Ja'farábád, 38. Juvín, 39. Kúhmísh, 40. Dávarzan, 41. Turbat-i-Haydariyyih, 42. Piřraw, 43. Závih, 44. Marghzár, 45. Dawlatábád, 46. Gulbú, 47. Rashtkhar, 48. Khurq, 49. Murtađavíyyih, 50. Dúghábád (Furúgh), 51. Hasanábád, 52. Míhna, 53. Khayrábád, 54. Miyándihí, 55. Shamsábád, 56. 'Alí, 57. Zahírábád, 58. 'Abdu'lábád, 59. Azghand, 60. Furshah, 61. Náy, 62. Yúnis, 63. Ĥişár, 64. Námaq, 65. Katahtalkh, 66. Qaráchah, 67. Kashmar, 68. Maghán, 69. Khalilábád, 70. Shafí'ábád, 71. Júymind, 72. Kákhk, 73. Shahr-Gunábád, 74. Rawshanávand, 75. Firdaws, 76. Bághistán, 77. Bustáq, 78. Sihqa'ih, 79. Burún,

80. Gazín, 81. Saráyán, 82. Sarand, 83. Bijstán, 84. Bushruviyyih, 85. Khayru'l-Qurá, 86. Ṭabas, 87. Bághdihak, 88. Záhidán, 89. Zábúl, 90. Mírjávah, 91. Khásh, 92. Saráván, 93. Íránshahr.

XVII. DISTRICT: SANGSAR

1. SANGSAR, 2. Shahmírzád, 3. Sháh-rúd, 4. Aftar, 5. Simnán, 6. Dámghán.

XVIII. DISTRICT: SÁRÍ

1. SÁRÍ, 2. Mahfurúzak, 3. Araṭá, 4. Chálíh-Zamín, 5. Sháhí, 6. Kafshgar-

Kuláh, 7. Ámirih, 8. Rawshankúh, 9. Íval, 10. Ashraf-Kúhbán.

XIX. DISTRICT: BANDAR-I-GAZ

1. BANDAR-I-GAZ, 2. Bandar-i-Sháh, 3. Gurgán, 4. Gunbad-Qábús, 5. Gum-ish-Tappih, 6. Dasht-i-Gurgán.

XX. DISTRICT: BÁBUL

1. BÁBUL, 2. 'Arabkhhayl, 3. Bahnamír, 4. Dayá'kalá, 5. Bandar-i-Mashhadisar, 6. Bandar-i-Firaydún-Kiúár, 7. Núr, 8. Tákur, 9. Ámul, 10. Kipurcháhal.

6.

ADDRESSES OF CENTERS OF BAHÁ'Í
ADMINISTRATIVE DIVISIONS
IN ÍRÁN, 1935-1936

ÁBÁDIH: Khalil Thábit, care Muḥammad-Hasan Hamídí & Co. Telegraphic address: Rawḥání, care Dr. Badí'u'lláh Ágáh, Ábádih.

AHVÁZ: Mihrabán Paymáníyán, care Bástání Co. Telegraphic address: Rawḥání, care Bástání, Ahváz.

BÁBUL: Dr. Furúgh Baṣṣári. Telegraphic address: Rawḥání, care Dr. Baṣṣári, Bábul.

BANDAR-I-JAZ: Muḥammad-Ridá I'timád-Zádih. Telegraphic address: Rawḥání, care Muḥammad-Ridá I'timád-Zádih, Bandar-i-Jaz.

BÍRJAND: Ṭarázu'lláh Riḍvání, care Hájí Muḥammad-'Alí Ízadí. Telegraphic address: Rawḥání, care Ízadí, Bírjand.

HAMADÁN: Músá Iḥsání, Saráy-i-Hájí Šafar. Telegraphic address: Rawḥání, care Iḥsání, Šafar, Hamadán.

ÍRÁQ: Salmán Zargar-Zádih, care F. Darakhshán, Saráy-i-Gulshan. Telegraphic address: Rawḥání, care Darakhshán, Saráy-i-Gulshan, 'Íráq.

ISFÁHÁN: Muḥammad-'Alí Fayḍí, care Paymán Co. Telegraphic address: Rawḥání, care Fayḍí, Paymán, Isfáhán.

KÁSHÁN: 'Abdu'r-Riḍá Furúghí, care Furúghí & Co., Saráy-i-Chihár-Gúsh. Telegraphic address: Rawḥání, care Furúghí, Káshán.

KÍRMÁN: Shahriyár Áryání, Saráy-i-Vakíl. Telegraphic address: Rawḥání, care Áryání, Vakíl, Kirmán.

KÍRMÁNŠHÁH: Dr. Ḥabíb Mu'ayyad. Telegraphic address: Rawḥání, care Mu'ayyad, Kirmansháh.

MASHHAD: Rúḥu'lláh Burhání, Customs Dept. Telegraphic address: Rawḥání, care Burhání Customs, Mashhad.

QAZVÍN: Muḥammad Taslímí. Telegraphic address: Rawḥání, care Taslímí, Qazvín.

RASHT: Ardishír Hizári, Saráy-i-Muḥtasham. Telegraphic address: Rawḥání, care Ardishír, Muḥtasham, Rasht.

SANGSAR: 'Alí-Akbar Rahmáníyán, care Mírzá Alláh-Vardí Paymání. Telegraphic address: Rawḥání, care Paymání, Sangsar.

SÁRÍ: Muḥammad-Hasan Ḥagígí, care Ḥasan-Ágá Ḥagígí, Maliyyih.

SHÍRÁZ: Amír Ágá Ḥisámí, care Paymán Co. Telegraphic address: Rawḥání, care Ḥisámí Inḥisár, Shiráz.

TABRÍZ: Ibráhím Mignát, care Salímí & Co. Telegraphic address: Rawḥání, care Mignát, Tabríz.

ṬÍHRÁN: Aḥmad Yazdání, Avenue Pahlaví, Firdaws Street 9. Telegraphic address: Rawḥání, care Aḥmad Yazdání, Ṭíhrán.

YAZD: Isfandiyár Majzúb. Telegraphic address: Rawḥání, care Majzúb Paymán, Yazd.

7.

ALPHABETICAL LIST OF BAHÁ'U'LLÁH'S
BEST-KNOWN WRITINGS

- Alvāh-i-Laylatu'l-Quds.
 Aṣl-i-Qullu'l-Khayr.
 Az-Bāgh-i-flāhí.
 Báz-Áv-u-Bidih-Jámí.
 Bishárát (Glad-Tidings).
 Chihár-Vádí (Four Valleys).
 Ghulámu'l-Khuld.
 Haft-Vádí (Seven Valleys).
 Halih-Halih-Yá-Bishárát.
 Húr-i-'Ujáb.
 Hurúfát-i-'Állín.
 Ishráqát (Efulgences).
 Kalimát-i-Firdawsíyyih (Words of Paradise).
 Kalimát-i-Maknúnih (Hidden Words).
 Kitáb-i-'Ahd (Book of Covenant).
 Kitáb-i-Aqdas (Most Holy Book).
 Kitáb-i-Badí'.
 Kitáb-i-Iqán (Book of Certitude).
 Kitáb-i-Sultán (Tablet to the Sháh of Persia).
 Lawḥ-i-'Abdu'l-'Azíz-Va-Vukalá.
 Lawḥ-i-'Abdu'l-Vahháb.
 Lawḥ-i-'Abudu'r-Razzáq.
 Lawḥ-i-Aḥbáb.
 Lawḥ-i-Aḥmad (Tablet of Aḥmad).
 Lawḥ-i-Amváj.
 Lawḥ-i-Anta'l-Káfí.
 Lawḥ-i-Aqdas.
 Lawḥ-i-Ashraf.
 Lawḥ-i-'Ashiq-va-Ma'shúq.
 Lawḥ-i-Áyyi-i-Núr.
 Lawḥ-i-Bahá.
 Lawḥ-i-Baqá.
 Lawḥ-i-Basítatu'l-Ḥaqíqíh.
 Lawḥ-i-Bismilih.
 Lawḥ-i-Bulbulu'l-Firáq.
 Lawḥ-i-Burhán.
 Lawḥ-i-Dunyá (Tablet of the World).
 Lawḥ-i-Fitnih.
 Lawḥ-i-Ghulámu'l-Khuld.
 Lawḥ-i-Ḥabíb.
 Lawḥ-i-Haft-Pursish.
 Lawḥ-i-Ḥaqq.
 Lawḥ-i-Ḥawdaj.
 Lawḥ-i-Ḥikmat (Tablet of Wisdom).
 Lawḥ-i-Hirtík.
 Lawḥ-i-Ḥúrriyyih.
 Lawḥ-i-Ḥusayn.
 Lawḥ-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf).
 Lawḥ-i-Ittihád.
 Lawḥ-i-Jamál.
 Lawḥ-i-Karím.
 Lawḥ-i-Karmil.
 Lawḥ-i-Kullu't-T'a'am.
 Lawḥ-i-Malikh (Tablet to Queen Victoria).
 Lawḥ-i-Malik-i-Rús (Tablet to the Czar of Russia).
 Lawḥ-i-Malláhu'l-Quds (Tablet of the Holy Mariner).
 Lawḥ-i-Manikchi-Sáhib.
 Lawḥ-i-Maqsúd.
 Lawḥ-i-Maryam.
 Lawḥ-i-Mawlúd.
 Lawḥ-i-Mubáhilih.
 Lawḥ-i-Násir.
 Lawḥ-i-Našir.
 Lawḥ-i-Nápulyún I (First Tablet to Napoleon III).
 Lawḥ-i-Nápulyún II (Second Tablet to Napoleon III).
 Lawḥ-i-Nuqtih.
 Lawḥ-i-Páp (Tablet to the Pope).
 Lawḥ-i-Pisar-'Amm.
 Lawḥ-i-Qiná'.
 Lawḥ-i-Quds.
 Lawḥ-i-Raffí'.
 Lawḥ-i-Ra'ís (Tablet to Ra'ís).
 Lawḥ-i-Raqshá'.
 Lawḥ-i-Rasúl.
 Lawḥ-i-Rúh.
 Lawḥ-i-Ru'yá.
 Lawḥ-i-Saḥáb.
 Lawḥ-i-Salmán I.
 Lawḥ-i-Salmán II.
 Lawḥ-i-Shámšún.
 Lawḥ-i-Sayyáh.
 Lawḥ-i-Shaykh-Fáni.
 Lawḥ-i-Tawḥíd.
 Lawḥ-i-Ṭibb.
 Lawḥ-i-Tuqá.
 Lawḥ-i-Yúsuf.
 Lawḥ-i-Zaynu'l-Muqarrabin.
 Lawḥ-i-Ziyárah.
 Madínatu'r-Riqá.
 Madínatu't-Tawḥíd.

Mathnavi.
 Munájátháy-i-Şíyám.
 Qad-Ihtaraqá'l-Mukhlisún.
 Qaşídiy-i-Varqá'íyyih.
 Rashh-i-'Amá.
 Riđváu'l-'Adl.
 Riđváu'l-Iqrár.
 Şahífíy-i-Şhatţíyyih.
 Şaláf-i-Mayyit (Prayer for the Dead).
 Sáqí-Az-Ghayb-i-Baqá.
 Şhikkar-Şhikan-Şhavand.
 Subhána-Rabbiya'l-'Alá.
 Subhanaka-Yá-Hú.
 Súratu-'lláh.
 Súriy-i-A'ráb.
 Súriy-i-Ahżán.
 Súriy-i-Amín.
 Súriy-i-Amr.
 Súriy-i-Aşháb.
 Súriy-i-Asmá.
 Súriy-i-Bayán.
 Súriy-i-Burhán.
 Súriy-i-Damm.
 Súriy-i-Dhabíh.
 Súriy-i-Dhibh.
 Súriy-i-Dhikr.
 Súriy-i-Fađl.
 Súriy-i-Faţh.
 Súriy-i-Fu'ád.
 Súriy-i-Ghuşn (Tablet of the Branch).
 Súriy-i-Hajj I.
 Súriy-i-Hajj II.
 Súriy-i-Haykal.

Súriy-i-Hifz.
 Súriy-i-Hijr.
 Súriy-i-Ibád.
 Súriy-i-Ism.
 Súriy-i-Ismuna'l-Mursil.
 Súriy-i-Javad.
 Súriy-i-Khitáb.
 Súriy-i-Ma'ání.
 Súriy-i-Man'.
 Súriy-i-Mulúk.
 Súriy-i-Nidá.
 Súriy-i-Nuşh.
 Súriy-i-Qadír.
 Súriy-i-Qahír.
 Súriy-i-Qalam.
 Súriy-i-Qamís.
 Súriy-i-Şabr.
 Súriy-i-Sultán.
 Súriy-i-Vafá.
 Súriy-i-Ziyárih.
 Súriy-i-Zubur.
 Súriy-i-Zúhúr.
 Tafsír-i-Hú.
 Tafsír-i-Hurúfát-i-Muqatta'ih.
 Tafsír-i-Súriy-i-Va'sh-Şhams.
 Tajalliyát (Revelations).
 Tarázát (Ornaments).
 Ziyárat-Námih (The Visiting Tablet).
 Ziyárat-Námíy-i-Awliya.
 Ziyárat-Námíy-i-Bábu'l-Báb va Quddús.
 Ziyárat-Námíy-i-Bayt.
 Ziyárat-Námíy-i-Maryam.
 Ziyárat-Námíy-i-Siyyidu'sh-Shuhadá.

8.

LIST OF THE BÁB'S BEST-KNOWN WORKS

1. The Iránian Bayán.
2. The Arabic Bayán.
3. The Qayyúmu'l-'Asmá'.
4. The Şahífatu'l-Haramayn.
5. The Dalá'il-i-Sab'ih.
6. Commentary on the Súrih of Kawthar.
7. Commentary on the Súrih of Va'l-'Aşr.
8. The Kitáb-i-Asmá'.
9. Şahífíy-i-Makhdhúmiyyih.
10. Şahífíy-i-Ja'fariyyih.
11. Ziyárat-i-Şháh-'Abdu'l-'Azím.
12. Kitáb-i-Panj-Sha'n.
13. Şahífíy-i-Rađav'yyih.
14. Risáliy-i-'Adliyyih.
15. Risáliy-i-Fiqhiyyih.
16. Risáliy-i-Dhahabíyyih.
17. Kitábu'r-Rúh.
18. Súriy-i-Tawhíd.
19. Lawh-i-Hurúfát.
20. Tafsír-i-Nubuvvat-i-Kháşsh.
21. Risáliy-i-Furú'-i-'Adliyyih.
22. Khášá'ly-i-Sab'ih.
23. Epistles to Muḥammad Sháh and Hájí Mirzá Áqásí.

N. B.—The Báb Himself states in one passage of the Iránian Bayán that His writings comprise no less than 500,000 verses.

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 - (c) Writings of Bahá'u'lláh.
 - (d) Writings of 'Abdu'l-Bahá.
 - (e) Writings of Shoghi Effendi.
 - (f) Prayers.
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 - (h) Compilations.
 - (i) Outlines and Guides for Bahá'í Study Classes.
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6. Bahá'í Literature in Danish.
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8. Bahá'í Literature in Portuguese.
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10. Bahá'í Literature in Esperanto.
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12. Bahá'í Literature in German.
13. Bahá'í Literature in Bulgarian.
14. Bahá'í Literature in Rumanian.
15. Bahá'í Literature in Czech.
16. Bahá'í Literature in Serbian.
17. Bahá'í Literature in Hungarian.
18. Bahá'í Literature in Greek.
19. Bahá'í Literature in Maori.
20. Bahá'í Literature in Spanish.
21. Bahá'í Literature in Norwegian.
22. Bahá'í Literature in Croatian.
23. Bahá'í Literature in Oriental Languages.
 - (a) Iránian.
 - (b) Urdu.
 - (c) Arabic.
 - (d) Turkish.
 - (e) Burmese.
 - (f) Chinese.
 - (g) Hebrew.
 - (h) Tatar.
 - (i) Gujrati.
 - (j) Japanese.
 - (k) Armenian.
 - (l) Tamil.
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1 .

The books and pamphlets in this section have been published under Bahá'í auspices or approved by a recognized Bahá'í body.

BAHÁ'Í PUBLICATIONS OF AMERICA

*Published and Distributed by the Publishing Committee of the
National Spiritual Assembly*

P. O. Box 348, Grand Central Annex, New York, N. Y.,
with the exception of the older publications (marked by an asterisk *),
which are now out of print.

(a) BOOKS ABOUT THE BAHÁ'Í FAITH
Bahá'í Proofs, The, by Mírzá 'Abu'l-Faḍl
of Gulpáygán. The best-known book of

this great Oriental scholar, philosopher
and disciple of Bahá'u'lláh translated into
English. It presents the truth of the Ba-

há'í Revelation from manifold points of view, and also contains a biographical outline of the lives of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. 288 pp. Crown 8vo., 4½ x 6½. Bound in blue cloth.

Bahá'í Revelation, The, by Thornton Chase.

This book contains a most excellent compilation of the teachings of Bahá'u'lláh, gathered from various translations and arranged so as to be consecutive as to subjects. A clear account of the evolution of spiritual consciousness showing the oneness of purpose of all the great religions of the world, and culminating today in the fulfillment of all the religions of

nal series of Bahá'í records continuing recent historical developments of the Cause throughout the world. Besides the many excellent illustrations, this volume contains a reproduction of a hand illuminated Tablet of Bahá'u'lláh in 'Abdu'l-Bahá's handwriting. 378 pp., 7 x 10. Bound in red cloth.

Bahá'í World, The (April 1930-April 1932). In addition to a comprehensive report of Bahá'í activities during this two-year period, the fourth volume in this series of publications devotes generous space to the presentation of the World Order of Bahá'u'lláh through the

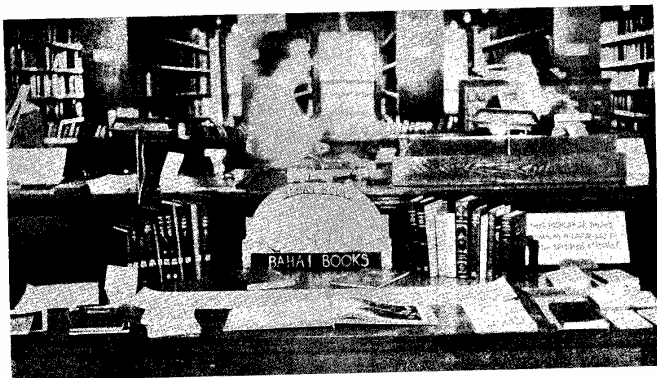


Exhibit of Bahá'í Literature in Public Library, Racine, Wis.

the past. 182 pp. Crown 8vo., 5½ x 8. Bound in green cloth.

Bahá'í Spirit of the Age, The, by Horace Holley. Presenting the Bahá'í Movement and teachings as the synthesis of all modern movements. 212 pp. Crown 8vo., 6 x 8. Bound in blue cloth.

Bahá'í World, The (April 1926-April 1928). A biennial record giving a comprehensive account of the activities of the Bahá'í Cause throughout the world. Contains many interesting illustrations showing the universal growth of this movement. 304 pp. 7 x 10. Bound in blue cloth.

Bahá'í World, The (April 1928-April 1930). The third volume in the biennial

series of Bahá'í records continuing recent historical developments of the Cause throughout the world. Besides the many excellent illustrations, this volume contains a reproduction of a hand illuminated Tablet of Bahá'u'lláh in 'Abdu'l-Bahá's handwriting. 378 pp., 7 x 10. Bound in red cloth.

Bahá'í World, The (April 1932-April 1934). This volume presents the further spread of the Bahá'í Faith and establishment of the World Order of Bahá'u'lláh. The frontispiece, a photograph of Bahíyyih Khánum, and the loving tributes to her memory form a special feature of this volume. 712 pp., 7 x 10. Bound in brown cloth.

Bahá'í Year Book (April 1925-April 1926). Volume I, a record of current activities with articles on various Bahá'í institu-

- tions, newly translated teachings, photographs, etc. Bound in green cloth. 174 pp., 7 x 10. For Volume II, see *The Bahá'í World*.
- **Bahá'ism—the Modern Social Religion*, by Horace Holley. Mitchell Kennerly, New York, 1913.
- Bahá'u'lláh and the New Era*, by J. E. Esslemont. An authoritative and comprehensive survey of Bahá'í history and the teachings as related to present religious, scientific and social conditions in Europe and America, with many quotations from the writings. New edition. 308 pp. Post 8vo., 5 x 7. Bound in green cloth. In paper.
- Coming of the Glory*, by Florence E. Pinchon. An interesting narrative giving the spirit and the principles of the Bahá'í Movement. 144 pp., Post 8vo., 4½ x 6½. Bound in blue cloth.
- Dawn-Breakers, The*. Nabil's Narrative of the Early Days of the Bahá'í Revelation translated and edited by Shoghi Effendi. 736 pp., 6½ x 9¼. 200 pp. of illustrations. Reproductions of twenty tablets written by the Báb. Standard edition bound in green leather. Limited edition bound in morocco.
- Do'a: The Call to Prayer*, by Ruth Ellis Moffett. A study of the mystical science of prayer and meditation, with a compilation of prayers chosen from a number of religions. 126 pp. Bound in paper.
- **Lessons on the Bahá'í Revelation*, by W. Hooper Harris.
- **Life and Teachings of 'Abbás Effendi, The*, by Myron H. Phelps. Published by Putnam & Sons.
- My Pilgrimage to the Land of Desire*, by Marie A. Watson. The story of Mrs. Watson's visit to Haifa in 1921, with an interesting account of her healing by 'Abdu'l-Bahá. 24 pp., 6 x 9½. Paper cover.
- Mysticism and the Bahá'í Revelation*, by Rúhí Afán. An essay which analyzes in the light of the teaching of Bahá'u'lláh the mystical tradition of the soul's union with God: demonstrating that the Prophet or Manifestation is the intermediary between God and man. 80 pp.
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- Secret of Life, The*, by Mary Hanford Ford. San Francisco, 1933.
- Security for a Failing World*, by Stanwood Cobb. A careful and scholarly diagnosis of the social problems of modern civilization, with an exposition of the spiritual education afforded by the Bahá'í Faith and its culmination in a World Order by which alone universal peace can be secured. 202 pp. Bound in cloth.
- **Social Principle, The*, by Horace Holley. Laurence J. Gomme, New York, 1915.
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Universal Religion, The, by Hippolyte Dreyfus. An introductory work on the Bahá'í Cause by a French Orientalist, who has translated many of the writings of Bahá'u'lláh. 176 pp. Crown 8vo., 5½ x 8. Bound in black cloth.

Whence Comes the Light? by Louie A. Mathews. The author gives a clear understanding in this brief outline of the approach to the Bahá'í Cause and the noble grandeur of its founders. The quotations from Bahá'í writings throw light upon every phase of life. 84 pp., 5 x 6. Bound in paper.

(b) WRITINGS OF THE BÁB

(See Bahá'í Literature in French.)

(c) WRITINGS OF BAHÁ'U'LLÁH

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the Prophets. 54 pp., 16 mo., 14¼ x 16¼. Three editions: black leather, blue cloth, and paper cover.

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(d) WRITINGS OF 'ABDU'L-BAHÁ

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Bahá'í Peace Program, The. A compilation containing a letter from 'Abdu'l-Bahá pertaining to a plan of peace and a letter to Dr. Forel entitled "God and His Uni-

- verse," a scientific statement of the laws governing the world and showing the necessity of absolute harmony in the relations of all mankind united under one spiritual law. Bound in blue leather with gold stamping. Also bound in green paper with dark green stamping.
- Bahá'í Scriptures.* Compiled by Horace Holley, Brentano's, New York, 1923. Bahá'í Publishing Committee, New York, 1929.
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- Divine Secret for Human Civilization,* by Josephine D. Storey. A charmingly bound book, compiled from the words of 'Abdu'l-Bahá showing the relation of the Twelve Basic Principles of the Bahá'í Cause to the foundation of the new world order of the future. 96 pp., 16 mo., 4¾ x 6. Bound in white parchment stamped in gold. Also bound in paper.
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- **Letter from St. Jean D'Acre, A, The Unity Press, 1906.*
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- **Prayers and Tablets.* 1906.
- Promulgation of Universal Peace,* edited by Howard MacNutt. Public addresses delivered throughout the United States and Canada in 1912. This work contains 'Abdu'l-Bahá's spiritual message to the American people, whom he summoned to establish the "Most Great Peace" which is the consummation of the ideals of all religionists, scientists and humanitarians. 232 pp. Imperial 8vo., 6½ x 9¾. Bound in black cloth in two volumes.
- Reality of Man, The.* A compilation from the words of 'Abdu'l-Bahá explaining the relations of mind, soul and spirit. Compiled by Horace Holley. Bound in dark red paper. Size 4½ x 6¾.
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(e) WRITINGS OF SHOGHI EFFENDI

- **Bahá'í Administration.* A work compiled by the National Spiritual Assembly to present the original sources of instruction on the duties and responsibilities of believers, in their relations to the local, national and international bodies of the Cause. Part One, Excerpts from the Will and Testament of 'Abdu'l-Bahá; Part Two, Letters from Shoghi Effendi to the American National Spiritual Assembly and the body of American believers from January 21, 1922 to October 18, 1927; Part Three, Declaration of Trust by the National Spiritual Assembly; Index. 155 pp. Royal 8vo., 6 x 9¼. Bound in blue cloth. Bahá'í Publishing Committee, New York, 1928.
- Bahá'í Administration.* The letters written by Shoghi Effendi to the American Bahá'í community, from January, 1922, to July, 1932, in his capacity of Guardian of the Bahá'í Cause, to encourage, guide and instruct the believers in carry-

ing out the provisions of the Will and Testament of 'Abdu'l-Bahá concerning the organic development of the Bahá'í community. This volume constitutes the authoritative interpretation of that Will and of Bahá'u'lláh's teachings on the subject of the principles determining the character of the Faith as an evolving religious society. These letters, which define the institutions of local, national and international Bahá'í administrative bodies forming the nucleus of the new world order of Bahá'u'lláh, include communications explaining the new world order and clarifying the problems of the post-war years. The volume also contains excerpts from 'Abdu'l-Bahá's Will, and an Appendix consisting of the Declaration of Trust and By-Laws of the National Spiritual Assembly, and By-Laws for local Spiritual Assemblies. 286 pp. Bound in cloth.

- **Letters from Shoghi Effendi,* selections from letters written by the grandson of 'Abdu'l-Bahá, appointed Guardian of the Cause by Him, regarding details of administering the affairs of the Movement. (The complete letters are included in *Bahá'í Administration.*) Bahá'í Publishing Committee. New York, March, 1929.

World Order of Bahá'u'lláh, The. A supplement to the volume *Bahá'í Administration.* Bahá'í Publishing Committee. New York, March, 1929.

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The Goal of a New World Order. In this communication (dated November 28, 1931) the Guardian analyzes the existing international political, economic and social problems, points to the signs of impending chaos, and emphasizes the guiding principles of world order established by Bahá'u'lláh. The goal of world federation is upheld, and 'Abdu'l-Bahá's prophecy of the failure of the present civilization is called to the attention of Bahá'ís. (Reprinted from *Bahá'í Administration.*) 32 pp. Paper covers.

The Golden Age of the Cause of Bahá'u'lláh.

The Guardian's letter (Dated March 21, 1932) referring to the spiritual importance of America in the new world order, the progressive character of divine Revelation, the station of the Báb, the release of spiritual forces for human regeneration, and the non-political character of the Bahá'í Faith. (Reprinted from *Bahá'í Administration*.) 24 pp. Paper covers.

há'u'lláh, the Báb, 'Abdu'l-Bahá, and the nature of the World Order which Bahá'u'lláh established. In this statement, prepared by the one authorized in 'Abdu'l-Bahá's Will and Testament to be the sole interpreter of Bahá'í writings, students of the Cause possess the first complete and authentic outline and summary of the Bahá'í Faith in its development from the Announcement of the Báb in 1844 to the Administrative Order defined by



Youth Conference, Louhelen Ranch, 1935.

America and the Most Great Peace. A letter addressed to American Bahá'ís, dated April 21, 1933 (not included in the present edition of *Bahá'í Administration*.) This communication summarizes the forty years of American Bahá'í History (1893-1933), and develops in greater detail than in the preceding letter, the responsibility laid upon America in the divine plan for the establishment of universal peace. 28 pp. Paper covers.

The Dispensation of Bahá'u'lláh. A letter addressed to the Bahá'ís of the West, dated February 7, 1934 (not included in the present edition of *Bahá'í Administration*.) In this letter the Guardian of the Bahá'í Faith clarifies, with numerous quotations from Bahá'í sacred writings, the spiritual station and mission of Ba-

'Abdu'l-Bahá for the era following His departure from this world in 1921. 66 pp. Bound in cloth and also bound in blue paper.

The World Religion. A brief outline of the aims, teachings and history of the Bahá'í Faith.

(f) PRAYERS

**Bahá'í Prayers.* The Báb, Bahá'u'lláh and 'Abdu'l-Bahá. A large collection of prayers, newly compiled, to meet the needs of the spiritual life of today. 210 pp. 16 mo., 3¼ x 6. Bound in blue cloth and also bound in blue paper.

**Bahá'í Prayers by Bahá'u'lláh and 'Abdu'l-Bahá.* 16 pp., 3½ x 5. Gray paper cover.

**Prayers, Tablets, Instructions, etc.,* gathered by American visitors in 'Akká, 1900.

**Prayers Revealed by Bahá'u'lláh*. Containing also prayers revealed by 'Abdu'l-Bahá. 108 pp., 3 x 5½. Black paper cover.

Bahá'í Prayers. Prayers revealed by Bahá'u'lláh and 'Abdu'l-Bahá. 34 pp. Paper covers.

(g) BAHÁ'Í LITERATURE IN
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For information on German and Esperanto Bahá'í literature and magazines please address Dr. Hermann Grossmann, Weinheim (Bergstrasse), Friedrich-Voglerstrasse, 4, Germany.

11.

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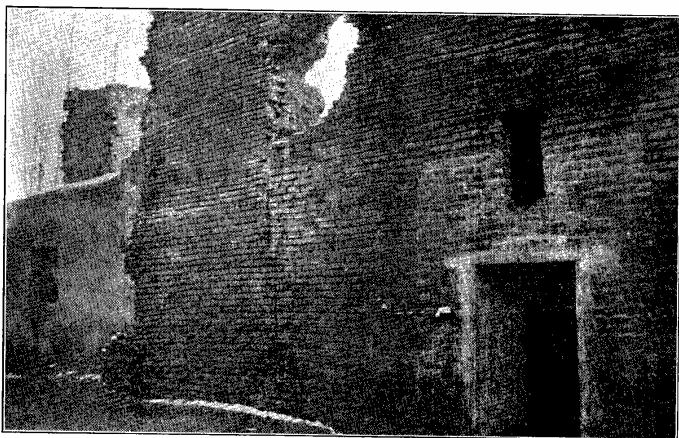
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Unity of the East and the West Committee.
c/o Dr. Y. Afrúkhíth, Avenue Bargh,
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TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

'Abá	Báb	Fath-'Alí	Ismá'ílíyyih
Ábádih	Bábu'l-Báb	Firdaws	Istarábád
'Abbás	Baghdád	Firdawsí	'Izzat
'Abdu'l-Bahá	Bahá		
'Abdu'l-Ḥamíd	Bahá'í	Ganjih	Jalál
'Abdu'l-Ḥusayn	Bahá'u'lláh	Gílán	Jamádiyū'l-Avval
'Abdu'lláh	Bahíyyih	Gul	Jamál
Abu'l-Faḍl	Bahjí	Gulastán	Jamál-i-Mubáarak
'Adasiyyih	Balúchistán	Gurgín	Jamál-i-Qidam
Adhán	Bandar-'Abbás	Ḥabíb	Jásb
Ádhírbáyján	Baqir	Ḥadíth	Jubbih
Afnán	Baqíyyatu'lláh	Ḥadrat	
Aghşán	Bárfurúsh	Ḥájí	Ka'bih
'Ahd	Başríh	Ḥájí Mírza Áqásí	Kad-Khudá
Aḥmad	Bátúm	Ḥájj	Kalantar
Aḥsá'í	Bayán	Hamadán	Kalim
Ahváz	Bayt	Ḥasan	Kalimát
Akbar	Big	Ḥaydar-'Alí	Kamál
'Akká	Birjand	Haykal	Karand
'Alá'	Bishárát	Ḥazíratu'l-Quds	Karbilá
'Alí	Bismi'lláh	Himmat-Ábád	Káshán
'Alí-Muḥammad	Bukhárá	Ḥujjat	Kashkúl
Alláh-u-Abhá	Burújird	Ḥusayn	Kawmu's-Şa'áydih
Alváḥ	Búshih	Huvaydar	Kawthar
Alváḥ-i-Saláṭin	Bushrúyih		Kázim
Amín	Bushrú'í	Ibráhim	Kázimayn
Amír		íl	Khán
Amír-Nizám	Chíhriq	'Ilm	Khalkhál
Amru'lláh	Dalá'il-i-Sab'ih	Imám	Khániqayn
Ámul	Dáruḡhih	Ímám-Jum'ih	Khaylí-Khúh
Anzalí	Dawlat-Ábád	Ímám-Zádh	Khurásán
Áqá	DḤabíh	Íqán	Khuy
Aqdas	Duzdáb	Írán	Kirmán
'Arabistán		'Íraq	Kirmánsháh
Asmá'	Fará'id	'Íraq-i-'Ajam	Kit-áb-i-'Ahd
'Aváshiq	Fárán	Işfáhán	Kitáb-i-Aqdas
Ayádí	Farmán	'Ishqábád	Kitáb-i-Asmá'
Azal	Farrásh-Bashi	Işhráqát	Kitáb-i-Íqán
'Azamat	Fárs	Ishthíhárd	Kuláh
'Azíz	Farsakh	Islám	Kurdistán

Láhiján	Munírih	Rafsinján	Sulţán
Lár	Mustagháth	Raĥím	Sulţán-Ábád
Lawĥ	Muzaffari'd-Dín	Raĥmán	Sulţánu'sh-Shuhadá'
Luristán	Nabíl	Raĥmat	Sunní
Madrisih	Najaf	Ramađán	Súratu'l-Haykal
Maĥbúbu'sh-Shubadá'	Najaf-Ábád	Rašt	Súrih
Maĥd-i-'Ulyá	Náqiđín	Rawĥání	Tabriz
Máh-Kú	Náşiri'd-Dín	Riđván	Ţáhirih
Maĥmúd	Navváb	Rúĥu'lláh	Ţajalliyát
Maláyir	Naw-Rúz	Sabzivár	Ţákur
Man-Yužhiruhu'lláh	Nayríz	Sadratu'l-Muntahá	Taqí
Maqám	Nishábúr	Sáĥibu'z-Zamán	Ţarázát
Marághih	Nuqţih	Şaĥífatu'l-Ĥaramayn	Ţarbíyat
Marĥabá	Núr	Sa'id	Ţáshkand
Marv		Samarqand	Tawĥíd
Masá'il	Pahlaví	Sangsar	Ţhurayyá
Mashhad		Sári	Ţihrán
Mashíyyat	Qáđi	Sha'bán	Túmán
Mashriqu'l-Adĥkár	Qáđiyán	Sháh	Turkistán
Masjid	Qaĥqahih	Shahíd	'Ulamá
Maydán	Qá'im	Shahmírzád	Urúmiyyih
Mázindarán	Qalyán	Sháhrúd	'Uţmán
Mihdí	Qamşar	Sharaf	Váĥíd
Miĥráb	Qaşr-i-Shírin	Shaykh	Valí
Mílán	Qawl	Shaykh-Ţabarsí	Valí-'Aĥd
Mi'ráj	Qayyúm	Shayĥu'l-Íslám	Varqá
Mírzá	Qayyúmu'l-Asmá'	Shi'ih	Vazír
Mishkín-Qalam	Qazvín	Shíráz	
Mu'adhdhin	Qiblih	Shuštár	
Muftí	Qúĥán	Simnán	Yá-Bahá'u'l-Abhá
Muĥammad	Quddús	Sísán	Yaĥyá
Muĥammarih	Qudrat	Sistán	Yazd
Muĥarram	Qum	Siyáh-Chál	
Mujtahid	Qur'án	Siyyid	Zanján
Mulk	Qurbán	Şúfi	Zarand
Mullá	Qurratu'l-'Ayn	Sulaymán	Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND
PRONUNCIATION OF THE
PERSIAN ALPHABET

ا	.....á	ک	.....kh	س	.....ş	ک	.....k
ب	.....b	د	.....d	ط	.....d	گ	.....g
پ	.....p	ذ	.....dh	ظ	.....t	ل	.....l
ت	.....t	ر	.....r	ز	.....z	م	.....m
ث	.....th	ز	.....z	ع	.....c	ن	.....n
ج	.....j	ح	.....zh	غ	.....gh	و	.....v
چ	.....ch	س	.....s	ف	.....f	ه	.....h
ح	.....h	ش	.....sh	ق	.....q	ی	.....y
						ی'

a.....as in account	i.....as (e) in best	u.....as (o) in short	aw.....as in mown
á.....as in arm	í.....as (ee) in meet	ú.....as (oo) in moon	

The "í" added to the name of a town signifies "belonging to." Thus, Shírází means native of Shíráz.

NOTES ON THE PRONUNCIATION OF ÍRÁNIAN

The emphasis in Íránian words is more or less evenly distributed, each syllable being equally stressed as in French. For example, do not say *Tabríz* or *Ṭabarsí*; stay as long on one syllable as on the next: *Tabríz*; *Ṭa-bar-sí*. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and flat "a's." This differentiation makes the language especially musical and should be observed: in the word *Afnán*, for example, pronounce the first "a" as in *mat*, and the second syllable to rhyme with *on*. Americans are apt to pronounce short "a" plus "r" like the verb form *are*; this is a mistake; "ar" should be pronounced as in the name of *Harry*—cf. *Tarbíyat*.

The same differentiation should be observed in the case of long and short "i" and long and short "u." As the guide to the transliteration indicates, short "i" is like "e" in *best*, and long "í" like "ee" in *meet*; for example, *Ibráhím* is pronounced *Eb-rá-heem*; *Islám* is *Ess-lahm*. Short "u" being like "o" in *short*, and long "ú" like "oo" in *moon*, the following would be pronounced: *Quddús*—*Qod-dooss*; *Bárfurúsh*—*Bár-fo-roosh*.

Pronounce "aw" to rhyme with *oh*, or *mown*; *Naw-Rúz* is *No-Rooz*.

The following consonants may be pronounced like *z*: *dh*, *z*, *z*, *ḍ*.

The following consonants may be pronounced like *ss*: *th*, *s*, *ṣ*.

Zh is pronounced like the "s" in *pleasure*. *Kh* is pronounced like "ch" in Scotch *loch* or German *nacht*. Do not pronounce it as "k." Westerners are as a rule incapable of pronouncing *gh* and "q"; a guttural French "r" will serve here; otherwise use hard "g" as in *good*.

Ḥ and *h*, approximately like the English aspirate "h," should never be dropped. *Ṭíhrán* is *Teh-ron*; *madrisih* is *mad-res-seh*; *Miḥráb* is *Meh-rob*.

In the case of double letters pronounce each separately: 'Ab-bás.

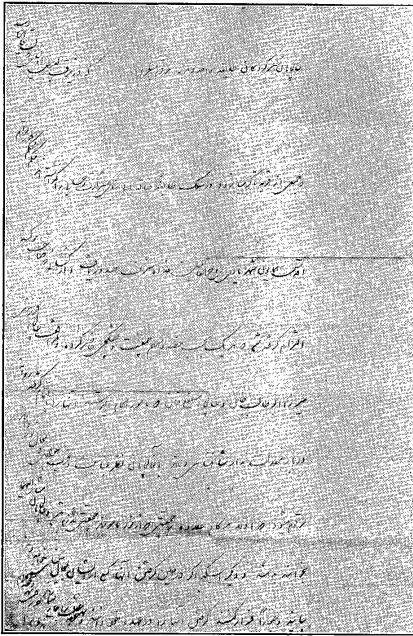
The character transliterated (') represents a pause; it is not unlike the initial sound made in pronouncing such a word as every. The word *Bahá'í* is phonetically as follows: "a" as in *account*; "á" as in *father*; ('), pause; "í" as *ee* in *meet*.

The character transliterated (') may also be treated as a pause.

N.B. As Íránian often indicates no vowel sounds and as its pronunciation differs in different localities throughout Írán and the Near East as well as among individuals in any given locality, a uniform system of transliteration such as the above, which is in use by Bahá'í communities all over the world, is indispensable to the student.

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

- 'Abá: Cloak or mantle.
- 'Abdu'l-Bahá: servant of Bahá.
- Adhán: Muslim call to prayer.
- Adíb: literally "the learned."
- Aghsán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.
- Afnán: literally "twigs." Denotes the relations of the Báb.
- A.H.: "After Hijrah." Date of Muḥammad's migration from Mecca to Medina, and basis of Muḥammadan chronology.
- Akbar: "Greater."
- 'Amá: literally "light cloud," symbolizes the "First Invisible Substance."
- Amín: literally "the trusted."
- Amír: "Lord," "prince," "commander," "governor."
- Áqá: "Master." Title given by Bahá'u'lláh to 'Abdu'l-Bahá.
- A'zam: "The greatest."
- Báb: "Gate." Title assumed by Mírzá 'Alí-Muḥammad, after the declaration of His Mission in Shíráz in May, 1844 A.D.
- Bábí: Follower of the Báb.
- Badí': literally "the wonderful."
- Bahá: "Glory," "splendor," "light." Title by which Bahá'u'lláh (Mírzá Ḥusayn-'Alí) is designated.
- Bahá'í: Follower of Bahá'u'lláh.
- Bahjí: literally "delight." Denotes that part of the Plain of 'Akká where the Shrine and the Mansion of Bahá'u'lláh are situated.
- Baní-Háshim: The family from which Muḥammad descended.
- Baqíyyatu'lláh: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.
- Bayán: "Utterance," "explanation." Title given by the Báb to His Revelation, particularly to His Books.
- Big: Honorary title, lower title than Khán.
- Bishárát: literally "Glad-tidings." Title of one of the Tablets of Bahá'u'lláh.
- Caravansarai: An inn for caravans.
- Dárúghih: "High constable."
- Dawlih: "State," "government."
- "Endowed with constancy": a title given to Prophets who revealed a book and instituted religious laws.
- Farmán: "Order," "command," "royal decree."
- Farrásh: "Footman," "licitor," "attendant."
- Farrásh-Báshí: The head-farrásh.
- Farsakh: Unit of measurement. Its length differs in different parts of the country according to the nature of the ground, the local interpretation of the term being the distance which a laden mule will walk in the hour, which varies from three to four miles. Arabicised from the old Persian "parsang," and is supposed to be derived from pieces of stone (sang) placed on the roadside.
- "Fourth Heaven": One of the stages of the invisible Realm.
- "Guarded Tablet": Denotes the Knowledge of God and of His Manifestation.
- Hájí: A Muḥammadan who has performed the pilgrimage to Mecca.
- Ḥazíratu'l-Quds: Bahá'í Headquarters.
- Hijrah: literally "migration." The basis of Muḥammadan chronology. The date of Muḥammad's migration from Mecca to Medina.
- Howdah: A litter carried by a camel, mule, horse or elephant for traveling purposes.
- Íl: "Clan."
- Imám: Title of the twelve Shí'ah successors of Muḥammad. Also applied to Muslim religious leaders.



Facsimile of Document Ordering Arrest of Bábis in Mázindarán, dated 1268 A.H. (1852 A.D.).

Imám-Jum'ih: The leading imám in a town or city; chief of the mullás.

Imám-Zádih: Descendant of an imám or his shrine.

Íqán: literally "Certitude." The title of Bahá'u'lláh's epistle to the uncle of the Báb.

Ishráqát: literally "effulgences." Title of one of the Tablets of Bahá'u'lláh.

Isráfíl: The Angel whose function is to sound the trumpet on the Day of Judgment.

Jáhiliyyih: The dark age of ignorance among the Arabs before the appearance of Muḥammad.

Jamál-i-Mubárak: literally "the Blessed Beauty," applied by certain Bahá'is to Bahá'u'lláh.

Jamál-i-Qidam: literally "the ancient

Beauty." Applied by certain Bahá'is to Bahá'u'lláh.

Jubbih: An outer coat.

Ka'bih: Ancient shrine at Mecca. Now recognized as the most holy shrine of Islám.

Kabir: literally "great."

Kad-Khudá: Chief of a ward or parish in a town; head-man of a village.

Kalantar: "Mayor."

Kalim: "One who discourses."

Kalimát: literally "words." Title of one of the Tablets of Bahá'u'lláh.

Karbilá'í: A Muḥammadan who has performed the pilgrimage to Karbilá.

Kawthar: A river in Paradise, whence all the other rivers derive their source.

Khán: "Prince," "lord," "nobleman," "chieftain."

Kitáb-i-Aqdas: literally "The Most Holy

- Book." Title of Bahá'u'lláh's Book of Laws.
- Kuláh: The Iránian lambskin hat worn by government employees and civilians.
- Madrísih: Religious college.
- Man-Yuzhiru'u'lláh: "He Whom God will make manifest." The title given by the Báb to the promised One.
- Mashhadí: A Muḥammadan who has performed the pilgrimage to Mashhad.
- Mashriq'u'l-Adhkár: literally "the dawning place of the praise of God." Title designating Bahá'í House of Worship.
- Masjid: Mosque, temple, place of worship.
- Maydán: A subdivision of a farsakh. A square or open place.
- Mihdí: Title of the Manifestation expected by Islám.
- Mihráb: The principal place in a mosque where the imám prays with his face turned towards Mecca.
- Mi'ráj: "Ascent," used with reference to Muḥammad's ascension to heaven.
- Mírzá: A contraction of Amír-Zádih, meaning son of Amír. When affixed to a name it signifies prince; when prefixed simply Mr.
- Mishkín-Qalam: literally "the musk-scented pen."
- Mu'adhhdhin: The one who sounds the Adhán, the Muḥammadan call to prayer.
- Mujtahid: Muḥammadan doctor-of-law. Most of the mujtahids of Persia have received their diplomas from the most eminent jurists of Karbilá and Najaf.
- Mullá: Muḥammadan priest.
- Mustagháth: "He Who is invoked." The numerical value of which has been assigned by the Báb as the limit of the time fixed for the advent of the promised Manifestation.
- Nabíl: "Learned," "noble."
- Naw-Rúz: "New-Day." Name applied to the Bahá'í New Year's Day; according to the Iránian Calendar the day on which the sun enters Aries.
- Nuqṭih: "Point."
- Pahlaván: "Athlete," "champion"; term applied to brave and muscular men.
- Qáḍi: Judge: civil, criminal, and ecclesiastical.
- Qá'im: "He Who shall arise." Title designating the promised One of Islám.
- Qalyán: A pipe for smoking through water.
- Qiblih: The direction to which people turn in prayer; especially Mecca, the Qiblih of all Muḥammadans.
- Qurbán: "Sacrifice."
- Riḍván: The name of the custodian of Paradise. Bahá'u'lláh uses it to denote Paradise itself.
- Sadratu'l-Muntahá: the name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes the Manifestation of God in His Day.
- Şáhibu'z-Zamán: "Lord of the Age"; one of the titles of the promised Qá'im.
- Salsabil: A fountain in Paradise.
- Samandar: literally "the phoenix."
- Sarkár-i-Áqá: literally the "Honorable Master," applied by certain Bahá'ís to 'Abdu'l-Bahá.
- "Seal of the Prophets": One of the titles of Muḥammad.
- "Seventh Sphere": The highest stage of the invisible Realm. Denotes also the Manifestation of Bahá'u'lláh.
- Shahíd: "Martyr." Plural of martyr is Shuhadá.
- Shaykhu'l-Islám: Head of religious court, appointed to every large city by the Sháh.
- Sirát: literally "bridge" or "path," denotes the religion of God.
- Siyyid: Descendant of the Prophet Muḥammad.
- Súrih: Name of the chapters of the Qur'án.
- Tajallíyát: literally "splendors." Title of one of the Tablets of Bahá'u'lláh.
- Ṭarázát: literally "ornaments." Title of one of the Tablets of Bahá'u'lláh.
- Túmán: A sum of money equivalent to a dollar.
- 'Urvatu'l-Vuṭṭhqa: literally "the strongest handle," symbolic of the Faith of God.
- Valí-'Ahd: "Heir to the throne."
- Varaqiy-i-'Ulyá: literally "the most exalted Leaf," applied to Bahíyyih Khánum, sister of 'Abdu'l-Bahá.

Varqá: literally "the dove."

Viláyat: guardianship.

"White Path": Symbolizes the Religion of
God.

Zádih: "Son."

Zaynu'l-Muqarrabín: literally "the Orna-
ment of the favored."

PART FOUR

RELIGION AND WORLD ORDER

BY HORACE HOLLEY

1.

IT was only a few generations ago when the people ceased thinking that man, with the animals and plants, inhabited a world composed of "dead" matter. Life was conceived to be that which could think, feel, move or at least which could grow and reproduce.

As the notion of "life" has become extended until it includes all matter, all substance, and every ingredient and constituent of substance, so has the notion of religion developed until it applies to the whole of man. No longer is religion confined, like a small island in a great sea, to that little area of belief and practice specialized under the influence of a formal creed. It is the 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 revealed awareness and action, its unrealized possibility along with its recognized, admitted frustration and impotence.

The real aim of the physical sciences is fulfilled in knowledge of man. The physical and chemical principles discovered in the world have meaning only as they are principles of human life. Man himself is the universe in miniature. Physical science thus becomes part of a larger science of biology, and biological science in turn becomes a chapter in the greater volume of the human science, psychology.

A man's whole life, and not merely his conscious creedal practice, is his religion. His highest love is conditioned by his profoundest hate; his supreme sacrifice is limited by his unconscious selfishness; his ideals and his daily life are a single reality, one and inseparable.

The social sciences likewise are dependent for their validity on human psychology. When a science calling itself "economics"

gives official sanction for cruel indifference; when a science calling itself "politics" finds imperatives for armed frontiers, this lack of agreement between these social sciences and the sanctions of the separate department of human life called "religion" does not mean that men live in three separate worlds, obeying three mutually exclusive "laws"—it means simply that a general failure in the realm of motive and understanding has projected itself outward into society, and this failure men try to conceal from themselves and each other by labeling the anti-religious actions one or another "science."

But just as these evasions and attempts at concealment in personal life sooner or later come to a balance of accounts with every other element of the personality, so the elaborate myth called "civilization" has now become rent to fragments as the social "sciences" and the formal creeds alike eventuate in a society which as a whole does not know how to survive. It matters not which element of the whole result is made the scapegoat—whether formal "religion" or "economics" or "politics"—the truth is that man himself has failed in his social relationships, and this failure in turn rests upon failure in his relationship to himself. The fictitious separation of life into formal departments, each with an exclusive label, has been unconscious evasion of reality the final result of which was inevitable from the beginning.

On no other basis can we erect a spiritual knowledge preserving the responsibility on which integrity depends.

2.

At some definite point of experience, the conscious person comes to realize the oneness of the universe and the wholeness of human personality. His formal religious beliefs undergo profound adjustment as he perceives

their artificial separateness from the rest of his existence. Able no longer to isolate "Sunday" from the remaining days of the week, his new sense of cause and effect compels him to fit his religious values into experience as a whole. This adjustment in some cases enhances the whole of life with new spiritual possibility; in other cases what had been a mere artificial belief or practise is destroyed, and life as a whole becomes secular and without spiritual content.

The philosophic projection of this awareness is pantheism or atheism—both are based upon an effort to realize the universe as homogeneous, as one. The only difference between pantheism and atheism is that the former raises everything to the "high" level of God, or Spirit, or Providence while the latter reduces everything to the "low" level of matter and natural law.

The similarity between pantheism and atheism is more vital than the difference. Both philosophies establish one single level; both maintain a view of the universe which interprets experience in terms of cause and effect operating on one plane. There is little real distinction between realizing all substance as "God" and realizing all experience as subject to natural law; for both views deprive one of the necessity of making any truly vital choice.

The realization of oneness, in fact, is but a starting point in the search for religion. Religion is distinctiveness as well as universality.

Historically, religion has a definite point of origin. No religion has come into existence without a Founder, a Prophet or Messiah.

Whether one considers Christianity, Judaism, Muḥammadanism or any other organic religion historically, what appears is the phenomenon of religion as 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 rising like a mountain from the plain of daily intercourse. Its influence sets the individual against his own past, and historically has always made a definite cleavage in the course of civilization. The prophet becomes identified with a higher possibility in the

present, which necessarily divides the future from the past. Life tends to become dynamic and assert new directions, while the past exists in the present as inertia.

3.

Religious history is meaningless when conceived merely as a time sequence without reference to the fundamental law of cycles.

We take for granted the existence of this law whenever dealing with natural phenomena: the cycle of life operating for the tree from seed to fruit, for the human being from birth to death, even for the stars of immenseness magnitude. But societies and social institutions seldom or never admit that for their own existence there is also an allotted period, the beginning of which is their birth, the end of which is their destruction, during the course of which they rise to a climax of maturity and power, receding thereafter until eventually they are no more.

Tracing this development in Judaism we come to the civilization of Solomon, a glory that could not be retained. In Christianity we have the feudal age, when religion could be completely identified with civilization, after which the Reformation destroyed the unity not only of the church but of the civilization as well. Here stands the origin of "modern" times, which actually have been the autumn and winter of faith. On one side has existed an alliance between national state, natural science, industry and militarism; on the other side the tradition of feudal aristocracy, the memory of a living unifying faith, the organization of the church.

Both phases in reality proceeded from the same prior condition. One can not be termed "Christian" and the other "pagan" or "non-Christian" with the slightest historical accuracy. For modern militarism, justified as the necessary virtue of the national state, derives immediately from the Crusades, justified as the necessary virtue of the church. The profit motive, justified as the necessary virtue of industry, derives immediately from the practice of the sale of indulgences, justified as the necessary virtue of the church. If modern science is con-

demned as "pagan," a vast power delivered over to the secular realm, it must be recalled that the first faint beginnings of natural science were so resisted by the church that the scientists were compelled to develop their knowledge outside the religious community.

The Reformation, then, merely marks the point at which the historical religion has reaped its harvest, produced its richest fruit; and consequently could no longer maintain its internal unity nor its balance between religion and civilization.

The law of cycles operates in the case of religions and nations no less imperatively than in the case of trees, animals, planets and human beings. This law may for a time appear inoperative where the larger social bodies are concerned, but this is merely for the reason that man has yet attained no adequate sense of historical process, and also because even after a great social institution has died spiritually it can still survive physically for a relatively long period. But when a religion ceases to be the motive and inspiration of civilization, its date of death is recorded in the annals of destiny. And once this spiritual death has taken place, the religion can never be artificially revived.

The "modern" world, striving to transform nationalism into world order, overcome the antagonism of economic classes and reconcile peoples and creeds, is nothing else than a larger example of ancient Rome striving to maintain order, justice and law after its original impulse had ebbed and the creative power had passed from the imperial government to the weak, despised and minority body of Christians, reborn by the mystery of superhuman faith. Our social institutions are more powerful to destroy than to create; no matter how conscientiously administered, without transformation they are vessels not built to outlive this time of worldwide storm.

4.

When the creative power of spirit is withdrawn from the community as a whole, and the parts of the community engage in mutual struggle for predominance or survival, the life cycle of that social order has run its course.

Such is the nature of the present crisis. The old order was based historically upon Christianity in the West, upon Muhammadism and other Faiths in the East. Each Faith had, in accordance with the principle underlying human society, developed a characteristic civilization representing a balance between legal, cultural, economic and social factors. All these regional civilizations had arrived at that stage in the cyclic process marked by the weakening of the original religious impulse, which bound the civilization together in one organism, and by the assertion of the superiority of the constituent parts over the whole.

As in Christianity a few centuries ago, so in Muhammadanism today, law, government, education and industry have thrown off the control of the religious tradition and undergone separate development, each seeking a fulfilment in terms of its own independent need and without reference to the general need of the community in its spiritual as well as material integrity. This development is more complete in the West, but the history of Europe since the Reformation has been paralleled in all essentials by the more recent experience of Turkey, Egypt and Iran.

The crucial point in this development is the transfer of social authority from a religious organization, by which it has been fatally abused, to a secular organization explicitly claiming to be unmoral. At the stage of religious decay where this transfer of authority takes place, the secular government cannot control the entire area previously controlled by the religious influence. The transfer is characterized by the rise of several independent secular governments which divide the body of believers into separate, and potentially competitive nations. Western nationality arose from the spiritual death of Christendom, and the nations of Islam are similarly independent and exclusive.

The next step in the process, which in reality is disintegration and not "progress" except in a local and temporary degree, consists in the reinforcement of the secular (unmoral) authority by such laws and instruments as it deems necessary to protect itself in the rapidly augmenting struggle for

national existence. Religion is replaced by patriotism of an exclusive nature, and the social duty of man becomes defense of his national state. Militarism inevitably develops. Compulsory military duty, found necessary as economic rivalry follows the original territorial competition of the states, sets mankind upon the path of death.

In the modern world this complete divorce between spiritual and material values, enmeshing human life in a fatal net as economic and social existence come to depend upon struggle and competition rather than upon unity and cooperation, establishes a point of crisis imperilling the race. Authority, power and initiative throughout society are identified with unmoral institutions whose fiat controls a system of destruction well-nigh universal in capacity. On the other hand, the spiritual tradition of each race has become sterile, for ecclesiasticism is the negation of faith.

Such a jungle of competitive nationalism seems to reproduce, in terms of social organizations, the era of the pre-historic monsters marking an early stage in the biological evolution of the world of nature. Forms of life organized almost entirely for offense and defense had little available energy for the kind of response required in a changing world. Evolution left them behind. Their towering strength was their fatal weakness, and in their enormous aggressiveness they had no capacity to survive.

In the same way, the present stage of armed, competitive nationalism is essentially transitory and fugitive. The more aggressive it becomes, the less its capacity to meet social problems the only solution of which is non-aggression—cooperation. The states have waxed powerful upon the poverty of the people; their might is an illusion. They can destroy themselves by one final outburst of general war; or a series of revolutions, each perhaps small and almost unnoted, will evolve from them a type of government intelligent enough to deal with social relationships and moral enough to summon the highest and not the lowest impulses of an evolving race.

The key to future social evolution lies in the capacity for transformation rather than in mere progress and extension along the

lines fixed by our prior history. For progress is the law of the cycle, but transformation is the sign that a cycle has run its term and a new age has dawned.

It is evolutionary progress when a form of life becomes larger, or fleetier by adaptation to its environment. This type of progress marks the biological world, where the natural environment is fundamentally constant. Likewise, when the social environment remains fundamentally constant, an institution progresses by growth in ways determined by its original character and aim.

Unlike nature, the social environment is subject to profound alteration. The development of machine production was more than progress from a small tool to a larger tool; it brought about an entirely different kind of society. Action and re-action in an industrialized society are not simply enlargement of the action and re-action of an agricultural, hand-craft society—they respond in quality to a different law. The plane has been raised from physical effort to intelligence.

As long as the simple law of progress applies to human society, the evil will be multiplied along with the good, the destruction will augment by the same ratio as the construction.

The symbol of transformation in the natural world is the organism like the butterfly, which at one stage is an egg, at the next stage is a caterpillar, becomes then a chrysalis in its cocoon, thence emerging as imago, the perfect insect with beautifully colored wings. Applying the law of simple progress to this organism at any preliminary stage, we would have merely a larger egg, or a greater caterpillar or a larger and stronger cocoon. Metamorphosis is the scientific equivalent of that organic change which takes place in human society at those critical stages marked by the cycles of religion.

It is by no means necessary to contemplate a simple extension into the future of the social agencies dominating this transitional era. The progress of national government into empire is strictly limited by inter-state competition, and the progress of religion into the condition of world empire by any one creed is no less impossible.

5.

The impermanence of the several civilizations now existing becomes clear when we give attention to the non-social character of the religions from which they separately sprang.

In the saying, "Give unto Caesar" we are compelled to note that the Founder of Christianity limited His spiritual teaching to persons, to individuals, and refrained from extending that teaching to establish a principle for society. The character and scope of the Christian teaching, at its source, clearly contemplated an era during which individuals were to cultivate a spiritual life, purifying their inner motives and assuming responsibility for their deeds, in contrast to and complete disregard of their social institutions. They were to seek a Kingdom in the realm of the awakened and conscious soul, but the world was Caesar's and the successors of Caesar.

Moreover, that doctrine, at its source, does not fail to include a social principle alone: it is in essence a doctrine of the "heart" and makes no provision for the life of the mind. It justifies no particular social form, creates a basis for no particular type of social institution, and in nowise explains those aspects of life and the universe which constitute the ends of psychology and philosophy. It renewed man's inner life, it revealed more fully than ever before the nature of God and the spiritual capacity of human beings; it released a quality of personal relationships on the high plane required to maintain the new vision of the sanctity of life; but Christianity, at its source and in its reality, supports no political principle, sustains no economic theory, outlines no cosmogony, throws no light upon man's relation to the physical universe, and sanctions no conception of the function of mind.

These organic limitations, imposed not by absence of power at the Source but by lack of capacity in the environment and age, mark a cycle whose term was set at its beginning. It signalizes one necessary stage in the evolution of religion, or rather in the upward march of conscious human life, but finality is entirely absent, because the requi-

site foundation in revealed truth for the wholeness of life was not spiritually established.

Unlike a scientific formula, religious truth does not continue indefinitely and independent of the way it is applied. While a chemical action can be employed for good or evil ends with equal efficiency, a spiritual truth, to possess validity, must include the vital element represented by the believer's quality of response. When the quality of response has fallen below the level of the aim implied in the truth, the truth becomes void of influence. The living impulse sent forth from its Source has been expended; what remains is a form of words, a lifeless symbol, a ceremony possessing psychic but not spiritual effect.

Civilization is the outworking of spiritual faith. That faith inspires fresh courage, removes the barriers of personality and groups, stimulates the mind to solve necessary problems from the point of view of the society as a whole, establishes a foundation of human reality raised above the bestial struggle for existence, and enables mankind to take one more forward step in its progress upon the eternal path.

There is, however, no historical permanence for any civilization equivalent to the universality of revelation upon the plane of soul. Until mankind is united within one true faith and within one order of justice and knowledge, the need of the renewal and enlargement of spiritual truth is manifest to all.

6.

The external surface of human life, as recorded by sympathetic observers in every country, has become marked by appalling personal misery. Its innumerable details constitute a catalog which oppresses the heart like a Book of Doom. By war, by influenza, by poverty and by revolution a vast number of people have been reduced to a narrow margin of existence we thought had been left behind with the memories of the stone age before history began.

But this external surface does not reflect the entire content of modern life. The observer who concentrates all his attention upon the evidences of misfortune and suf-

fering must be balanced by those who look with equal clarity beneath physical evidence to the inner surface and the foundations upon which human life is established. The world of the mind is rich with infinite possibilities, in tragic contrast to the poverty of the world of the body.

From the world of truth, as from an inexhaustible mine, we have derived truly miraculous reinforcement for the feeble body in its eternal struggle against the environment of nature. No longer need human aspiration and will be limited in fulfillment by the inadequate tool of hand and arm, directed by the inaccurate and incomplete guidance of the five physical senses. Mechanisms as sensitive as thought itself, as powerful as human ambition requires, stand as servants ready to carry out any material command. However far imagination may fly ahead, it can reach no ultimate limit beyond which the creative thought of the race dare not go.

But these two worlds, the world of body and the world of mind, though man lives native in both, appear to co-exist independently, in a relationship which is a separation no less than it is a contact. The scientist's achievement in the form of truth has no human equivalent in the form of social security. The inventor's technic has complicated existence but multiplied poverty. The world of truth is the modern Tantalus cup, offering what life cannot receive, even while it is likened to the slave of the lamp, fulfilling every command.

Social systems and programs devised during the last hundred years have one and all been efforts to confirm the contact and overcome the separation between the world of truth and the world of human experience. They have sought to mediate between the possibility of mind and the actuality of social need. What thought has accomplished in efficiency of mechanism it has endeavored to duplicate in efficiency of human relations. But every system and program combining the possibility of scientific truth with the social ingredient of human nature has produced not order but an increase of conflict. What appears perfectly fused in the crucible of abstract speculation reasserts its duality when put

to the test of life. Socialism, communism, capitalism fundamentalist or reformed—all these systems alike—are unmistakably incapable of reconciling and blending the worlds of body and mind, the truths of science and society. The more that arbitrary power is applied to compel their acceptance as programs, the more explosive becomes the reaction of the human nature coerced in the name of efficiency and truth. Ours is not the first civilization to be brought to an end by mental capacity devoid of spiritual truth.

The unescapable historic fact is that the mediator between universe and humanity, the link between the world of truth and the world of social experience, has never been the speculative mind but the Prophet. The mind discovers only that which it seeks; its voyages of exploration bring back only that reality which can be confined in the small cage of material reason. The universe is not such captive truth, such mastered knowledge. The universe is the Will above and beyond man's physical will; that Will by which man must become and not merely possess, by which man must serve and not merely enslave to himself. The life and words of a Moses, a Jesus, a Muḥammad, by the spirit inspiring them *are* truth. Within that truth, since it contains man and is not merely man's exploitation of what he contains, the life of the race is secure and progressive. Outside that truth, human existence moves ever toward destruction; for the Prophet is truth in that form in which it applies to the life of mankind.

By each Prophet is established a new civilization, because each Prophet establishes a spiritual world for the soul not less real than the nature which is the world of the body. The modern age, in all its social relationships, lies outside the spiritual world. Hence its agony, its frustration physical and mental, the degradation of an unrepentant Prodigal Son.

7.

Never has there been such a time of sincere, whole-hearted searching for a foundation grounded not upon secondary, temporary historical events and developments but upon the nature of the universe itself.

This age, in its spirit, feels nearer to the ancient Prophets than has any generation since the first generation of believers laid down their lives that the divine Cause might prevail. Not in Christendom alone, but in the other existing civilizations, the appeal to the pure manifestation of love and wisdom, the racial Prophet, has become for many the last refuge of hope that human life can endure, can be meaningful and blessed upon this troubled earth.

Between themselves and that radiant Source of hope they feel the long centuries of strife and ignorance fading to the unreality of a frantic dream. Let mankind, they cry from the depths of their souls, let mankind make a new beginning; let life rest upon the sure foundation of the Divine will; let us become transformed, renewed with a new spirit, and in that spirit proceed to transform all things which are in denial of or in conflict with that eternal will. The nations hurry to destruction, they lament, when vision perishes. From this undying flame let our hearts and minds be kindled with the fire of love.

As the crisis persists, this call, feeble at first, becomes louder and more assured. First a personal attitude, then a social movement, gathering force and momentum, the going back to the Prophet now represents a mighty psychological crusade paralleling the physical crusades of medieval times.

To what degree can this movement be fulfilled?

The Prophet himself made a fundamental condition, that those who sought to follow him should abandon their goods, their wealth, and walk in his path. This was said to a rich man's son, but does it not apply likewise to those who have inherited goods and wealth in the realm of mind? Does it not mean that those who seek to return today must abandon their acquired culture, their traditional philosophy, their ecclesiastical institutions, their rites and ceremonies, their pomp of church and churchly power? Either it means this, or it means nothing at all, for the Prophet was not slain by the materially rich of his day, he was slain by order of the established church.

For Christendom, surely, the sincerity of all effort to establish life upon Divine rather

than upon human will must be tested by conformity to the conditions its own Prophet laid down. When the churches voluntarily disband, and people of all denominations and sects seek the Prophet upon absolutely equal terms, then, and then alone, will this psychological crusade reach the Holy Land. As long as certain individual believers alone fulfil this test, the movement will not affect the vital problems of civilization but remain in the limited realm of personal experience. It may produce a beautiful literature; it will not carry civilization outside its captivity to the lords of war.

There is also, it would appear, another essential condition to be met in this poignant appeal from the world to God: the recognition that other races likewise had their Prophets, their revelations of the Divine will. For without such recognition, the crusade goes hostile and armed, a challenge to battle and not a conquest of universal peace. These two conditions—at root one condition seen in two different aspects—may fairly be said to be so difficult of realization as to be highly improbable, if not impossible, at least without one single precedent in human history. Rivers flow downhill; and the water once descended from its spring does not return.

8.

A contemporary historian remarks that the old world has died, but a new world has not yet been born. This view is no doubt the expression of an attitude which has come to prevail among many thoughtful people over a wide social area. It perceives that the foundation of the civilization existing prior to the European War cannot be rebuilt; it realizes to the full the present instability of conditions and the lack of agreement among aims and programs; it frankly admits that the future, both in general trend and in outline, is concealed from the rational mind. Its clarity of analysis of the past is matched by its incapacity for synthesis directed toward the future.

What emerges from consideration of this frank and sincere assertion is awareness of the artificial limitation assumed by the rational intelligence in dealing with the process of human history. By the phrase "old

world" and "new world" it means civilization as formal institutions and established habits, and thereby overlooks the significant fact that civilization is an effect and not primarily a cause.

For civilization, long before it emerges in formal institutions, exists as an aspiration of the heart, as an ideal to be pursued and fulfilled by every faculty of mind and soul. It is only when human aspiration and ideal, shared by a considerable group or community, has gathered force and thrust through to the plane of social action, that civilization actually begins. Without this preliminary period of spiritual action, no civilization has ever become manifest. That period is to the later formal institutions and habits and doctrines as the root to the visible tree. Though the entire tree is potentially present in the seed, the great trunk and the widespread branches are contingent upon a period of prior and invisible growth within the soil.

To complete the thoughtful statement uttered by the historian, it is necessary to seek for the future "world" not in different programs and expedients adopted by the institutions of the dead "world" but in evidences of a spiritual life intense enough, universal enough, to establish within humanity that inner power required to raise the trunk and spread forth the branches of a tree whose fruit shall be universal peace.

World order, it is clear, represents a goal which includes the reconciliation of two values or ideals: the spiritual value of human brotherhood, and the social value of a united, an organic civilization.

Without a firm and enduring basis in moral unity, the institutions of society, no matter how far extended, cannot alone produce peace but will remain as centers of disunity and strife. On the other hand, those instinctive anarchists who preach a "brotherhood" conceived as absence of governmental institutions are naïve and immature. Society without institutions would be a body without vital organs capable of expressing its various capacities and maintaining its existence.

These two values—humanity and civilization—have never been reconciled and united within the brief historic period known to

the present age. We have had races but not mankind, cultures but not spiritual knowledge, nations but not civilization, and religions but not a brotherhood embracing the earth. We therefore approach the vital problem of world peace without experience of what world peace really is. World order—the goal of human evolution—can not rightly be conceived as a mere truce or treaty between groups or institutions each born of past strife and discord, each cherishing a secret or avowed superiority and each committed to an ideal of sovereignty incompatible with the needs of permanent peace. Nor can world order be effectively upheld on terms of "non-cooperation" with existing agencies responsible for the little public order which now remains. Peace does not consist in abhorrence of war but in maintaining a steadfast conviction that the end of faith is human unity and the fulfillment of intelligence is a new social form, worldwide in scope and superior to the local forms which can no longer protect mankind and serve its highest interests.

In addition to a political world order, the attainment of universal peace involves:

1. The harmony and cooperation of races.
2. The unity of religions in a world faith.
3. An economic world order in which capital and labor are conjoined in a relationship of partners and not competitors.
4. Compulsory education throughout the world, and an education grounded in universal ethics and adapted so as to prepare every child for a useful trade, art or profession.
5. A universal secondary language.

Compared to these organic aims, the peace efforts aimed at occasional details such as reduction of armaments or the signing of new treaties are insignificant. The character of this age is wholly new. It is charged with a spirit of transformation superficially violent but in reality constructive. The whole problem of world order consists in attaining an attitude of reverence and humility to that creative spirit.

The principles briefly stated here were promulgated more than twenty years ago by 'Abdu'l-Bahá, in whom the spirit of the age found its most faithful interpreter and its



Anṭun Ḥaddad, Distinguished Bahá'í Pioneer, 1862-1924.

noblest exemplar. He declared that humanity is entering upon its period of maturity, when powers will be given the world to achieve an organic unity never possible in any previous age. But 'Abdu'l-Bahá made the enjoyment of these powers conditional upon purity of motive and acceptance of the oneness of mankind. Not for the people of prejudice and division, not for the organized selfishness of the rich nor the organized envy of the poor, but for those who have become truly human the day of universal peace has dawned. The way backward has become a door that is forever closed. Revolutions and wars bring no lasting fruit; arbitrary social laws, divorced from human values, bring no true security nor repose. The world needs a central point of inspira-

tion raised above the clamors of history, a divine element, to supply a foundation for the latent unity within all people of good will.

"The foundations of all the divine religions are peace and agreement, but misunderstandings and ignorance have developed. If these are caused to disappear you will see that all the religious agencies will work for peace and promulgate the oneness of mankind. For the foundation of all is reality, and reality is not multiple or divisible. His Holiness Moses founded it, His Holiness Jesus raised its tent, and its brilliant light has shone forth in all the regions. His Holiness Bahá'u'lláh proclaimed this one reality and spread the message of the 'Most Great Peace.'"

QUEEN MARIE OF RUMANIA

BY MARTHA L. ROOT

*"How great the blessedness that awaits the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark—the Ark which God has prepared for the people of Babá. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Bahá, your substance, nay, your very lives, for his assistance."*¹

THE first Queen of the world to study and to promote Bahá'u'lláh's great Teachings has been Her Majesty Queen Marie of 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 "Bahá'u'lláh and the New Era" by Dr. J. E. Esslemont and a note from the writer of this article who 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 II of Russia, both of whom received Tablets from Bahá'u'lláh in their day, read this volume until three o'clock in the morning and two days later, on January 30, 1926, received me in audience in Controceni Palace, in Bucharest. Her first words after the greeting were, "I believe these Teachings are the solution for the world's problems today!" The account of that historic morning appeared in "The Bahá'í Magazine" in Washington, in June, 1926, but very illuminating letters written by Her Majesty

that same year show how deep was her confirmation. Here is one written to her loved friend Loie Fuller, an American then residing in Paris, which after these ten years can be published for the first time:

"Lately great hope has come to me from one, 'Abdu'l-Bahá, a personal follower of Christ. Reading, I have found in His and His Father Bahá'u'lláh's Message of Faith all my yearnings for real religion satisfied. If you ever hear of Bahá'is or of the Bahá'í Movement which is known in America you will know what that is! What I mean, these books have strengthened me beyond belief and I am now ready to die any day full of hope; but I pray God not to take me away yet, for I still have a lot of work to do."

Other letters record that first of all she was teaching her young daughter Ileana about these beautiful truths. For ten years Her Majesty and her daughter, H.R.H. Princess Ileana (now Archduchess Anton), have read with interest each new book about the Bahá'í Movement as soon as it came from the press.

As we know she wrote three marvelous articles about these Bahá'í peace Teachings in 1926, and as they were syndicated each article appeared in nearly two hundred newspapers in the United States and Canada. Many millions of people were thrilled to read that a Queen had arisen to promote Bahá'u'lláh's plan for universal peace. Quickly these articles were translated and published in Europe, China, Japan, Australasia and in the Islands of the seas.

Received in audience by Her Majesty in Pelisor Palace, Sinaia, in 1927, after the passing of His Majesty King Ferdinand, her husband, she graciously gave me an interview, speaking of the Bahá'í Teachings about immortality. She had on her table and on the divan a number of Bahá'í books, for she had just been reading in each of them the Teachings about Life after death. She asked the writer to give her greeting to Shoghi Effendi, to the friends in Iran

¹ *Gleanings from the Writings of Bahá'u'lláh*, p. 212.

and to the many American Bahá'ís who she said had been so remarkably kind to her during her trip through the United States the year before. Also, she graciously gave the writer an appreciation of these Bahá'í Teachings in her own hand-writing, for Volume IV. of the "Bahá'í World."

Meeting the Queen again on January 19, 1928, in the Royal Palace in Belgrade, where she and H.R.H. Princess Ileana were guests of the Queen of Yugoslavia—and they had brought some of their Bahá'í books with them—the words I shall remember longest of all that Her dear Majesty said were these: "The ultimate dream which we shall realize is that the Bahá'í channel of thought has such strength, it will serve little by little to become a light to all those searching for the real expression of Truth."

Another happy audience was in Her Majesty's lovely summer palace "Tehna-Yuva," at Balcic, on the Black Sea, in October, 1929. Again in the home of Archduchess Anton at Mödling near Vienna she and her mother received me on August 8, 1932, and in February, 1933, and Her Majesty made this great statement which was used as the frontispiece to "Bahá'í World," Volume IV.: "The Bahá'í Teaching brings peace and understanding. It is like a wide embrace gathering together all those who have long searched for words of hope. It accepts all great prophets gone before, it destroys no other creeds and leaves all doors open. Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahá'í Teaching the real spirit of Christ so often denied and misunderstood. Unity instead of strife, Hope instead of condemnation, Love instead of hate, and a great reassurance for all men."

Then in the audience in Controceni Palace on February 16, 1934, when Her Majesty was told that the Rumanian translation of "Bahá'u'lláh and the New Era" had just been published in Bucharest, she said she was so happy that her people were to have the blessing of reading this precious Teaching.

How beautiful she looked that afternoon—as always—for her loving eyes mirror her

mighty spirit; a most unusual Queen is she, a consummate artist, a lover of beauty and wherever she is there is glory. Perhaps too, a Queen is a symbol, people like to have their Queen beautiful and certainly Queen Marie of Rumania is one of the most lovely in this world today. Her clothes, designed by herself, are always a "tout ensemble" creation so harmonious in colors they seem to dress her soul. She received me in her private library where a cheerful fire glowed in the quaint, built-in fireplace; tea was served on a low table, the gold service set being wrought in flowers. There were flowers everywhere, and when she invited me into her bedroom where she went to get the photograph which I like so much, as I saw the noble, majestic proportions of this great chamber with its arched ceiling in Gothic design, I exclaimed in joy, "Your room is truly a temple, a Mashriqul-Adhkár!" There were low mounds of hyacinths, flowers which Bahá'u'lláh loved and mentioned often in His Writings; there was a bowl of yellow tulips upon a silken tapestry in yellow gold, a tall deep urn of fragrant white lilacs, and an immense bowl of red roses. Controceni Palace is the most beautiful palace I have seen in any country in the blending of its colors and in its artistic arrangements.

Her Majesty is a writer as well as an artist, and Her Memoirs entitled "The Story of My Life" were just then being published in "The Saturday Evening Post." She told me she writes two hours every morning unless her time is invaded by queenly duties, charity duties, family duties. She was pleased with the sincere letters that were pouring in from all continents giving appreciations of her story. She told me the American people are so open-hearted and that from the United States children, professors, farmers' wives and the smart people had written to her, the tone in all their letters revealing Her Majesty's entire sincerity and the deep humanity of her character. One teacher wrote Her Majesty that in her childhood each one lived through his own childhood: another said, "All who read your story have their own lives stirred!" The Queen remarked, "And this is a very satisfactory criticism for an author."

A most pleasing letter had just arrived from Japan from a girl there who thanked God Who had allowed her to live in a period in which such a wonderful book had been written! "This," said the Queen, "is one of the nicest appreciations I have ever heard."

Then the conversation turned again to the Bahá'í Teachings and she gave a greeting to be sent to Shoghi Effendi in Haifa. Later she mentioned an incident in Hamburg when she was en route to Iceland in the summer of 1933. As she passed through the street, a charming girl tossed a little note to her into the motor car. It was: "I am so happy to see you in Hamburg, because you are a Bahá'í." Her Majesty remarked that they recognized a Bahá'í and this shows a spirit of unity in the Bahá'í Movement.

Her Majesty said to me, "In my heart I am entirely Bahá'í," and she sent me this wonderful appreciation: "The Bahá'í Teaching brings peace to the soul and hope to the heart. To those in search of assurance the Words of the Father are as a fountain in the desert after long wandering."

And now today, February 4, 1936, I have just had another audience with Her Majesty in Controceni Palace, in Bucharest. As I was starting to walk up the wide ivory toned stairs carpeted with blue Íránian rugs to the third floor suites, at that very moment over a radio came the rich strains of the Wedding March from "Lohengrin," played by an orchestra. It seemed a symbol: the union of spiritual forces of the East and Europe! Again Queen Marie of Rumania received me cordially in her softly lighted library, for the hour was six o'clock. She was gowned in black velvet and wore her great strands of marvelous pearls. The fire in the grate beamed a welcome with its yellow-glowing fragrant pine boughs and large bowls of yellow tulips adorned the apartment.

What a memorable visit it was! She told me she has a friend in 'Akká, Palestine, who knows Shoghi Effendi and this friend recently has sent her pictures of 'Akká and Haifa; the two were playfellows when they were children and met in Malta. She also told me that when she was in London she had met a Bahá'í, Lady Blomfield, who had shown her the original Message that Bahá-

'u'lláh had sent to her Grandmother Queen Victoria in London. She asked the writer about the progress of the Bahá'í Movement especially in the Balkan countries.

"Since we met two years ago," said Her Majesty, "so many sad events have happened! I look on with a great deal of sorrow at the way the different peoples seem to misunderstand one another; especially now that I have become very lonely in my home, I have all the more time to think over these problems, and I'm sometimes very sad that I can do so little. However, I know that the right spirit and the right thoughts go a long way towards that unity of hearts which I haven't given up the hope to see before I pass on."

She spoke, too, of several Bahá'í books, the depths of "Íqán" and especially of "Gleanings from the Writings of Bahá-'u'lláh" which she said was a wonderful book! To quote her own words: "Even doubters would find a powerful strength in it, if they would read it alone and would give their souls time to expand."

Her Majesty kindly promised to write for "Bahá'í World," Volume VI, a special appreciation and to send it after four days.

I asked her if I could perhaps speak of the brooch which historically is precious to Bahá'ís, and she replied, "Yes, you may." Once, and it was in 1928, Her dear Majesty had given the writer a gift, a lovely and rare brooch which had been a gift to the Queen from Her Royal Relatives in Russia some years ago. It was two little wings of wrought gold and silver, set with tiny diamond chips and joined together with one large pearl. "Always you are giving gifts to others, and I am going to give you a gift from me," said the Queen smiling, and she herself clasped it onto my dress. The wings and the pearl made it seem "Light-bearing," Bahá'í! It was sent the same week to Chicago as a gift to the Bahá'í Temple, the Mashriqu'l-Adhkár, and at the National Bahá'í Convention which was in session that spring, a demur was made—should a gift from the Queen be sold? Should it not be kept as a souvenir of the first Queen who arose to promote the Faith of Bahá'u'lláh?—However, it was sold immediately and the money given to the Temple, for all Bahá'ís

were giving to the utmost to forward this mighty structure, the first of its kind in the United States. Mr. Willard Hatch, a Bahá'í of Los Angeles, California, who bought the exquisite brooch, took it to Haifa, Palestine, in 1931 and placed it in the archives on Mt. Carmel where down the ages it will rest with the Bahá'í treasures.

Inadequate as is any one article to portray Her Majesty Queen Marie of Rumania's splendid spiritual attitude, still these few glimpses do show that she stands strong for the highest Truth, and as an historical record they will present a little of what the first Queen did for the Faith of Bahá-'u'lláh.

THE EPIC OF HUMANITY

From "The Promise of All Ages"

By CHRISTOPHIL

BAHÁ'U'LLÁH revealed a sublime vision of human history as an epic written by the finger of God and proceeding along an ordered course to a climax, the nature of which was exactly defined before the story opened and the appearance of which at the date ordained by the Author no human misunderstanding nor opposition could prevent or postpone.

He taught that human history throughout its entire length was an intelligible and connected whole, centring round a single theme and developing a common purpose. From the beginning of the cycle to the present day and beyond the present to the cycle's distant end, one master-scheme is by set degrees disclosed. The stage upon which the action moves forward is the entire globe, with all its continents and all its seas; and there is no race nor nation nor tribe nor even individual who has not a designated place in the unfolding of the Grand Design of God.

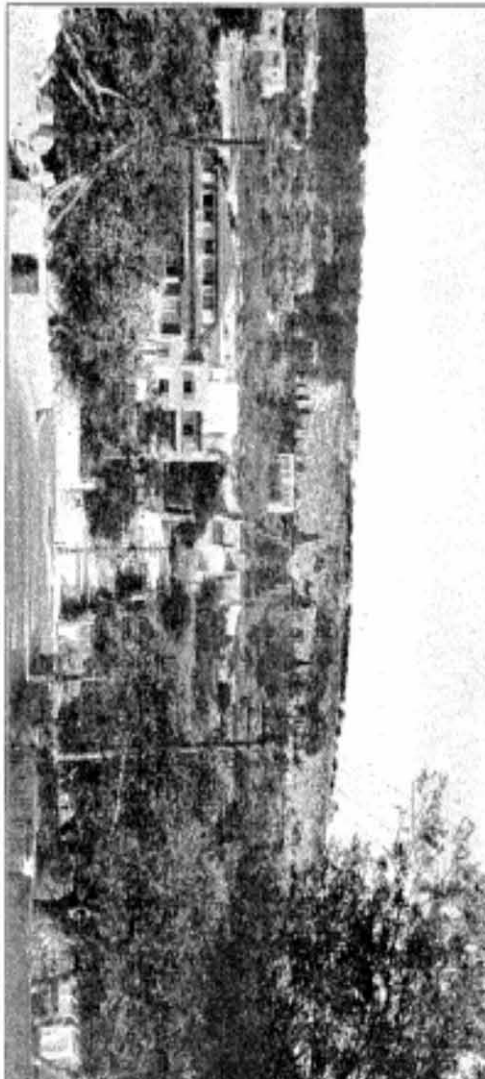
This doctrine of the unity of world-history held in the revelation of Bahá'u'lláh a position of cardinal importance. He was far from being the first among the Messengers of God to reveal it. Those "prophets which have been since the beginning of the world" and lesser seers as well as they have given glimpses of it to mankind, or have referred to it in symbol and in parable. It is indeed involved in all the historic faiths of the human race, and there is no world-religion extant which can be fully understood without a knowledge of its truth. But Bahá'u'lláh was the first to lay on it so great an emphasis and to expound it at large and in plain terms. On it depends the significance of his own advent and the timeliness of his humanitarian reforms; and on it turns his teaching as to the aims and methods of Providence in its dealings with mankind.

This scheme is carried out by the power of God's will and it has its origin in his desire for the well-being of his creatures. Its aim is the training of the peoples of the world to live and to work together in harmony, and to establish by God's particular assistance a universal civilisation in which all the human faculties shall find at last adequate and complete expression. The attainment of this goal is in the Divine Author's eyes the opening of the main movement of human history. All previous and earlier events are in the nature of an introduction. They are steps up a long ascent, causes of a desired result. However important they be, their meaning lies not wholly in themselves, but in the fact that they look and lead forward to a transcendent issue save for which they themselves would never have been called into existence.

Secular schools of thought cannot be said to have applied nor adopted any such broad conception of the integral unity of all human history. In past times, truths so large did not find easy entrance into the minds of men. So long as accurate knowledge of distant peoples was as hard to gain as accurate knowledge of past events, such doctrines would remain for scholars disembodied and unsubstantiated ideas. Today, histories of mankind on a comprehensive scale have become numerous; yet those of them which present the complete story as having an organic plot like a well-constructed epic, are probably few indeed.

In the sphere of religion, however, the case is different. The idea that the course of human events is directed by a stronger will and a clearer eye than man's to a pre-determined end is found in more revelations than one. It is said to have been mentioned by the founders of all the world-religions. Though it has not been in any past age of

to connect it accordingly to 'Vergil-Prinz' bus' with the German Corps.
The scene of the 17th on Mount Carmel' from the lower extension of Jezreel district



such critical interest as it is today and has not before been treated so fully as now by Bahá'u'lláh, yet it has never been kept wholly concealed from man. There are references to it in scripture or tradition which are clear enough to show that this truth is part of the common religious knowledge of mankind while slight enough to prove that it did not hold in any High Prophet's teaching the same importance as in that of Bahá'u'lláh.

The general fact that God ordains human events long ages before they take shape on this earth (somewhat as a dramatist will complete his play before it is embodied in action on the stage), was alluded to by Jesus when He said of the righteous in the Last Day, "Enter into the joy prepared for you by the Father before the beginning of the world"; and again on many occasions by the Apostle Paul, as, "He chose us in him before the foundation of the world" (Eph. i. 4), and by Peter who speaks in a similar connection of "the foreknowledge of God the Father" (I Peter i. 2).

Muhammad bore the same witness when he revealed that the first thing which God created was a pen and that he said to it, "Write." It said to him, "What shall I write?" and God said, "Write down the quantity of every separate thing to be created." And it wrote all that was and all that will be to eternity.

More specifically, Zarathustra taught the gradual perfecting of mankind under divine law and the God-guided progress of history towards a distant but certain culmination.

At some unknown date the Hebrew allegory of the creation of the world in seven days made a cryptic allusion to the procession of world-religions and to the final consummation of God's full purpose in the Seventh Day, the day of maturity, completion and rest. The seers of the Hebrew people, lifted by inspiration into the eternal realm, would descry some sign or feature of the far-off Day of God, the foreordained climacteric of world-history, and in a mood of exaltation would give utterance to their predictive vision without fully comprehending what they saw or measuring the interval which separated them from its fulfilment. Isaiah cries:

"It shall come to pass in the last days that the Mountain of the Lord's House shall be established in the top of the mountains . . . and all nations shall flow to it. They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (I. 2, 4).

Or Zechariah:

"The Day of the Lord cometh. . . . And the Lord shall be king over all the earth; in that day shall there be one Lord and His name one" (Zech. xiv. 1, 9).

Or again Joel:

"The Day of the Lord cometh . . . there hath not been ever the like, neither shall there be any more after it even to the years of many generations. . . . Ye shall eat in plenty and be satisfied and praise the name of the Lord that hath dealt wondrously with you . . . ! I will pour out my spirit and your sons and your daughters shall prophesy . . . your old men shall dream dreams . . . your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my spirit. And I will show wonders in the heaven and on the earth. The sun shall be turned into darkness and the moon into blood before the great and the terrible Day of the Lord come. And whosoever shall call on the name of the Lord shall be saved" (Joel ch. 2).

Confucius, more than five centuries before Christ, outlined in his book, *Spring and Autumn*, the ordained Plan of History in brief but plain terms.

He divided history into three stages. In the first, which he called the Stage of Disorder, the social mind was very crude; there was a sharp distinction between one's own country and other countries, and hence attention was paid more to conditions at home than abroad. In the second stage, the Advancement of Peace, there was a distinction between civilized countries on the one side and those uncivilized on the other; the range of civilization extended and friendship between nations became closer. The smaller people could make their voices

heard. In the third and final stage, the Supreme Peace, there was no distinction at all among the nations of the world. All became civilized and met upon the level. Righteousness prevailed and the world was unified.

Jesus spoke much of the Last Day (the Kingdom of God as He usually called it) and of its near approach. "The Kingdom of Heaven is at hand." He did not stress, as Confucius had done, the historical aspect of the coming climacteric, but taking up the warnings of the Hebrew prophets He spoke of the unexpectedness of its advent and of the terrible jeopardy into which it would bring mankind. Even in an age so late in history as His, a full account of the development and destiny of the race would have been premature. He kept the fullness of this truth among those things which He had to say to His disciples, but which at that stage they could not yet bear.

But now a new occasion has arisen. New opportunities, new problems, new perils, confront mankind; and with these new conditions has come the need of a new knowledge. He who, before the human race began, fixed the date at which that yet uncreated race would reach the apex of its course and attain the maturity of its powers, has now declared that the Date has come. He who, in dim and distant ages long past, solemnly ratified with His people a Covenant and made to them a faithful promise that He would bring them all to His Kingdom in His own good time, has now in this epoch kept His ancient promise and fulfilled the Covenant in its completeness.

This present time is God's Good time. This present time is the Era of which since the beginning of the world prophets have chanted and seers have sung. Suddenly—unexpectedly—unawares—without observation (exactly as Jesus said) the fullness of the Glory of God has irradiated the globe from the east to the farthest west. The Day of the Lord has dawned. Keeping his pledge, God has thrown open to men a new domain of life and activity, has conferred on them new powers, laid on them new responsibilities; and he demands that they enter as quickly as may be into this new

order of existence and fit themselves to these higher conditions.

The nature of those charges which in the Day of God are to be laid upon mankind can be gathered from a sympathetic reading of the prophets of Israel. Those seers wrote—as a great poet might write—with their minds turned towards God and their hearts lighted and warmed by ardent faith. They could not control the vision that was vouchsafed them: they could not complete it nor set it in its own environment and perspective, nor plumb its meanings nor yet count the years which should elapse before it descended from the realm in which they say it to the realm of actuality. When the prophets are read in this spirit as Jesus and the evangelists read them, there rises into view a clear and boldly sketched outline of those world-developments which from the creation have been laid up to await the present hour.

The picture is one which has puzzled, fascinated and awed the Christian mind. The impression made by the vision upon the seer-prophets was profound. They write or chant in a strain of exaltation which finds its answer across the years in the rapturous faith of the Apocalypse and the controlled but not less deep emotion of the Christ telling of his second Advent. The strange scenes and deeds and wonders that appear in the picture are hardly more startling than the violent contrast of the colors in which they are painted. Here Hell seems to reach out to the gates of Paradise; delusion and enlightenment, despair and victory, the unlighted Pit and the sunshine of God's own presence seem all to have a place here, and through some purgation of Phlegethonian misery man hardly comes alive to inherit the promise of all ages.

The Event which the Hebrew prophets foresaw was not to be an isolated occurrence; it was one of a series of events; it was the Last Day of many days. But it so transcended all before it as to be outstanding and paramount. Its splendour outshone all previous splendours, and its blessings were so far above all previous experience and precedent that men would live in a new world and would not even remember the former things that had passed so utterly

away. So full will be the Revelation vouchsafed by God in the Last Day, so glorious the effulgence of this supreme Theophany that darkness and error will not be able to withstand the impact of its might. They will flee and perish. The radiance will sweep across the entire globe from the east to the west. It will settle and abide in every land. Mankind will become one, and will be organised round a single central authority which it will recognise as divinely appointed. One law will run throughout the whole earth. National distinctions will not be obliterated; the various nations will meet upon a common level but will retain their separate identity. All peoples and races will share a common relation to one another. A Universal religion will unite the hearts of all. Mankind will form a single congregation, their God being recognised everywhere as one and the same God endowed with the same attributes and known by the same Name. The Glory of the Most High in its depth and in its height will be poured forth over the earth; and spiritual gifts, once the privilege of a gifted few, will be possessed by the many. War will be abandoned. The skill of those who made weapons of destruction will be turned to beneficent uses. All the world over, men will be able to enjoy their homes and their prosperity in security and peace.

(See, for instance, Isaiah ii. 2-4; xv. 17-25; Zech. ix. 10; xiv. 9; viii. 20 ff.; Zeph. iii. 9; Micah iv. 1-5, etc.)

Such is the prophets' picture of the world conditions of the Last Day; such—believe the Bahá'ís—are the changes which man in this hour is called upon to make.

Prescient of the crisis and the difficulties that lay ahead, Bahá'u'lláh, half a century ago, with timely forethought, offered to mankind the knowledge that would enable them to shoulder the new responsibility about to be imposed upon them. He not only outlined a large plan of reform, but he explained, with an emphasis, a fullness, and

a precision not used before, the brotherhood of mankind and the unity of their development from the infancy of the race to the present time.

History, he taught, is in its length and breadth one and single. It is one in its structure. It is one in its movement. From the beginning of time the whole human race has been subject to one law of development; and it has advanced age after age in accordance with one and the same principle and by the application of one and the same method. Its whole movement has one source and one cause, and is directed towards one goal. The unification of the world, instead of being an afterthought, or of needing an improvised miracle for its completion, is the normal conclusion of a process that has been going on since the race began. Each of the world-religions has its own set place within this vast economy. Each is mediated through a Master Prophet from God by one and the same principle and bears witness to some phase of one indivisible Truth. No religion has been exhaustive or final. Every one admits of development and invites it. If all were under God thus developed, each along the line of its own implicit truth, they would not move farther and farther apart, but on the contrary would approach one another till at last they merged and became one. The ultimate ideal of them all, while not the same as any one of those from which it grew, will yet be consistent with the essence of each of them. It is the universal religion: the fruit and the perfection of all that preceded it. He who accepts it on its appearance will not deny the ancient Faith of his forefathers; he will reassert it, and at the same time will accept all the other revealed faiths of mankind.

When all men know the certainty of their common history and their organic unity, then, said Bahá'u'lláh, on that knowledge will be built the temple of peace and the fabric of future civilisation.

PRESIDENT EDUARD BENEŠ

BY MARTHA L. ROOT

PRESIDENT DR. EDUARD BENEŠ of Czechoslovakia, who in December, 1935, succeeded President T. G. Masaryk, incorporates the spirit of the young Republic in its concentration on liberty, democracy and culture in the new world order. I had the honor and the privilege to have an audience with him at Hradčany Castle in Prague, on April 22, 1936. Passing through those great reception halls in that centuries-old famous castle where kings have held sway I observed everything minutely, but when I came into the presence of this young President in his audience room, I saw only him. He is the living embodiment of a man with a mission, and that mission is peace. He may be building greater than he knows! Certainly it was thrilling, when one remembers how Bahá'u'lláh more than fifty years ago urged the rulers of the world to study His spiritual plan for the good of the world and the happiness of the nations, to find today in Czechoslovakia a second Ruler of this Republic who has the insight to see the significance of the Bahá'í Peace Plan.

Also of extreme significance to readers is the historical fact that the Messages addressed by Bahá'u'lláh from His prison in 'Akká to the kings and rulers of Europe—one of whom was the monarch whose realm included this same Czechoslovakia—in 1869 and 1870, not only declared that Universal Peace was the first obligation of governments in this new age, but predicted the overthrow of every government resisting this ideal—a prediction that has been literally fulfilled.

"President Beneš, what do you think of the Bahá'í peace Teaching?" I asked him that morning, and he replied: "As you know, I have followed it with deep interest ever since my trip to London to the First Races Congress in July, 1911, when I heard for the first time of the Bahá'í Movement

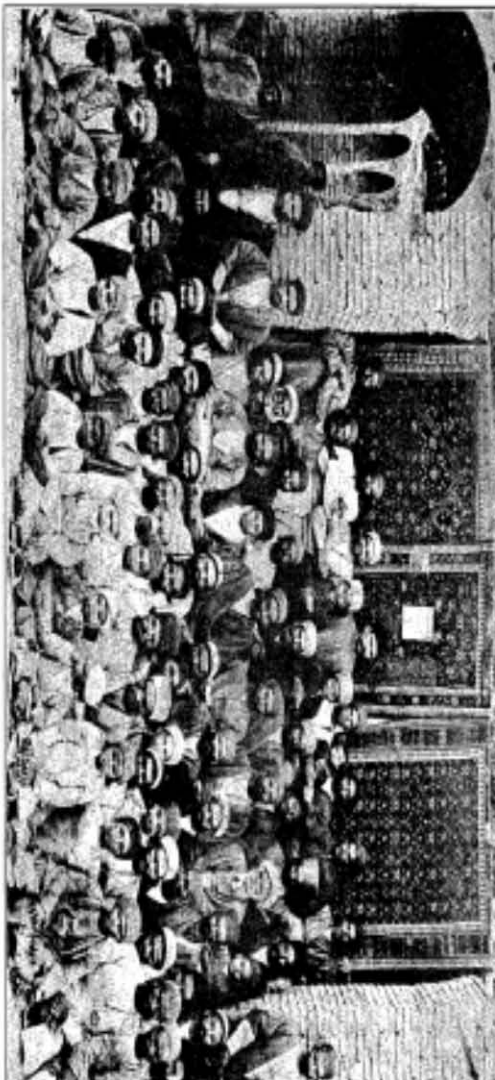
and its summary of the principles for peace. I followed it during the war and after the war. The Bahá'í Teaching is one of the spiritual forces now absolutely necessary to put the spirit first in this battle against material forces."

He has studied carefully a number of the Works of Bahá'u'lláh and 'Abdu'l-Bahá. He said concerning peace: "Peace is in danger today because the spirit is lacking; in these chaotic times since the Great War, the fight is terrifically keen between the spiritual and the material forces. Many people are convinced that the material forces are dominating and will dominate, but I have always believed that the spirit will finally win. It is always so. Jesus said, 'Fear not those who can kill the body but those who can kill both the soul and the body.'

"The Bahá'í Teaching," the President again affirmed, "is one of the great instruments for the final victory of the spirit and of humanity." It is a great impulse forward when true rulers like President Beneš, President Masaryk and others begin to turn to the Bahá'í Teachings to safeguard the interests and promote the well-being of the whole human race.

The President spoke next of his own country and its aims for peace. One felt that Czechoslovakia is solid and sound physically and morally. He said: "We have no upheavals in our country, we have tranquillity, progress without any revolutionary rights or lefts. We do not ask anything of anybody, we are not a provocation to any one, and we attack no one. We entrust our affairs to the League of Nations in Geneva and to the World Court at the Hague. Our conscience is clear, we do not fear international judgment. If we are right, it is well; if we are wrong, we shall make the corrections; that is the spirit of this country and its government."

EXTRA REPORT: PROMENADE OF MOUNTAIN-CLIMBERS



He spoke fervently about universal peace. His own words were: "Peace is the work of men, exactly as war is the work of men. I am of the opinion that governing people are always responsible for the wars. The responsible people in certain numbers can make the wars, or they can establish the peace."

Such is the President of this little nation in the midmost heart of Europe, the country which is the balance, the counterpoise to the entire European equilibrium. He is an optimist; he told me: "I do my best, I have a good conscience. I do all I can, in such a case one cannot be a pessimist." He is a constructive pacifist, some even call him a militant pacifist in his march of ideas and tremendous efforts to establish good-will among the nations. To me he seemed neither proud, nor humble, but unconscious of his personal self he devotes his very being to his aim—and that aim is to help make a world of peace. He is most appreciative. He is most courteous; though he is such a busy man, he does not hurry, he makes each

visitor feel he has time to speak. The nine men who came out from his audience chamber just before I entered it, looked very happy and in their eyes glowed the fire of the spirit.

He is the wisely-chosen President of an energetic nation that dwells, in its geographical position, at the very crossroads of northern, southern, western and eastern Europe. Through the Bahá'í Teachings this Republic of Czechoslovakia can become a center of the cultural currents which a new divine civilization is creating. The nations that arise to the peace ideals of this new universal cycle are those that will go forward to the highest evolution. A half-century ago, Bahá'u'lláh wrote that the present-day order would be rolled up and a new one spread in its stead; he said the most Great Peace will come. Those who have vision to see beyond the present darkness can be optimistic, for they perceive a new world order—viewing the world as an organism—slowly but surely appearing!

SPIRITUAL PERSPECTIVES

BY RAYMOND FRANK PIPER

ON rare and precious occasions the truth-seeker attains a summit of vision so commanding that it guides and gladdens all his lesser ways of life. He sees far; he feels deeply; he comprehends much: he stands on a peak of spacious philosophic orientation, and locates himself on the map of existence. Certain axial lines of reality seem to converge in his clear and glowing consciousness. And from this cosmic outlook emerges a philosophic poise akin to religious peace of mind. Both are ineffable and unshakable, steadying and satisfying, a peerless harmony. This elevated experience may be called a spiritual perspective.

In the latter phrase I know that I am mixing metaphors and metaphysics because I purpose to show their kinship, the yoked consanguinity of poetry and philosophy. These constitute a balanced pair of wings for ascending the ecstatic heights of cosmic vision.

There is one distinctive kind of literature where metaphors and metaphysics abound and blend in beautiful perfection. That literature consists of the noblest utterances of the world's high prophets. Their words live on in men's hearts because they unite truth and beauty. They exhibit an equilibrium and sense of security amid confusion and persecution the secret of which I long to know. How could Buddha, Jesus, Bahá'í'u'lláh, and others, remain calm and sweet while suffering dreadful insults and deprivations? For some reason they were untouched by the worldly troubles that disturb lesser minds. But how can painful troubles seem unimportant save as they are much subordinated to some large perspective?

What do spiritual perspectives mean in the concrete? As illustrations I shall select some of the priceless vistas revealed in the writings of the Bahá'í founders. These

writings are a stirring fusion of poetic beauty and religious insight. I, like another, have been "struck by their comprehensiveness." I find they have extraordinary power to pull aside the veils that darken my mind and to open new visions of verity and life.

Spatial perspectives are familiar in drawing, architecture, and other arts. Before me stands a perfect example: an etching by Blanding Sloan, inscribed *Two Infinities, Open and Closed*. From a star-set vortex at the left center burst forth two systems of seemingly endless lines. Running off into the right distance an eight-way path, arched by other lines, converges tubelike at a vanishing point in deep space whence fancy must carry on. Out of the vortex at the left originates a spiral of ever-widening light bands which leap outward toward an infinite expansion. One's imagination revels in the suggestions of boundless space in every direction.

This brilliant creation is a concrete symbol of an infinite concept. The universal idea of spaciousness is metaphysical: its picturesque embodiment is poetic: the two factors fuse in inseparable unity. It matters little whether one says that the sense form blossoms into the idea of endlessness or that the idea of endlessness becomes incarnate in the sense form. In such a unity is exemplified the essential meaning of a spiritual perspective. It is the center of an interflow or discharge between the two worlds of sense and of spirit. But whereas the lines of material perspective close to a point, spiritual insight opens toward the ever expanding realms of human and divine life.

And between the two infinities in Sloan's etching stands man, scratching his head, uncertainly balanced, puzzled, half-comic. Whenever I contemplate this comic figure, I wonder how funny I look from God's



Eduard Beneš

President Eduard Beneš

viewpoint? By way of analogy I recall a pathetic ant lost on a sidewalk and a fly beating a window pane to escape. I am eager to seize upon some cosmic perspective to redeem me from comic narrowness and futility.

Other kinds of perspectives exist. In arithmetic I need not count far without discovering how I could go on forever. Indeed the mathematician tells me that if I can define the relation of one term to its two neighbors, I may possess the principle of an infinite series. In an analogous way, if I can determine the essence of a few drops of ocean water, I may have the key to the chemical constitution of the seven seas. Perhaps in social life certain basic relationships between neighbors can be defined which would be good for all men to practice. Such a universal ethical principle would be another variety of spiritual perspective.

Are there not then some patterns of conduct, generated perhaps by a genius, which might radiate to all men, for their weal or woe? It is evident, for example, that some individual man had to be the first to smoke a pipe of tobacco else smoking could not have become a world-wide practice. Here is a practical perspective of spreading conduct, of a custom which through imitation has rippled to the rims of the continents. Similarly I believe that the original example of a truly great prophet may advance from person to person until it reaches the ends of the earth.

Two basic characteristics of spiritual perspectives emerge from the preceding considerations. (1) A perspective of any kind can radiate only from the unique viewpoint of a specific person. His viewpoint is constituted and colored—or discolored—by the values he esteems and the character of his awareness. His personal values function as a kind of eyepiece for his soul. No one else can survey the world through his mental eyepiece, and he can never stand behind the window of another soul. No two observers could possibly see at once the same rainbow because of their different angles of vision. Spiritual perspectives do not exist outside of personal consciousness. The latter serves as

a kind of focal center where values and truth become real, significant, or illuminating, just as a highly polished diamond becomes the point for the display of the inner nature and beauty of light. A spiritual perspective produces a tremendous intensification of individual awareness.

(2) While several observers cannot perceive the identical rainbow, yet comparable elements exist in all their viewpoints; for instance, an arc of prismatic colors. We can talk and think about these qualities, and consolidate them into the concept of rainbow. Then this idea with its load of meaning may gradually pass from mind to mind. Even big ideas which sweep like grand vistas to the horizons of reality are capable of endless recreation in the consciousness of man.

Thus a common realm of truth is built up in which all intelligent men may share. In the world of space only one body can occupy a given place; in the world of ideas many minds, without conflict or collision, may possess the same idea in the same instant. Because ideas, entirely unlike material things, possess this interpenetrating spiritual nature, I believe they are the greatest wonders of the world. Bahá'u'lláh has written, "Therefore it has become known that the first bestowal of the Almighty is the Word. The receiver and acceptor of it is the understanding. It is the first instructor in the university of existence, and is the primal emanation of God. All the names originate in His name, and the beginnings and endings of all affairs are in His hand."¹

Now a perspective is ideal or spiritual in essence. It is constituted of thought or spirit. A mere animal is incapable of spiritual perspective. He cannot locate himself in any world beyond immediate sensation, nor plan his future, nor appreciate values. All these require the fourth dimension of meaningful conception which he lacks. Thus spiritual perspectives are at once unique in their personal existence and universal in their range of meaning.

The two characteristics of spiritual perspectives just indicated form an intimate

¹ Tablet to the Zoroastrians.

union. To describe this union adequately taxes to the limit alike metaphysics and metaphors. Certain spatial figures may symbolize the philosophical realities involved. Lines focused in one point may yet radiate afar. Likewise ideas or ideals, arising in the burning focus of a finite experience, may contain revelations of vast areas of life.

Such an ideal or perspective as I am trying to describe is at once personal and universal, concrete and perhaps also cosmic in bearing. Its manifestations in experience are unique, but its meaning belongs to all comers. A concrete pulse of sensation is meaningless without the setting of ideas; and an idea may be vague abstraction without the sampling of concrete reality. A spiritual perspective is an ideal incarnate in self-consciousness. In converse phraseology, it is the creative form in which flesh awakens into the boundless realm of the spirit.

The kind of consciousness thus hinted at is what philosophers have called the concrete universal. It is the kind of experience both philosophers and poets eagerly seek after; namely, the richness of actual personal life united with the breadth of ideal insight, living content illuminated by far-reaching 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 emphasize different aspects of this intimate synthesis of beauty and truth.

The intelligent religionist, I believe, also seeks to realize this conscious fusion of the concrete and the universal. He is an expert in viewing a particular act in a broad setting in which God is the focus. For example, in giving a cup of refreshing water to a weary traveler he is aware of doing it in the name of the Most High. Like some poets and philosophers, the religionist is cosmic in spirit and concrete in action.

But the truly great religionist as prophet-reformer, while accepting both, goes beyond both in a new and important emphasis: the truth which the poet contemplates as an emotion-filled image, which the philosopher conceives as a universal principle, the prophet presents as a universal way of acting

or living. Like the philosopher he possesses a secure poise born of a cosmic outlook; like the poet he clothes his convictions in beautiful metaphors which inspire men. But he adds his own distinctive genius: a deep and driving urge to lead men by example to realize a richer life. Having himself discovered the joys of a new and abundant way, he ardently yearns to communicate and share with others his unifying and generative vision.

In short, the characteristic quality of the religionist is a kind of missionary zeal. He is a dreamer-actor, a critic-builder, a moral leader, a creator of ethical wealth. He presents patterns of conduct which he believes, with reason and sincerity, are good for all men.

The greatest gift and opportunity of religion is to make the patterns of abundant life attractive and effective to the masses of men, so that these ideals may gradually spread throughout the world.

During the remainder of this paper I shall strive to describe some attitudes or patterns of life which seem worthy of universal practice. By suggesting forms which the Bahá'í prophets have recommended I shall enjoy their confirmation of my selection.

It was indicated above that through the individual viewpoints of men there may permeate some common elements of thought; for example, the color and arc of the rainbows. The common factor consists of that mysterious marvel called the concept or idea. How is it possible for men thus to know common ideas or truths? Philosophic criticism compels me to answer: it is the gift of one Supreme Intelligence. I can find no other adequate source for the common body of verity which men know than a Divine Wisdom who in diverse orderly ways manifests himself to mankind. The realization of this truth is the basic philosophic-religious insight: seeing through things to God. This awareness of the divine has been happily called cosmic consciousness.

The Bahá'í scriptures abound in stirring metaphors by which the prophet-poets endeavor to suggest the character of this Supreme Being. Here are a few of their

choicest figures: God is the Ruler of existence, the Lord of all worlds, the one Foundation of Reality, the Shepherd of the world, the Sun of Reality, the Ocean of Divine Presence, the Sea of Divine Generosity, my Awakener, the Desire of the Universe. In the invocations of these books a hundred or more stirring attributes are applied to Him. 'Abdu'l-Bahá has written, "Nothing is completely worthy of our heart's devotion save reality, for all else is destined to perish. Therefore the heart is never at rest, and never finds real joy and happiness until it attaches itself to the Eternal. Man must attach himself to an infinite reality, so that his glory, his joy and his progress may be infinite. Only the spirit is real; everything else is as shadow. Therefore, let us yearn for the Kingdom of God, so that our works may bear eternal fruit."²

The deepest and surest ground of mental poise is the conviction that the framework of our human life is a friendly cosmic intelligence. This belief, once accepted wholeheartedly, influences and glorifies our attitudes towards everything else. When we awaken to the perspective of a universe ordered by the ever-active and wise God, an ineffable peace takes possession of our souls. It is like the dawning of the sun over a dark and indistinct earth: the details of the landscape fall into an ordered whole, and with joy and confidence we set forth on the next stage of our pilgrimage. In this steady vista of existence the end-point is God and the fore-point is my own soul, and I am content.

A second source of hope and peace of mind is the belief in the oneness of mankind. This conception and ideal is the most distinctive and important feature of Bahá'í teaching. "The essence of the Bahá'í movement," declares Horace Holley, "is spiritual democracy." In exquisite poetry Bahá'u'lláh has said, "O people of the world! Ye are all the fruits of one tree, and the leaves of one branch, the flowers of one garden, and the drops of one ocean. Conduct yourselves with perfect love, union, friendship, and understanding."

This belief in the oneness of mankind rests upon several solid reasons. The first is religious: the conviction that God is the one Father of all entails the recognition that all men are brothers. Bahá'u'lláh affirms, "The religion of God is for the sake of love and union." The second reason is epistemological: universal intercourse through ideas presupposes a deep kinship among human minds. In other words, the existence of creative intelligence and common truth makes a man realize his oneness with other members of the race.

The third reason is empirical and ethical. Biologically and psychologically human beings have essentially similar characteristics. Since then I realize growth and joy through friendliness with my neighbors, it is fair to believe they would enjoy similar benefits. I take it as axiomatic that all men desire a more abundant life, and that the attitude of sympathetic good-will enlarges our natures. It follows as night the day that the practice of good-will—of valuing life and serving mankind—is the ultimate principle of morality. In everyday life intelligent kindness is basic; there is no demand beyond this for the regulation of conduct.

This ideal and spreading practice of good-will in social relations is another example of spiritual perspective. It is of universal application. It is so simple and intelligible that even a young school boy could appreciate it. The central problem of civilization is how to extend this spirit in intelligent forms to ever-widening circles of human beings. Love is a divine quality, and the only hope of a harassed and disordered world.

Now suppose that every person in the world practised this attitude to every one he met, and that his sympathies excluded no one. A Bahá'í author declares, "As the laws of human association replace throughout society the laws of animal survival, men will learn how to realize the harmony, the beauty, the abundance, the free fellowship which the myths of every people have attributed to the golden age."³ Immeasurable joy and contentment would fill the human world. I could feel at home every-

² Divine Philosophy.

³ Bahá'í: Spirit of the Age, by Horace Holley, p. 127.

where if I could expect everyone to be kind.

I can count upon people to prefer kindness to ill-will and malice. I know I dislike intensely the conflicts and regrets that result from unkind words and deeds. I can be sure that the psychic effects of benevolent action will be unifying and satisfying. Here I come upon a second fundamental source of philosophic poise. If I can gain that inner resolution, integrity, or strength of will by which I maintain a friendly attitude at all times in the face of annoyances, injustice, or misunderstanding, then I shall have a sure refuge of peace. I rely much upon the leaders and literatures of religion to help me maintain this spirit. The power of religion to increase the deficient supply of altruism in society is a sufficient justification for its support and development in contemporary life.

The reign of love in the world would destroy the dullness and monotony due to unsympathetic imagination, for love is ingenious and creative. The lover invents new devices by which to make his love more expressive and helpful. Several specific techniques for realizing good-will more effectively will now be indicated. These methods are included among the fundamental Bahá'í teachings.

(a) Let us consider first the art of conference, or the technique of consultation. This art of group discussion is of supreme importance in solving the problems of the on-coming century. It assumes that a conference may be creative in the sense of producing valuable insights and solutions which would not be found apart from the group. The procedure assumes the freedom, equality, and utter tolerance of all members. It presupposes also a willingness on the part of the individual to modify his prejudices and plans of action in the light of fresh facts and ideas which may emerge in discussion. The will to maintain a spirit of unity in the group and the preservation of the method of sympathetic discussion are of such basic importance that they must be maintained at all costs, even with the failure of agreement upon other plans of action.

In the ideal conference, obstruction, resentment, and secession on the part of a

minority are carefully provided for. Sometimes a few, after free and full deliberation, may honestly regard the decision of the majority as unwise. But every member has understood in advance the expected course of action in case he finds himself one of the minority: namely, to maintain the spirit of cooperation and the method of experimentation; that is, in assisting the majority to gain the additional experience and facts necessary to test their hypothesis. If the viewpoint of the minority should become verified, then the majority in their turn would support the minority in their plans. In this way minorities are not embittered or excluded, but are encouraged to cooperate. This consideration is of the utmost importance, because it is usually from the minority that the most significant new ideas arise.

To envisage the universal practice, in the different phases of social problems, of this art of conference as described above is a thrilling perspective and possibility. If this technique became as widespread as the handshake, the ill-will, bitterness and tragedy of unsettled social conflicts would be largely alleviated. To realize this lofty ideal of social adjustment requires a philosophic approach, and a persistent and lofty order of self-sacrificing devotion to the brotherhood of man.

(b) Let us turn our most lively imagination to tracing the far-reaching consequences of another perspective concerning the brotherhood of man. Suppose that every school boy and girl in the world should learn, along with arithmetic, grammar, and other elementary studies, an international auxiliary language of excellent quality? Experts tell us that this proposal is eminently practical, and that such a language can be learned in a surprisingly short time. Then when the school boy grew up to become a traveler or salesman, a scientist or missionary, he could interchange ideas with people in any part of the world.

The result of this interchange would be the dissolution of countless misunderstandings, an increase in the sense of oneness, a mutual enrichment of cultures, and other incalculable benefits. Through such a sec-

ondary language some international body like the League of Nations could make readily available to anyone every important writing. It seems that only a relatively small amount of intelligent planning and cooperation is required to inaugurate this grand enterprise. Its possibilities for the growth of peace and civilization are staggering. It is another spiritual perspective worthy of realization.

(c) I can think of other patterns of conduct which are at once simple in conception and universal in application. There is space to mention only a few. Bahá'u'lláh declared that there is no more important matter than universal peace. As soon as everyone in his heart really desires peace and is unwilling to do violence to anyone else, then war would be impossible. Here is another spiritual perspective of far-reaching significance. To gain peace for the world let every individual sincerely love peace and practise it. Then all hate would be turned into fellowship and love. World-wide peace is as simple—and difficult—as that. A Greek proverb says in effect: to keep our city clean let every citizen sweep his own door front.

(d) Another pattern of thought of tremendous power is the idea that evil is transition to good. If everybody actually believed and acted upon that truth, then the difficulties and pains of life would lose their bitter sting and become stepping stones to higher spiritual levels. The Nile River appears muddy and brown when viewed nearby; at a certain distance it becomes a sparkling blue, reflecting the brilliant sky overhead. I am convinced that in general every evil to which we do not succumb can become our benefactor if we will.

(e) Here are a few other perspectives. Could not everyone in his youth learn the technique of one of the fine arts? Then through the remainder of his days he could enjoy richer self-expression and development in his leisure time. (f) Why not learn in youth the simple elements of a perfected shorthand as a convenient tool for the rest of life? (g) As a lover of gardens I could propose such an organization of community and land ownership that everyone could

have a small plot of earth where he could enjoy the care of growing things.

We have seen how a perspective is an ideal of living, seen in spirit, not yet realized in space. It is a spiritual principle capable of generating value in ever-widening ranges of human experience. And those who first see and inaugurate these principles are called seers or prophets.

A prophet is a man who is wise enough for the first time to see and seize clearly a basic life value which future generations will esteem. He discerns and lives in the present some pattern which in the course of time many nations, perhaps all the world, will practise. He reads in advance the chapter headings in the history of the future. His contemporaries may call him mad, traitorous, impious, or abnormal; he becomes the norm for people at a higher level of spiritual evolution. The masses of men are really looking for the qualities of the great normality, the complete life.

The peculiar function of the high prophets in all ages is to assist men in defining the patterns of abundant life, to awaken the divine potencies which lie dormant in them. Truth-seekers eagerly study the words of these high prophets, for they are the creators of spiritual perspectives. In Bahá'í metaphor the prophet is the dawning place of goodness and spiritual truth in the world; as the sun brings light in the natural world, the prophet brings light in the spiritual world. His advent is like the coming of spring. He is the pattern-maker for on-coming generations. He plants in civilization the seeds of destiny, and once a seed is discovered all may grow the flower. Markham has said, "Thou canst see the whole world's winter in one leaf." In one act of unselfish love one can discern the key to universal peace and happiness. Thus the patterns of the prophets become the goals of the race, and perhaps its customs also.

Because prophetic writings portray ways of life which promise to abide, the reader enjoys there in the present some of the landscapes of eternity. This sensing of the eternal brings to the mind an exquisite poise and serenity. The vision of the

prophets aid us greatly in finding our concrete setting in the thought lines of the ages.

Some of the profoundest joys of life emanate from growing perspectives concerning its meaning. James H. Cousins says, in his *Ode to Truth*, "For they who catch the vision of the whole may greatly dare the part;" and they who feel the power of love may live at home in all the world. Ethical and religious demands sometimes seem hard in the present because they presuppose a long-range view of a great good. The value of any perspective, however, is measured by the amount of reality it enables us to grasp, the range of future planning it provides for, and the altruistic power it generates.

Now it may be that the Bahá'í conception of the "new world order" is a spiritual perspective sufficiently grand to include all others. Supreme philosophic satisfaction comes from discovering such an all-comprehensive ideal. I recall how the *Parthenon* is unified by imaginary construction lines which converge at a point far above the temple; so perhaps the great lines of prophetic perspective may sometime issue in a spiritual commonwealth in which God is the "Primal Point" and love the universal cement among men.

The warm-hearted devotion to such an exalted cause unifies one's whole life. It saves us from the prevalent "sin of disproportion," which magnifies trifles and disregards fundamentals. In this long view the annoying details of life become negligible, and we maintain our tranquillity amid worries and disappointments. Tagore has written, "Life's errors cry for the merciful beauty that can modulate their isolation into a harmony with the whole."

But the true religionist is not, like the philosopher, merely a passive spectator of all time and existence. He is a vivacious actor in a definite sphere of life. He is a pilgrim in a country which is not his own because it is not yet made according to his ideals. He lives expectantly and adventurously. He is a spiritual pioneer who dares to adopt the prophetic pattern and act upon it, as Abraham who journeyed to a far and strange land to make a new home for his family and a new religion for the world. The man of spiritual vision sees what ought to be and stakes his life on the faith that what ought to be is more real than what is for it is bound to come to pass.

Professor William E. Hocking has written, "Destiny in practice means the way to my next step in growth." This next step may be either one of two fundamental kinds. (a) I may become newly seized by a spiritual perspective, by an ideal which suddenly becomes transformed from a mere word or abstract idea into a soul-gripping conviction. This step is a "moment of *vital decision*" when I claim as my own some basic prophetic ideal, when I become for the first time the burning focus of a great cosmic perspective.

(b) The second kind of step in growth may consist in a *concrete victory* in which I actually put in practice a plan of action which I have adopted as my own. And the conviction and ideal become clearer as I strive to realize them. The discovery and the realization of spiritual perspectives, then, are the two growing points of life: the seeing of a new path to a fuller life, and the starting to walk along that path. Incomparable poise and peace blesses the self whose conduct is thus oriented in cosmic perspective.

ից Բաճի սխալուկն էր Թմրաթիւնից ու առաց.

— Քնց չեմ կանչել զարգելու, որդորտն չուն տնդես առքովի միտքը: Կարճ առնու իջարկով եւ Բաճին թնայմա: Գրանց մայր մարտի կարտեթիւնները: ՔԱ, ոչ...

— Եւ սիպոյ սահասարակչներն պաշտում են, եւ նոյնը նոր երկրպայտով են, եւ նոյննոյզ չեն, եւ նրանց փառքի տանք պատարաստ են...

— Եւր, սոսց սկից Բաճի, ճարից փարց զարգել, ցանց եւ սպոյտիթ թի կից տանից Բրբաթիճին, որ նա գեանի փառն էր:

Բաճին զարնը մտնեցաւ, նրան թիկունքի վրայ պահկցեց, ունկնիզ բանից էր կաթի մեծ զանը, բայցից զատարարանով:

Անքին խորք զեւ չէր ուսարտել զատարարանալը, կանանկը տնայտի նարուսար նրա սրտի մէջ միեղ զամբ ճարց, որք ճարց յանքը մարտիկը և սնայու: Անքինը շարտարանի նախն գիտից ու որդի էր նոր կաթիկները ներկիցին շինարարութիւնի սկիզբին ու մնացիցը: Երկրորդ ու երրորդ նոր ստանկները զանը միեղին գեանի, նրա սրտին ճարարատու էր կից ճարարուէ նոյնը:

Մի ժամ յետոյ թայտարանից յարձանիք չես զայտարարանից զարնը փայտը, բերին նայցին ներկայտու եւ Բաճի թարի կարտեթիւնը զար զարցին: Անքինը չես էր և Քաթիկը, թէն նա ոչ մնար մեծ:

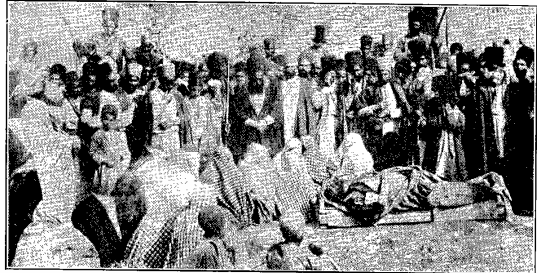


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Կարգը, որոյ զանր տայ ճարց Բրբաթի մի կրկնել և նրան տանից կանարթիկներն ու նարուսարնը տնայտու: — Մի Բեհաճիլլան, կրկնից Բրբաթի մի կրկնել այս զարկաններն, նրանց չեմ յորդարանում, մէ թե՛ նա կանարտու, սե փայտարանը զանրն է:

Կեց անմարի զիտնի, ոչ էլ ոչնից ներկայտու պարտու: ճարտարանի գեանը կանարտու զիտնը Թեյարտանում տանից Քաթիկը, ստանկով փայտարանի մտնեանին: Անքինը զարնը, նարուսարնը, թե՛ն ու սնայու: Անքինը չես, բայցից էլ զտնայտու, փայտը կրկնել պատարանիցը զանրն, զնման, ստանում ու

Scene of Bahá'í Martyrdom.



Bahá'is is gathered around the Body of a Martyr.

SPLENDOR AT THE CORE

BY ANGELA MORGAN

IN the world of religion, what do the times disclose? An even more exciting and significant chapter than that describing the amazing progress of science, could we only interpret it aright! An identity of effort so marked, that I am sure it is not blasphemy to declare that the scientist and the mystic, if they but knew it, are aiming at the same goal. Yes, and the iconoclast is close cousin, if not brother, to both of them!

How else shall we interpret the cry, which grows in strength with every year: "We want *life*, not empty ceremonials! Life itself is sacred, human beings in themselves are important and their demands for justice must be heard! Give us a religion linked with life and the human cause. Take God out of the church and let Him become active in the affairs of men!"

This healthy revolt of modern youth, seemingly against religion, is at bottom not revolt against religion but the trappings and dogma that conceal the true God. If the inner substance of religion were to be presented to these same dissenters, I venture to predict we should find hearty agreement from all thoughtful people the world over.

The terrible, yawning gap between religion and actual life is what all thinking people resent. The emphasis placed upon ritual and creed, leaving the vast problems of life to take care of themselves, creates lack of balance and breeds rebels everywhere. This agonizing divorce of the spiritual world from the actual everyday world has fostered the modern spirit known as anti-Christ, and until we have bridged the formidable divide which separates the two domains of matter and spirit I fail to see how we can convince the doubter.

How can life be secular at one pole and divine at the other? "All life is sacred!"

And they are right. "We are tired of this eternal prating of sin and sinners!" declare the great body of resentful youngsters—and oldsters, too—brimming with zeal for bold and flaming adventure. They know instinctively that life itself is more important than any theory about life, and they are on their way to discover the secret of happiness and achievement. They dare the seas, ride the air, blast mountains, rear skyscrapers, build bridges, dig tunnels, and perform other amazing feats of engineering. Rivers of molten metal rush forth at their bidding; steel rails multiply and miracles of transportation unite peoples hitherto separated; excavations in ancient lands reveal treasures of cities buried thousands of years ago. No wonder our modern age stands rubbing its eyes in the presence of such wizardry! But there is no end to the story of adventure. No sooner does man conquer the air than he challenges the stratosphere. Then, in a supreme reach of divine enterprise, he plucks a beam from Arcturus to light the Century of Progress opening in Chicago!

Hendrik Van Loon has written a book called: "*Man the Miracle Maker*," in which the history of human achievement is fascinatingly told, with the prediction of still greater triumphs in the future. The author declares that this volume is "really a confession of faith," and shows us "Man, not as a victim of fate, but as a creature endowed with practically unlimited powers for the development of his brain . . . Man still at the beginning of his career as a reasonable being, but rapidly discovering by which road he may eventually hope to escape from those difficulties which make his present existence such a torture."

It is revealing to note the author's use of a capital M in the spelling of the word "man." I am glad of it. What a change

from the old and damning concept of "man, the worm," and how refreshing thus to expand one's faith in humankind!

In a nutshell, men are so busy with their own struggle against environment, so on fire with the will to tame the heretofore ungovernable powers of nature, that they fiercely resent interference from whatever source and fight off every seemingly inimical influence. Religion, as they understand it, is alien to their cause. They are in love with life! Dead issues do not interest them, and religion as taught in their childhood appears now an outmoded and useless superstition.

Everywhere we hear their protest, everywhere we discover this revolt among human beings so deeply concerned with matter that the very word "spirit" offends them. "What has God to do with it?" they cry. "We are interested in this phenomenal world; in the things we can see, touch and handle. It is all-sufficing."

Dear innocents, little do they suspect that God has *everything* to do with it and that they, all unconsciously, are acting as agents of the Creator in the very enterprises they so ardently espouse! Nor do they suspect that the forces with which they deal, the mysterious elements they handle, are in themselves divine. To quote Sir Oliver Lodge, these challenging radioactive substances we label with such assurance may some day prove to be "the very garment of God."

Even when our most recent revered scientists—Eddington, Jeans, Millikan and their fellow physicists—come forward with the admission that there is something beyond; a mystery which science may not solve, the materialist remains unconvinced. But he cannot remain so forever; sooner or later he is bound to acknowledge the truth; because, whether he knows it or not, that is the direction in which he is going.

Why do we not see this passionate process of growth for what it is—the terrific effort of Life to throw off all impedimenta; to strip away the husk in order that the flaming

reality shall appear? Life is impatient of non-essentials, and the more alive one is, the more vigorously does he insist upon reality and fight its opposite. Oh, why don't we, why can't we understand? No matter what form it takes, whether scientific or religious, the urge is primarily the same. We are, all of us, fleeing from the surface to the core, and only the core will satisfy. Out on the circumference—termed by certain mystics "the remove," as indeed it is, being "removed" incalculable degrees from the inner reality—one confronts every conceivable form of division; wars, hatreds, prejudices, injustice, misunderstanding, disease and death. Only at the center can we ever find *unity*.

One reason I hail with thanksgiving the interpretation of religion known as the Bahá'í Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe. Each one seemed filled with a splendor of spirit so great that it overflowed all boundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward another human being.

The prediction of physicists: "*The world is on the threshold of a new power era*" finds justification today in the realm of religion, which at last is placing the emphasis where it belongs, shedding the husk to make way for the blossom and the fruit. Just as our men of science are flinging themselves into this terrific "war against the atom" in order to strip matter of its surface and compel it to reveal its inner potency, so in the churches one finds everywhere the thrust of minds bent upon preserving the fiery "core" of religion even at the expense of ritual and dogma. Discarding formula for truth, the letter for the spirit!



Bahá'is and Friends gathered at the Grave of Mr. Adam Benke, German Bahá'í Pioneer in Sofia, Bulgaria.



Bahá'í Pioneers and Martyrs of Irán.

BAHÁ'Í-GLAUBE UND CHRISTENTUM

BY DR. EUGEN SCHMIDT

EINE vergleichende Betrachtung geschichtlich verschiedener Religionen setzt die grundsätzliche Klarstellung voraus, nach welchen Gesichtspunkten der Vergleich vorgenommen werden soll. Wir gehen von der Erkenntnis aus, dass allen geschichtlichen Religionen eine gemeinsame geistige Grundlage eigen ist. "Diese Grundlage muss notwendigerweise die Wahrheit sein und kann nur eine Einheit, nicht eine Mehrheit bilden."¹ Diese Einsicht soll gerade durch die Untersuchung des Verhältnisses zwischen der Sendung Bahá'u'lláh's und dem Christentum erhärtet werden. Die deutliche Herausstellung des Ausgangspunktes unserer vergleichenden Betrachtung dient dazu, bei der Gegenüberstellung beider Religionen den Blick von Anfang an auf das Wesentliche und nicht auf das dem geschichtlichen Wandel Unterworfenene im religiösen Geschehen zu richten.

Wir gehen nämlich von dem zweifachen entscheidenden Gesichtspunkt aus, dass jeder Religion einerseits ein geistig zeitloser, andererseits ein zeit- und entwicklungsgeschichtlich bestimmter Gehalt zugrunde liegt. Der erstere besteht in dem in den Heiligen Schriften niedergelegten "Wort Gottes," das seinem Wesen nach nicht veralten oder erstarren kann, der letztere umfasst die äusseren Gesetze und Gebote, welche immer den entwicklungsgeschichtlich gegebenen Erfordernissen in Bezug auf die Lebensformen der Menschen und Völker entsprechen und deshalb durch jede neue Gottesoffenbarung eine Aenderung, Erweiterung, Ergänzung und Fortführung erfahren. Den Wachstums- und Verfallsbedingungen der geschichtlichen Religionen sind deshalb nur ihre äusseren Formen,² niemals

aber ihr geistiger, unwandelbarer Gehalt unterworfen. Der Verfall oder die Erstarrung religiöser Lebensformen (Dogmatismus, Orthodoxie, Ausschliesslichkeitsanspruch) haben, wie die Geschichte zeigt, eine Verschüttung und menschliche Entstellung der göttlichen Lehren zur Folge. Der Schwerpunkt jeder Offenbarungsreligion liegt nicht auf ihren geschichtlichen Daten, Ereignissen und Formen, sondern einzig und allein in ihrem inneren und unverlierbaren Wahrheitsgehalt. Diesen immer wieder von Neuem zu verkünden und von wesensfremden Einflüssen und menschlichen Zutaten zu befreien, also das ewig schöpferische Wort Gottes entsprechend der Fassungskraft und Entwicklungsstufe der Menschen wieder zu verkünden, ist der gemeinsame Auftrag aller Manifestationen und Propheten.

In der Aufeinanderfolge der Manifestationen und Propheten erkennt der tiefer Schauende einen wunderbaren Erziehungsplan Gottes für die Menschheit, nach dem sich die geistige Entwicklung der Menschheit stufenweise vollzieht. Jede göttliche Manifestation wird so zum Erzieher der Menschheit für einen zeitlichen Erziehungsabschnitt, weshalb jeder Gottgesandte an die vorausgegangene Offenbarung anknüpft. Auf den Zyklusgedanken der fortschreitenden Offenbarung des Wortes Gottes kann hier mangels Raum nicht weiter eingegangen werden.³

Dass im vorgenannten Sinne die Sendung Bahá'u'lláh's die Lehre Christi bestätigt, erfüllt, erneuert und zur Heraufführung einer neuen gottgewollten Weltordnung fortführt, soll nun der nachfolgende Vergleich zeigen.

Zuerst eine Charakterisierung des geistigen Gehalts beider Offenbarungsreligionen.

¹ Ein Wort 'Abdu'l-Bahá's, Bahá'í-Perlen, Stuttgart 1922, S. 4.

² Religionsübung, "Gesetze," soziale Normen, institutionelle Einrichtungen, u.s.w.

³ "Das Wort Gottes in seiner fortschreitenden Offenbarung." "Sonne der Wahrheit," XIV, 10, S. 76 ff.

Christus kam, um im engeren Sinn die mosaische Gesetzesreligion aus ihrer starren Umklammerung zu befreien und in eine lebendige Gesinnungs-, Tat- und Liebesreligion überzuführen und um im weiteren Sinn der ganzen Menschheit den Weg zu Gott zurück zu zeigen, der über die Nächstenliebe führt und die Einheit Gottes zum Ausgangs- und Endpunkt hat. Seine Sendung war ein urgewaltiger Ruf zur Selbstüberwindung und völligen Einordnung des Menschen in den von Ihm verkündeten Willen Gottes. Er verlegte den Schwerpunkt religiöser Lebensführung nach innen⁴ und geseelte jeden nur formgerechten Schein von Frömmigkeit. Er brachte kein abgerundetes Lehrgebäude, zerbrach erstarrte Dogmen und verwarf überholte äussere Gesetze. Die von Ihm verkündete Wahrheit kleidete er in Gleichnisformen mit überzeitlichem Charakter und allegorisch-symbolischer Bedeutung. Seine Worte verpflichteten zu eigenem Denken und persönlicher Entscheidung. Die menschheitliche Bedeutung des Christentums liegt in der Sendung Christi, durch welche die Gottes- und Nächstenliebe unlöslich zu *einem* und dem vornehmsten Gebot auf dem Fundament der Einheit Gottes wurden.⁵ Die Bergpredigt Christi weist den Weg des Einzelnen zur Erfüllung dieses zweifachen Gebots. Sie hat die Selbstüberwindung und völlige Einordnung des Menschen in den Willen Gottes zum Inhalt, welche eine innere Wiedergeburt und zu Letztem bereites Heldenentum aus innegewordener Verbundenheit mit Gott, dem Vater und höchsten Gesetzgeber erheischt. Die Verwirklichung des von Ihm verheissenen Reiches Gottes bindet Christus an den Vollzug des Willens Gottes. Darin liegt die fordernde Gewalt Seiner Sendung, welche jedwede Glaubens- und Werkgerechtigkeit ausschliesst. "Es werden nicht alle, die zu Mir sagen: Herr, Herr! in das Himmelreich kommen, sondern die den Willen tun Meines Vaters im Himmel."⁶ Die sozialen Ausfaltungen der Botschaft Christi ergeben sich vor allen aus der Bergpredigt.

Das Leben Christi war ein einziger Beweis

⁴ "Das Himmelreich ist inwendig in euch."

⁵ Vergl. Matth. 12, 29-31.

⁶ Matth. 7, 21.

Seiner Worte: Höchste Lebensbejahung aus dem Auftrag Seiner Sendung heraus. Sein Leiden und Sterben stellen einerseits die unerbittlichste und erhabenste Konsequenz Seines Gehorsams Gott gegenüber und andererseits den Ausdruck Seiner unendlichen Menschheitsliebe dar. So waren Seine Worte und Sein Leben eine unzertrennliche Einheit Seiner göttlichen Berufung, der Menschheit "Weg, Wahrheit und Leben" zu werden.

Fassen wir zusammen: Das Leben und die Lehre Christi zeigen eindringlich die untrennbare Verbindung von Gottes- und Nächstenliebe, von Religion und tatfreudiger Sittlichkeit, wobei die Selbstverleugnung die Grundforderung zu sittlichem Handeln und dem Befolgen der göttlichen Gesetze wird. Christus wies von neuem den Weg, das Reich Gottes zu verwirklichen: "Selig sind, die Gottes Willen tun."

Wie stellt sich nun der Bahá'í-Glaube in seinen geistigen Grundzügen demgegenüber dar? Er ist keine neue Religion, sondern will alle geschichtlichen Offenbarungsreligionen auf ihre gemeinsame geistige Grundlage, das Wort Gottes, wie es durch die göttlichen Manifestationen und Propheten immer wieder verkündigt und gelebt wurde, zurückführen.

Bahá'u'lláh sagt: "Die Sonne der Wahrheit ist das Wort Gottes, von dem die Erziehung der Menschen im Reich der Gedanken abhängig ist. Es ist der Geist der Wirklichkeit und das Wasser des Lebens. Ihm verdanken alle Dinge ihr Dasein. Es offenbart sich immer nach der Fähigkeit und Farbe des Spiegels, durch den es widergespiegelt wird. Wird zum Beispiel sein Licht auf den Spiegel des Weisen geworfen, dann bringt es Weisheit zum Ausdruck; wird es von dem Geist des Künstlers widergespiegelt, so schafft es neue und schöne Künste; leuchtet es durch den Geist des Gelehrten, dann offenbart es Wissen und enthüllt Geheimnisse.

Alle Dinge der Welt erheben sich durch den Menschen und kommen durch ihn zum Vorschein. Durch ihn finden sie Leben und Entwicklung, und der Mensch ist bezüglich seines geistigen Daseins von der Sonne des Wortes Gottes abhängig. Alle guten Namen und edlen Eigenschaften sind Resultate des

Wortes Gottes. Das Wort ist das Feuer, das in den Herzen der Menschen glüht und alles verbrennt, was nicht von Gott ist. Der Geist der Liebenden ist immer von diesem Feuer entflammt. Es ist das Wesen des Wassers, das sich in der Form des Feuers offenbart. Aeusserlich ist es brennendes Feuer, innerlich dagegen ruhiges Licht. Dies ist das Wasser, das allen Dingen Leben gibt.⁷ Bahá'u'lláh ruft die Menschen von neuem auf, die Gebote Gottes zu befolgen, weshalb Er das Wesen der Religion damit bezeichnet, "das anzuerkennen, was der Herr offenbarte und zu befolgen, was Er in Seinem mächtigen Buch verordnet hat." Auch er wendet sich gegen erstarrte Religionsformen und -Dogmen. "An diesem Tag muss der, welcher das Licht der Sonne der Wahrheit sucht, seinen Geist von den Ueberlieferungen der Vergangenheit frei machen; er muss sein Haupt mit der Krone der Trennung und seinen Tempel (Körper) mit dem Kleid der Tugend schmücken, dann wird er zu dem Ozean der Einheit und Einzigkeit Gottes gelangen. Das Herz muss von dem Feuer des Aberglaubens frei werden, damit es das helle Licht der Gewissheit empfangen und die Herrlichkeit Gottes begreifen kann."⁸ Er fordert die sittliche *Tat* als Beweis wahren Glaubens. "An diesem Tag müssen die Menschen ihrem Gott mit Reinheit und Tugenden dienen. Die Wirkung des durch den Lehrer gesprochenen Worts ist abhängig von der Reinheit seiner Absichten und seiner Trennung vom Irdischen. Manche begnügen sich nur mit Worten, aber die Wahrheit der Worte wird durch Taten bezeugt und hängt von der Lebensführung ab. Taten offenbaren die Stufe des Menschen. Die Worte müssen in Uebereinstimmung mit dem sein, was aus dem Munde des Willens Gottes hervorgeht und in den heiligen Schriften berichtet ist."⁹ Bahá'u'lláh erneuert und erweitert das ewige Gesetz der Liebe. Seine Worte sind: "Das erhabenste Wort für Harmonie und Liebe ist: Alle sind von Gott. Dies erhabene Wort gleicht dem Wasser, welches das in den Herzen verborgene Feuer des Hasses und der Erbitterung löscht.

Durch dies einzige Wort werden die verschiedenen Religionen zu dem Licht der Einheit gelangen. Wahrlich, Er sagt die Wahrheit und führt zum rechten Weg."¹⁰ Wie 'Abdu'l-Bahá sagt, ist jeder Mensch als ein Zeichen Gottes zu betrachten.

Die Lehr Bahá'u'lláh's ist nach den Worten Shoghi Effendi's "in ihrem Ursprung göttlich, in ihren Zielen allumfassend, in ihrem Ausblick weit, in ihrer Methode wissenschaftlich, in ihren Grundsätzen menschendienend und von kraftvollem Einfluss auf die Herzen und Gemüter der Menschen." Ihre besondere Bestimmung liegt darin, nicht nur den unverfälschten und unwandelbaren Sinn und Gehalt aller Religionen von neuem zu bestätigen, sondern darüber hinaus die kommende Weltordnung auf Grund der geistigen Einheit der Menschheit heraufzuführen. Gegenüber dem Christentum ist deshalb der Sendung Bahá'u'lláh's die ziemlich konkrete Lösung sozialer und gesellschaftlicher Fragen eigen, wie sie sich seit dem Auftreten Christi entwicklungs-geschichtlich immer dringender stellte, vor allem durch den technischen, politischen und wirtschaftlichen Strukturwandel der Welt besonders seit dem 18. Jahrhundert. Die Sendung Bahá'u'lláh's stellt die Offenbarung des Wortes Gottes in einer zeitgeschichtlich neuen und einzigartigen Synthese persönlicher und sozialer Lebensgestaltung dar, die *Liebe* und *Gerechtigkeit* zu den Grundsätzen des menschlichen Gemeinschaftslebens macht. Der Schlüsselgedanke des Bahá'í-Glaubens ist deshalb Einheit und Entwicklung als organische Verbundenheit alles Seins und als ewig neuschöpferischer Lebensrhythmus. Die in den Lehren Bahá'u'lláh's zum Ausdruck kommende Welt- und Lebensanschauung steht mit dem Errungenschaften der Wissenschaft ausdrücklich in Einklang, weshalb auch eine selbständige vorurteilsfreie Wahrheitserforschung mit dem "Fackellicht" des Verstandes gefordert wird.

Auch Bahá'u'lláh widerfuhr das tragische Geschick des Gottgesandten, von Seinen Zeitgenossen verkannt und aufs heftigste bekämpft zu werden, sodass Sein Leben bei Beginn der Erklärung seiner Berufung. Seine Verfolgung, Verbannung und jahr-

⁷ Worte der Weisheit, S. 57-58.

⁸ Worte der Weisheit, S. 60.

⁹ Worte der Weisheit, S. 61-62.

¹⁰ Die Bahá'í Offenbarung, Stuttgart 1925, S. 144.

zehntelange, strenge Gefangenschaft im Gefolge hatte. Eine nachträgliche Verfälschung oder menschliche Umbiegung des Wahrheitsgehalts Seiner Sendung hat Bahá'u'lláh durch die Bestimmung 'Abdu'l-Bahá's, Seines ältesten Sohnes, als den allein berufenen Erklärer und Ausleger Seiner Worte und als das vollkommene Lebensvorbild für den Menschen in religionsgeschichtlicher Einzigkeit unterbunden.

Dass die Wahrheitsätze des Christentums und des Bahá'í-Glaubens sich lückenlos decken, braucht nach dem Gesagten nicht weiter betont zu werden. Wo liegen nun aber die Gründe für die Erneuerungsbedürftigkeit des Christentums unserer Zeit? Nimmermehr in einem angeblichen Ueberholtsein seines inneren Gehalts, sondern in der Tatsache, dass der Kern der Sendung Christi im Laufe der Jahrhunderte immer mehr verschalt wurde. Schon in den ersten Jahrhunderten nach Christi Geburt setzte die tragische Einzwängung der lebenswichtigen und sittlich zwingenden Worte Christi in dogmatische und institutionelle Formen ein.¹¹ Die Verkündigung des Christentums wurde nach der Seite menschlich gefassten Glaubens hin verlagert, sodass der Absolutheitsanspruch, welcher in der Wahrheit des Christentums als solchem begründet liegt, in der Form des Glaubens, in Dogmen und Bekenntnissätzen geltend gemacht wurde. Die Spaltungen innerhalb des Christentums gehen nicht auf die reine Lehre Christi, sondern nachweislich auf die Schaffung und die Ausdeutung der Sakramente, die Bibelauslegung und den Absolutheitsanspruch der katholischen Kirche zurück. Eine ausführliche Kennzeichnung des Katholizismus und Protestantismus, den Hauptausprägungen des geschichtlichen Christentums, müssen wir uns hier versagen. Im Mittelpunkt des Katholizismus steht der Anspruch der Kirche als dem Reich Gottes und dem Leib Christi mit dem Papst, der die sichtbare Verkörperung der kirchlichen Einheit in der seit dem Vatikan-Konzil von 1870 ausgesprochenen Unfehlbarkeit darstellen soll. Ohne die "allein selig machende" Kirche gibt es kein Heil. "Sie ist in objektivem sachlichem Betracht der ordentli-

che Heilsweg, die einzige ausschliessliche Lichtquelle, durch die alle Wahrheit und Gnade Christi in die raum-zeitliche Welt einströmt."¹² Dem Katholizismus ist eine sakramentale Werkgerechtigkeit eigen, welche als Massstab der Frömmigkeit die Kulturstreue wählt und den "Glauben" zu einem "für wahr halten" macht.

Demgegenüber lehnt der Protestantismus den Autoritätsgedanken ab und erkennt wahren Glauben in dem Vertrauen zu Gott und Seinem Wort. "Das Wort Gottes ist das Heiligtum über alle Heiligtümer, ja, das Einige, das wir Christen wissen und haben" (Luther). Die Verlegung des Schwerpunktes der Frömmigkeit auf den Glauben als innerer Vorgang hatte aber im Protestantismus die Zurückdrängung des Tatgedankens, der Wandlungs- und Umbildungskraft der Religiosität im diesseitigen Leben zur Folge. Kennzeichnend dafür ist der Glaubensmässige und tatarne Inhalt des Apostolischen Bekenntnisses. Daraus entstand eine Glaubensgerechtigkeit, welche den Einzelnen immer weniger zwang, seine religiöse Haltung in alle Lebensbereiche tatfreudig hineinzutragen.¹³

"... auch werden wir alle nach und nach aus einem Christentum des Wortes und Glaubens immer mehr zu einem Christentum der Gesinnung und Tat kommen."¹⁴ Dieses Wort Goethes zeigt an, worauf es bei der unumgänglichen Erneuerung des Christentums ankommt. Ansätze zu dieser Erkenntnis sind zweifellos vorhanden.¹⁵ Eine entscheidende Um- und Neubildung des Christentums als wieder lebendige, in das innere und äussere Geschehen der Völker hineinwirkende Religion erheischt aber einen neuer und mächtigen Durchbruch der göttlichen Wirklichkeit.

"Die Lehre Christi leuchtete im Licht der Wahrheit; ihre Anhänger wurden gelehrt, alle Menschen als Brüder zu lieben, keine Furcht zu haben, auch nicht vor dem Tod. Sie wurden gelehrt, ihren Nächsten zu lieben, sich selbst und ihr Eigeninteresse dem allgemeinen Wohl ihrer Mitmenschen zu opfern. Das erhabene Ziel Jesu

¹² Ebenda, S. 267.

¹³ Ein Versuch in dieser Richtung lag in dem englisch-amerikanischen Calvinismus.

¹⁴ Gespräche mit Eckermann 11. 3. 1832.

¹⁵ Vergl. z. B. Alexander Graf Hoyos, "Die Neugeburt der Menschheit," der Leuchter 1921-22, S. 9 ff.

¹¹ Vergl. Christentum in Geschichte und Gegenwart, Frankfurt 1933, S. 10-12.

Christi war, die Herzen aller Menschen zu Gottes strahlender Wahrheit zu führen. Wenn die Nachfolger Christi Seine Lehre treu und aufrichtig bis auf den heutigen Tag befolgt hätten, dann wäre die Erneuerung der göttlichen Botschaft, die Wiedererweckung der Christenheit nicht notwendig geworden, denn eine grosse herrliche Kultur würde jetzt auf der Welt herrschen und wir hätten das Himmelreich auf Erden . . ."¹⁶

Die Erneuerung und Reinhaltung des Christentums von menschlichem Beiwerk liegt dem Ruf Bahá'u'lláh's mit zugrunde. "Durch das Erscheinen Christi wurden die göttlichen Lehren in Uebereinstimmung mit der Kindheitsstufe der menschlichen Rasse gegeben. Die Lehren Bahá'u'lláh's haben dieselben grundlegenden Prinzipien, tragen jedoch dem Reifezustand der Menschheit und den Erfordernissen dieses Zeitalters Rechnung." ('Abdu'l-Baha.)

Die oft gestellte Frage, ob Bahá'u'lláh beanspruche, grösser zu sein als Christus, erweist sich als gegenstandslos, wenn der tiefste Sinn der Manifestation erkannt wird. Nach den wiederholten Erklärungen Bahá'u'lláh's and 'Abdu'l-Bahá's sind die Manifestationen Gottes die Aufgangspunkte einer und derselben Sonne, d.h. die Sonne der Wirklichkeit ist eine, Aufgangsorte hat sie jedoch zahlreiche. So ist das Wort Gottes im Wandel der Zeiten das ewig gleich bleibende, offenbart sich aber als Sonne der Wahrheit in verschiedenen benauten vollkommenen Spiegeln, mit welchen die Gottgesandten symbolisch vergleichen werden können. Deshalb charakterisiert, 'Abdu'l-Bahá Christus als das Wort Gottes in seiner vollen und uneingeschränkten Bedeutung.¹⁷

Die Einsicht der gemeinsamen geistigen Grundlage der Offenbarungsreligionen zeigt

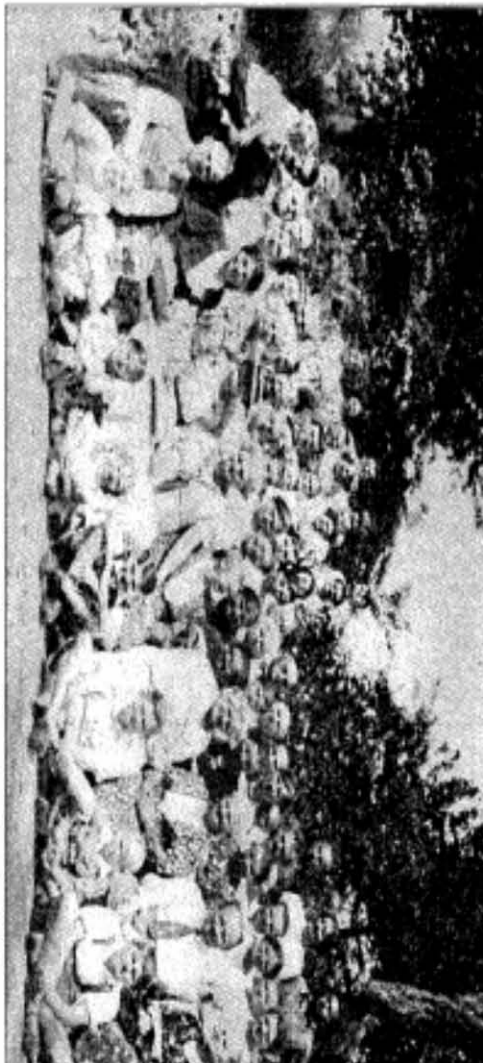
¹⁶ SdW. Jahrg. X, 7, S. 93.

¹⁷ Vergl. "Unser Glaube an Christus," Worte 'Abdu'l-Bahá's, SdW. Jahrg. XIV, 10, S. 88.

dem Menschen den Weg, geschichtliche Fehlentwicklungen als solche zu erkennen und den Weg zu einer wahren religiösen Verständigung frei zu machen. Der Bahá'í-Glaube unterscheidet nicht nach Bekenntnissen, sondern schafft das einigende Band zwischen allen wahrhaft religiösen Menschen. Aus diesem Grunde sagt 'Abdu'l-Bahá, dass wer nach den Lehren Christi *handelt*, Bahá'í ist. Das Fundament des Christentums und des Bahá'í-Glaubens ist das Wort Gottes, welches Bahá'u'lláh einer religiös pfadlosen Menschheit als Auftrag Gottes neu, mächtig und verpflichtend verkündigte. Wer unvoreingenommen und vorurteilsfrei genug an die Schriften Bahá'u'lláh's und 'Abdu'l-Bahá's herangeht, wird darin die Lehre Christi in unmittelbarer, ergreifender und neuer Gewalt wiederfinden und verstehen lernen, weshalb das Christentum durch die Sendung Bahá'u'lláh's seinem inneren Gehalt nach eine neue Bestätigung und Vertiefung und seiner äusseren Wegführung nach eine entwicklungsgemässe Erweiterung erfahren muss.

Die so viel Streit und Spaltung verursachten christlichen Dogmen und Bekenntnisinhalte verlieren ihre Enge und Unwissenschaftlichkeit. Sie erfahren durch den Bahá'í-Glauben ihre wahre innere und symbolische Deutung. Der Gedanke der Dreieinigkeit, das Mysterium der Erlösung, die Auferstehung und Wiederkunft Christi werden dadurch lebendige Bestandteile des vielzu theologisch gefassten Christentums. Die Botschaft Christi wird durch die Weltgeschichtliche Sendung Bahá'u'lláh's wieder in unmittelbare Lebensnähe zurückgeführt, um alle Bereiche menschlichen Tuns und Handelns in die letzte und höchste Bezogenheit Mensch-Gott einzubetten.

Бригаде Вицекомиссара Военной Зональной Группы "Евразия" Советского Союза, 1932



BAHÁISMO KAJ LA SOCIA PROBLEMO

DE PROF. PAUL CHRISTALLER, STUTTART

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BAHÁISMO estas speco de religio, kiu inter la religioj ludas saman rolon, kian Esperanto havas inter la lingvoj: ĝi estas neŭtrala kaj ne kontraŭbatalas aliajn religiojn.

Nu, kio estas religio? La vorto mem el la latina linvo montras ankaŭ en la Esperanta formo tre bone la esencon de la ideo. Religio re-ligas homon al tiu potenco, kiun Zamenhof nomis en la fama kongresa preĝo "la potenca senkorpa mistero, la fonto de amo, de vivo, de vero." Tiu vorto religo ricevis duan i kaj fariĝis religio. Mi tre ŝatas la sufikson "-io" por io tutaj: la tutaj de l'fako por filozofo estas filozofio, por astronomo ĝi estas astronomio, do religio estas la tutaj de tio, kio nin ligas al tiu senkorpa mistero, kiun mallonge ni nomas Dio.

Baháismo cetere ne estas nur ligo al Dio, ĝi sin okupas—kiel ankaŭ aliaj religioj—pri la individua kaj la socia vivoj. La socia vivo estas portata de du kolonoj, nome: amo kaj laboro. Ni unue atentu la laboron, kiu ja estas esenca faktoro en ĉiu vivo. Bahá'u'lláh diris: "Plej profunden falis tiuj homoj, kiuj sur la Tero ne portas fruktojn, ili fakte estas kvazaŭ mortintoj. La plej bonaj en iu popolo estas ili, kiuj perlaboras la por la vivo necesan kaj uzas la gajnitaĵojn por si kaj por la kunuloj laŭ amo al Dio." En la libro "Kitáb-i-Aqdas" estas postulate, ke ĉiu lernu iun profesion kaj per ĝi akiru viv-rimedojn, kiujn li uzu por la propra bono kaj por tiu de aliuloj. Oni rajtas havi privatan posedaĵon kaj labore akiritan havaĵon. Bahá'u'lláh diris: "kiam homo fariĝis memstara kaj matura, tiam li bezonas bonstaton; estas laŭdinde, kiam tiu bonstato

estas akirita per metio-aŭ alia profesio. Taŭga impostado devos zorgi, ke la riĉaĵo de unuopulo ne fariĝu tro granda; kio kondukus al malbona stato de socio. Same devas entreprenisto aŭ fabrikestro partoprenigi siajn laboristojn en la profito de la entrepreno, per tio oni instigas al laboremo kaj evitas strikojn."

Taŭga impost-leĝo lasus impost-libera malriĉulon, sed, pli multe ol nun, pagigus riĉulon. La baháa instruo rekomendas naturaj-imposton, kiu estas liverata de kampoteritorioj al urbaj distriktoj. "Ekzemple: kampulo kulturas la grundon kaj produktas nutraĵojn, el ili la urbo ricevu dekonon. En la urbo estu konstruata komuna domo, en kiun oni metu ĉiujn kampo-produktaĵojn. Se iu en la urbo estas senhelpa, oni al li donu liajn ĉiutagajn bezonaĵojn. Kampulo, kies enspezo nur sufiĉos por propra nutrado kaj bezonaĵoj, devos esti impost-libera. Se aliflanke riĉulo nur bezonas 50 kg da produktaĵoj kaj li posedas 50,000 kg, li post pago de ĉiuj siaj kostoj estu impostata je du dekonoj, kaj je la fino de l' jaro ĉio, kio restas, estu donata en la domon por ĝenerala bezono."

Pri la reguligo de la salajra problemo Bahá'u'lláh rekomendas, ke la oficistoj kaj laboristoj ne nur ricevu salajron, sed ankaŭ profitu el la gajno: "Posedanto de kapitalo, minejo kaj fabriko dividu siajn enspezojn kun siaj labor-prenantoj, t.e. li donu al ili laŭ-mezuran rentumon, tiel ke ili ricevu krom sia salajro iom el la ĝenerala enspezo, por ke ilia animo kun plena intereso partoprenu en la entrepreno. Tiamaniere oni estonte ankaŭ ne plu starigos trustojn. La trusta problemoj perfekte malaperus. Fabri-

kantoj, kiuj havas 10,000 partumojn, donos el ili du-mil al siaj laboristoj kaj skribe certigos tion al ili. La resto apartenas al la kapitalistoj. Poste, je fino de l'monato aŭ jaro post depreno de la sumo por salajroj kaj bezonaĵoj oni dividu la profiton laŭ la nombro de la partumoj." Tia reguligo altiĝos la laboremon de unuopa oficisto kaj laboristo kaj savos la popol-ekonomion de la detruaj strikoj. "Ĉiuj registaroj de l'mondo unuigu kaj organizu kunvenon kies membroj estu elektataj de la parlamentoj kaj la nobluloj de l'ŝtatoj. Tiuj per plej granda saĝeco kaj energio realigas la projekton tiel, ke nek la kapitalistoj havu malprofiton, nek la laboristoj fariĝu malriĉaj kaj mizeraj . . ." "Ĉiuj registaroj devas fariĝi protektantoj de la leĝoj, ĉar strikoj ĉiam kaŭzas detruon, sed leĝoj estas kaŭzo de vivo. Leĝoj devas esti donataj, postuloj nur estu farataj interkonsente kun leĝoj kaj ne per striko, perforto kaj sen-indulgo."

La fundamentoj de ĉiuj sociaj ŝtatoj estas spiritaĵoj: ili devenas el koro kaj spirito. Tial diris 'Abdu'l-Bahá: "La malsano, kiu turmentas la komunumon, estas manko de amo kaj foresto de altruismo. Sen amo kaj konkordo neniam estos progreso aŭ prospero."

Amo do estas la dua kolono, kiu portas la socian vivon. Ekzistas konata vorto "preĝu kaj laboru," mi opinias, oni povus samsence ankaŭ diri; "amu kaj laboru," ĉar la plej bona interrilato kun Dio estas certe, kiam oni helpas iel al liaj gefiloj sur la Tero.

Staris iam du amikoj antaŭ ruino de monaĥejo, unu el ili diris: jen ruino, ĉar oni tie ne sekvis la principon: "preĝu kaj laboru," oni nur preĝis kaj ne laboris; venos la tempo, kiam nunaj fabrikoj ankaŭ estos ruinoj, ĉar en ili oni nur laboras kaj ne preĝas. Ĉu la nuna ŝtato de kelkaj fabrikoj ne jam verigas tiun diron? Kompreneble mi per la ĵus dirita ne volas diri, ke ne ekzistas kaj ekzistas monaĥejoj, kie oni kontentige laboris kaj laboras, kiel ankaŭ ekzistas fabrikoj, kie oni preĝas aŭ aplikas amon, kie ne nur la profitemo de la entreprenanto regas, kie la dungitoj partoprenas la profiton laŭ la konsilo donita de Bahá'u'lláh jam antaŭ multaj jardekoj.

Ni revenu al la amo, efektivigota per Baháismo. Tie oni zorgos kaj zorgas jam en baháaj komunumoj por la malriĉuloj.

En ĉiu bahaa komunumo komitato kun almenaŭ naŭ membroj havas la taskon, zorgi pri la bono de la komunumo kaj de la unuopuloj. Tiu komitato estas nomata de Bahá'u'lláh "Domo de Justo." Ĝi decidas pri malfacilaĵoj estiĝintaj inter membroj de l'komunumo; ĉefa tasko estas la zorgo pri bona edukado. Al kelkaj religioj oni jam riproĉis, ke ili estas kontraŭ klerigo de la popolo, ĉar tiel la pastraro povas pli facile regi kaj gvidi sian ŝafaron. En Baháismo kontraŭe, kie ja ne ekzistas pastraro, oni tre multe atentigas klerigon kaj bonan edukadon. Ju pli homo evoluigas sian intelektajn kapablojn, des pli li proksimiĝas al Dio. Tial estas unu devo por gepatroj, doni al siaj infanoj edukadon kiel eble plej bonan, kaj tiu devo validu al knaboj kaj knabinoj; estas eĉ dirite, ke, kiam la rimedo ne sufiĉas, oni pli klerigu la knabinojn, ĉar ili estos la edukantoj de la venonta generacio. Se iuj gepatroj malzorgas tiun devon pri eduko, tiam la Domo de Justo intervenu, kaj kiam la rimedoj de la gepatroj ne sufiĉas, la Domo de Justo subtenu. Ĉar, kiel estas dirate en la Kitáb-i-Aqdas: "La Domo de Justo estu rifuĝejo por malriĉuloj kaj senhejmuloj." 'Abdu'l-Bahá en siaj leteroj ĉiam denove akcentis, kiom necesa estas la bona instruado al la knabinoj ĉar ili estonte povos konsiderinde influu celadojn, necesajn por la bono de la socio. La Domo de Justo devas aparte atenti malzorgitajn infanojn, kiuj facile fariĝas krimuloj, ĝi devas zorgi pri konvena familio aŭ instituto, en kiu ili estu edukataj. Ankaŭ pri servistoj kaj servistinoj la Domo de Justo estas repondeca. Unu el la diroj de Bahá'u'lláh estas: "benata estas la princo, kiu asistas malliberulon, la riĉulo, kiu helpas mizerulon, la justulo, kiu zorgas, ke subpremito spertu juston, kaj ĉiu, kiu plenumas, kio estas al li ordonita de la Eternulo."

Estis la ideo de Bahá'u'lláh, ke estonte la institucio de Domo de Justo estu aplikata por tuta urbo, por tuta popolo.

La Kitáb-i-Aqdas ankaŭ instruas pri la enspezoj de Domo de Justo. En ĉiu komunumo estu deponejo, kiu ricevu la enspezojn. La unua enspezo estu dekonon el la havaĵoj de unuopuloj, dua venos el la brutoj, tria el la mineraloj; de ĉiu minejo unu triono iru al tiu deponejo, kvare: se iu mortas sen

heredantoj laŭ-leĝaj, lia postlasajo iros en la ĝeneralan deponejon, kvine: se io estas trovita sen-mastra, ĝi estos metata en la deponejon.

Se iu farmisto havas elspezojn same grandajn, kiaj estas liaj enspezoj, li ne pagu imposton; alia farmisto eble havas elspezojn, ni diru mil dolarojn, kaj lia enspezo estas 2,000 dolaroj, de tia homo dekonon estos postulata, ĉar li havas pluson. La orfoj, kripluloj, malriĉuloj, ĉiuj estos prizorgataj el la deponejo. Pluso en la enspezoj iras al la nacia trezorejo.

Tiaj estas la instruoj de Baháismo rilate al la socia vivo. Kiam ni pripensas ilin, ni trovos, ke ilia esenco estas enhavata en la instruo de la kristana religio, ĉar ĉion enhavas la ordono: "amu vian proksimumon kiel vi mem," kaj: "kion vi deziras, ke aliaj faru al vi, sam-tion faru vi al ili." La ioma diferenco inter la du instruoj estas, ke la

baháa estas pli detala, oni povas diri: pli nuntempa, ili bezonas eventuale ŝanĝojn, kiam aliĝas la cirkonstancoj en la socio. Tion ankaŭ esprimis la fondintoj de la baháa movado, dirante, ke ĉiu nova profeto kaj instruanto de la homaro instruas tion, kio estas taŭga por la tempo, en kiu li agas, kaj por la homoj, kiujn eduki li estas sendita.

Facile oni demandas, ĉu la pli bona es-tonto, kiun revis la fondintoj de l'Baháismo, iam realiĝos? Tamen, kiam ni konsideras, ke ekzemple en Persujo kiu estas la lulilo de Baháismo kaj kie ties ideoj estas tre konataj, tiuj ideoj multe influis la nunan pli bonan staton en tiu lando, kvankam la baháanoj sin detenis de ĉiu politika agado, tiam ni povas esperi, ke ankaŭ en aliaj landoj prosperu kaj venku tiu nobla celado. Ĉiu-kaze: celado al bona idealo havas rekompencan en si mem, kaj por ni validas ankaŭ la Zamenhofa devizo: "Ni laboru kaj esperu!"



Mullá Muḥammad-Taqí, Ibn-i-Abhar, Prominent Bahá'í Teacher.

BAHA'U'LLAH'S GROUND PLAN OF WORLD-FELLOWSHIP AS PRESENTED BY 'ABDU'L-BAHÁ

A sketch based on " 'Abdu'l-Bahá in London" and
"Talks by Abdu'l-Bahá in Paris"

BY GEORGE TOWNSHEND

THE Ground Plan of World Fellowship which is now submitted to your consideration was composed out of the writings of Bahá'u'lláh and presented by 'Abdu'l-Bahá in London, and later in Paris, about a quarter of a century ago. It proposes in the simplest possible form a practical scheme for mastering the urgent problem of world-fellowship; and its originating idea, though of outstanding magnitude, is such as to place the whole plan from its beginning throughout in complete accord with the purpose we have before us to-day—that of promoting the spirit of fellowship through the inspiration of religion.

This Plan in every feature plainly implies that nothing less than a concerted effort on a world scale, with the spiritual energies of mankind informing its practical energies, will now suffice to awaken the spirit of fellowship and secure deliverance from danger. No local or regional effort; no partial effort of either religion alone or statecraft alone, will completely solve our problems. The sense of fellowship (to be adequate to this unique emergency) must be broad, based on the whole of our human nature (spiritual, moral and intellectual) and not limited by any terrestrial boundaries.

Such a thesis may still be ahead of the public opinion of mankind. But it is not so far ahead of that opinion as it was when it was first proposed in this city in 1911. To-day our emergency is rather more serious than then; but it is of the same general character. What then and up to the present has been lacking in men's experiments

is clearness of spiritual vision, the guidance of intuition. Only Faith can point or see the way in such an hour as this. Men question the love of a God who could let loose on them so dire a cataclysm and could choose out this generation for suffering wholly unprecedented. Their doubt cuts them off from the source of light and help. There is no vision; and the people perish. Only Faith sees clearly—in open view—that this darkness is cast by a great light, that this passing defeat of the spirit of Fellowship is the prelude of its final victory. A loving God would not have set this generation problems without bestowing the ability to solve them, would not inflict dire penalties on those whom he regarded as guiltless.

We are daunted by the strange new troubles that close us in on every side; we do not look within and observe that a new power of mastering these is being developed in conscience and in spirit. Intellectual vision never was so keen as in this generation; but spiritual vision, was it ever more weak? We talk—we boast—of the New Age; but we miss its greatest gift. We say the human race is at last reaching maturity, but we do not realise the fulness, the completeness of this growth. We perceive it is intellectual; we do not perceive it is, in like measure, moral and spiritual. Man's conscience has become more sensitive, his spirit more responsive to heavenly promptings. As he is to-day endowed with a new degree of intellectual power, so is he endowed to-day with a new degree of re-

ligious power. The evolutionary process with even hand bears onward the whole being and nature of man; his heart as well as his brain. New ideals, new hopes, new dreams of further progress, a more general, more insistent desire to build a better world than that one which we inherit—these bear witness to man's consciousness of growth. In all its faculties the human race is passing from childhood and ignorance towards maturity, towards the tasks that befit full manhood. To-day mankind is like a youth leaving school for the sterner world of business and affairs. It is called on to put into practice the lessons of moral principle and human fellowship in which it has been instructed for so long. For how many centuries have we—all of us—been under tutelage to those whom we revere as the Founders of our Faiths? Is it strange a time should come when we should be required to put into concrete deeds the precepts of brotherhood we all acknowledge and should at last be threatened with condign punishment if we disobey?

Much indeed has been done of late to remedy old wrongs, to suppress tyranny, to uplift the oppressed, to relieve the poor, to teach the ignorant. But how much remains undone! We have accomplished enough to convict ourselves of being fitted for a better social order, of being ready to inaugurate a system of widespread justice and fraternity—and of lacking the resolution to put our ideals into effect. There is enough of good in our recent record to incriminate us—but not enough to deliver us. We stand now before the judgment seat of heaven condemned by the evidence of our own acts.

We had no Vision: Men turned from saints, mystics, seers, and listened to secular philosophers. Blind leaders of the blind, into what perdition have they led us! Our intellectual eminence by some fatality heightened our troubles. Divorced from faith, it aggravated human pride, taught men to forget their moral responsibility and to deny their servitude before the moral law. The inevitable hour of retribution draws near.

Surely this is a love-tragedy vaster in its scale, more terrible in its poignancy than any in the history of our race!

The urge of evolution pressed us forward; we would not go. The spirit of fellowship grew warm in our hearts; we would not feed its flame. The gates of world-brotherhood opened wide; we turned away. God poured His Spiritual bounties on spirit and conscience in greater abundance than ever; we in our blindness rejected His gifts and Him.

But this failure is not final nor for long. It is not the failure of Faith, nor yet of Love. It is the open, the confessed failure of human wisdom. Through its purgation men who have doubted will learn to turn for fellowship and peace to the way they have not trodden; the way of religion. But all must tread this way together. Since the whole world as a unit is involved, the ideals which are to guide this movement must be given a definite shape. If there is to be concerted action towards a single goal, some map of the common journey must be made. Vague sentiments of goodwill, however genuine, will not suffice. Some explicit agreement on principles will be required for any coordinated progress.

It was to this task that Bahá'u'lláh long ago addressed himself, and worked out a Ground Plan on which the temple of human fellowship might be reared. It consisted of a set of fundamental principles and represented the minimum of what the occasion required. No foundation less deeply dug than this will hold the structure that is to be built upon it.

The burden of the whole scheme was laid ultimately upon the shoulders of each individual man and woman. Everybody by virtue of his status as a human being had his share in the vast world enterprise. The principle of individual responsibility was thus to be the basis of all progress.

But underneath this basic fact of human duty lay something deeper yet. The living rock on which this foundation was to be laid was something the strength of which humanity hitherto has too little recognised. That rock is the Truth. This spirit of fellowship which we seek to encourage is not by Bahá'u'lláh conceived as some addition to being which the genius of man should undertake to create. As a flower within the bud, it lies waiting the hour of its appear-

ance. It is a reality which our fragmentariness denies. And what this Assembly desires to do is not to create something new but to give expression to something which is already in existence though unused. Man's advancing power is due to his increasing knowledge of truth; and the magnificence of this present age bears witness in the last resort not to the personal greatness of this generation but rather to the greatness of a continuously unfolding Truth. If this Age is to become the Age of Universal Brotherhood, it must be the Age of Knowledge (Knowledge of Truth). The Truth will set us free. The Truth will make us one.

As the first item of his programme, therefore, Bahá'u'lláh claimed that every individual should have the right of seeking for himself the truth. Love of truth (which at the present time is growing apace among mankind) is the sole real corrective of all forms of error and illusion. The great enmities which in the past have divided mankind, and which were due to misunderstanding and ignorance, have in recent times lost their vitality, and our estrangements are now due chiefly to prejudice. These prejudices have come down to us from the past—racial, religious, national—and the instinct of imitation. For them all Bahá'u'lláh offers one radical cure—the search for truth. The battle which mankind yet has to fight between prejudice and truth he seems to regard as the Armageddon of the human soul.

Through this search for truth mankind at last would become really and clearly conscious of the essential unity of the human race. For this unity is and has ever been a fact. "Ye are the leaves of one tree, and the leaves of one branch. Deal ye with one another with the utmost love and harmony, with friendliness and fellowship," wrote Bahá'u'lláh. From the full knowledge of this unity, and from nothing less, there would be born in this age a spirit of world-fellowship adequate to the present emergency. On this consciousness of unity, therefore, 'Abdu'l-Bahá laid the greatest stress. He gave to it a central place in his programme, other features supporting or amplifying it or giving it application in the practical affairs of mankind.

One of the facts which has obscured from

men's view their essential unity is the difference between the world-religions, which has been made the cause of estrangement—of prejudice and even of ill-will and strife. But, insisted 'Abdu'l-Bahá, there is nothing in these differences which should produce so sad a result. Indeed, there is an important aspect in which all religions are at heart one; and he included the existence of this unity as a principle in his scheme. He meant (so it seems) that a religion does not consist solely of a doctrine, and an institution, but is also in a real and vital sense a spiritual atmosphere. It is, as he once described it, "an attitude of soul towards God, reflected in life." This the essence of true religion; and to this extent, the whole world over, members of all the religions have an outlook, an experience, an obligation which they share in common with one another in spite of their special and distinctive loyalties, and which groups them all together apart from the sceptic.

The more intensely spiritual men are, the more vividly conscious are they of the reality and sweetness of this communion, and one of their privileges is the experience of a deep sympathy, a common lowliness, a common aspiration which they share with those of a different tradition from their own.

Not only in their atmosphere, their influence, but even in their profounder teachings the world-religions may show forth this unity. Do not all our faiths affirm and magnify the love of God for His creatures? What truth could be more ancient, more precious than this? What would bind those who espouse it with a closer tie of fellowship?

This age of widening consciousness and deepening love of truth has begun to bring us, on a scale quite unprecedented, some accurate knowledge of the sacred treasures and the sacred history of the human race. Scholars, divines, men of letters, poets have all contributed to this enlightenment. They show us each of the great religions as being like a majestic temple reared in some chosen spot by the hand of a master architect, and surrounded now by a multitude of lesser buildings of various later dates. Each temple blends with its own environment but

is in marked contrast with all the other temples. No two are alike, and the annexes connected with each are still more unlike. But if the enquiring traveler pursues his investigations and makes his way within the sacred structures he discovers in their several interiors and even in the shrines themselves an unmistakable kinship in beauty.

Experts in comparative religion have spoken with emphasis of the points of agreement to be found between the world religions. Professor Cheyne quotes Max Müller as "advising the Brahmists to call themselves Christians" and himself argues that the reconciliation of religions must precede that of races "which at present is so lamentably incomplete." The evidence of men of learning is supported by that of another cloud of witnesses, whose testimony none can gainsay, and who speak with the voice not of intellectual criticism but of spiritual knowledge. The highest exponents of a religion, those who understand most thoroughly its meaning and interpret its spirit with the most compelling authority, are those men and women of mystical genius whose impassioned devotion and obedience to their divine Master is the outstanding feature of their lives. If each of these religions were strictly 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 one another by their differing creeds.

But in fact this is not so. Strangely, very strangely, religious history shows us something quite different—exactly the opposite. The contrast between each world-religion and all its sister-religions is as a rule felt most acutely and insisted on most vigorously by the less mystically minded of its votaries. While the mystics of all the religions instead of moving further and ever further apart

seem rather to travel by converging paths and to draw nearer and nearer together.

If one is to accept the account of their experience given by contemporaries or by themselves, these mystics seem all the world over to have gone upon the same spiritual adventure, to be drawn onward by the same experience of an outpoured heavenly love; and they testify one and all that to reach this knowledge of the love of God is to understand at last the mystery and the hidden blessedness of life and to possess an everlasting treasure for which the sacrifice of all earthly things is but a little price.

This fellowship among all mystics is common knowledge, of which evidence is within the reach of all. In a well-known English work, Miss Underhill writes of the mystics that—"we meet these persons in the east and the west; in the ancient, mediæval, and modern worlds. Their one passion appears to be the prosecution of a certain spiritual and intangible quest. . . . This, for them has constituted the whole meaning of life . . . and it is an indirect testimony to its objective actuality that whatever the place or period in which they have arisen, their aims, doctrines and methods have been substantially the same. Their experience therefore forms a body of evidence, curiously self-consistent and often mutually explanatory. . . ."¹

Every public library in this country will contain books supplying illustrations of this statement. The mystical outlook and perspective both on the things of heaven and the things of earth is in its essence eternally the same. But perhaps no instance of the fundamental unity that underlies all mystical experience is more striking than that parallelism between Plotinos and St. Augustine to which in his "Evolution of Theology" Professor Edward Caird draws attention. "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 that he repeats the thoughts and almost the very words of Plotinos." Professor Caird then shows how closely akin to the thought

¹ Introduction to Mysticism, Chapter 1.

of Plotinos is "that great passage in which Augustine gives an account of his last conversation with his mother Monica about the life of the redeemed in heaven." And he concludes "how deeply neo-Platonism must have sunk into the spirit of St. Augustine when in describing the highest moment of his religious experience he adopts almost verbally the language in which Plotinos tries to depict the mystic ecstasy of the individual soul as it enters into communion with the soul of the world."

By what diverse paths have mystics who had nothing in common save whole-hearted servitude before the one loving God, by what diverse paths have they all alike attained the blessed Presence! And what man in his pride of opinion will shut out from Paradise those whom God's own hand has admitted? Thus do scholars and saints join to testify that the great religions have their aspect of unity as well as their aspect of variety, and that without qualifying their special allegiance worshippers in all religions may find something in the fundamental nature of religion itself which promotes a sweet, precious and abiding sense of true companionship.

The promotion of a boundless spirit of concord and good will Bahá'u'lláh maintained to be agreeable to the genius of every world-religion. Whatever misunderstanding may have arisen in bygone centuries, no religion as originally taught was meant to encourage animosity. Quite the contrary. Religion is meant to heal discord. So important in an age of disintegration did this feature of religion seem that 'Abdu'l-Bahá proposed to include in his Plan the precept that "the purpose of religion is to promote harmony and affection."

One will not doubt this loving purpose may be discovered, or re-discovered, in every one of our world-faiths, and assuredly in Christianity. If we look away from Christendom to Christ and to the pure teaching of Christ, we find it evident throughout the Gospels. Christ said that one's whole duty was to love God and one's neighbor, and he described neighbor as meaning anyone you could help regardless of creed or kin. He made fellowship in love the evidence of Christian membership "by this

shall all men know that ye are My disciples if ye have love one to another."

In this Age we congratulate ourselves that for centuries past religious enmity has been continually growing more weak. Yet our ideal remains negative. To manifest no ill-will towards those who differ in opinion from us is not enough. Christ enjoined a more positive attitude of soul; one of active goodwill despite all differences. When God thus commands a spirit of affection towards all, he gives the power to obey His command. Religion, in other words, is creative. Through its force the will of an earnest man is enabled to achieve an inward change that otherwise would be beyond his strength. If this were not so, what useful place would religion fill in this cosmos of ours?

If now the creative power of religion to effect this purpose were called upon and put to vigorous use, how many vital problems which have proved insoluble on the intellectual plane (such as the reunion of Christendom or the combating of secularism) might prove much more tractable when carried to the spiritual plane!

Another effort at harmonization was called for when Bahá'u'lláh included in this scheme an active partnership between religion and science.

Tolerance between the two is too little. In their nature they are complementary, as two wings with which the soul soars towards knowledge of the truth. Science divorced from religion gives a wholly distorted view of reality. Religion divorced from science may become a mere superstition. Man is to use both as his servants and thus to bring the material aspect of life and the spiritual aspect at last into evident and complete accord.

To these principles Bahá'u'lláh added (as necessary for practical results) certain provisions of a more material nature. 'Abdu'l-Bahá mentioned laws to prevent extremes of indigence and opulence; universal education, a common language, a central World-Tribunal.

To the use by all nations of a secondary or world language in addition to their mother tongue great importance was attached; without this device fellowship would never be assured. The religious his-

tory of mankind from the days of Babel to the present bears out this emphasis. When we remember, for example, the influence of the general use of the Greek language throughout the Roman Empire at the beginning of our Era, when we consider how in Islám the adoption of Arabic as a common language united peoples hitherto estranged, facilitated the interchange of thought and aided the rapid extension of a single culture over vast regions; or when again we observe how the cause of ecclesiastic unity was promoted by the use and weakened by the disuse of the Latin language as a medium among the peoples of western Europe centuries ago; we are driven to conclude that in this age of radio and aviation a world-language would unify the peoples of mankind to a degree unprecedented in the past and difficult for us to calculate in anticipation.

The federal tribunal or Board of Arbitration which in a few words 'Abdu'l-Bahá proposed differed in three notable points from the League which afterwards was set up. The provision of an adequate police force was an essential prerequisite: the draft of any proposed constitution was to be referred not only to the governments but also to the peoples of the world: when finally ratified and adopted, it was to enjoy the full support of religion, of church as well as of state, and its strict maintenance against any violation by any nation was to be held by all mankind as a sacred obligation.

In these and all other reforms man's greatest stay would be the Holy Spirit, without whose aid no peace or fellowship or unification would ever be secured.

This scheme of world-fellowship was presented twenty-five years ago in London by 'Abdu'l-Bahá out of teachings first promulgated some forty years before. "This," he said "is a short summary of the teachings

of Bahá'u'lláh. To establish this Bahá'u'lláh underwent great difficulties and hardships. He was in constant confinement and he suffered great persecution. But . . . from the darkness of his prison he sent out a great light into the world." ('Abdu'l-Bahá in London, p. 18.) 'Abdu'l-Bahá claimed that these principles were consistent with the spirit of all the world religions and were measured with exact and unique fitness to mankind's heightened capacity and its tremendous responsibilities at this time. He had no doubt of their being at no very distant date adopted: fellowship along these lines was the birthright of our New Age. But though they have percolated far through the world and have cheered the hearts of many with renewed hope, yet the large collaboration between races and religions here so definitely outlined has in fact been postponed in favor of narrower views and materialistic reforms. Our civilization is in desperate plight and has sunk into a moral and spiritual abyss. Men realize the urgent need of a reformation greater in range and in intensity than mankind has ever yet achieved but know not how to meet it. In such an emergency does not this bold original scheme of fellowship merit serious consideration and even the test of experiment. Does it deserve to be merely ignored by the rulers and the teachers of the world?

In advocating peace to a western audience 'Abdu'l-Bahá once said, "You have had war for thousands of years; why not try peace for a change? If you do not like it, you can always go back to war." One might in such an hour as this hazard the same suggestion about this ground plan of fellowship: we have exhausted a hundred other devices to no purpose—why not try this? If we do not like it, we can always return to our present-condition.



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

DIE BAHÁ'ÍS UND MEINE ERFAHRUNGEN

BY PROF. J. RYPKA

NÖCH heute, nach mehr als vier Jahren, kann ich mich meiner ersten Berührung mit dem militanten Bahá'ismus ganz genau erinnern. Es hatte mir einer meiner Kollegen auf mein Universitätskabinett telephoniert, dass eine amerikanische Bahá'i-Sendbotin mich zu sprechen wünscht. Auf meine Entgegnung hin, dass ich fürwahr keine Lust in mir verspüre, mich mit phantastischen Luftgebäuden, die mir überdies durch meine Studien kein Geheimnis sind, abzugeben, meinte er sehr ernst, die Ansichten, die er soeben gehört habe, seien gar nicht so grundlos; im Gegenteil, ein durchaus vernünftiges und anhörbares Credo, dem ich doch bei dieser Gelegenheit etwas Aufmerksamkeit widmen sollte, zumal es in mein Forschungsgebiet einschlägt.

Als es ein zwei Tage darauf wirklich zur Entrevue kam, leitete ich so gut wie mit dem Händedruck gleichzeitig das Gespräch mit einer vielleicht etwas hochnasigen Bemerkung ein, mir wäre die Bahá'i-Doktrin aus der gelehrten Literatur genügend bekannt. Und ich würde mich bis zur Stunde schämen, hätte ich damals es unterlassen, zur Bekräftigung jener Bewillkommung sogleich verschiedene orientalistische Werke zu zitieren. Miss Martha Root schrieb mir meine Kenntnisse sanftmütig und unverdrossen zugute. Ihre unverwüstliche Liebenswürdigkeit liess sich dadurch weder kränken noch stören. Deswegen gab es kein Zeremoniell der sich zum ersten Male Begegnenden. Vielmehr nahm unser Gespräch nach einer derartigen gegenseitigen Kennenlernung unverweilt das Gesicht einer langjährigen besten Freundschaft.

Miss Martha Root entwickelte vor mir ihre Ziele und Pläne, sie zeigte mir verschieden-sprachige Literatur des Bahá'ismus und ich begriff alsbald, dass ich denn doch nicht so

alles wusste, wie ich es anfänglich vermeint hatte. Ich würde meine damaligen Mängel heute folgendermassen bestimmen: Hier trat mir das Leben entgegen, wohingegen all meine Kenntnisse nur nach Papier rochen. Der Professor wurde unbewusst und unwillkürlich zum Schüler. Er sah nicht mehr das Phantastische, das sich in Buchstaben und Ziffern ergeht, sondern eine erhabene religiöse Lehre mit weitgreifenden soziologischen und wirtschaftlichen Auswirkungen.

Miss Martha Root entging mein Interesse für Iran und das Iránische nicht. Ebenso machte hinweder ich im Laufe unseres Gesprächs die mir unsäglich sympathische Entdeckung, dass Miss Martha Root Persien, das Land des Löwen mit der aufgehenden Sonne, aus Autopsie kennt. Ist es verwunderlich, dass unserer ersten Begegnung alsbald eine zweite und weitere folgten, zu deren nun auch meine Frau herangezogen wurde? Immer mehr erfuhren wir über den gegenwärtigen Stand des Bahá'ismus, seine Bewegung und Organisation. Nach allen Schilderungen schien es nun, dass es kinderleicht sein muss, 10.000 Meilen in Persien zu machen, sobald man einige Bahá'is zu seinen Freunden zählt oder in Ermangelung dessen bloss über ein Empfehlungsschreiben verfügt. Ms. Martha Root brachte es zuwege, das ich in kurzem Mr. und Mrs. Howard Carpenter, die auf ihrer Reise nach Persien für einige Zeit in Wien haltgemacht hatten, begegnen konnte. (Dafür wie für gar so manches bin ich ihr noch heute innigst dankbar.) Dies war meine zweite Bahá'i-Bekannschaft. Ich kehrte nich enttäuscht nach Prag zurück. Ich lernte in Wien auch andere Bahá'is kennen, um immer aufs neue gute, ja beste Erfahrungen zu machen, freilich aber auch mir immer wieder die Frage nach dem Wesen des in all diesen Fällen

beobachteten Guten aufzuwerfen: gute Menschen von Haus aus oder durch ihre religiöse Überzeugung verklärt?

Monate vergingen, Miss Martha Root wurde durch ihre Missionstätigkeit in bekanntes und—noch mehr—in unbekanntes Europa verweht. Ich erfuhr von ihr nur vom Hörensagen, und selbst dies nur ganz nebelhaft und äusserst selten. Als nun meine Iránräume bald zur Wirklichkeit werden sollten (meine Frau und ich waren inzwischen von der Iránischen Regierung zu den Ferdausi-Feierlichkeiten eingeladen worden), überraschte uns eines Tages die Post mit der Nachricht, dass Miss Martha Root an dem und dem Tage zu der und der Stunde Prag durchreist. Mehrere ihrer Prager Freunde fanden wir auf dem Bahnhofe versammelt. Das Wiedersehen dauerte nur einige wenige Minuten, doch genügend, um von der Opferwilligkeit, Arbeitsfreude, Unermüdllichkeit und Unverdrosstheit der edlen Missionärin tief ergriffen zu werden. Jahrein jahraus in der Fremde pilgernd, sich für die ihr anvertrauten Aufgaben herumschlagend, mit allerhand Widerwärtigkeiten ohne Rast und Ruhe ringend, schaute sie dennoch unverwüstlich guter Dinge aus. Wir flüsterten uns, dass unmöglich etwas anderes als das tiefernste Bewusstsein einer hohen sittlichen Sendung so viel Kraft einem körperlich zarten Wesen verleihen kann. Bis zum heutigen Tage habe ich nicht gebraucht, diese Erfahrung je Lüge zu strafen.

Jetzt passiere ich in meinem Geiste unsere Bahá'í-Freunde in Irán Revue. Es ist gar nicht daran zu denken, sie namentlich aufzuzählen. Unverrückbar fest aber findet sich der Gesamteindruck dieser Wahrheits-sucher in meiner Seele herauskristallisiert. Wir kamen durch Mrs. Carpenter bald in Berührung mit ihnen. Sie luden uns zum Gottesdienst, geselligen Unterhaltungen und ernstest Auseinandersetzungen ein. Alle 14. Tage gab es irgendeine Zusammenkunft—bald hier, bald dort, bei oder mit Beamten aller möglichen Ministerien, Ämter und Funktionen, bei oder mit Offizieren, Privatpersonen, hoch und niedrig. Unvergesslich ist mir die erste grosse Begegnung geblieben. Einer der Anwesenden gebärdete sich wie mein Untersuchungsrichter, sodass ich über sein Ausfragen beinahe wütend geworden

wäre. Darf ich verraten, dass er mir zum Schluss einer der liebsten geworden ist? Ich irrsste, als ich mich lediglich aufgefratschelt fühlte. Nein, man wollte unmittelbar von einem fernen Pilger etwas über die Bahá'ísche in Europa erfahren. Unbewusst sollte er ihnen stillen Trost und unausgesprochene Aneiferung zu weiteren Arbeit bringen. Sie wussten, dass wir nicht die ihrigen sind. Sie hatten dennoch volles Vertrauen zu uns; zumal wir zwei goldene Schlüssel zu ihren Herzen hatten: ein noch nach Prag an mich gerichtetes Schreiben Shoughi-Efendis (in Irán hatte ich es im übrigen gar nicht mit!) und unsere Bekanntschaft mit Martha Root. Und wohl auch das trug bei, dass meine Hochschätzung eines religiösen Gedankens unverkennbar aufrichtig gemeint ist. Ich sagte nicht immer zu allem "bale!" (=ja). Manchmal gab es auch grosse Gegensätze in unseren Anschauungen. So besonders, als ich meinen Freunden anriet, die Bedingungen der iranischen Regierung zu akzeptieren, um ihre eigene Schule wieder aufmachen zu dürfen. Meinem Utilitarismus gegenüber beharrten sie (und beharren sicherlich bis heute) auf einer Märtyrergeste.

Die mit ihnen verbrachten Abende waren (wie alles für mich in Irán) ungemain schön. Wir haben dabei viel gelernt, vor allem zur Läuterung unserer eigenen Seele.

Die iranische Bahá'ís sind unerschütterlich glaubenfest. Ihre Festigkeit wurzelt nicht in Unwissenheit. Die iranische Ethnik verleiht ihnen den Hang zur Überschwinglichkeit, der Kampf gegen den herrschenden Islám aber Schroffheit gegen denselben. Alles übrige ist wohl ihrer Lehre anzurechnen: Sie sind ungemain hilfsbereit und opferfreudig. Getreu erfüllen sie ihre Amts- und Berufspflichten. Längst haben sie das Problem der morgenländischen Frau gelöst. Ihre Kinder werden sorgfältig erzogen. Man wirft ihnen Unpatriotismus vor. So spezifisch persisch wie die Shia kann allerdings der Bahá'ismus nie sein. Eben-sowenig aber wie das Christentum hindert er die Vaterlandsliebe (oder sind die Europäer nicht patriotisch genug?). Meinen Erfahrungen zufolge werden die Bahá'ís in dieser Hinsicht von ihren musulmanischen Brüdern gänzlich zu unrecht angegriffen.

Die Shía hat im Laufe der Jahrhunderte eine nationale Tradition entwickelt. Mit dieser wird der universalistische Bahá'ismus verglichen, damit er weitere Wurzeln schlage. Dieser Mangel an Extensität jedoch wird durch die Intensität und Verinnerlichung der iranischen Bahá'í-Diasporen reichlich kompensiert. Die Bahá'í-Gemeinde wird Charaktere ausbilden, die auch der andersgläubigen, ja feindlich gegenüberstehenden Umwelt durchaus nachahmungswert erscheinen dürften.

Die im Abendlande gewonnene Erfahrung wurde mir auch im persischen Morgenlande vollends bestätigt. Der Bahá'ismus ist unzweifelhaft ein unschätzbare Kulturwert. Oder würden auch ohne ihn alle jene Menschen, deren hohe Sittlichkeit ich bewunderte und bewundere, dasselbe Niveau, nur in anderer Form erreicht haben? Oder beruht es nur in der Neuheit der Lehre und in der Frische ihrer ersten und nächsten Anhänger?



Photograph of Bahá'í Pioneers of Írán taken about 1891 in Tabriz. (Sitting third from right [third row] is Mirzá 'Alí-Muḥammad Varqá, distinguished Bahá'í Martyr. Second from left [first row] is his son Rúḥu'lláh, who was also martyred.

IMPRESSIONS OF 'ABDU'L-BAHÁ

BY MRS. LOUISE R. WAITE

TO describe 'Abdu'l-Bahá so that the reader may form any mental picture of Him that would in any way do Him justice, is as impossible as to try to paint a sunbeam. The artist may put the ray of yellow light in exactly the right place and with most beautiful effect; but no matter how great his skill, he cannot catch the real essence of the sunbeam—that golden luminosity, which is like an elixir of life, is uncatchable, unpaintable. So it is with the likeness of 'Abdu'l-Bahá. His expression is ever changing; each thought and emotion is mirrored forth and the face becomes so illumined that words are but as the dull, lifeless paint which cannot reproduce the sunbeams—yet, some idea can be gathered from them.

When I first saw 'ABDU'L-BAHÁ I was alone and I came face to face with Him all unexpectedly. He stood not even four feet from me. It was in the upper court, with the blue sky overhead and the sunlight shining down brightly upon Him, the hour being but a little after "high noon." I might have thought Him any other member of His family, as His sons-in-law were often passing to and fro, but every atom of my being, my heart and soul cried out, "This is He." The face of my dreams of Him stood before me with that same heavenly smile of welcome. The Light of Infinite Love was radiating from His countenance. Majestic, and yet sublimely tender, He was looking right into my eyes. I gave a start as if I had suddenly plunged into an ocean, then stood transfixed. It seemed as if I had come upon Him unawares and saw the "Glory of the Lord" shining forth around Him; and I know I must have felt as did Mary Magdalene when Christ revealed Himself to her in her vision after the crucifixion—"The Risen Lord." He motioned me to pass on. I could not. A sense of my great unworthiness made me bow my head—then

He passed by me. He was dressed all in white. His hair fell in soft waves about His shoulders and His head was crowned with a white turban bound around with a white cloth. His step was firm and kingly.

When He reached His door He turned and again motioned me to pass on. I came toward Him and when I reached His door I looked up into those marvelous eyes. I knew that every act, every thought of my life was known to Him. Yet, knowing this, I could look fearlessly, unwaveringly at Him, realizing all my sins and weaknesses, yet knowing He understood me as I could never understand myself, and that He was indeed "Infinite Love Incarnate." I could not pass until He turned and entered His room; then almost overcome by the vibrations which thrilled me through and through, I passed on. Later He came to greet us and I was fully confirmed—this was truly 'ABDU'L-BAHÁ, but a very different one, I felt, from the one I had first seen. As He firmly grasped my hand with that welcoming pressure that comes deep from the heart, a handshake that warms you through and through, I saw the Divinely human man, the personification of my highest ideal of an earthly father. I never again, while in 'Akká, saw Him as I had in that first meeting. It was then as if I had seen the Reality of His being, with the shades of flesh all raised that the Light of Spirit might stream forth.

'ABDU'L-BAHÁ is of medium height, but He holds Himself so superbly, with such commanding dignity, and carries His head so high and with such an air of majesty, that He ever gives the impression of great height. His voice is full and vibrant, each word uttered with marked distinctness and with that tonal quality which leaves a faint echo, as it were, or wave vibrations such as come from a beautifully toned bell. All

through the day it rings out, first in one place, and then in another; for with astonishing rapidity 'ABDU'L-BAHÁ seems to be everywhere—now in the garden, now in the room close beside the entrance, now in a guest's room—or you may hear Him calling someone in the "family section" of the "prison home." Always when I heard His voice, I felt its vibrations most deeply. Like His face, His voice expresses every emotion, from tones that are stern and emphatic to those as tender and loving as the cooing of a dove.

His eyes defy description. I only know that to me they seemed gray, with a circle of white around the iris, which at times became luminous. Sometimes in the light, I caught a shade of blue, and again by lamplight they seemed almost brown,—ever-changing were they and wonderful. Like His face and His voice, they, too, expressed every emotion felt by Him.

I was deeply impressed by His perfect naturalness, His lack of conventionality and set form, and His refreshing simplicity. Divinely simple is He. His hair, which is gray and long, but rather thin, would at one time be flowing softly around His head, and at another it would be tucked up beneath His turban in a careless, comfortable way. All His physical senses seem intensified and when eating anything which He particularly likes, He evidences the keenest enjoyment of it. Likewise, the perfume of a flower will seem to entrance Him. I thought of what one pilgrim at 'Akká had said: "When 'ABDU'L-BAHÁ inhales the odor of flowers, it is wonderful to see Him. It seems that the perfume of the hyacinth is telling Him something as He buries His face in the flowers. It is like the effort of the ear—a concentrated attention. How He understands the mystery of all these things of which we know nothing!" This, indeed, is true.

While there was a deep undercurrent of exultancy in 'ABDU'L-BAHÁ, yet, during my visit, which was but a few days, to my consciousness there seemed a strain of sorrow and sadness, as if the weight of the world was upon His shoulders. Especially did I realize this upon my first night in 'Akká. I occupied the room next to His

His bed rested against the same wall that mine did and I could hear His slightest move. I could not sleep, and as I lay there wide-awake, I heard Him pacing up and down His room; then He would throw Himself upon His bed; then arise and walk back and forth again. Once, when He threw Himself down upon His bed, He moaned. Oh, that moan! It came from the depths of His soul and it pierced me through the heart. . . . I felt that once again the Christ Spirit was daily, hourly, being crucified by the lack of perfect love and unity among the believers; that once again it was crying out: "O Jerusalem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate!"

How I longed to go to Him and declare my love and faith in Him! Then I realized that it is not our love and faith in Him, but our love for one another, that is His crown of glory and the balm for His soul; for He had said to a pilgrim: "If you love one another, it is just the same as if you love Me. The closer you draw to one another, the closer you draw to Me. I will go away from this world, but love always stays. Therefore, you should love one another very much."

I felt that every inharmonious thought and action was painfully registered on that great heart; and with this thought came the overwhelming sense of the personal responsibility falling upon each one of us. Having seen and heard 'ABDU'L-BAHÁ, I realized that He is indeed the Center of the Covenant of God. And with this realization came the *deepest joy*. No need of arguments and worry over intricate problems of life and death, which have confounded the greatest philosophers; no need to spend the precious time in delving into the unknown and unknowable—He has, or can, explain it all and His explanations are *true*.

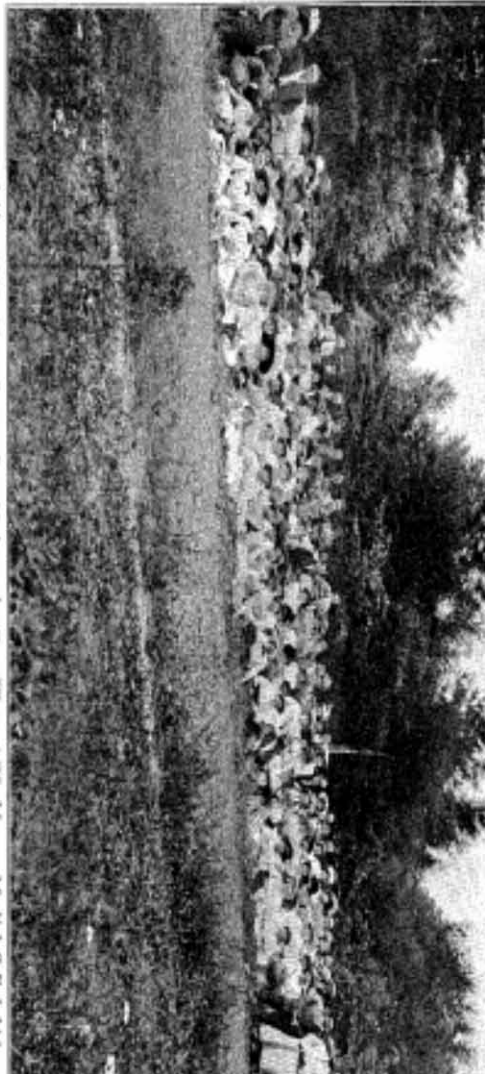
Once having accepted 'ABDU'L-BAHÁ'S station, it is as useless to vex our minds with all these "whys and wherefores" as it would be for a way-worn traveler when a wagon comes along and the driver offers to carry

him to town and he gladly climbs in, to continue to carry his heavy burden on his back. At 'Akká, I not only climbed into the wagon of Truth, but I also left my heavy bundle of self, opinions and perplexity of ideas by the roadside, knowing that this Divine Driver would carry me safely to

town. God has indeed given us an "Ark of Safety" in 'ABDU'L-BAHÁ.

'ABDU'L-BAHÁ, the Mystery of God! Who can comprehend that Mystery? Surely not finite mind nor intellect. Only *through the heart* can we catch a faint glimpse of His Station.

Figure 1. A view of the lower part of the investigation of the "Soviet" level of "Vpered-grad". (The "Soviet" level is located about 300 m from the "Soviet" level of "Vpered-grad".) (The "Soviet" level is located about 300 m from the "Soviet" level of "Vpered-grad".)



ZWEI HEILIGE GRABSTÄTTEN

BY DR. ADELBERT MÜHLSCHLEGEL

MITTEN in Jerusalem, der vielbesungenen Stadt der Christenheit, ragt die Heilige Grabkirche, ein uralter, ehrwürdiger Bau.

Trittst du in sie ein, so umfängt dich in hoher Kuppelwölbung ein weihrauchgetränktes, mystisches Dunkel, worinnen Gold und geweihte Lampen funkeln. In der Mitte dieser Halle siehst du einen steinernen Bau, unter welchem Christi Leib begraben sein soll. Ein schmaler Zugang führt in das Innere an einen Stein, der das Ziel frommer Anbetung ist. Viele gläubige Christen zwingen sich zu ihm hinein, um dort einige Augenblicke in Andacht zu verweilen. Seitlich von der Mittelhalle aber zweigen einige kleinere Kirchenschiffe ab, für jede christliche Konfession ein anderes. Sonntags halten sie oft gleichzeitig Gottesdienst. Da kannst du dann hören, wie sich Worte und Töne vermengen und stören, Worte, die einstens verkündet wurden, um die Menschen zu verbrüdern, um ihnen den Frieden auf Erden zu bringen. An der Türe aber stehen muhammedanische Polizisten, um dafür zu sorgen, dass Ordnung herrscht und dass sich die verschiedenen Konfessionen nicht streiten oder gar verprügeln, wie es auch schon vorgekommen sein soll. Und wendest du dann diesem alten Andachtsraum den Rücken und trittst du, geblendet von der grellen Sonne, hinaus in die lärmende Stadt, so gerätst du zunächst in eine Schar von Händlern, die dort vor der Kirche ihre Buden aufgeschlagen haben und der religiöse Artikel aufdrängen wollen.

Den gläubigen Christen müssen diese Gegensätze erschüttern und zu tieferem Nachdenken zwingen. Ist dies alles nicht wie ein grosses Sinnbild der religiösen Lage nicht nur des Christentums, sondern aller Religionen auf der Welt? In dem festen, ehrwürdigen Bau der alten Traditionen begraben, in das Dunkel rätselvoller Mystik gehüllt, ge-

schmückt mit dem Golde menschlicher Zutaten, ruht das Lebendige, der Offenbarungsort des Wortes, unter der Erde vergraben. Die Menschen streiten sich um den Zugang zu ihm. Und, weil sie sich streiten, entfernen sie sich der Wahrheit immer mehr, brauchen sie Teilkirchen und Kirchenteile für ihre Teilwahrheiten. Die Religion, anstatt ein lebendiger, ungetrübter Quell der Kraft und Weisheit für den Staat in seinen Fragen und Nöten zu sein, bedarf im Gegenteil der Hilfe seines Armes, ja seiner Waffengewalt, um ihre Würde und Ordnung zu behaupten. Das Ewige, Persönlichste aber wird in vermenschlichter Aufmachung als käufliche Ware auf der Strasse verkitscht und verschachert.

Wo ist da ein Lichtblick, wo ein Weg empor? Bedarf es da nicht, um solche Zustände auf der ganzen Welt zu heilen, eines Mannes, der nicht nur irgendwo im Endlichen den Hebel ansetzt, etwa an *einer* alten Religion reformiert, oder von *einer* Nation ausgeht, sondern der eine unbedingte und unbeschränkte göttliche Vollmacht besitzt, kurz, der ein Gottgesandter ist? Der, weil er ein Gottgesandter ist, und Gott nur *Einer* und die Wahrheit nur *Eine* sein können, auch den früheren Gottgesandten und Wahrheitsverkündern nicht widerspricht, sondern sie bestätigt und erfüllt. Der aber eben deshalb klar das kirchliche Beiwerk, das die Menschen in Religionen, Konfessionen und Sekten aufgespalten hat und darin erstarren liess, von der ewigen, zeitlosen Wahrheit scheidet, und eine neue, unverfälschte Offenbarung niederlegt, die zur ganzen Menschheit spricht und die ganze Menschheit einigt?

Wir Bahá'í wissen, dass ein solcher Gottgesandter unlängst schon über diese Erde gegangen ist und diese welthistorische Sendung vollbracht hat. Wir wissen auch, wo Bahá-

'u'lláh Seine irdische Bahn beschlossen hat und wo Seine irdische Hülle zur Ruhe gebettet ist:

Bahjí—ein köstliches Stück Erde. Fernab vom Geschrei und Gefeiſche der Stadt, fernab von den Blicken der Neugierigen ragt aus dem grünen Saum herrlicher Gärten der edel Bau, einfach und doch achtungsgebietend wie ein Herrschersitz, festgefügt und doch zierlich im Kranze seiner Säulenreihe, unsagbar ruhig zwischen Himmel und Erde und doch erfüllt und durchpulst von einer Kraft, die mächtiger ist als Zeit und Raum. Wenn wir uns diesem Heiligtum nähern, erfasst von der Weihe der Stunde, die Sehnsucht nach geistiger Begegnung im Herzen und nicht abgelenkt durch die duftenden Arme der erdentwachsenen Zweige und Blüten des Gartens, gelangen wir nächst dem Palaste zu dem Mausoleum. Wir lassen unsere Schuhe vor dieser Stätte und mit ihnen alles, was uns seither mit der Erde verband, was vom Staube noch an uns haftet. Die Gärtner reichen uns Rosen-

wasser. So treten wir un den lichten, hochgewölbten Raum. Um duftende Blumen und Ziersträucher, die hier aus der Erde spriessen, sind kostbare Teppiche gelegt. Hinter der geweihten Schwelle ist der letzte heiligste ort, unter welchem der Körper Bahá'u'lláh's ruht.

Der Geist, der diesen Raum durchdringt, ist unbeschreiblich machtvoll. Kein Pilger kann sich ihm verschliessen und seine suchende Seele kann sich an dieser Stätte zu einem Grade der Loslösung aufschwingen, wie er sie anderswo nicht so leicht erreicht. Die Welt mit ihren Nichtigkeiten versinkt dort draussen weit vor der Türe. Das Herz in der Brust aber, "die Schatzkammer des Freundes," öffnet sich jubelnd, um den hier waltenden Geist in sich aufzunehmen, mit dem die Seele, hier allein und frei, innerste erschütternde Zwiesprache hält.

Als ein Neuer trittst du dann wieder in die Welt hinaus, geklärt, gestärkt, und tatenfroh.



Mr. and Mrs. Tokujiro Torii, Kyoto, Japan,
July 14, 1935.



Mr. and Mrs. Tokujiro Torii and
Miss Agnes Alexander.

IN PRAISE OF WORDS

BY HELEN BISHOP

GLEANINGS from the Writings of Bahá'u'lláh."¹

To the waiting hand a Bahá'í gives "a Book sent down in truth unto men of insight! It biddeth the people to observe justice and to work righteousness . . ." ² This Book is of the quintessence of the Holy Books revealed from age to age, and may be weighed by ". . . the just Balance that ye possess, the Balance of the testimony of the Prophets and Messengers of God."³

Although the pages of this Book of Life are charged with the meaning of our mute experience and, hence, can ". . . dissipate thy sorrows and dissolve thine anguish," ⁴ yet these same pages lie open to communicate mysteries only to those who can read "the testimony of God" with detachment from traditional misconceptions.

Some of the Words were gathered by patient labor of the Guardian, Shoghi Effendi, and preserved as "Gleanings." For the first reapers were the martyrs of Írán, who discovered in the Cause a field of heroism and yielded up to God a harvest of purified and consecrated lives.⁵

Let us say that the "Gleanings" are the mountain of corn which Brother Giles in homely speech compares to God. A bird may seize one grain from the high peak, and another, then again; and while it may not diminish the magnitude of that storehouse, still each grain contains all the nutrients for sustenance. Moreover, each grain is the germ of life itself! And so we ought not to grasp to ourselves these "Gleanings," as the all we have; we ought to stride the field with a fearless and giving movement,

sowing the seeds of the world culture destined "unto this last."

Logos

It is not the romance of words which we praise, nor do we hold a brief for those philosophies which by lure of words have seduced minds from the realities of common sense. We do find it timely to call an inquest for theologies that have obscured the meaning of words, terms, and figures, and thereby withheld followers from the recognition of God through His Prophets. This is to the end that we may exalt above all others the Words of God enunciated by the Prophets, now again sent forth as entities charged with ". . . such potency as can instill new life into every human frame . . ." ⁶

Instead of questioning Jesus for the meaning of the prophecies on the Messiah, Israel accepted the priesthood's literal interpretation of the Promise, and was thereby deprived of the regeneration. The Christians, uninstructed by Israel's disinheritance, misinterpreted the promise of the "Second Coming," and failed to acknowledge the Divine Unity through Muḥammad. Thus having deprived itself of insight, Christendom entered the prison of the Dark Ages and closed the door on its own spirit until the waves of Islám ("The Renaissance") flooded Europe. The Muslims of Írán stumbled over the words "The Seal of the Prophets" and put to death the Báb in the year 1850. To-day, Jews, Christians, Muslims, besides the other religious communities all of which are expecting a Promised One, cling to the literal interpretation of their prophetic Books and fail to recognize the universal Manifestation of Bahá'u'lláh. This —although His Book upholds the mission of their own respective Prophets as exponents of one divine Message—"This is the change-

¹ Trans. by Shoghi Effendi, Bahá'í Pub. Co., New York, 1935.

² *Ibid.*, p. 306.

³ *Ibid.*, p. 281.

⁴ *Ibid.*, p. 133.

⁵ The Heroic Age of the Bahá'í Cycle is reckoned 1844-1921. The present Formative Period will usher in The Golden Age.

⁶ *Ibid.*, p. 141.

less Faith of God, eternal in the past, eternal in the future."⁷

Is not religion intended for unity? Wherefore these separatenesses? In explanation we venture at least two cardinal distinctions between the Words of the Prophets and the words of men: the first, language as human discourse is logical material, and each proposition has one, and only one function, so that *meaning* is not multiple but singleness;⁸ whereas, the pronouncements of God are of manifold and inexhaustible meanings.⁹

This circumstance necessitates, on the part of the Revelator Himself, the appointment of an Interpreter (and designated successors) assured of inspiring and unerring guidance. To be sure, the Gospels record the appointment of the Apostle Peter to a station of primacy; and tradition upholds Muhammad's choice of the Imám 'Alí as His successor. Nevertheless, as both of these appointments were unwritten and inconclusive, witnesses agreed upon fact but widely disagreed upon *meaning*. Rival claimants arose in both of these communities; unanimity on great issues was never perfected so that time and events confronted a house already divided within itself. Legislation accumulated down the centuries, but it did not have the seal of divine inspiration and wisdom upon it, neither did sacraments and ceremonials take the place of the spirit and intent of the Founder. Theologies and sects have dismembered Christianity and Islám and destroyed their unity of faith; but the organic weakness lay in the absence of a divinely-invested Guardian universally recognized by all declared followers of the Prophet.

In this Dispensation, theologies and sects are obviated, for Bahá'u'lláh, in order to bind that Covenant of love and unity which is the essential purpose of religion, wrote His Testament and legislated conclusively, "Everything that 'Abdu'l-Bahá says is My *meaning*." The disaffected resisted this oneness of belief and community, but their agitation proved abortive because the Testament is an integral part of the Revelation of Bahá'u'lláh itself. Furthermore, 'Abdu'l-

Bahá perpetuated the Law of Succession in His Will and Testament, wherein He establishes the Guardianship and appoints thereto His eldest grandson, Shoghi Effendi, and his lineal descendants. Inasmuch as all Bahá'is turn to the Guardian and accept his interpretation, no longer can the question of *meaning* be the centre of obscurantism and the prolific source of divisions. At last, religion becomes the basis of unity.

As to the second cardinal distinction: knowledge instructs and cultivates the mind: whereas, the "gift of understanding" realized through the Prophet shifts the field of consciousness and is the rebirth of the mind itself. Outside of the Bahá'í Writings we do not find elucidation of what happens when the Prophet thunders: "Thus saith the Lord!"

The authors of a capital work on the preliminary problems and uses of language assail the early and well-nigh universal belief of the race in a special world of "words of power."¹⁰ They quote from the German scholar preeminent in this field:

"Aristotle is dead because he was, more than perhaps any other notable writer in the whole history of philosophy, superstitiously devoted to words . . . For full two thousand years human thought has lain under the influence of this man's catchwords, an influence which has been wholly pernicious in its results. There is no parallel instance of the enduring potency of a system of words."¹¹

Aristotle, the father of the sciences and the backbone of scholasticism, is now charged with getting the universities into a straitjacket, notwithstanding his liberal proposition: "All significant speech is so by convention only"—a convention as vague, or so it seems, as the Social Contract which Authority imposed upon the people in the treatise of Rousseau.

As instances of the enduring potency of words, we cite the Ten Commandments; the Lord's Prayer; the millions of boys still be-

¹⁰ Word-magic as prohibitions against pronouncing the secret and ineffable Name are documented by Sir James Frazer in "The Golden Bough," Macmillan & Co., London, pp. 244-262.

¹¹ Citing Mauthner, C. K. Ogden and I. A. Richards, "The Meaning of Meaning," Kegan Paul, & Co., London, Ed. 1927, p. 35.

⁷ *Ibid.*, p. 136.

⁸ Refer to any good Handbook on Logic.

⁹ "Gleanings," p. 175.

ing named after Muḥammad, or the nations of Islám that have recited the five daily professions of faith for thirteen hundred years.

Surely, no one would wish to undo the civilizing influence of the Law of the Pentateuch or of the Qur'án except one who had not read history. Although there is nothing liberal in the *dicta* of Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," "Heaven and earth shall pass away, but My words shall not pass away," nor anything vague about His Covenant: "He that loveth father or mother more than Me is not worthy of Me,"¹² yet we are convinced that nobody would charge the Savior with verbal tyranny except a critic trapped in the appalling confusion between Logos and Exegesis.

Bahá'u'lláh estimates the influence of Jesus upon minds:

"Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit."¹³

And the modern says? Our fine old Professor held that the skepticism which is the pride of urbanity and enlightenment ought not to lie in the effortless futility that we don't know anything and can't know anything, but, rather in the consent to treat everything as a problem. Then why not turn the mind on the mind itself? Whoever takes the wager will find himself, as Immanuel Kant did, up a blind alley, for there are definite limitations to man's finite mind. The Eighteenth Century couldn't see that and pushed an unreasonable confidence in reason itself, with the result as Amiel sug-

gests, that its reasoners were able to explain away religion and everything else—but not to create anything.

Bahá'u'lláh points out that as man cannot attain complete knowledge of the reality within himself, even less can he know the Divine Essence. "This confession of helplessness which mature contemplation must eventually impel every mind to make is in itself the acme of human understanding, and marketh the culmination of man's development."¹⁴

At this point *the will to believe* is operative, for faith is also a *datum* of consciousness struggling to become full-bodied. However, neglected and even stultified by the modern temper, the capacity for faith is co-existent with the capacity for knowledge. Indeed, Reality enters culture through the people of faith: they make up the heaven which animates the realm of being and germinates the arts and manners.¹⁵ In accordance with this, Bahá'u'lláh is revealed unto men ". . . to lay bare those gems that lie hidden within the mine of their true and inmost selves."¹⁶

Why doesn't a plane tree turn into a camel? Because the *a priori* form of the thing lies within the thing itself. And the mature form of the mind lies within the sphere of mind itself. The mind is destined to both education and conversion but not to Theophany. Consequently, man is compared to a mine which is worked for its gems; to a sheep that gets lost without the Shepherd; to a lamp supplied with both oil and wick but incapable of self-ignition. Man, "the supreme Talisman," is a sign of God and the apogee of His creation, stands in absolute need of the Prophet.

The Universal Cycle

Through a word proceeding out of the mouth of God he [man] was called into being; by one word more he was guided to recognize the source of his education; by yet another word his station and destiny were safeguarded.¹⁷

¹⁴ *Ibid.*, 165-6.

¹⁵ *Ibid.*, pp. 157-61.

¹⁶ *Ibid.*, p. 287; also 256-60; 336-66.

¹⁷ *Ibid.*, p. 260; also, "All men have been created to carry forward an ever-advancing civilization." P. 215.

¹² Matthew iv, 4; xxiv, 35; x, 37.

¹³ "Gleanings," pp. 85-6.

The Words of Bahá'u'lláh are Logos and constitute a collective force of the first order, which, by power of Spirit consciously and unconsciously subdues the minds, informs and recreates them in Truth. This world is the descent into existence; the Manifestation offers the ascent into being: here we are born into time; the Manifestation gives the rebirth into eternity. The Words of God draw the souls of men to life eternal: men, seeking a foretaste of that immortality, strive to perpetuate themselves on earth as well by carving their names into history.

From Bahá'u'lláh we learn that man's estate is two-fold: its subjective reality is consciousness; its objective reality is civilization. Culture or the totality of arts, sciences, laws, manners and institutions, is the visible embodiment or concrete form of consciousness itself.

Before the New Cycle, consciousness in the West had not gone beyond Naturalism and automatic necessity. Men had forgotten God and turned to nature as teacher and goal quite unaware of man's dominion on earth.¹⁸ Voices were raised in protest, and a lonely poet cried out:

"Ah, Lady, we receive but what we give,
And in our life alone does nature live;"
(Samuel Taylor Coleridge)

but these were words among many.

In the East—the Light, all light comes out of the East—the Báb (the "Gate") appeared in 1844. His divine Manifestation gave consciousness a new orientation based upon the relativity and evolution of religion. The primary aspect of Truth is changeless and absolute, the same throughout the time cycles; but that secondary aspect of religion which concerns social laws and institutions, is valid only for the cycle assigned to the given Revelation. Therefore, the divine Message for the Day in which we live is the sole basis of culture and the energy behind creative evolution and achievement.

¹⁸In 1843 Thomas Carlyle wrote: "To speak in the ancient dialect we 'have forgotten God'; in the most modern dialect and very truth of the matter, we have taken up the Fact of this universe as *it is not.*" "Past and Present," *Essay on Phenomena*, Oxford University Press, London.

The Manifestation of the Báb precipitated an epoch of unprecedented mental exploration in which the concept of evolution was taken into thought and verified by the emergence of new schools of knowledge or sciences. Psychology came out of philosophy as a new organism, accompanied by pedagogy or education; politics went ahead; economics and anthropology were born. Contemporaneously, the concept of evolution was related to the earth, which records the proofs of its cycles in the geological strata; the evolution of the human race became the theme of biology; the evolution of classes dominated the trend of economics; while the evolution of the forms and organization of society was contributed by "the science of man" himself.

This new mental fecundity due to the Báb's outpouring of Spirit brought forth technics and inventions as well: time is defied and space conquered. Physics justified its birth by discovering the relativity of time and space, but its proofs for the uninitiated lie in changes that we now accept as commonplace. Man lives in a three-dimension world: he possesses the earth, crosses the oceans, moves through the air. Man subdues Nature and wrests from it the materials for his civilization. Behold that material civilization! Is there to be no spiritual counterpart?

Bahá'u'lláh the "Glory of God" was manifested in 1863. His Revelation sets forth the principles, laws, and institutions of World Order. Exiled from Írán, confined by the prison walls of 'Akká, and subjected for forty years to the Sulṭánate and the Caliphate, Bahá'u'lláh withheld not the outpouring of Spirit. By means of Letters He issued commands for the establishment of the "Most Great Peace" to kings and rulers. To all men He unveiled the pattern of consciousness based upon *the oneness of mankind*: this is detachment from all prejudices and acceptance of that one life and spirit which is the reality of man. This new understanding is consummated in 'Abdu'l-Bahá: His unique station combines the perfection of humanity with the Mystery of Divinity, and He is the Exemplar to the nations.

This hour is the challenge and test.

When we undertook the new material civilization and began to live in space, we left behind the flat surface dimension of the earth; so does the universal consciousness leave behind the flat surface dimension of the mind with its expansive forms of self-love, which become destructive as religious sectarianism, exploitation of classes, racial superiorities, militant nationalism.

Bahá'u'lláh leads us into a Commonwealth of Nations, which is more than expansion and association, for the Divine Polity takes the nations into another dimension which searches the base and reaches the heights of unity. We are called to be citizens of Heaven and of "Thy Kingdom come on earth": world government lies within the power of the creative Word.



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THE CONTINUITY OF RELIGION

BY STANWOOD COBB

1.

RELIGIOUS bigotry and prejudice are chiefly due to religions being viewed as historical rather than as functional events. The followers of every great world religion tend to look upon their own revelation and the institutions built around it as unique in the history of the planet and consequently to deny the authenticity of other world religions. Hence a bitter rivalry has arisen between religions making such monopolistic claims.

When, however, we take a scientific view of a religion as functional in the development of humanity we are able to look not only with tolerance but with sympathy at other religions than our own. Wherever a sincere spiritual force is effective in the lives of a people, there we see a religion which we may respect. When, however, religious expression degenerates into institutionalism either at home or abroad, we may know that religion is no longer performing its normal function.

The function of religion is:—first, to make humanity God-conscious; second, to make humanity obedient to the Divine Will (this implies today the unifying of humanity); and third, to bring to each human being the understanding of how to make use of prayer and guidance and thus take advantage of the inestimable privileges offered man by the Divine Power in the way of communion and help.

2.

Religions do not come into being by accident. No great historic epoch and no section of the world has been deprived by Destiny of the opportunity to acquire the priceless treasures of true religion. The spiritual evolution of the human race is as much a part of the majestic plan of the

Creator as is the evolution of solar systems. Were it not for the instructive, stimulative and inspirational power of religion upon the heart and conscience of humanity, men would remain morally on a level with animals. In other words they would be unmoral, without the refined conscience which spiritual man possesses. They would be creatures of impulse and of instinct, following the law of the herd but recognizing that as the only law outside themselves to be obeyed.

Religion brings to man a new conscience, instructing him in the higher laws of living which make for harmony, happiness and prosperity both in an individual and a collective sense. Through religion man is enabled to transcend himself to become nobler than his biologically inherent animal qualities would permit. Through religion he is trained to sublimate all of these animal qualities—qualities perfectly legitimate in their own field but obstructive to the development of a catholic and harmonious human society.

Through religion man is made aware of his spiritual potentiality. He learns that his soul can aspire in the realm of spirit and need not be dragged and weighted down by all the heavy burdens of carnality. Like a young child learning to walk, he begins to realize powers which he can put into practice. In the use of faith, prayer and spiritual guidance he becomes more and more proficient, growing daily nearer to the full stature of spiritual manhood for which he is destined.

Can any one deny that these are the purposes and these the effects of religion? Any unbiased scientific study of the history of religion as a moral, social and spiritual force in the life of humanity will substantiate the foregoing statements.

3.

But whence does religion spring? Here we come to a much mooted question. We are told by the Founders of the world's great religions that the truth which they teach is revealed to them from the Divine Source itself; that they are but channels for the Divine instruction and power to flow through; and that their word is, indeed, the Word of God.

Such is the claim of all the great Revelators. But the attitude of science during the last century has been to disparage such super-human claims. From the scientific point of view there seems little chance of objectively proving the claims of revelation. The scientific mind can investigate everything in the phenomenal universe, but it cannot investigate the Mind and Ways of God. Here is a field distinctly barred to the scientific approach. There is only one standpoint from which the claims of revelation might be investigated, appraised and corroborated. This standpoint is the field of actual religious achievement.

When we study the force which inheres in every great world religion—a force definite and unique, a force which, while its sources may be beyond our investigation, as regards its workings and effects lies clearly within the field of scientific investigation—what do we see? History shows that every great religion in the days of its purity—before institutionalism and human dogma begin their taints—exerts a terrific force upon human conduct and human character, a force unparalleled in the history of human morals as regards its contagiousness, its miraculous power to change character, and its quality of sustained application to the art of living on the part of the individual adherent. This force of religion is indeed mysterious—as mysterious as is the force of electricity.

Can we reasonably conceive that such a force can emanate from a source no higher than human mentality? Are these Founders of religion simply spiritual geniuses who are but a few degrees loftier in moral and spiritual insight than their fellows? If so, how could they produce these magical effects upon human nature, both individually and

collectively? Effects which last not for a day, but for milleniums. Effects which no founders of schools of philosophies, not even the greatest, have ever been able even in the slightest degree to approximate.

Secondly, we should have to assume that in their claims of revelation the Founders of the great world religions were either using deliberate falsehood or suffering under hallucinations. Both of these points of view have been taken. Previous to the religious tolerance of the twentieth century it had been the custom for earnest adherents of Christianity to accuse the founders of other world religions as being hypocrites, falsifiers or emissaries of evil. The theological doctrine of the uniqueness of Christianity induced this attitude. But as scientific liberalism made inroads into Christian theology and the history of religion came to be studied without prejudice of sectarianism, it became apparent to scientific historical observation that such characters as Confucius, Buddha, Zoroaster and Muhammad were not uttering deliberate falsehoods when they claimed to be channels of Divine communication to humanity. They were at least sincere, there could be no question about that. Ergo—assuming the impossibility of substantiating this claim of divine revelation—certain materialistically inclined scholars of comparative religion, abnormal psychologists, and other secularists were led to the conclusion that these claimants to divine revelation were suffering from hallucinations.

Has not science, in its materialistic scepticism, brought itself here into a ridiculous dilemma? Those beings so pure and sinless in character, so noble in their self-sacrificing lives that no other humans can even be put in the same category; those beings who have expressed lofty truths which humanity has intuitively accepted as a perfect pattern for human behavior; those beings the power of whose exemplary lives and exalted teachings has influenced humanity more than any other force,—can it be that these great souls were merely insane? That their conception of the nature of their mission and the source of their wisdom was not only fallacious but the expression of psychologically diseased natures? Marching these Revealers of noble

faith and living against opinions of modernistic secularists, I cannot see how the verdict of thoughtful people can be cast in favor of the materialistic psychologist.

4.

Is the idea of revelation, then, so impossible from the scientific point of view? The painter, the poet, the composer feel that their inspirations come from some source greater than themselves. Plato, the greatest creative thinker and literary artist the world has ever produced, had a definite theory as to where his inspirations came from. The artist, he states, is but a channel for images and truths which come to him from the World of the Ideal. The soul of the great artist is able to contact this higher archetypal world where perfection already exists, and thus bring to earth artistic revelations, creative ideas, and discoveries in the realm of truth. Since Plato was himself such a colossally creative thinker, we must acknowledge at least some importance to this theory of his regarding the nature of inspiration and creation.

Many a great artist, thinker, and inventor since the day of Plato has felt this same way about the nature of inspiration. Their greatest works have seemed to them not so much the manufacture of their own limited mentality as a projection, through the sensitivity of their being, of truth or beauty from some world outside themselves.

In fact, so disparate from their creator are the greatest achievements of the creative soul that he must look with a feeling of awe upon these creations emanating through him and enjoy them in a purely impersonal relation, receiving from them an inspiration as from a force totally and miraculously outside of his own personality.

Now if it is a possibility for any creative person to receive an inspiration from some mysterious source outside himself, it is certainly possible for the prophetic soul of a great world Saviour to become a channel for those Divine Forces which seek to guide and stimulate this planet into higher spiritual evolution.

Not only do these Teachers of religion proclaim a truth greater than they themselves could originate, but they are born

into the world already destined for such a mission. Their station is above that 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 that can never fade."¹

5.

These great messengers of God are an essential part of the Divine plan for the evolution of humanity. Biological evolution has gone as far as it is able to go when it has produced "homo sapiens"—man with the power of thought. The further evolution of man in the way of development of his creative intelligence and his spiritual progress depend upon forces from a higher plane. Religion is this force absolutely essential to man's spiritual evolution, to the awakening and training of potential qualities which elsewhere would never come into active expression.

Evolution now ceases to be a something which operates on man apart from his own conscious effort. Progress beyond primitive man he can make only by voluntary conscious effort. It is to awaken and aid this effort toward higher spiritual self-development of humanity that these great Teachers come to earth. Without the inspiration of their teachings and the dynamic stimulus to spiritual progress which they give to man by means of a tremendous outpouring of that cosmic, spiritual, creative force which has been called the Holy Spirit, man would remain on the moral and mental level of the animal.

"Further evolution, if it takes place," says P. D. Ouspensky in his "Tertium Organum," "cannot be an elemental and unconscious affair, but will result solely from *conscious efforts toward growth*. Man, not striving toward evolution, not conscious of its possibility, not helping it, will not evolve. And the individual who is not evolving does not remain in a static condition, but goes down, degenerates. This is the general law."

¹ Tablet of Iqán.



Shárubím 'Ubayd, of Cairo, the First Bahá'í to make a donation to the legally constituted National Spiritual Assembly of the Bahá'ís of Egypt.

6.

An important point to consider here is that the revelations of religion do not come by chance. They are part of a continuous plan for the spiritual evolution of humanity. They are a special communication and dispensation of that great creative and guiding Force of the universe which we call God, and they are revealed through spiritualized beings who are special channels for the flow of this creative force.

Humanity, like a battery which has to be recharged, is under the necessity of fresh spiritual impulse at stated intervals. Fortunately for the spiritual evolution of humanity, at every epoch when one religion has been outgrown a new religion has magically arisen—a religion full of vital hope and promise and charged with the power to remold and to remake the lives of its communicants.

"In their essence all these religions are one. Spiritual Truth cannot, indeed, be different and conflicting. The aims of all the great prophets were one: to bring human beings into the Divine Consciousness, to advance their spiritual development, and to effect better conditions of organized living.

"Nor can the great Founders of religions be supposed to exist in any sort of rivalry one to the other. Their purpose is one. Their devotion to Divinity is one. Their devotion to humanity is one. There can be no possibility of rivalry between these great Souls whose first requisite is abnegation of self, whose words and deeds are guided by divine inspiration, and whose lives serve no other purpose than to mirror Divinity to man."²

From this point of view it will be seen that no religion is final. As humanity develops, it acquires capacity for new and higher revelations. At the same time that its capacity to comprehend is constantly increased, its ability to lead a spiritual life periodically diminishes (as has already been shown), thus necessitating a regular and definite reoccurrence of spiritual revelation.

Each Founder of a great religion gives warning of this to His followers. He

speaks of a Return, and warns them to be open and receptive to Truth when it returns again, as return it must when the gradual crystallization and degeneration of established religion takes place through institutionalism and the natural carnal proclivities of man.

7.

Today it is apparent that all over the world religion is in great need of renewal. The spiritual consciousness of humanity is suffering eclipse. This is true not only of Christianity but also of every other great world religion—Confucianism, Buddhism, Zoroastrianism, Judaism, and Muhammadanism. With the normal restraints of religion removed, with man's spiritual conscience obscured as his scientific intelligence is accentuated, we see taking place a rapidly growing chaos and a threatened disintegration of world civilization.

Clearly the time is ripe for a renewal of man's spiritual consciousness, and that renewal is already offered the world in the Revelation of Bahá'u'lláh. Here we find not only a renewal of all the spiritual beauty and dynamic force of previous revelations, but also pronouncements especially adapted to the advanced needs of this day. We have not only general moral laws, but their definite application to individual and collective living. We have a comprehensive set of principles upon which the establishment of a great world order is predicated, and a great world civilization of a perfection such as the past has hardly ventured to dream of.

8.

Of all the teachings of Bahá'u'lláh, perhaps none is so needed as the clear enunciation which He gives regarding the continuity of religion. As we have pointed out at the beginning of this article, the lack of such realization has been the cause of the crystallization of religious thought and expression and its disintegration into religious rivalries and hostilities never intended by the Divine Power from whose great Purpose for humanity all religions emanate.

Bahá'u'lláh makes clear not only that His Revelation is a renewal of spiritual truth and potency necessitated by the decline of

²"Security for a Failing World," by Stanwood Cobb.

spiritual consciousness throughout the world; but also that, just as other religions have faded and declined, so the religious expression built around His message is also destined to decadence, in the course of time. Thus He definitely prepares His followers and safeguards them against the dangers of bigotry, of religious smugness, and of blindness to the just and verifiable claims of a new Revelator when His day arrives.

How refreshing is this view of religion, which is now seen as a part of the normal functioning of our planetary life, as necessarily recurrent as are the seasons. Indeed each religion passes through its phases of growth comparable to the seasons—its springtime of blossoming and rejuvenescence, its summer of growth, its autumn of rich fruitage, and its winter of crystallization and decline.

And now again a spiritual springtime has appeared, and the Holy Spirit is pouring down Its rays upon this planet with a potency that is stirring everything to rapid motion and renewed growth. And as in the springtime old forms of vegetation, which in their scar and withered stiffness have lin-

gered through the winter, become broken up by the actinic force of the sun and give way to marvelous new growths whose nourishment they help to furnish by their own decay, so today ancient institutions are falling and every old form is yielding ground to a marvelous newness, which, however disconcerting it may be to unprepared minds, is the breath of life and hope to those who can see beyond the present moment.

"When the Holy Manifestation of God, who is the sun of the world of His creation, shines upon the worlds of spirits, of thoughts and of hearts, then the spiritual spring and new life appear, the power of the wonderful springtime becomes visible, and marvelous benefits are apparent. And now, in this divine new age, see what development has been attained in the world of minds and thoughts, and it is now only the beginning of its dawn. Before long you will see that new bounties and divine teachings will illuminate this dark world, and will transform these sad regions into the paradise of Eden."³

³ "Some Answered Questions," by 'Abdu'l-Bahá.



Bahá'ís of Sanandaj, Kurdistan, Iran.

THE "MOST GREAT PEACE"

BY MARION HOLLEY

A NEW PHASE OF HUMAN THOUGHT

WAR is the most preventable accident!" said 'Abdu'l-Bahá, the exemplar of the Bahá'í Faith. His words, which even twenty years ago seemed quite improbable, carry to modern ears an inescapable and terrible conviction. We recognize in them no less than a profound indictment of the nations of the world.

The history of these last years has been dominated by two tendencies intimately affecting the future of war. First, there has come such an expansion in the possibilities of human intercourse, such intensification of economic dependence, together with a wider sympathy for the habits and ideals of alien groups, that for the first time the sons of earth are drawn close enough to conceive and aspire after forms of relationship other than violence. To this new-felt need—actually an opportunity to substitute for the cruel and gross processes of war a more civilized inter-action—has been added, secondly, a fatal necessity in the guise of an "armament revolution." Until the end of the 19th century the methods of war had "remained stagnant and unprogressive for hundreds of years."¹ But the conflict of 1914 brought to perfection new devices for mass murder—poison gas, air raids, tanks, heavy artillery—techniques so efficient that in four years' time, more than twice as many men were killed as in 123 years of warfare preceding 1914. The costs of war are now so staggering that statesmen like Mr. Baldwin are impelled to ask: "Who in Europe does not know that one more war in the West and the civilization of the ages will fall with as great a shock as that of Rome?"² Modern war is not only a preventable accident; it is a dreadful

scourge, more to be feared than the Black Death.

This has not been true in every time. The benefits of war have often cancelled out its evils, have actually advanced the course of human evolution. For example, otherwise isolated groups used to meet upon the battle-field; and long after physical combat had ceased, the cultural ferment induced by such contact altered and enriched the customs of the hostile peoples. With the impact of Islám upon Europe during the Crusades, the structure of the Dark Ages was shattered and the western world entered a new phase. By revealing unsuspected horizons, war has undoubtedly speeded the progress of civilization.

Moreover, it has served to breed hardy and vigorous men, inspiring in them the will to enterprise and action. Discipline, cooperation, inventiveness—these, as well as death, sorrow, waste, have been by-products of an activity which the modern world must now condemn. For the costs have finally overtaken the profits. Today, "we see war no longer as a tragic necessity in human life, but as a horrible arrest in development."³

The figures of losses sustained by the fighting nations in the Great War, appalling as they are—ten million wounded, a total money cost of \$337,846,000,000—actually indicate but a small portion of the destruction. The costs of war, indeed, cannot be estimated, but their significance may be glimpsed when it is remembered that, as a biologist has written, "The war question is essentially a problem in human ecology. Just as the plants and animals in an aquarium, pond, or forest constitute a delicately balanced complex, so human society

¹ Dalton, Hugh, "Toward the Peace of Nations," p. 2.

² Quoted by Dalton, p. 1.

³ Wells, "World of William Clissold," quoted by Dalton, p. 276.

is a complicated organism. War, therefore, does not affect merely the armies engaged, but the civil populations as well, not only of the belligerent nations but also of remote neutrals." ⁴

Thus the Great War distorted every phase of modern life. Six million people were wiped out by Spanish influenza. "Nearly all Polish children under six are said to have died from starvation." ⁵ The fatalities among Armenians, Syrians, Jews, Greeks, Rumanians, Austrians, Serbians, Russians, Belgians, due to starvation and disease, were enormous. Nations jeopardized even their future health to feed this terror which coveted only the fittest human specimens. In the United States, "about 83 per cent of the drafted men who possessed defects of a probably more or less hereditary character were rejected," to return to their homes and father a generation. ⁶

At the same time, the economic equilibrium of the world collapsed. Factories and industries, growing up to fulfill war needs, caused dislocation and overproduction after the war. Political instability interfered with trade. High and oppressive taxation cut down the purchasing power of the public and lowered the standard of living by ten per cent. In the light of subsequent developments, it is interesting to read a post-war prophecy that "the very breakdown of modern economic society might be the price exacted." ⁷

Yet the physical consequences—biologic and economic, together with the political disturbances created by the Versailles Treaty—were overshadowed, if possible, by the havoc worked upon the character of public ethics and private morals. No appraisal could exaggerate these factors, which in their totality form the damning evidence of "man's inhumanity to man," and predict in grim accents the terms upon which another war shall be fought. One of the strangest attitudes of our day is the nonchalance with which the common man watches his government prepare for suicidal conflict. Like

blithe children the nations of the world seek arms for a tourney with Death, apparently unconscious of the merciless intent of their opponent.

There are, to be sure, thousands of persons who, through the bitter years of the Great War, acquired an aching thirst for peace, and many of these have since devoted their lives to this ideal. Moreover, it is now the opinion of an imposing number of statesmen and leaders that war and human society have come to the parting of the ways. Diverse projects exist for the consummation of this process, sustained by as many explanations of the causes and cures of war as there are fields of human activity. After fifteen years of faithful application, however, some people are questioning whether success does not wait upon the co-ordination of these separate enterprises.

Now no plan, it is safe to say, so unites every contributory movement, so richly harmonizes the impulses and efforts of men towards the superb goal—world peace—as does the Bahá'í Faith. 'Abdu'l-Bahá wrote, "The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it." ⁸ Comprehensive in analysis, all-embracing in scope, inviting the cooperation of every forward-looking individual and group, the Bahá'í Faith not only conforms with fact, but is enabled to enlist and conserve every authentic interest in the quest for that "durable peace" which, as President Roosevelt has said, "is the only goal worthy of our best efforts."

Perhaps the primary and most stimulating contribution of Bahá'u'lláh (Father of 'Abdu'l-Bahá and Founder of this Cause) was an affirmation in unequivocal terms that the case for peace would prosper. "Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come." ⁹ His words challenge at the outset the threadbare theory that war is inevitable because human nature does not change, a brand of illogic which

⁴ Hunt, "Some Biological Aspects of War," p. 3.

⁵ *Ibid.*, p. 2.

⁶ *Ibid.*, p. 83.

⁷ Bogart, "Direct and Indirect Costs of the Great World War," p. 299.

⁸ "Bahá'í Peace Program," p. 19.

⁹ Quoted in Esslemont, "Bahá'u'lláh and the New Era," p. 48.

is both untenable and futile. Failing as it does to distinguish between the instincts of individuals and social institutions, it is unable to recognize that whereas human impulses may not change, their expression-forms can certainly be shaped and guided. Happily, the opinion of an eminent body of psychologists has been recorded: "War is not instinctive and ineradicable. By a vote of 346 to 10 the members of the American Psychological Association have registered their opposition to the doctrine that war is a part of human nature and cannot be stopped."¹⁰

War, actually more akin to politics than to biology, might be defined as "a contest by force between political groups."¹¹ Arising from the struggle for existence, it is not therefore a necessary conclusion, but rather the most obvious and brute-like solution of this competition for life. Men—who are endowed with intellect—have often replaced natural processes with reasoned ones, especially when their very existence has been found to depend upon the latter. As one Bahá'í writer says, "Disillusion would only be justified if human society could be successfully established on the war principle."¹² Those who are alert to historic necessities know that war is doomed; at the same time they are prepared for a sharp and long-drawn struggle to eradicate the principle which so intimately penetrates the fabric of modern life.

'Abdu'l-Bahá has said: "War is not limited to one cause. There are many kinds of war and conflict going on: political war, commercial war, patriotic war and racial war. This is the very civilization of war."¹³ Today economic causes seem the most significant, with our world a seething mass of economic stresses and strains. Unemployment, "the cancer of the body economic," was estimated in 1932 as affecting some fifty millions of the world's population, unquestionably a conservative figure. Another critical question is that of

population pressure and it is said that whereas "in 1800 there were probably 600,000,000 or 700,000,000 people in the world, today the number is perhaps 1,800,000,000."¹⁴ Increasing complexity of economic life together with a breakdown of the system of production and distribution, (both of them problems grossly complicated by the Great War), these are the factors leading to friction and rivalries.

But—and it is a consideration fraught with importance and hope—economic causes in themselves do not result in war. Conflict springs up only when political groups, in an effort "to support the economic interests of their citizens,"¹⁵ clash and resort to violence. With immigration laws, tariffs, harsh trade policies, raw material monopolies, and protection of foreign investments, governments attempt to underwrite prosperity, ever guided by the unhappy notion that one nation can prosper independently of other nations, even at their expense. As a matter of fact, the World Economic Conference of 1927 disposed of this creed: "Any strictly nationalistic policy is harmful not only to the nation which practices it, but also to the others and therefore defeats its own ends."¹⁶ This twentieth-century truth, still not universally known, stands as one of the basic premises of the World Order of Bahá'u'lláh.

Economic irritants are not, however, the sole instigators of a war spirit, and seldom if ever are they formally acknowledged. It is far easier to address popular fury in terms of its emotional antipathies. In other words, human prejudices form the most fertile ground for the seeds of war—prejudices national, racial, religious, class and cultural. How carefully through the ages these provincialisms have been fostered, despite the fact that "the most important step from savagery to culture is the emancipation of the individual man from complete or temporary segregation or isolation."¹⁷ How tenaciously group-egotisms have been

¹⁰ Science News Letter, August 6, 1932.

¹¹ Davie, "The Evolution of War," p. 46.

¹² Holley, "The World Economy of Bahá'u'lláh," p. 7.

¹³ "Compilation," etc., concerning the Most Great Peace, p. 41.

¹⁴ Patterson, "The World's Economic Dilemma," p. 23.

¹⁵ Lamb, "Economic Causes of War," p. 6.

¹⁶ Quoted in Lamb, p. 60.

¹⁷ Davie, p. 16, quoting Ratzel, History of Mankind.

transferred from the first primitive tribal unit, exalting itself with the name "Men" as if other tribes were not men, to the succeeding feudal, state and national organizations.

Ethnocentrism, that loyalty which does good service in stabilizing each newly-created society, always in the end projects the social body into armed conflict. Today, disguised as nationalism, it is arousing passions which inevitably must hurl us into another desperate struggle. Perhaps in no other school will men finally learn that: "All prejudices whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war with its terrible bloodshed and misery has been caused by one or another of these prejudices."¹⁸

These and many others are the true causes of wars. But we must distinguish between causes and that basic condition of world society which makes war actually possible. For war is itself nothing but one method for settling disputes. It has already been dispensed with in the relations of individuals, families, states; only between nations does it remain the honored arbiter. Only between nations are there no effective definitions of law and government, no restraints to violence, no alternative courts of last appeal.

International relations, up to the Great War, were in a state of complete anarchy. Even today, after the efforts of the Versailles Treaty to establish a League of Nations, and in spite of subsequent pacts and agreements and the organized work of millions of interested people, international relations are still too chaotic to prevent the catastrophe which tempts us like a lurid shadow. Definitely, at least five institutions and processes for the prevention of war have been established: the League of Nations, the International Labor Office, the Permanent Court of International Justice at The Hague, the Locarno treaties and

similar insurance treaties, and the Kellogg-Briand Pact. Actually, "every nation in the world has become signatory to some kind of a solemn pledge that it will settle its future difficulties by pacific means."¹⁹

Yet in 1935 we stand in more danger of war than at any time since 1914. The League of Nations, once seen as the hope of the world, has in the last year proved itself ineffectual. Indeed, it is in no true sense a League of Nations, since the United States, Germany and Japan—to name the most important—do not belong. And the League is powerless to stop them, it is powerless to interfere if Japan wishes to quarrel with China, it is wholly inadequate to prevent the next great conflict for which all countries are preparing with ill-disguised haste. The armaments race has at last been entered upon frankly although six years ago war was renounced "as an instrument of national policy."²⁰ It is a fact that the world spends enough on armaments in one year to support the total cost of the League for more than six centuries!

In a world so enslaved by selfishness, so bestial in many of its impulses, so intent upon destroying the few world institutions which have been laboriously erected, what remains to a lover of peace? In what consolation may his soul find patience and what assurance will sustain him through the coming darkness? There is only one answer. Those who cling to the bright vision of a New World Order, whose thoughts continuously encircle it and whose actions faithfully contribute to its consummation—they shall wrest sanity from the world's insanity and peace from its bloodthirstiness.

Shoghi Effendi, Guardian of the Bahá'í Faith, has written: "That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future, is a truth

¹⁸ 'Abdu'l-Bahá, *The Bahá'í Magazine*, February, 1934.

¹⁹ Tuttle, "Alternatives to War," p. 2.

²⁰ Kellogg-Briand Pact, quoted in Tuttle, p. 152.

Լիանոսի մանուկները և զինվորները ճամբարում, 1918 թ. հունիսի 15-ը



which future events will increasingly demonstrate."²¹

The outlawry of war waits upon the awakening of man's intelligence and will.

²¹ "Goal of a New World Order," p. 26.

May humanity emerge at last from its blindness into the profound conviction that no less a foundation than that of undivided loyalty to a world society can ever support the structure of an enduring peace.

KING HAAKON OF NORWAY AN AUDIENCE

BY MARTHA L. ROOT

MEET His Majesty King Haakon of Norway, O reader, and you will be as charmed as was the writer of this article. Here is a King with a most delightful manner. Why, he can laugh at himself and with everybody else! He speaks his thoughts so frankly, so sincerely, his sense of humor is so sparkling, his sense of proportion so balanced, he is an artist in knowing how to live. Is he spiritual? Yes, very! The fire of his predecessor on the throne, King Haakon the Good of Norway (who in 965 A.D. first brought Christianity to the attention of this great land of the North) burns in his deep, dark eyes, but he is one of the smiling kings who give to humanity religion full of joy. It was a merry audience full of fun and wisdom, but the man who can command this radiant, vital spirituality is a King of courage and evolved personality.

What impressed me most in this ever memorable conversation in the Royal Palace in Oslo, May 9, 1935, was His Majesty's profound belief that the security of the world and universal peace depend upon religion. If we had one religion that peoples could agree upon and live, it would bring the tranquillity of the nations. Every point touched upon came back to this one solution, the spiritual foundation for enduring peace. His most passionate desire is for world peace. Even as one from America wrote recently, "It is our conviction that it is these nations of Northern Europe which may be expected to take a leading part in all plans intended to make peace and bring about an amelioration of the present very troubled and uncertain international condition." Mr. Frank Buchman—inaugurator of the fine Oxford Group Movement—had the divine guidance to come to Norway this same year with a team of one hundred

spiritual helpers; he too, thinks it may be these Northern countries that will save the world. These strong, Norwegian people, neutral, whose eyes are lifted up to high mountains and who look down into deep valleys, are serious thinkers, and what they believe, they live, they promote.

His Majesty King Haakon, I observed, knows very well the religious movements of the twentieth century and spoke of some of them with fine appreciation. He mentioned one which he says does much good and it does not ask to what church one belongs; some of His Majesty's bishops favor it we know, but as Norway has a state religion, Lutheranism—and also as His Majesty's government is composed of many parties, this wise King did not permit the audience to become an interview.

If one could write what he says about religion, about the economic solution, if one could give his scintillating psychological comments on the universal principles needed to make a better world, it would be eagerly read. He told me it would never do, for if one quotes a King, something he may say with a smile, when one reads it without the smile and doesn't hear the nuance, the world, the political parties, the church may take issue! He laughingly said it is hard to be a King; it is hard enough to be a President, but that is only for a term of years, it is more difficult to be a King because he is chosen for life!

However, there is another way of knowing this great King and that is through his life. What one could never learn from an interview with him, I relate to you as coming direct from the hearts of the Norwegian people and from me. I was ill in Norway immediately upon arrival, and after many weeks when convalescing, I walked daily in

a beautiful park of silver birches where many Norwegians came and went enjoying its loveliness. The first day I asked my nurse: "What is that great splendid building on the summit of this people's park?" She replied in astonishment, "Do you not know that is the Royal Palace and this is the King's Park?" I saw the standard waving from the flagstaff and my inner eye saw his warmly-human heart that he shares so generously.

The Norwegian people said to me: "We love our King; he makes us feel he is one of us even though he lives in the great palace and we in our houses. He is so wise, so honest, so energetic. We call him our 'King Haakon the Good.' Every Sunday he goes to the Palace Chapel or to one of the regular church services. The Palace Chapel is a place where every one may come."

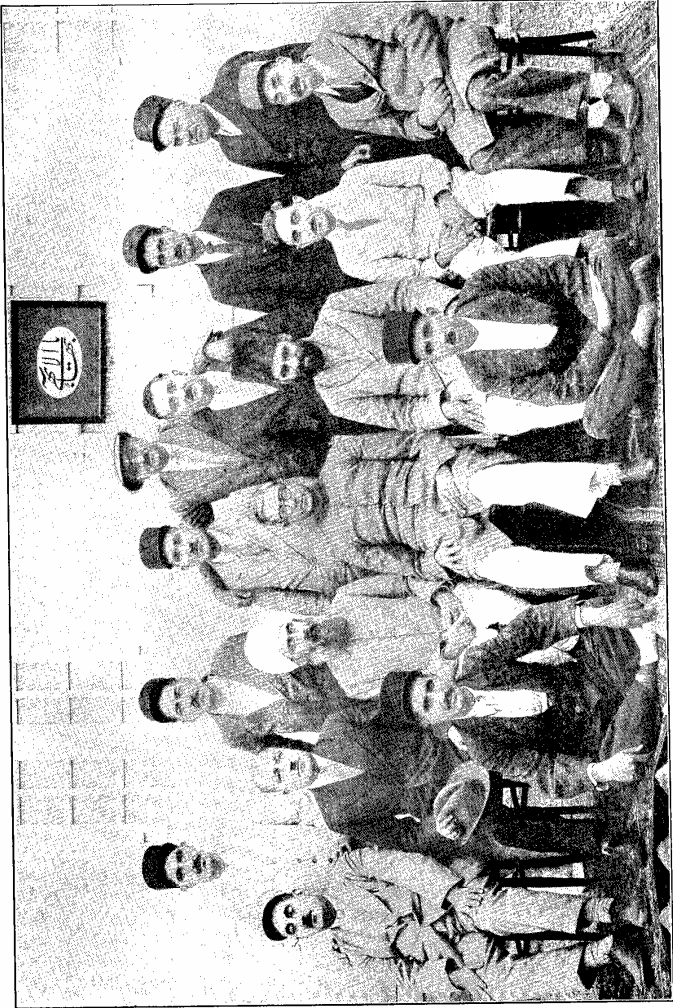
This tall, slender, handsome King moves among his people; he may be seen walking in the streets of Oslo, he is often at the opera and very frequently at the social functions arranged to help the needy. One could hardly think of him—yet—as the father of his country. He seems more the brother who understands, sympathizes; he

is gentle, careful and has all the human perfections in activity.

An audience with His Majesty King Haakon may be more illuminating and unforgettable than an interview. This spiritually lovable King of Norway who will never talk about himself, who in the whole conversation did not use the words "me, I, my or mine," made me happy. It was so good to laugh, so Gibraltar-reassuring to find His Majesty standing firm for religion—liberal, vitalizing religion to change hearts and bring the enduring peace.

Gloriously the sun streamed through the palace windows of his room and fell full upon his pleasing, thoughtful countenance as he said good-bye. The sun did not need to say that morning, "I am shining," and the King did not need to give any interview, for his life spoke it!

Long may His Majesty King Haakon of Norway live! And through his way of "living the life" teach all the world and begin with us, the joyous adventure of following God's Will, the fun of fellowship and sharing and the enchantment of being charming and spiritually ideal even to the humblest!



Bahá'ís of India.

SOME MEMORIES OF THE SOJOURN OF 'ABDU'L-BAHÁ IN PARIS, OCTOBER-DECEMBER, 1911

BY SITÁRIH KHANUM, LADY BLOMFIELD

(NOTE: In Vol IV of the *Bahá'í World*, 1930-1932, appeared "Some Memories of 'Abdu'l-Bahá's stay in London in 1911." Recently some of the Bahá'í friends have desired to have some further Memories, those of the sojourn in Paris, October-December, 1911. The author.)

MUCH has been written of the journeys of 'Abdu'l-Bahá, 'Abbás Effendi. Having been released from the prison fortress of 'Akká, after forty years of captivity, he set himself to obey the sacred charge laid upon him by his Father, Bahá'u'lláh. Accordingly he undertook a three years' mission into the Western World. He left the Holy Land and came to Europe in 1911. During that and the two following years, he visited Switzerland, England, Scotland, France, America, Germany and Hungary.

When the days of 'Abdu'l-Bahá's first visit to London (in the autumn of 1911) were drawing to a close, his friends, Monsieur and Madame Dreyfus-Barney, prepared an apartment for his residence whilst in the French capital. It was charmingly furnished, sunny, spacious, situated in the Avenue de Camöens (No. 4) whence a flight of steps led into the Trocadero Gardens. Here the Master often took solitary, restful walks. Sheltered in this modern, comfortable Paris flat, he whom we revered, with secretary servitors and a few close friends, sojourned for an unforgettable nine weeks.

I shall try to describe some of the events which took place, but these events owe their significance to the atmosphere of other-worldliness which encompassed the Master and his friends.

We, at least some of us, had the impression that these happenings became, as it were, symbols of Sacred Truths.

Who is this, with branch of roses in his hand, coming down the steps? A picturesque group of friends (some Iránians wearing the kola, and a few Europeans following him, little children coming up to him. They hold on to his cloak, confiding and fearless. He gives the roses to them, caressingly lifting one after another into his arms, smiling the while that glorious smile which wins all hearts.

Again, we saw a cabman stop his fiacre, take off his cap and hold it in his hands, gazing amazed, with an air of reverence, whilst the majestic figure, courteously acknowledging his salutation, passed by with that walk which a friend had described as "that of a king or of a shepherd."

Another scene. A very poor quarter in Paris—Sunday morning—groups of men and women inclined to be rowdy. Foremost amongst them a big man brandishing a long loaf of bread in his hand, shouting, gesticulating, dancing.

Into this throng walked 'Abdu'l-Bahá, on his way from a Mission Hall where he had been addressing a very poor congregation at the invitation of their Pastor. The boisterous man with the loaf, suddenly seeing him, stood still. He then proceeded to lay about him lustily with his staff of life, crying "Make way, make way! He is my Father, make way." The Master passed through the midst of the crowd, now become silent

and respectfully saluting him. "Thank you, my dear friends, thank you," he said smiling round upon them. The poor were always his especially beloved friends. He was never happier than when surrounded by them, the lowly of heart!

Who is he?

Why do the people gather round him?

Why is he here in Paris?

Shortly before Bahá'u'lláh "returned to the shelter of Heaven," He laid a sacred charge upon his eldest son, 'Abdu'l-Bahá (literally Servant of God, the Most Glorious). This charge was that he should carry the renewed Gospel of Peace and Justice, Love and Truth, into all lands, with special insistence on the translating of all praiseworthy ideals into action. What profit is there in *agreeing* that these ideals are good? Unless they are put into practice, they are useless.

I hope to indicate, albeit too inadequately, something of that Messenger, the "Trusted One," who came out of an Eastern prison to bring his Father's message to the bewildered nations of earth. During the Paris visit, as it had been in London, daily happenings took on the atmosphere of spiritual events. Some of these episodes I will endeavour to describe as well as I can remember them.

Every morning, according to his custom, the Master expounded the Principles of the Teaching of Bahá'u'lláh to those who gathered round him, the learned and the unlearned, eager and respectful. They were of all nationalities and creeds, from the East and from the West, including Theosophists, Agnostics, Materialists, Spiritualists, Christian Scientists, Social Reformers, Hindus, Sûfis, Muslims, Buddhists, Zoroastrians and many others. Often came workers in various Humanitarian societies, who were striving to reduce the miseries of the poor. These received special sympathy and blessing.

'Abdu'l-Bahá spoke in Fíranian which was translated into French by Monsieur and Madame Dreyfus-Barney. My two daugh-

ters, Mary and Ellinor, our friend Miss Beatrice Platt, and I took notes of these "Talks" from day to day. At the request of the Master, these notes were arranged and published in English.¹ It will be seen that in these pages are gathered together the precepts of those Holy Souls who, being Individual Rays of the ONE were, in divers times and countries, incarnated here on Earth to lead the spiritual evolution of human kind.

The *words* of 'Abdu'l-Bahá can be put on to paper, but how describe the smile, the earnest pleading, the loving-kindness, the radiant vitality, and at times the awe-inspiring authority of his spoken words? The vibrations of his voice seemed to enfold the listeners in an atmosphere of the Spirit, and to penetrate to the very core of being. We were experiencing the transforming radiance of the Sun of Truth; henceforth, material aims and unworthy ambitions shrank away into their trivial obscure retreats.

'Abdu'l-Bahá would often answer our questions before we asked them. Sometimes he would encourage us to put them into words.

"And now your question?" he said.

I answered, "I am wondering about the next world, whether I shall ask to be permitted to come back here to Earth to help?"

"Why should you wish to return here? In My Father's House are many mansions—many, many worlds! Why would you desire to come back to this particular planet?"

The visit of one man made a profound impression upon us: "O 'Abdu'l-Bahá, I have come from the French Congo, where I have been engaged in mitigating the hardships of some of the natives. For sixteen years I have worked in that country."

"It was a great comfort to me in the darkness of my prison to know the work which you were doing."

Explanations were not necessary when coming to 'Abdu'l-Bahá!

¹ "Talks in Paris," by 'Abdu'l-Bahá, Bahá'í Assembly, London.

One day a widow in deepest mourning came. Weeping bitterly she was unable to utter a word.

Knowing her heart's grief, "Do not weep," said 'Abdu'l-Bahá, wiping away the tears from the piteous face. "Do not weep! Be happy! It will be well with the boy. Bring him to see me in a few days."

On her way out, this mother said, "O my child! He is to go through a dangerous operation to-day. What can I do?"

"The Master has told you what to do. Remember his words: 'Do not weep, it will be well with the boy. Be happy, and in a few days bring him to see me.'"

In a few days the mother brought her boy to the Master, perfectly well.

One evening at the home of Monsieur and Madame Dreyfus-Barney, an artist was presented to 'Abdu'l-Bahá.

"Thou art very welcome. I am happy to see thee. All true art is a gift of the Holy Spirit."

"What is the Holy Spirit?"

"It is the Sun of Truth, O Artist!"

"Where, O where, is the Sun of Truth?"

"The Sun of Truth is everywhere. It is shining on the whole world."

"What of the dark night, when the Sun is not shining?"

"The darkness of night is past, the Sun has risen."

"But, Master! how shall it be with the blinded eyes that cannot see the Sun's splendor? And what of the deaf ears that cannot hear those who praise its beauty?"

"I will pray that the blind eyes may be opened, that the deaf ears may be unstopped, and that the hearts may have grace to understand."

As 'Abdu'l-Bahá spoke, the troubled mien of the Artist gave place to a look of relief, satisfied understanding, joyous emotion.

Thus, interview followed interview. Church dignitaries of various branches of the Christian Tree came. Some earnestly desirous of finding new aspects of the Truth—"the wisdom that buildeth up, rather than the knowledge that puffeth up." Others there were who stopped their ears lest they should hear and understand.

One afternoon, a party of the latter type arrived. They spoke words of bigotry, of intolerance, of sheer cruelty in their bitter condemnation of all who did not accept their own particular dogma, showing themselves obsessed by "the hate of man, disguised as love of God"—a thin disguise to the penetrating eyes of the Master! Perhaps they were dreading the revealing light of Truth which he sought to shed upon the darkness of their outworn ecclesiasticism. The new revelation was too great for their narrowed souls and fettered minds.

The heart of 'Abdu'l-Bahá was saddened by this interview, which had tired him exceedingly. When he referred to this visit there was a look in his eyes as if loving pity were blended with profound disapproval, as though he would cleanse the defiled temple of Humanity from the suffocating diseases of the soul! Then he uttered these words in a voice of awe-inspiring authority,

"Jesus Christ is the Lord of Compassion, and these men call themselves by His Name! *Jesus is ashamed of them!*"

He shivered as with cold, drawing his 'abá closely about him, with a gesture as if sternly repudiating their misguided outlook.

The Japanese Ambassador to a European capital (Viscount Arawaka—Madrid) was staying at the Hôtel d'Jéna. This gentleman and his wife had been told of 'Abdu'l-Bahá's presence in Paris, and she was anxious to have the privilege of meeting him.

"I am very sad," said her Excellency. "I must not go out this evening as my cold is severe and I leave early in the morning for Spain. If only there were a possibility of seeing him!"

This was told to the Master, who had just returned after a long, tiring day.

"Tell the lady and her husband that, as she is unable to come to me, I will call upon her."

Accordingly, though the hour was late, through the cold and the rain he came, with his smiling courtesy, bringing joy to us all as we awaited him in the Tapestry Room.

'Abdu'l-Bahá talked with the Ambassador and his wife of conditions in Japan, of the great international importance of that country, of the vast service to mankind, of

the work for the abolition of war, of the need for improving conditions of life for the worker, of the necessity of educating girls and boys equally.

The religious ideal is the soul of all plans for the good of mankind. Religion must never be used as a tool by party politicians. God's politics are mighty, man's politics are feeble.

Speaking of religion and science, the two great wings with which the bird of human kind is able to soar, he said, "Scientific discoveries have greatly increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until Spiritual Civilization shall dominate the human mind! In the hands of men of lower material nature, this power would be able to destroy the whole earth."

'Abdu'l-Bahá talked of these and of many other supremely important matters for more than an hour. The friends, wondering, said, "How is it possible that having spent all his life imprisoned in an eastern fortress, he should so well understand world problems and possess the wisdom to solve them so simply?"

Truly we were beginning to understand that the majesty of greatness, whether mental or spiritual, is always simple.

One day, I received a disquieting letter, "It would be well to warn 'Abdu'l-Bahá that it might be dangerous for him to visit a certain country, for which I understand he proposes to set forth in the near future."

Having regard to the sincere friendship of the writer, and knowing that sources of reliable information were available to him, this warning obviously could not be ignored. Therefore, as requested, I laid the matter before the Master.

To my amazement, he smiled and said impressively, "My daughter, have you not yet realized that never in my life have I been for one day out of danger, and that I should rejoice to leave this world and go to my Father?"

"Oh, Master! We do not wish that you should go from us in that manner." I was overcome with sorrow and terror.

"Be not troubled," said 'Abdu'l-Bahá. "These enemies have no power over my life, but that which is given them from on High. If my Beloved God so willed that my life-blood should be sacrificed in His path, it would be a glorious day, devoutly wished for by me."

Therefore, the friends surrounding the much-loved master were comforted and their faith so strengthened, that when a sinister-looking man came to a group who were walking in the gardens and threateningly said, "Are you not yet sufficiently warned? Not only is there danger for 'Abdu'l-Bahá, but also for you who are with him," the friends were unperturbed, one of them replying calmly, "The Power that protects the Master protects also His other servants. Therefore we have no fear."

The man departed, abashed, saying nothing more.

Two days before the close of 'Abdu'l-Bahá's visit, a woman came hurriedly into the gathering at the Avenue de Camoëns:

"Oh, how glad I am to be in time! I must tell you the amazing reason of my hurried journey from America. One day, my little girl astonished me by saying: 'Mummy, if dear Lord Jesus was in the world now, what would you do?' 'Darling baby, I would feel like getting on to the first train and going to Him as fast as I could.' 'Well, Mummy, He *is* in the world.' I felt a great awe come over me as my tiny one spoke. 'What do you mean, my precious? How do you know?' I said. 'He told me Himself, so in course He *is* in the world.' Full of wonder, I thought: Is this a sacred message which is being given to me out of the mouth of my babe? And I prayed that it might be made clear to me.

"The next day she said, insistently and as though she could not understand, 'Mummy, darlin', why isn't you gone to see Lord Jesus? He's told me two times that He is really here, in the world.' 'Tiny love, mummy doesn't know where He is, how could she find Him?' 'We see, Mummy, we see.'

"I was naturally perturbed. The same afternoon, being out for a walk with my child, she suddenly stood still and cried out,

'There He is! There He is!' She was trembling with excitement and pointing at the windows of a magazine store where was a picture of 'Abdu'l-Bahá. I bought the paper, found this address, caught a boat that same night, and here I am."

The above was written down as it was related to me. It is again the second instance of the pictured face of 'Abdu'l-Bahá arresting the beholder with a compelling force. The first incident was that of a man in deadly despair, about to take his own life; and now this innocent child!

It was of great interest to notice the effect the presence of 'Abdu'l-Bahá had upon some children. One little girl whispered, "Look, that is Jesus when He was old." Perhaps their unstained nature sensed the breath of holiness which was always with Him and caused them to liken him to the Most Holy One of whom they were conscious.

One day a certain man of high degree came to 'Abdu'l-Bahá. "I have been exiled from my country. I pray you intercede for me that I may be permitted to return."

"You will be allowed to return."

"Some of my land has been bought by one of the Bahá'í friends. I desire to possess that property once more."

"It shall be given back to you and without payment."

"Who is the young man standing behind you? May he be presented to me?"

"He is 'Aga Mírzá Jalál, son of one of the martyred brothers of Işfáhán."

"I had no part in that crime."

"The part you took in that event, I know. Moreover, your motive I know."

This man, with his fellow conspirator,

the "Wolf" (so named because of his ruthless cruelty and greed) had borrowed large sums of money from the two noble and generous brothers of Işfáhán. To accuse them of being followers of Bahá'u'lláh, to bring them before a tribunal which condemned them to be executed, and to have the brothers put to death, was their plot *to avoid being required to repay the loans.*

After the death of the "Wolf" some documents were discovered, relating to the borrowed money. This, with the addition of the interest which had accumulated, now amounted to a considerable sum. The lawyer who was in charge of the affair wrote to the son of the martyr, asking into what bank the moneys should be paid. The reply sent, with the approval of 'Abdu'l-Bahá, was that he declined to accept repayment of money which had been one reason for the shedding of his father's blood.

'Aga Mírzá Jalál was now married to a daughter of 'Abdu'l-Bahá.

Whilst these episodes were taking place, we who witnessed them seemed to be in a higher dimension where there were natural indications of the presence of the Light which in all men is latent and in 'Abdu'l-Bahá transcendent.

The constant awareness of an exhilaration, which carried us out of our everyday selves, and gave us the sense of being One with the Life-Pulse which beats through the Universe, is an experience to be treasured rather than an emotion to be described. The reader will understand that it is impossible to find fitting words for the thoughts and feelings which were with us in those Paris days.

RACIAL LIKENESSES AND DIFFERENCES: THE SCIENTIFIC EVIDENCE AND THE BAHÁ'Í TEACHINGS

BY LOUIS G. GREGORY

1.

THE Bahá'ís of America in their efforts to establish peace among warring races, religions and nations, number among their varied activities three Summer schools, one of which is famous Green Acre, at Eliot, Maine. The location of this center on the Piscataqua River and amid rural scenes of beauty is conducive to exhilaration as well as rest, and during the past forty years many great characters of various races have sought its stimulus and shelter.

This season's program, which extends through July and August, includes a course in race relations featuring racial likenesses and differences, conveying the scientific evidences and the Bahá'í teachings. It is conducted by Genevieve L. Coy, Ph. D., formerly of Columbia University, now of the Dalton School of New York. The work goes deeply into the study of the so-called races, from the dawn of history until the present. It includes such topics as, What constitutes a race? What racial characteristics prevailed in earliest history? What parts of the earth were occupied? What color had peoples? What culture? Interesting facts brought out were that knowledge of color differences in early times is vague; that most scientists now recognize but three races; that differences between them are not well defined; that all races are more or less mixed; that skin color is due to environment; that national culture is often mistaken for racial culture and that there is a tremendous racial admixture in the United States and South America. It is a wise provision of nature that those living

under a tropical sun should be protected by a dark skin and woolly hair. On the other hand, some scientists are of the opinion that a very fair skin is a faded or bleached one. All shades are useful and beautiful. The early race was probably neither white nor black. The development of agriculture and the use of iron have sometimes been the means of separating races.

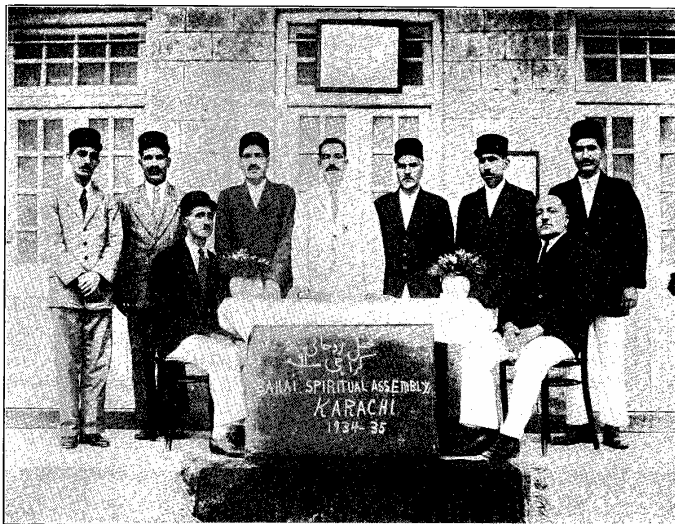
Another period was given to the discussion of racial antipathies. Factors in this are the survival of tribal clannishness; variance of religion; this enables some to regard themselves as the chosen of God and others accused and unclean; dislike for what appears to be "new," "strange," and "different"; dissenting ideals of what constitutes physical beauty; tribal sense, that is, a belief that holding together is necessary to survival; trade and economic rivalries. Even the cut of the beard in the past has been the means of separating peoples. It was brought out that physical differences which have slight foundation and are always superficial have unhappily had great effect in separating races. It cannot be denied by the thoughtful that racial differences conflict with the fundamentals of true religion. Yet how persistent are they!

The effort to measure the capacities of different groups or races by intelligence tests is interesting but exceedingly difficult in estimating results. The reason is that when backward races have the same cultural advantages their median and average intelligence rises. This may be illustrated by the higher rating of migrants from the South when given the advantage of better school

systems in the North. When the Negro lives on terms of equality with the whites, suffering no economic, social or cultural handicaps, it is quite reasonable to assume that he will measure up to the attainments of the whites in every particular. Environment and opportunity make all the difference.

The size of the brain is no gage of intelligence among races. All races see and hear equally well. All are equally sensitive to

covering the number of outstanding individuals; difference in temperament caused by physical conditions, such as climate; geographical differences, such as caused by mountain or valley, desert-dwelling or proximity to the sea; also nearness to and contact with other races. Also what effect has the possession of wealth, machinery and organization, all of which may be fortuitous? Another interesting discussion centered about the statement of Dr. Herbert



The Spiritual Assembly of the Bahá'ís of Karachi, India.

pain. All races show mechanical ingenuity and inventive ability. In brief, there are no marked racial differences. Cultural differences and those due to climatic conditions 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.

Another very interesting period was that devoted to study of the causes of cultural differences in races. This comprehended such matters as differences in variability,

Adolphus Miller that suppressed races tend to be abnormally subjective, sensitive and aggressive. They are inclined to take everything upon the personal basis and to be unduly suspicious. Representatives of minority groups present admitted this to be 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 fear the Greeks even when they come bearing gifts!

The subject of racial intermarriage was unemotionally discussed. Scientists agree that it increases fertility in races and is biologically sound. In view of the prejudices against it, however, those who contract such alliances should have the zeal and courage of pioneers.

2.

The climax of the week was the annual race amity conference, always one of the most fascinating features of the Green Acre season. The speaker at the opening session was Dr. Genevieve L. Coy, who had brought to light so many very interesting views during the week of study. She said in part:

"The rate of progress of any group, whether religious, national or racial, is, to a considerable degree, determined by its most intelligent and inventive members. A careful study of the work of such distinguished artists, writers and musicians of the Negro race shows achievements of such excellence as to give a sound basis for the belief that the colored race as a whole will develop a fine and true appreciation of artistic and literary culture. We may also expect that the Negro race will, in proportion to their numbers contribute as much to the culture of America as any of our other racial groups.

"In the field of literary achievement we call attention to the distinguished literary criticism of William Stanley Braithwaite; to the colorful and forceful articles and books on racial problems of Dr. W. E. B. DuBois; to the novels of Jessie Fauset and Jean Toomer; to the dramatic and lyrical quality of the poetry of such writers as Claude McKay, Countee Cullen and Langston Hughes. In musical composition and execution, we must take into account the contributions to American art of such men as Nathaniel Dett, Carl Ditt, Hall Johnson, Paul Robeson and Roland Hayes. In the field of painting and sculpture we note the work of William Harper, William Scott, May Howard Jackson and Henry O. Tanner. Of these the most distinguished is Tanner, who is recognized as one of the leading painters of the world. He has been awarded knighthood in the French Legion of Honor. With such distinguished leadership, the

Negro race should move forward into achievements of higher and finer standards in the fields of music, art, literature, as well as the liberal and industrial arts and sciences."

Mrs. Mary Coristine, a New Englander whose friendship for the colored race has been accentuated by her study of the Bahá'í teachings, presided at the second session. She spoke briefly on the universal love, which is on a higher plane than the mere personal love which is so subject to change. Louis G. Gregory spoke on the trend toward world fellowship, as illustrated in the attraction, cooperation and blending of representatives of various races and religions both at home and abroad. Outstanding thinkers are beginning to see that a divided world is in danger of dissolution. People in all ranks of life are obtaining a vision of world fellowship, sometimes articulate, sometimes more effectively expressed in service. This applies to both individuals and groups. Although as yet these seers represent but a small minority of the people of the earth, they are imbued with a spirit that is all-pervasive. They are the signs and rising places of a new culture. It is only a new and universal revelation of religion that can so train and educate mankind that all race prejudices vanish and all discords cease.

The Sunday morning session of the conference was devotional, and the chairman, Mrs. Alice McCausland, read prayers and introduced Dr. Glenn A. Shook, professor at Wheaton College, as the speaker. The effort to unite various nations and peoples in past centuries, he declared, had fired the aspiration of men of genius. But in each case it has failed to bring permanent results. At this dark hour in human history man is especially in need of divine guidance. This divine outpouring is caused by a new Manifestation. How different would the history of the world have been had the established religions of the past maintained unity. Science has great value for man, but cannot alone accomplish such a task. Some schools of science even deny divine revelation. Their god is only a great cosmic force, working for weal or woe. It is most refreshing to turn to the Bahá'í teachings which satisfy every human need. The com-

plete education of man comes through the Prophets of God who create spiritual life. Bahá'í administration is a creation, a living organism, not a synthesis of the past. We may have all necessary parts of an organism, but we cannot put them together and cause life, nor make them work. The world of man is composite, but the divine Spirit is life. This new divine outpouring alone is able to bring us out of our present chaos.

Prof. Stanwood Cobb of Washington presided at the next session, given to general consultation and sociability. The unity of the world, he stated, would not be brought about through the effort to coordinate different organizations, but rather through a spiritual consciousness of the oneness of mankind. The Golden Rule must be founded in minds and hearts. We must think of the happiness and needs of others. An interesting incident related was the story told by Dr. Samuel C. Mitchell, distinguished southern educator, of how his heart was fired when he saw and heard 'Abdu'l-Bahá at the Lake Mohonk Peace Conference in 1912 as the great message of human unity was proclaimed.

Rabbi Clark, visitor to Green Acre from the deep South, gave eloquent testimony of his admiration for the Bahá'í religion. He also paid a feeling tribute to the colored race and expressed the hope that this great nation would see the advantage to itself in giving every man a man's chance. Spreading love from heart to heart is a colossal undertaking. We should not hold knowledge, but impart it. Give opportunities to all. My conviction is, he said, that a very high percentage of the influence that directs people comes from their environment. Let us strive, therefore, to develop in all men their God-given powers for the adornment of the world, always seeking unity. It is deplorable that well-wishers of humanity cannot always be out spoken because of hostile and reactionary surroundings. A learned Rabbi was once asked to resign his pulpit because he upheld and applied in a sermon the principle of justice to a very critical matter in race relations. Because members of his congregation had business interests in that community, they feared harm if their leader took such a stand, though just.

Mrs. Margaret Cartwright of Cambridge, a representative of the Youth Group, thereupon asked a challenging question: How are reactionary people to get the great message if those who know it do not teach, no matter what the sacrifice involved?

Rabbi Clark testified to his own stand for justice and the chairman, Prof. Cobb, replied that people are greatly controlled by their emotions. This force with most mortals is more powerful than intellect. One emotion can only be overpowered by a greater emotion. The reality of religion, divine love, is the Master emotion. This is the great security for a failing world. One vital flame of spiritual consciousness is enough to bring order and relief out of the great chaos that confronts mankind. Receptivity to the new ideals brings success.

Mrs. Elizabeth Greenleaf said: "Speaking of the great conflict between intellect and emotion, I am reminded of my early experience as a Bahá'í worker. In my joy over the truth I wanted every one to accept it and was much discouraged by rebuffs. But 'Abdu'l-Bahá reassured me with three messages extending over a number of years. First, he said, "Be patient!" Anon he said, "Be divinely patient!" Still later he said, "Be magnificently patient!"

By the chairman: "All who work in movements of idealism are prone to pessimism. They encounter so much crass selfishness in high and low places that unless they be securely poised there is failure. Politics and all the lower orders of human nature block the plans for advancement. But idealism and realism must eventually be one. Let us not give up but rather fortify ourselves with the Spirit."

The final session of the conference was held in the People's Baptist Church of Portsmouth, N. H., whose pastor, Rev. Henry Benton Harris, is alive to progressive currents in religion and human welfare.

Alfred E. Lunt, Esq., of Boston, the principal speaker, declared that those who engage in strife know not the real meaning of life. They but pursue phantoms. Divisions based upon race, creed and color uphold that which is inconsequential. Yet such counterfeits in the present world exert a power which may destroy humanity. We

should seek to heal, not to wound. Infractions of divine law inevitably bring downfall. Those who obey will become a part of the new world order. How can those who favor separation be true advocates of liberty? They array people against each other under false sanctions. They think by force to make all human beings conform to a single type, an idea not contemplated by God. It is most unfortunate to set prejudice in motion, for one faultiness leads to another. Distinctions based upon artificial values have no standing in the sight of God. Distinctions not intended to create strife augment the beauty of creation. Healing for humanity is realized when there is an inner resolve to help, keep the divine covenant and treat all men as brothers. When we live alone we are cut off from the divine reciprocity and protection. The first Bahá'í principle is the oneness of humanity. This ideal today is outstanding in a world of separation. Because it is the call of God it must prevail. A being comes into existence from every natural composition. But an artificial composition produces no such results. Let us strive to be component parts of something that is real. The oppressed peoples of earth, whether at home or abroad, can find unity and freedom by working under the banner of Bahá'u'lláh. His spirit and teachings fulfill the expectations of all the ages. They bestow such vision as to enable men to see with the Eye of God. This enables the whites to uphold the standard of justice in such a way as to be kind to the colored, and the latter on their part to be appreciative of and grateful to the former. Embracing such an opportunity of service everyone can become the means of quickening and harmonizing humanity.

Maxwell Miller, also of Boston, argued that race prejudice is indefensible. On the other hand, the force of cooperation is needed to upbuild community and world life. Cooperation and prejudice cannot meet for they express different and irreconcilable planes. The law of evolution which has applied in the growth of our country from a small group of colonies to forty-eight states, will have its next application when it sees the greater values of the international spirit which binds all nations to-

gether. The world must be one home. Vital factors in the new world order are wisdom and brotherhood. There must also be the constant urge to translate words into deeds. Faith in the Supreme overcomes those precedents not founded upon reality and it inspires the courage to apply the remedy that heals. The Bahá'í teachings make a special appeal to the youth of the world. They ennoble, with the joy of working for the highest ideals under the sanction of religion. Ideals having a human origin often degenerate in their realization. But divine ideals are in perpetuity. They inspire the highest efficiency and involve no waste of life.

Dr. Genevieve Coy made brief references to the week's course at Green Acre and how scientific evidence had been gathered to refute prejudices. Those who insist upon separating humanity become far less dogmatic when they truly investigate likenesses. Merit and deeds must be the basis of preferment among mortals, not superficial barriers that have no significance.

The bibliography of the study class, in addition to the Bahá'í literature, included the works of the most standard authors, authorities both foreign and domestic, white and colored. The list included:

- Boas, F.—*Anthropology and Modern Life*.
 Embree, E. R.—*Brown America*.
 Embree, E. R.—*Every Tenth Pupil*.
 Gift, M. H., and Cox, A. S.—*Foundations of Racial Amity*.
 Johnson, Charles—*The Negro in American Civilization*.
 Klineberg, Otto—*Negro Intelligence and Selective Migration*.
 Langdon-Davies, John—*The New Age of Faith*.
 Locke, Alain—*The New Negro*.
 Moton, Robert—*What the Negro Thinks*.
 Rogers, J. A.—*From Superman to Man. School Money in Black and White*.
 Wells, H. G.—*Outline of History*.
 Woodson, Carter G.—*The Negro in our History*.

The most helpful of the above works, by the testimony of Dr. Coy, is the little volume of Mr. Rogers called *From Superman to Man*. Its array of facts, scientific

and logical arguments and citation of world famous authorities carry conviction, leaving no room for any trace of doubt. This, of course, is not meant to underrate the other authorities mentioned all of whom have both value and charm.

This conference attracted to Green Acre a varied and interesting company of friends representing many cities of America and

some foreign lands. As the purpose of Green Acre is the study of reality, those who have watched its progress during the years are more than ever pleased with the combined uses of science and religion to brighten minds, solace hearts and to demonstrate, as in a laboratory, the right methods of solving the vexing problems of humanity.

DENMARK'S ORIENTAL SCHOLAR

BY MARTHA L. ROOT

DENMARK, one of the oldest countries in Europe, with its beautiful capital, Copenhagen, the gateway from Western Europe to the great Northlands of the midnight sun, Scandinavia, is making unique contribution to the scholarly investigation of the Bahá'í Faith. It is significant that this ever-unconquered nation of three and one-half millions of people with no illiterates and where almost every farmer has his own library and is an indefatigable reader, in the midst of this cultured, well-balanced race, the Bahá'í Teaching from Írán has been written about historically by one of Denmark's most outstanding scholars, the first Danish savant to go to Írán.

Professor Arthur Christensen, Doctor of Letters, Professor of Íránian Philology in the University of Copenhagen, member of the Royal Academy of Sciences and Letters of Denmark, has made three trips to Írán—in 1914, 1929, 1934, this last time as first vice-president of the International Firdawsí Congress in Tíhrán to celebrate the millenary anniversary of the great poet of Írán. His purpose was to study Íránian dialects and civilization also, but just as in the case of the distinguished English scholar, Professor Edward Granville Browne of Cambridge University, England, he found an interesting subject opened for him by the literature of the Báb and Bahá'u'lláh.

Visiting the Royal Library in Copenhagen in June, 1935, I found in its excellent collection of Bahá'í books an extraordinary Íránian manuscript containing Tablets of Bahá'u'lláh. The catalogue notes revealed that it had been bought in Tíhrán in 1914, by Professor Arthur Christensen for this library. It contains one hundred and eighty-one short Tablets.

The same afternoon the writer visited Professor Christensen in his home, set in the centre of a charming Danish garden.

It was pleasant, too, to see 'Abdu'l-Bahá's picture on the wall of his great library. When asked about the manuscript, this genial Professor said he had bought it from a Muslim book dealer in Tíhrán, that it has no titles (Íránian manuscripts do not have titles), and contains some Writings of Bahá'u'lláh. One is the Tablet addressed to Sulţán 'Abdu'l-'Azíz, Sulţán of Turkey, the very Tablet that Professor E. G. Browne in the "Journal of the Asiatic Society," 1889, said he was not able to procure in Írán.

Professor Christensen is not himself a Bahá'í because as he said: "From a religious point of view, in general all deeply religious feelings are alien to me, but there is in the Bahá'í Movement something with which I am in sympathy; it appeals to me because it is international and because there must be something in it which evokes good moral sentiments. I saw that all the Bahá'ís in Írán with whom I had anything to do possessed high morals and noble human qualities. No doubt it is a cultural movement."

Continuing, he said: "Often I have discussed the main Teachings, especially with well known Bahá'ís in Írán, but I have had difficulty in sharing with them their bright outlook on the future which seemed to me indicates an undervaluation of the slowness in development due to the knottiness of all human conditions and of the enormous weighing down of the inferior element in humanity. However, if one has a use for divine Manifestations and prophethood and such things, it seems to me that the Bahá'í Movement in somewhat higher degree than other so-called divine Revelations is purified from absurdities of thought such as made one of the ancient church fathers use the expression: 'I believe because it is incredible!' and which in our days causes so many religiously inclined people to feel homeless

in the existing systems of thousand-year-old religions. You will not lack warmth of faith in the enthusiastic, prophetic Words of Bahá'u'lláh or in the intensive, persuasive speech of 'Abdu'l-Bahá which bear witness to His wide grasp of humanity. Here is a religion which does not need theology because its principles, that is to say, its background of civilization and individual and social psychology, are those of our times."

natural cordiality; they lived for their ideal, an ideal in which there was just as much of sound and practical morality as of religious tenets."

Professor Christensen has written among his many books two in which the Bahá'í Cause is explained; one, "Hinsides det Kaspiske Hav" ("Beyond the Caspian Sea"), published in 1918, Gyldendalske Boghandel, Copenhagen, in which Chapter Ten is en-



Professor Arthur Christensen of Copenhagen, Denmark.

"If a religion," said the Danish Professor, "is to be judged by its influence on men, one should not forget that the Bahá'í community in the corrupt, sectarian, suppressed Írán of the Qájár dynasty was the germ from which grew a renaissance! Adherence to the Bahá'í Faith could at that time in Írán and probably still can be taken in Írán as a guarantee for personal honesty and unselfish helpfulness to a reasonable degree."

When I spoke of his high tribute to the Bahá'ís of Írán in his book published in 1918, he replied: "Yes, I can endorse what I said then, for personally I have only good memories of the Bahá'ís I met in Írán. They were trustworthy, courageous, helpful people. They always met me with radiant,

titled "Together with Bahá'ís." This is an account of the Movement in its evolution to a World Religion; it also gives Professor Christensen's meetings with leading Bahá'ís in Tíhrán and their discussions about the new Faith. It contains an excellent reproduction of the Bahá'í Temple, Mashriqu'l-Adhkár, in Ishqábád, Turkistán, from a photograph taken in 1914. Another one of his volumes, "Det Gamle og det Nye Persien" (The Old and the New Persia"), 1930, I Kommission hos G. E. Gad, Copenhagen, in two places mentions the Bábí Movement which developed into the Bahá'í Cause.

The magazine, "Nordisk Tidsskrift" ("The Magazine of the North"), in 1911

had an article by Professor Christensen on "A Modern Oriental Religion" which he wrote before his first trip to Irán; it is an historical sketch of the Báb and early Bahá'í events. This magazine for science, art and industry of Sweden, Norway, Denmark and Finland contains articles by representative writers of these four northern countries. Professor Christensen said that the account of the Bábí-Bahá'í Movement which he presented in his book, "Beyond the Caspian Sea" contains the main points that are in this article.

Professor Christensen also has written about the Movement for some Danish encyclopaedias, the *Salmonsens Konversationslexikon*, last edition, and for the new *Illustreret Dansk Konversationslexikon*, 1933;

also several Danish newspaper articles about the Bahá'í Teachings have appeared under his signature. "Berlingske Aften," Copenhagen, November seventh, 1932, contains a special feature article by this celebrated Professor under the headlines "En Moderne Verdensreligion" and in it he also reviews the Danish translation of Dr. J. E. Esslemont's book, "Bahá'u'lláh and the New Era," which had just been published by *Nyt Nordisk Forlag, Arnold Busck, Copenhagen*. No other Scandinavian scholar until now has written so fully about the Bahá'í Movement as has Professor Arthur Christensen of Copenhagen, whose works are well known among Oriental scholars of the Eastern as well as the Western world. His influence will continue to bear fruit.

LA BAHÁA FILOZOFIO

BY LIDJA ZAMENHOF

EN ĉiuj tempoj la homa menso levadis sin super la aferojn de la ĉiutaga vivo, por serĉi la verojn kaj leĝojn, regantajn la homojn kaj la universon. Grandaj filozofoj postlasadis sistemojn; tiuj sistemoj ofte bildis la pensmanieron de la epoko, kaj kune estis ofte por la membroj de tiu epoko fundamento, sur kiu ili bazis siajn konceptojn.

La pasinta jarcento vidis naskiĝon de nova granda penso, kiu aperis en Persujo sub la nomo "Baháismo," kaj el sia orienta naskiĝloko disvastiĝas tra la mondo. La filozofiaj principoj de tiu movado estas konataj al la okcidentanoj ĉefe el la verkoj kaj paroloj de 'Abdu'l-Bahá, la filo de la fondinto de la Baháa Movado, Bahá'u'lláh. Ofte li respondadis al diversaj prezentitaj al li demandoj, kaj la ĉefaj principoj de la Baháa filozofio klare elaperas en liaj respondoj. Esplorante la ĉefajn trajtojn de la Baháa filozofio ni turnu ninunue al tio, kio nin ĉirkaŭas, al la naturo, kaj ni vidu, kio ĝi estas kaj kia ĝi estas.

La naturo, laŭ 'Abdu'l-Bahá, estas tiu stato, tiu realaĵo, kiu konsistas, unuavide, el vivo kaj morto, aŭ, dirante pli precize, el kombiniĝado kaj malkombiniĝado. Ĉiuj formoj de la kreitaĵaro estas rezulto de kombinado. Certaj atomoj, kunligitaj per la forto de altirado, kreas delikatan kaj aroman floran, aliaj kreas la homan korpon, aliaj amasiĝas, por doni formon al giganta suno. Neniu el la formoj estas eterna. Kiam la povo de altirado, kiu cementis la tuton, ĉesas efiki, la kombiniĝo malkombiniĝas kaj venas tio, kion, rilate al la vivaj estaĵoj, ni nomas morto. La morto ne estas tamen por la materio neniigo, nur transformiĝo. La atomoj ne pereas. Kiam de nove ekagos je ili altira forto, ili formas novajn formojn, ĝis kiam ankaŭ tiuj novaj formoj, subigante al la sorto de ĉio kombinita, iam malkombiniĝos. Tiun ĉi principon la moderna scienco konas sub la nomo "konserviĝo de la materio."

La naturon, t.e. stataron de la ekzisto, oni povas dividi en kelkajn klasojn, el kiuj ĉiu malpli alta estas ŝtupo kaj grado, tra kiu evoluas la supera klaso. Tiel sur la plej malalta ŝtupo troviĝas la regno de mineraloj. Ili havas nek inteligentecon, nek instinkton, nek movkapablon. Ilia sola atributo estas—ekzisto. Tamen la mineralo, solvita en la tero, donas vivon al klaso pli alta, al la vegetaja regno. La regno de vegetaĵoj, bazita sur tiu de mineraloj, posedas kune kun ili la atributon de ekzisto, sed ĝi superas la mineralan regnon per speciala kapablo, la kreskokapablo, kiu estas fremda al la mineralo. La vegetaja regno, siavice, prezentas ŝtupon, tra kiu evoluas la besta regno. Tiu ĉi regno, krom la ecoj de la minerala kaj vegetaja regnoj, sur kiuj ĝi apogas sin, posedas atributojn fremdajn al la antaŭaj klasoj, t.e. movokapablon, instinktojn kaj sentojn.

Kaj super tiuj ĉi klasoj, kiel ilia krono, trovas sin kreitaĵo la plej perfekta, la homo.

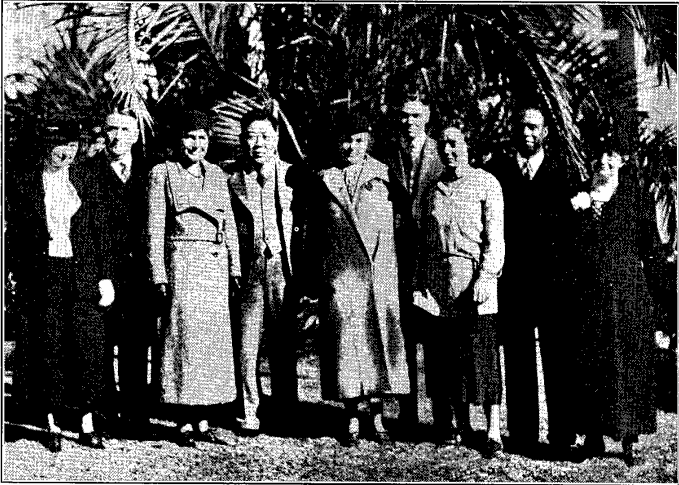
Li heredis de la antaŭaj regnoj iliajn atributojn—la ekziston, kreskopovon, movokapablon kaj sentojn. Per la atributoj de sia fizika ekzisto li ne multe diferencas de la besta regno. Same kiel la besto, la homo estas dependa, por sia fizika bonstato, de aero, akvo, nutraĵo, de certa minimumo kaj maksimumo de temperaturo. Ofte eĉ la kapabloj de lia korpo malsuperas tiujn de la bestoj. Li ne povas kompari sian flaron kun la flaro de hundo, sian vidon kun la vido de aglo, sian lertecon kun la lerteco de simio, sian forton kun la forto de leono.

Kaj la grandegan diferencan inter la besto kaj la homo oni devas serĉi ne en la ecoj kaj kapabloj de lia fizika korpo. La distingiĝo, kiu levas la homon super ĉiujn antaŭajn regnojn, estas lia intelekto, tiu forto abstrakta sed potenca, kiu permesas al la homo, apartenanta fizike al la mondo de naturo, altiĝi super tiun ĉi mondon kaj grandparte sklavigi ĝin al si.

Observante la naturon, ni devas rimarki, ke ĝi estas blinda sklavo de la leĝoj, kiuj ĝin regas. Vere, tiuj leĝoj trapenetras ĝin kun tiel mirinda precizeco kaj harmonio, ke ŝajnas, kvazaŭ ili venus de la naturo mem. Sed la naturo ne havas leĝokrean povon. La tiel nomataj leĝoj de la naturo ne estas leĝoj, per kiuj ĝi regas; kontraŭe —ili estas la leĝoj, kiuj regas la naturon. Elrompi sin el sub ili la naturo ne kap-

Kiamaniere ekestis la naturo? Ĝenerale, oni povas distingi 3 manierojn de kreo aŭ kombino: 1. akcidentan kreon, 2. senvolan kreon, 3. volan kreon.

Se ni volus deklari, ke la naturo ekestis akcidente, ni estus mallogikaj, ĉar tio signifus akcepti efikon sen kaŭzo—ĉar kreo akcidenta nepre supozigas antaŭekziston de cirkonstancoj, al kiuj ĝi estas ŝuldata. Nek unu el la sennombraj atomoj de la universo



The Spiritual Assembly of the Bahá'ís of San Francisco, California, 1935. (First Bahá'í Spiritual Assembly having representatives of the black, yellow and white races in its membership.)

ablas. Ĝi posedas nek la intelekton nek la volon por tion fari. La grandega suno vole aŭ nevole, sen la propra iniciativo kaj kompreno, devas brili, ĝis konsumiĝos ĝia varmo, sed antaŭ tiu konsumiĝo ĝi ne kapablas, laŭ sia plaĉo, favori per sia brilo unu planedon kaj deteni la radiojn de la alia. Akvo de meza temperaturo devas flui, kaj ne povas, laŭ sia plaĉo kaj fantazio, transformiĝi en solidan korpon. Tiu giganta universo, kies senlima grandeco imponas al nia limhava, homa menso, estas nur sklavo en la manoj de la Potenco, kiu ĝin kreis, konservas kaj regas.

povus kreiĝi akcidente el la granda "nenio," kiu devus esti ekzistinta antaŭe.

La dua konstrukcepto, la koncepto pri la senvola konstruo, supozigas, ke la elementoj havas kvazaŭ denaskan emon al kombiniĝado, unu kun la alia. Tiu ĉi koncepto ne klarigus la ekekziston de la elementoj mem; kaj plie, la kombinaĵoj vole kreiĝintaj, devus esti tiel daŭraj, kiel la elementoj mem, kaj dume plej firma roko, plej potenca suno iam devas malkombiniĝi, kaj la elementoj, ĝin konstruintaj, devas disfali.

Restas do la tria konstrukcepto—la koncepto pri la vola kreo. Tio signifas

ekziston de iu supera Volo, de kiu devenas la elementoj kaj kiu pŝas ilin unujn al la aliaj.

La Baháa filozofio akceptas ekziston de Superega Volo, kiu regas la Universon kaj estas ĝia leĝodonanto. Tiu Superega Potenco estas nomata Dio.

Multaj homoj neas la ekziston de tiu Supera Potenco. Ili argumentas, ke ili povas ĝin nek percepti, nek koncepti. Sed tiu argumento pravas nur, ke nia homa menso estas limigita kaj super la destinitan al si kompren-sferon ne povas leviĝi. Por kompreni ion aŭ iun nefesas, ke la komprenanto estu almenaŭ egalgrada kun la komprenato. Plej potenca roko, plej pura diamanto neniel povas koncepti la misteron de la ĝermanta semo, ĉar la ĝermokapablo estas fremda al mineralo kaj estas super ĝia sfero. Same plej potenca kverko ne povas kopreni birdon, kiu nestas en ĝia foliaro, saltas de branĉo al branĉo kaj kantas melodie, turnante la kapeton por aŭdi kanton de alia birdo—ĉar la movopovo de la besta mondo, ĝiaj instinktoj kaj kapabloj estas fremdaj eĉ al plej perfekta vegetaĵo.

Kaj siaflanke besto, ĉu formiko, ĉu elefanto, neniel povas koncepti tion, kio estas konceptebla por la homo intelekto—ĝi ne komprenas la leĝojn, kiuj regas la naturon kaj kiujn la homo grandparte fleksis al sia volo—ĝi vidas kaj aŭdas fulmotondron, sed ĝi ne komprenas la elektron kaj ne scias apliki ĝian forton al siaj bezonoj. Ĝi vidas briletojn sur la nokta ĉielo, sed ne komprenas, ke tiuj briloj estas mondoj, nestantaj en la senlima spaco de la universo.

Tiel do, ĉar nenio, staranta sur unu grado de ekzisto, povas kompreni tion, kio estas sur pli alta grado, ankaŭ la homo, kvankam li estas plej alta el la kreitoj, sed tamen nur kreito, neniel povas kompreni la senkompare superantan lin Krean Potencon. Por povi kompreni Dion, li devus esti egala al Dio. Se li prezentus al si ion egalan al si mem, tio ne estus Dio. La homo povas kompreni nur tion, kion li povas imagi, kaj povas imagi nur tion, kion li povas kompreni. Dion li povas nek imagi, nek kompreni. Tio, kion li kapablus imagi kaj kompreni, ne estas Dio.

La mineralo ne povas imagi kaj kompreni la kreskokapablon de la floro—malgraŭ tio la floro kreskas, burĝonas kaj floras. La besto ne povas kompreni la eltrovaĵojn de la

homa intelekto, malgraŭ tio la homo sklavigas la elektron en telegrafan fadenon kaj transportas sin de lando al lando per potenco de la vapore. Kaj same, la homo ne povas kompreni la Superegan Potencon, sed tiu supera Potenco ekzistas malgraŭ kaj super lia kompreno, kaj tenas lin en sia povo.

Kia estas la rilato de tiu krea Potenco al la kreaĵoj? Ĝi estas kiel tiu de aŭtoro al sia verko, kiel tiu de suno al la planedo, al kiu ĝi donas la lumon, varmon kaj vivon. La suno mem restas en sia loko kaj ne forlasis ĝin, por kontaktiĝi kun la planedo. La varmo kaj lumo emanas de la suno al la planedo, sed la suno mem ne dispartiĝas, por veni sur la teron. Same la skribaĵo emanas de la skribanto kaj kanto emanas de la kantanto, sed la skribanto ne transformiĝas mem en la skribaĵon nek la kantanto en la kanton. Alie okazas, ni diru, en la ekzemplo de arbo, kreskanta el la semo. Tiam okazas ne emanado, sed transformiĝo, ĉar la semo mem transformiĝas en la kreskaĵon, kiu naskiĝas el ĝi kaj je ĝia kosto. La semo mem ŝanĝas sian formon, kaj kiel tiu ĉi semo, ĉesas ekzisti.

La krea Potenco ne transformiĝas en la kreaĵojn. Ĝi restas ĉiam en sia esenco sendependa, neelĉerpebla, nedispartigebla, nedividebla. La rilato inter la krea Potenco kaj la kreaĵoj estas do la rilato de emanado.

Tiu krea Potenco estas absolute sendependa. Sendependa de tempolimoj, ĉar ĝi ekzistis ĉiam kaj daŭros ĉiam. Nenia komenco kaj nenia fino por ĝi ekzistas. La tempo mem, sekve, rilate al ĝi ne ekzistas, ĉar tempo estas mezurata per tempolimoj, kaj kie la tempolimoj ne ekzistas, kian signifon havas la tempo?

Tiu krea Potenco estas ankaŭ sendependa en sia Esenco, ĉar ĝia ekzisto ne estas sekvo de iu antaŭa kaŭzo, same kiel neniu kaŭzo povas meti finon al ĝi.

Kaj tiamaniere, sen komenco kaj fino, sen kaŭzo kaj konsumiĝo, ĝi estas la Alfo kaj Omega de la ekzisto.

Krea Potenco, signifas—la Potenco, kiu kreas. La kreado estas ĉiama, kiel la krea Potenco mem. La koncepto mem pri la Krea Potenco sen la kreo estus nelogika, kiel koncepto pri instruanto sen instruato, pri donanto sen ricevanto, pri suno sen radioj. Sed la radioj de la suno, kvankam tiel

pratempaj, kiel la suno mem, estas tamen esence dependaj de la suno, ĉar la suno estas ilia kaŭzo kaj kondiĉo. Kaj la kreita universo, kvankam rilate al la tempo senkomenca kaj senfina, en sia esenco, t.e. en sia kaŭzo, dependas de la Krea Potenco, la Unua Kaŭzo. Ĝi estas do absoluta rilate al la tempo, sed ne rilate al la esenco, ĉar en sia esenco ĝi estas emanajo de la krea Potenco.

Tamen la ekzisto, kvankam eterna, ne estas eterna en sia formo. Kiel ni diris antaŭe, ĉiu formo konsistas el certa kombino, kaj tio, kio foje estis kombinita, nepre devas iam esti malkombinita. La daŭro de iu formo povas esti kelkaj tagoj, kiel vivo de insekto, aŭ miliardoj da jarmiloj, kiel ekzisto de sun-sistemo, sed eterneco kaj absolute rilate al la formo neniel elzistas. Kiel fenikso, la mondo de ekzisto ĉiam renaskiĝas el la propraj cindroj. Kiel pelikano, per la propra sango ĝi nutras siajn idojn.

En la mondo de kreiteco ne ekzistas halto kaj staro. La konstanta movado, la konstanta ŝanĝado estas la leĝo de la naturo. Se birdo ekhaltus en sia flugo, ĝi falus. Same la astroj ne povas ekhalti en sia kurado, nek la organismoj en sia evoluado. Halti, ne iri plu antaŭen, signifas iri malantaŭen. Tiel la homo kreskas kaj maturiĝas, ĝis li atingas sian plej eblan staton de evoluo. Kaj kiam plua evoluo ne estas ebla, komenciĝas la malevoluo, la malprogreso de la korpo t.e. la maljuniĝado, ĝis venas la morto kaj metas finon al tiu ĉi formo de ekzisto, kiu estis la homa korpo.

De kie venas la homo? Ĉu la homa speco dekomence ekzistis kiel speco homa, distingiganta de la besta mondo, aŭ ĉu ĝi estas rezulto de longega evoluo, eliranta el la besta regno? El la anatomia konstruo de la homa korpo, el la konstruo de lia vertebrakolonaro oni konkludas, ke iam, en la frua epoko de sia evoluado, la homo havis voston. El tio kaj el similaj premisoj kelkaj deduktas, ke la homo devenas de besto. Sed tiu dedukto estas erara. Ĉar tiuj premisoj montras nur, ke la homo evoluis, ke en iaj pratempoj de sia ekzisto li, homo, havis voston, simile al la besto, sed laŭgrade, kiel la speco evoluis, tiu organo ne estis plu bezona kaj iom post iom malaperis. Nenio tuj venas en la ekziston en sia perfekta formo. Ĉio

evoluas, pasante de la originaj primitivaj formoj al formoj ĉiam pli perfektaj. En la komenco de la evoluado la evoluanta estaĵo povas ankoraŭ forte malsimili de la poste atingota formo, tamen la evoluado okazas ĉiam en la kadroj de la speco. Nek ĝi venis el trans la limoj de la speco, nek ĝi iam trapasos tiujn limojn. Tiel la roza arbusto, kovrita de florantaj bonodoraj rozoj, forte malsimilas de la senaspekta semo, el kiu ĝi naskiĝis. Rigardante la semon, la ĝardenisto scias, kion ĝi kaŝas en si kaj kion ĝi aperigos, sed persono nekompetenta pri la ĝardenkulturo povas kredi, ke el tiu semo naskiĝos eble violo, aŭ eble potenca arbo.

Krom la individua evoluado ekzistas speco evoluado—tiel la rozo povas evolui de la kvinpetala modesta floro ĝis la reĝino de niaj ĝardenoj, dank' al la saĝa flegado de la kulturisto. Sed ĉiam ĝi estos rozo. Kiel ajn ĝi povus evolui, neniam ĝi iĝos lilio aŭ kverko. Kaj kiam ni vidas rozon, ni scias, ke ĉe ĝia komenco estis roza semo, dotita potencie per ĉiuj kvalitoj de la roz-speco. Ne estas eble imagi, ke la roza speco evoluis, ni diru, el tritiko.

Kaj ankaŭ ĉe la komenco de sia pratempa evoluado la homa gento estis ĉiam homa gento, aparta de ĉia besta speco. Vere, laŭ sia aspekto, vivmaniero, lingvo ĝi povis simili la beston. Sed simileco ne signifas identecon. Kiel en la ekzemplo de la rozo, en la pratempo de la homa gento ekzistis jam la poste aperontaj kvalitoj, kiuj markos la diferencon inter homo kaj besto. Kiel en la ekzemplo de la rozo, tiuj kvalitoj ne tuj elmontriĝis, sed kvankam ne elmontritaj, ili ekzistis potencie kaj ekfloris, kiam venis la tempo. La evoluado de la homa gento similas la evoluadon de la homa individuo. Komence la embrio neniel similas la maturan homon. En certa stadio de la evoluo ĝi eĉ, similas fiŝon. Kaj tamen de la komenco ĝi estas homa embrio, dotita per ĉiuj homaj kvalitoj kaj perfektecoj, kiuj elmontriĝos en la posta grado de la evoluo de la individuo.

Ne el la besta regno devenas la homo. La homa speco estis ĉiam speco aparta, speco supera al la regnoj minerala, vegetaja kaj besta.

Krom la korpo, kiu prezentas la fizikan, videblan parton de la homa estaĵo, la bahaa filozofio distingas en homo animon, menson

kaj spiriton. Per la animo oni komprenas la movantan forton de la korpo. Se la animo kroĉas sin al la mondo materiala, ĝi restos malluma, ĉar ĝi transprenos ĉiujn malperfektecojn de la materiala mondo, kiel avidecon, voluptamon, egoismon.

La menso estas tiu kapablo, per kiu la homo malkovras la sekretojn de la ekzisto kaj ekkonas ilian esencon.

La animo, lumigita per la lumo de la intelekto, levas sin super la bestan, materialan mondon. Kaj la esprimo "la homa spirito" signifas guste tiun animon, dotitan per intelekto.

Tiu intelekta animo, estante abstrakta, ne dependas de loko. Ĝi ne enkorpigas en la homan korpon kaj en sia ekzisto ĝi ne dependas de la korpo, sed estas kun ĝi ligita, kiel lumo, respegulanta sin en spegulo, estas ligita kun la spegulo. La lumo ne dependas de la spegulo. Kiam rompiĝas la spegulo, la lumo plie brilas. Plie eĉ, se en la mondo ekzistus nenia lumo, ĉu la spegulo entute estus imagebla kaj uzebla? Ankau rilate al la korpo kaj spirito—esenca estas la spirito, ĉar sen ĝi la korpo ne havus signifon. Kaj kiel la lumo ne pereas malgraŭ la rompo de la spegulo, ankaŭ la spirito ne pereas malgraŭ la detruo de la korpo.

La korpo en sia esenco estas mortema, ĉar estante kombinita, ĝi devas malkombiniĝi. Sed la spirito ne konsistas el atomoj, ĝi ne estas kombinita, ĝi ne malkombiniĝas, ĝi ne pereas. Malligita de la korpo, ĝi plue vivas en la propra sfero, en la regno de spirito, kie ĝi eterne evoluos, celante la perfektecon.

Nia surtera vivo estas por nia spirito kvazaŭ la vivo de embrio en la patrina sino. En la stato de embrieco la homa estaĵo kapablas nek kompreni, nek eĉ imagi la mondon, en kium ĝi venos poste. Vere, ĝi havas jam la okulojn, sed ili ankoraŭ ne vidas. Ĝi havas orelojn, sed la aŭdopovo manifestiĝos nur post la veno en la mondon. La ekstera mondo atendas ĝin, plena de beleco, sed vane la embrio en la patrina sino demandus, ekzemple, kio estas la "ĉielarko?" Ne, tia demando mem estas neimagebla! Kaj vane ĝi demandus, por kio servas la okuloj. La patrino mem scias tion, sed klarigi al la ido ne estas eble. Ĉio, kion ŝi povus respondi, estus: atendu, ĝis vi venos en la mondon.

Ankaŭ nia spirito dum sia surtera ekzisto

maturiĝas je kapabloj, kiuj manifestiĝos nur poste, kiam ĝi ne estos plu ligita al la korpo, same kiel birdido jam en la ova ŝelo ricevas la flugilojn, sed neniel povas flugi antaŭ la elkoviĝo.

Kaj komprenante tiun ĉi veron, la homo ne devas, dum sia surtera ekzistoparto, glui sian animon al la mondo de argilo kaj koto. Li devas zorfe flegi la flugilojn de la spirito, por ke li povu flugi, kiam venos la tempo.

Tamen, kigrade la homo estas libera en sia celado? Ĉu li, kreito, ne dependas entute de la kreinta lin Potenco? Tiu krea Povo, estante absoluta, havas la scion pri ĉiu homa ago, tiuj homaj agoj estas do kvazaŭ enskribitaj en la libro de destino. Ĉu estas do eble kontraŭstari la antaŭdestinitan sorton?

La antaŭscio ne estas kaŭzo de la destino. Ekzemple nun ni ĉiuj scias, ke post kelkaj horoj la suno kaŝos sin sub la horizonto, sed tiu nia antaŭscio ne estas kaŭzo de la fakto, kontraŭe, ĝi mem venas de tiu fakto. La astronomoj scias de antaŭe, kiam okazos la eklipso de la suno, sed ilia scio ne estas kaŭzo de la sun-eklipso.

Same, kvankam en la antaŭscio de la Plej Supera Krea Potenco enskribita estas nia sorto, tiu antaŭscio ne signifas destinon, ĝi estas nur unu el la atributoj de la Krea Potenco.

La sorto estas duspeca: nepra kaj akcidenta. Por klarigi la diferencon, ni uzu ekzemplon. Laŭ sia nepra destino la suno devas brili kaj de la mateno ĝis la vespero lumigi la teron. Sed sorto akcidenta aŭ hazarda povas kaŭzi, ke nubo aperas inter la suno kaj la tero kaj detenas de la tero la sunajn radiojn.

Laŭdestine, kiam oelo en lampo konsumiĝas, la lampo nepre devas estingiĝi. Sed povas okazi, ke eĉ antaŭ la konsumiĝo de la oleo hazarde forta vento estingos la flamon.

Ankaŭ la nepra sorto de la homo estas veni en la mondon, maturiĝi, atinginte la staton de la matureco, komenci maljuniĝadi, kaj fine, kiam plenumiĝos la tempo, redoni sian korpon al la tero—sed povas okazi, ke briko falas sur lian kapon kaj pli frue tranĉas la fadenon de lia korpa vivo. La nepran sorton ni ne povas eviti, sed ni povas eviti tiujn flankajn kaŭzojn, laŭ estas saĝe gardi sin kontraŭ ili.

La homo estas respondanta por tiuj siaj agoj,

kiujn li plenumas laŭ sia propra elekto. Se ekzistus nenia libereco de la volo, ekzistus nenia respondeco—nek merito, nek kulpo. Ne estuskulpo de Judaso, se superega fato estus iginta lin perŝidi sian Majstron, same kiel ne estus merito de Kristo, se tiu sama superega fato igus lin, por la bono de la homaro, elporti persekutadon kaj morti sur la kruco. Same ŝtono ne estas respondeca, ĉu ĝi estas jetita por frakasi ies kranion, aŭ ĉu ĝi estas metita kiel bazo de templo. Konscie, libervole celi al la perfekteco—jen la merito de la homo.

Sur sia vojo li ofte renkontas malfacilaĵojn. Cagreno kaj malĝojo akompanas lin ofte tra la vivo. Sed ili ne venas hazarde. Ili estas senditaj al ni desupre, por ke ni lernu kaj perfektigadu tra ili. Facile estas veli sur trankvila maro—sed vere brava estas nur tiu maristo, kiu meze de ondegoj kaj uraganoj ne perdas la kapon, sed scias konduki la ŝipon al sekura haveno. Per la malfacilaĵoj ni lernas kaj hardiĝas. Sen ili ni estus neelprovitaj. Ju pli granda estas la sufero, des pli granda estas la rikolto de la spiritaĵoj, elmontritaj en la homo.

La ĝojo iafaje igas la homon memfida kaj forgesema. Sed kiam venas la malĝojo, la homo rememoras sian malgrandecon kaj senpoveon, kaj turnas sin supren, al la supera Potenco, kiu sola havas la povon savi lin el liaj malfacilaĵoj. Kaj tiel degelas lia memfido kaj kreskas lia spiriteco.

Doloro ne signifas malbonon. Hirurgiisto, tranĉanta la malsanan korpon, kaŭzas doloron, sed ne faras malbonon.

Pozitiva malbono, laŭ la bahaa folozofio, ne ekzistas. Se la krea Potenco estus kreinta malbonon, ĝi estus neperfekta. En la kreaĵo ne ekzistas malbono. Ĉio estas bona. Tio, kion ni nomas malbono, estas nur manko aŭ malforta grado de bono. Homo tiel nomata malbona estas homo, kies pli alta naturparto ne estas ankoraŭ disvolvita, dum viglas la malpli alta, besta parto de lia naturo. Kiam disvolviĝos la parto pli alta, la ĝisnuna malbonulo iĝos bonulo. Se li estas memama, la malbono ne konsistas en lia amo al si mem, ĉar ĉia amo, eĉ la propra, estas bona. La malbono konsistas en tio, ke tiu amo estas direktita ekskluzive al li mem, ne al aliaj. La malbono konsistas do en manko de amo al la aliaj. Kiam al la aliaj direktiĝos lia

amo, ne ekzistos plu la egoismo. Same avideco en sia esenco ne estas malbonaĉar deziro je io plia estas stimulo de la progreso. La malbono kuŝas en tio, ke la deziro direktiĝas al celoj materialaj, anstataŭ al la spiritaĵoj. Tio do, kie ni kredas malbonon, estas nur manko de bono, manko de harmonio. Tiel ankau la venena serpento ne estas io malbona: la veneno estas ja ĝia armilo, per kiu ĝi defendas sin. Sed ĉar mankas harmonio inter ĝiaj elementoj kaj la niaj, pro tio, rilate al ni, la venena serpento aperas kiel malbona.

La homo devas peni, ke la besta parto de lia naturo neniel superregu la spiritan parton. La supereco kaj evoluo de la spirita parto devas esti lia celo, la kialo de lia vivo.

Kiel atingi tiun celon? Ĉu fortunante la okulojn de ĉiuj ĝojoj kaj belo de la vivo kaj lacigante la korpon per la asketismo? Tute ne. La ĝojoj estas kreitaj por ni, por ke ni uzu ilin, kondiĉe nur, ke ni ne donu al ili tro da loko, ke ni ne permesu al ili ekposedi nin. Kaj la korpa malforteco ne estas virto. Paralizito povas nenium frapi, mutulo ne povas mensogi, sed tio ne estas virtoj. La homo devas lerni ne bati, havante fortan brakon kaj ne mensogi, havante sanan langon. Tio ĉi estas la vera mildeco kaj boneco.

Rigardante la homojn, ni vidas, ke ili ĉiuj apartenas al la sama, homa, speco. Ĉiuj ili estas faritaj el la sama argilo, kiel potfaristo el la sama argilo faras ujojn, sed donas al ili diversajn formojn, destinas por diversaj celoj kaj pentras per diversaj koloroj. Simpla, ordinara potaĵo ne rajtas kritiki la potiston kaj riproĉi, ke li ne donis al ĝi subtilan formon kaj luksajn kolorojn—ĉar la potisto plej bone scias, kio estas bezona. Aliflanke eleganta vazo ne rajtas fieri super la ordinara potaĵo, ĉar en la sama fabriko ĝi estas formita, el la sama argilo, de la sama potisto.

Kaj se ni vidas homon simplan, eĉ krudan, egale ni ne rajtas fieri super li, ĉar se ni eĉ superas lin, ĉu per nia inteligenteco, ĉu per aliaj kvalitoj, ni tamen apartenas al la sama, homa speco. Kaj nia supereco—se entute ni rajtas paroli pri supereco—devenas ne de ni mem, sed estas al ni donita de nia Keinto. Bahá'u'lláh diras: ĉu vi scias, kial Ni faris vin ĉiujn el la sama argilo? Por ke neniu el vi fieru super la alia.

Ĉiun el ni kreis, formis, vokis al ekzisto unu sama Povoĉu ni ne estas do fratoj en la plej vera senco de tiu ĉi vorto? Ĉu ni ne estas kiel gutoj en unu maro, folioj sur unu branĉo, floroj de unu ĝardeno?

Kiam ni eniras belan ĝardenon, ni vidas tie florojn kaj arbojn diversajn. Kaj ĝuste tiu diverseco faras, ke la ĝardeno estas bela, ĉar se ĝi konsistis nur el samaj floroj, ni trovus ĝin monotona. Ankaŭ en la ĝardeno de la hemaro kreskas diversaj floroj—blankaj, nigraj, flavaj kaj ruĝaj. Tiu diverseco devas esti inter la homoj kaŭzo de harmonio, same kiel en muziko diversaj tonoj formas unu harmonian akordon. Tiu diverseco faras, ke la ĝardeno de la homaro estas tiel bela kaj riĉa.

Same, kiel ni devas esti en harmonio kun niaj alikoloraj, alilingvaj, alinaciaj homfratoj, ni devas ankaŭ esti en harmonio kun

tiuj, kies opinioj diferencas de la niaj. Ĉar ĉies pensokapablo venas el la sama fonto, ĉiuj opinioj estas radioj de la sama suno de intelekto, radioj, kiuj, kvazau pasante tra diverskoloraj vitroj, jetas diversajn brilojn. Ĉiuj homoj estas serĉantoj de la Vero, kaj multaj estas la vojoj, kiuj kondukas al la Vero. Tiuj vojoj povas preni la nomojn de plej diversaj religiaj, sciencaj, sociaj, filozofiaj sistemoj, sed sur kaj tra ĉiuj vojoj, ĉie kaj ĉiam, al la sama celo, al la progreso kaj perfekteco iras la homoj. Ni do respektu ĉiun homon kaj ĉiun opinion. Ni penu kompreni ĉiun nian homfraton, ni amu lin tiel, kiel unu frato amas alian, ni vivu en paco kun ĉiuj homoj kaj en harmonio kun tiuj superegaj leĝoj, kiuj kondukas la stelojn sur iliaj orbitoj kaj la homojn en ilia celado supren, al la perfekteco.

THE BAHÁ'Í MOVEMENT

BY RENWICK J. G. MILLAR

MY first acquaintance with the Bahá'í Movement and teachings occurred some years ago when I received a communication from Mr. E. T. Hall of Manchester, England. Mr. Hall had happened to see one or two copies of the local Journal which I edit, and from the tone of its editorial and other articles he judged that some indication of Bahá'í principles would not be unacceptable. His letter was duly published, and ever since then an interesting and intimate correspondence has been kept up between us.

Subsequently I had the pleasure of receiving many Bahá'í publications—books, magazines and pamphlets—so that by this time I am probably better informed concerning the Movement and all it stands for than any other journalist in the country. (This I count a privilege and an education.) These publications I reviewed, sometimes briefly and sometimes more fully, in the ordinary course of my journalistic work. The reviews or notices were kindly spoken of and I fear rather highly appraised by Mr. Hall and other Bahá'ís who did me the honor of reading them, and I have been the recipient of many warm—too warm—words of appreciation. But the reaction of my readers to these thoughts was practically nil.

Nothing has surprised me more than to learn that my treatment of Bahá'í publications as a journalist has been exceptional if not unique in British newspapers. Why it should be so I am at a loss to understand. The British Press in general has a world-wide reputation for the freedom it affords for the discussion of all shades of opinion emanating from thoughtful minds. If an exception is deliberately made in so far as Bahá'ism is concerned, it must surely be due to some strange misunderstanding. Can it be that, as it was asked of old by Nathanael, "Can there any good thing come out of Nazareth?" so it is tacitly assumed that no good

suggestion or system for the better ordering of world affairs could possibly originate in Írán? Or is it rather that the Bahá'í principles, when only casually examined, are regarded as too utterly idealistic—the dream of some would-be new Messiah?

Whatever the explanation may be, the Bahá'í principles seem to me to be worthy of the most earnest and sympathetic consideration. It is a trite but true saying that Truth is a diamond of many facets, and light should be given free scope for clear shining no matter from what direction it may emanate. Even the Christian religion had its origin in Judea. So noble and so pregnant with practical suggestions for world betterment are the Bahá'í teachings that it seems to me the World's Press is missing a great opportunity in failing to give them every publicity while at the same time inviting all pertinent and relevant criticism or comment. Would that the world's leaders possessed a knowledge of Bahá'ism in its spiritual and social aspects and seriously set themselves towards bringing its fundamental points into actual operation.

In perusing Bahá'í publications, what first struck me most pleasingly was the high spiritual tone which permeates the writings of all exponents of the Movement. Bahá'ism is based in the first place on the essential unity of the human race. This is fully in harmony with the declaration of St. Paul to the Athenians: God "made of one every nation of men for to dwell on all the face of the earth."¹ Moreover, every moral and spiritual precept set forth by Prophet or Apostle—those whom the Bahá'ís refer to as Revealers or Manifestations of the Divine Mind and Will—is clearly of universal application. Truth has relation to the whole human race, not to any particular section,

¹ Acts xvii. 26-R. V.

class, race, or nationality, and it is an accepted axiom that sound principles of advancement and uplift are for all mankind.

Concerning other leading tenets of the Bahá'í Movement it is unnecessary that I should enter into any detailed statement in this article. They are set forth with great clarity and beauty in the publications issued on behalf of the Bahá'í Cause. Though enunciated and proclaimed by the Iránian sage, Bahá'u'lláh, some seventy years ago, they are entirely fresh and applicable to present-day developments, while some of them are still in advance of leading modern thought, and are laid down with a statesmanlike grasp of affairs that may be regarded as truly inspired. No lover of humanity can afford to set such teachings aside as mere idealism unworthy of serious consideration or concern. So much can be said without insisting that every claim and statement in the Movement must necessarily be infallibly true.

Personally, I was raised in the Christian (Protestant) Faith and as a member and office-bearer for many years in the Church of Scotland (Presbyterian) I subscribe to its confessional standards as sufficiently expressive of my religious beliefs. But this does not mean that my mind is foreclosed to fresh expository thought—quite the contrary. As a journalist, too, I naturally welcome high and constructive thinking—immeasurably beyond my own powers—from whatever source it may come. To me, therefore, the Bahá'í publications have proved of profound interest. In particular I appreciate the fact that it is not a system of priestly orders, with elaborate rites and ceremonies. Yet it recognizes that "Religion is the greatest instrument for the order of the world and the tranquillity of all existent beings." This emphasis on personal religion is, to my mind, all-important, for without the Holy Spirit operating in the hearts and lives of men all our social and economic plannings will be largely disappointing and vain.

Throughout Christendom, apart from denominational differences, it is common ground that the ethical teachings of Jesus Christ of Nazareth are incomparably the greatest the world knows. Equally it is common ground that the Founder of Chris-

tianity did not set forth any scheme of administration for universal adoption. Very obviously the world was not then at a stage of development fitted for the working of any definite system of social order. But the nineteenth and twentieth centuries have brought many changes—more, indeed, affecting international relations than in any previous period of recorded history. Bahá'ís claim that Bahá'u'lláh was a Prophet for the New Age, inspired to set forth how the Christian truths and the truths at the basis of all other religions can be fitted to administrative processes the universal adoption of which would result in bringing into operation the long-prayed-for Kingdom of God upon earth. For myself I see no difficulty in accepting the suggestion that as there were great Prophets who pointed forward to the coming of the Divine Teacher to be born in Bethlehem, so, from that turning-point in human history onwards, other great Prophets should arise to proclaim to the world how His infallible truths are to be practically applied and administered for the welfare of mankind. That Bahá'u'lláh takes a high if not an altogether unique place among such Prophets or Revealers can hardly be denied by anyone familiar with his writings and teachings. And that he arose in Irán seems to me to have a significance all its own. At any rate, the student of Bahá'ism who fails to be impressed by the nobility and sanity of Bahá'u'lláh's Revelation, safe-guarded by successive Guardians of the Cause, must be singularly insensible to the excellencies and values of great constructive thought.

In the summer of 1930, I made a tour of various cities of the United States and Canada. When at Chicago it was my privilege to be shown over the Bahá'í Temple at Wilmette, so far as it had then been constructed. Not only so, but I had the honour of an introduction to Mr. Louis J. Bourgeois, its architect, who showed me his blue-prints and drawings and by means of a model of the Temple explained to me the spiritual significance of its design. Never had I seen anything that so captured my interest and imagination. Here, it was evident, was something original in conception, with a wealth of symbolism and beauty far surpassing anything I had conceived prior to enter-

ing his studio. It afforded me an insight into the unifying principle underlying Bahá'ism such as I had not previously realised. It was with sincere sorrow that I learned of Mr. Bourgeois' death a month or two later. My visit to his studio and the interview with which he honored me I regard as a veritable red-letter day in my life.

We all speak of Brotherhood and Unity and we know that as general sentiments they are admirable. Various organizations and agencies exist for the purpose of giving effect to the spirit of Brotherhood among men and nations; and for all that has been and is being done in this direction we cannot be too grateful. But until scope is afforded

for an orderly expansion of real Brotherhood through a system of administration on lines of justice and truth universally applicable, the sentiment must remain very much in the region of the abstract.

My plea, therefore, would be for fair and impartial consideration of the World Order promulgated through the Bahá'í Movement. It will be found worthy of study by the most highly cultured minds in all nations. If it be what it claims to be—a Revelation for this new age—then it may be likened to a lens of crystal purity focussing and manifesting the Light that shines from Zion hill, the Light that is destined eventually to lighten every land.



Some of the Bahá'í Friends in Addis-Ababa, Abyssinia.



Miss Jane Addams, "mother of Hull House," Chicago, and referred to as "the most useful citizen" of that city.

'ABDU'L-BAHÁ'S HISTORIC MEETING WITH JANE ADDAMS

BY RUTH J. MOFFETT

"Oneness of the world of humanity insures the glorification of men. International peace is the assurance of the welfare of all mankind. There are no greater motives and purposes in the human soul." . . . "Your efforts must be lofty. Exert yourselves with heart and soul so that perchance through your efforts the light of Universal Peace may shine and this darkness of estrangement and enmity may be dispelled among men; that all men may become 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-Bahá.

IT was on a warm, springlike day, April thirtieth, 1912, that Hull House in Chicago was all astir. For 'Abdu'l-Bahá, a great and holy Personage from Palestine was expected. This important visit was planned by Jane Addams, "Mother of Hull House," or "Chicago's Most Useful Citizen," as the people of Chicago lovingly call her.

Seldom has biographer presented two more significant and inspiring world figures, both working earnestly for the Unity of Mankind and the establishment of Universal Peace than 'Abdu'l-Bahá, the Center of the Covenant of the Bahá'í World, and Jane Addams, the President of the Woman's International League for Peace and Freedom: one Who had been chosen as a Divine Exemplar to humanity, and the other reflecting the spirit of service. How fitting that Hull House—an outstanding example of the application of the great principle of the Oneness of mankind, should be the place of meeting.

During a recent interview with Miss Addams, the writer learned that it was in 1844 that the Quaker father of Jane Addams moved to Illinois. A pinecrowned hill is the living memorial of the bagful of seeds planted by him in that memorable year of world history. In 1860 a little girl was born at Cedarville, Illinois, in the shadow of those pines. As a child, she was a shy, con-

scientious, sensitive, idealistic girl. These qualities developed into high moral courage, the unswerving devotion to duty, and the passion of self-sacrifice for others. These characteristics served to make this frail woman elect to pass her life in an unsavory quarter of this great industrial city, Chicago, and to spend there, in behalf of the poor, her inheritance, which would have maintained her in comfortable idleness amid the beautiful things that she loved. Here she has ministered to and educated those in dire need and thus worked indefatigably for the establishment of the unity and amity of mankind.

As the years unfolded, Jane Addams received her A. B. degree at Rockford College, Rockford, Illinois, in 1881. Then she spent two years in Europe, 1883-1885, because of imperfect health. In 1888 she studied in Philadelphia, and the next year opened Hull House with the assistance of Miss Ellen Gates Starr, and has ever since been its Head Resident. For three years she served as inspector of streets and alleys on the southwest side of Chicago. She received her LL.D. from the University of Wisconsin in 1904 and in 1910 was honored in the same way by Smith College. Later she became president of the National Conference of Charities and Corrections. Yale University granted her its A. M. degree in 1910. In

1912 she became vice-president of the National Woman's Suffrage Association and chairman of the Woman's Peace Party. In 1915 she was elected delegate to the first Peace Convention at The Hague, and the same year became the founder-president of the Women's International League for Peace and Freedom, and still remains its active president. She was the delegate to the Peace Conventions at Zurich in 1917, at Vienna, in 1921, and at The Hague in 1922. On January 12, 1923 she started on a six months tour of the world in the interests of world peace. During all these years many books have come from her pen, and she has served on numerous state and national committees having to do with social, philanthropic, industrial and international problems.

Hull House, one of the first American settlements, stands as a dream fulfilled. It was established in 1889, to become a spacious and hospitable home, tolerant in spirit, equipped to care for the pressing physical, mental, social and spiritual needs of a poor, alien, complicated community.

About fifty men and women of various races and creeds and backgrounds form the residential staff, mostly college graduates who pledge themselves to remain two years. In addition, one hundred and fifty others come to Hull House each week as teachers, visitors or directors of clubs. About nine thousand persons come to the settlement each week during the winter months, as members of the audiences or classes. Miss Addams explained that the attractions offered include classroom instruction in English, current topics, typing, arts and crafts, music, drawing, folk dancing and nearly all phases of domestic arts. Public lectures and clubs of many kinds supply the needs of men, women and children of all classes, beliefs and shades of color. A circulating library of two thousand volumes stimulates mental interest. A well trained, working boy's band of sixty-two pieces is a source of great joy, as are the many tournaments and contests, enjoyed especially by the little children of foreign lands. The monthly gymnasium attendance is three thousand, and the fifteen showers are kept in constant use.

During the year six thousand paid showers and twelve thousand free showers help to keep up the physical, mental and moral standards. The Italian, Jewish and Greek nationalities seem to predominate in the clubs and classes.

In Miss Addams' high-ceiled living room, the writer asked her, "What has been one of the central ideas of the activities of Hull House?" Her kindly eyes brightened as she said, "The things which make men alike are finer and better than the things that keep them apart, and these basic likenesses, if they are properly accentuated, easily transcend the less essential difference of race, language, creed and tradition." After a time she continued with an alert enthusiasm.

"Life at the Settlement discovers above all what has been called the extraordinary pliability of human nature; and it seems impossible to set any bounds to the moral capabilities which might unfold under ideal civic and educational conditions. In order to obtain these conditions, the Settlement recognizes the need of cooperation, both with the radical and conservative elements. Hull House casts aside none of those things which cultivated man has come to consider reasonable and goodly, but it insists that those belong as well to that great body of people who because of toilsome and underpaid labor, are unable to procure them for themselves. Added to this is the profound conviction that the common stock of intellectual enjoyment should not be difficult of access because of the economic position of him who would approach it, that 'those best interests of civilization' upon which depend the finer, freer and nobler aspects of living must be incorporated into our common life and have free mobility through all the elements of society, if we would have a true, enduring democracy. The educational activities of a Settlement, as well as its philanthropic, civic and social undertakings, are but differing manifestations of the attempt to socialize true democracy, which is the very existence of Hull House itself. It is thus that peace and unity are established."

"Do you think that the people of the world generally are more peaceminded than before the World War?" she was asked.

"Oh, yes. The war startled and shocked them into a realization of the need of peace as never before. It has been more discussed and written about and has become the most vital problem before man."

"What do you consider the greatest forces of the world today working for peace?" "There are three," she replied: "First, psychological; second, political; and third, mechanical. First, the psychological includes all the books, newspapers, magazine articles and all the addresses and discussions on the subject, but something more than all of these, the interest and overwhelming desire in the heart for peace. Second, the political, even, has become a force for peace. International instruments to take care of the affairs of all the nations of the world must be created before peace can be maintained. These are only just beginning, in the League of Nations, the World Court, an International Code of Law and an International Police Force to enforce the law. Many other international instruments of this nature will be required. Third, nothing can stay the progress of the machine age, the invention, the improved methods of intercommunication and intertransportation. This is also a great force, bringing about better understanding in the world which is the basis of peace."

"You ask what I consider to be the greatest need of the world today?" she continued. "I would put it in one word, *understanding*—understanding between individuals, classes, races, nations. Literature, history and mechanics are bringing it about much more rapidly today. Are not nations simply families living together, learning to adjust themselves to each other for the best good for the greatest number?"

"Yes, you are right," she said in reply to my question. "The problems of the world which are caused by wrong mental attitudes are returning to the heart and mind of man and the solution must come through changed mental attitudes."

Although having spoken on the same platform with Miss Addams many times and dined as her guest, yet during this interview at Hull House, alone in the spacious living room with her, the writer was more than

ever impressed with a fine quality of innate courtesy, a sympathetic sensitiveness, a queenly dignity and greatest of all the keenness of a brilliant intellect expressing a well-balanced and well-ordered mind.

When the author asked her if she had met that distinguished Personage of Palestine Whom Great Britain had knighted as one of the greatest advocates and establishers of World Peace and the Unity of Mankind that the world had known, 'Abdu'l-Bahá, she replied with an emphatic "Yes." In a low pitched, well modulated voice, she spoke of inviting 'Abdu'l-Bahá to visit Hull House on April 30, 1912, to speak in Bowen Hall, and although the hall seats 750 people, it was far too small to hold the crowds that poured in. In streams the rich and poor, the educated and ignorant, the managers of business and the industrial slaves came. Hull House was all astir. So was Halstead Street, that bit of cross-section, seemingly, of all the markets, bazaars, cafes and wayside churches of all the races, nationalities and creeds of the world.

Miss Addams herself, acting as chairman, welcomed 'Abdu'l-Bahá and graciously presented Him to the audience. Dr. Bagdadi, a physician of Chicago, served as His interpreter, having known and loved 'Abdu'l-Bahá years before in the Holy Land.

To attempt to describe 'Abdu'l-Bahá is like trying to paint the lily. As he stood before the sea of hungry upturned faces, His magnetic personality, His radiance, His penetrating potency, the power of His inspiration, the very purity of His life, and the great understanding compassionate love, made an impression upon His listeners that they can never forget.

Because in 1912 racial prejudice and hatred were very intense and because of the outstanding historical work that Miss Addams had achieved, 'Abdu'l-Bahá spoke of the races being like many varieties of flowers in one garden, all adding to the fragrance and beauty of the garden. He spoke of the benefit to be derived by all humanity when universal peace and racial amity have spread over the earth. This depends upon the spirit and intelligence of man. The basis for the establishment of world peace and the amity of man cannot

be based upon color, but only upon noble qualities. With an almost overwhelming power, 'Abdu'l-Bahá declared, "The standard can be no other than the divine virtues which are revealed in him. Therefore, every man imbued with divine qualities, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, is *verily in the image and likeness of God* . . . a divine station which is not sacrificed by the mere accident of color."

'Abdu'l-Bahá at the close of the meeting in Hull House went out into the dingy crowded street, mingled with the little children and the under-privileged poor, and gave to them freely from a bagful of coins, with many kindly words of encouragement, sympathy, love and hope, which brightened the eyes, strengthened the courage and uplifted the faith and hope of all who met Him.

'Abdu'l-Bahá expressed his pleasure at meeting Miss Jane Addams because she was serving mankind. According to His own words, He was chosen by His Father, Bahá'u'lláh (the Glory of God) to be the Servant of humanity, and because Miss Addams has devoted her life unreservedly to others she certainly reflects the beautiful light of servitude. One of the bounties of the Bahá'í Revelation is that women of heavenly capacities can never more be hindered by the ancient stupid form of male supremacy, but

may rise to help in the establishment of the New World Order, and of peace and good will to all mankind.

As the writer said farewell to Miss Addams, who was leaving on an extended trip for her health, she presented her with an autographed copy of her photograph and her book, "Twenty Years at Hull House," and spoke again of being deeply impressed with 'Abdu'l-Bahá, and with the beauty and spirit emanating from the Bahá'í Temple. She expressed the hope that more people would feel the great need and rise, today to help bring amity permanently to the world.

Gazing at the very building in which took place the historic meeting of 'Abdu'l-Bahá and Jane Addams, and in which 'Abdu'l-Bahá had so perfectly voiced the note of the Oneness of all Mankind, and left His spirit like a benediction hovering over all, one saw people of all races streaming in and out of Hull House, honoring the founder before her departure. With a deeper consciousness of realization, one recognized the fulfillment of those priceless words of 'Abdu'l-Bahá: "Today the most important purpose of the Kingdom of God is the promulgation of the cause of Universal Peace and the principle of the Oneness of the World of Humanity. Whosoever rises in the accomplishment of this preeminent service, the confirmation of the Holy Spirit will descend upon him."

THE SOUL OF ICELAND— A BAHÁ'Í SAGA

By MARTHA L. ROOT

“Maiden with veil of snow,
Why dost thou haunt me so,
Longing thy song to know
Valiant and sweet.”

O ICELAND, fair Arctic Isle, it is your soul saga that attracts the Bahá'í believers of the five continents today; of all the sagas—those ancient, wonderful tales of these North lands sung and told and later written—what will be chanted in the new Bahá'í sagas down the centuries now that the Icelandic people have heard Bahá'u'lláh's great Message for the first time in their newspapers, over their radios, from their public libraries and through lectures in the one short month from July 12 to August 8, 1935, in Reykjavík their capital! The people of Iceland are ready for this universal Message.

Some peace workers in other Scandinavian countries said to the writer of this article, “Why do you go to Iceland with these Bahá'í peace principles? The Icelanders are the most real lovers of peace in the whole world.” Why go to Iceland? Because this country of high latitudes morally as well as geographically deserves to know the Truth of this New Day of God. They are courageous; they possess the Viking spirit and are wide awake; never have they been so wrapped in superstitions as many other peoples. Iceland is unique in that it never had a primitive or savage race. Its first colonists were nobles and chieftains of Norway who came in the ninth century to colonize Iceland because they were dissatisfied with conditions at home.

The Icelandic language which is practically unchanged since these first settlers came, is the original of all the Norse tongues. It has been kept so pure that its

people can read today the sagas of the twelfth century. Almost a thousand years ago, Njáll Bergthórshvöll of South Iceland said of Christianity when it was announced to his countrymen, “It seems to me the new Faith must be better, and that he is fortunate who possesses it. If the men who preach it come to Iceland, I shall assist them according to my ability.” Ólaf Tryggvason of Norway had sent some Christian missionaries to Iceland. During the year 999, just a few years later, two converts, Gizur White and Hjalti Skeggvason, went over to Norway to hear more of the Teachings; when they returned they succeeded in introducing a resolution at the Althing (the Open Air Parliament) and it was carried, that the new religion should be adopted in Iceland.

One may with profit to the whole of humanity tell the Icelanders about these Bahá'í Teachings because today they are great travelers, as well as long ago when in 986 A.D. they fared forth and discovered Greenland, and this led to one of their number, an Icelander, Lief, son of Erik, the Red, in 1000 A.D., discovering “Vinland” as he called it, namely “Wineland,” but it was America. As Iceland (long before 1492 Columbus went to Iceland where he heard about “Vinland”) gave us America, is it not only a joy but a sacred duty that American Bahá'ís should carry home to the “mother-land,” Iceland, the Glad Tidings of the Bahá'í Revelation?

The people of this most Northern civilized state high in the Arctic waters are optimists. They must take so many chances with the weather on land and sea that they have developed strong character, exceeding kindness to one another and hospitality that comes straight from the heart. One well-known man wrote in a Reykjavík newspaper

the day of the writer's last lecture on "Bahá'u'lláh's Teachings of Immortality": ". . . our guest will give her last lecture here tonight, I do not know what the Teachings of the Prophet of Írán are on life after death, but every one who carries in his heart the hope of eternal life will wish to hear this significant address. Also, if people would go in great numbers it would make her memory of Iceland more intimate, and that is the kind of hospitality we should like

once, "We have a love for Írán; what is this spiritual Teaching from Írán?"

The Broadcasting Station of Iceland—and it is subsidized by the owners of the radio sets—on July 15, and later on July 23, sent over the air for the first time two talks about the Bahá'í Cause: one an air interview and the other a book-review of "Bahá'u'lláh and the New Era"; besides they gave other items of Bahá'í news. These all came in the News Hour in the early evening, just at the



Newspapers and Book containing the First Mention of the Bahá'í Movement in Icelandic Language.

to give to every one who visits Iceland." The hall was crowded. Icelanders always come half-way to welcome new truth. Their spirit, like youth, is ready to seek, to know, to accept, to promote.

Iceland has the distinction of being the first state in the world to announce to all nations and peoples her neutrality. She definitely states she will not take part in any war whatsoever. The state that has the courage to do this is composed of men and women who have capacity to appreciate the the principles of the Bahá'í peace Teachings.

It is interesting, too, the Icelanders said at

time when at least fifty thousand people all over Iceland listen in. If the farmers are working late in the fields in this summer weather in July, they always send some one from the family into the house to listen to the news, and come back to report it to the others.

The "Morgunblaðið" in Reykjavík, on July 14, 1935, printed the first article ever published in Icelandic language about the Bahá'í Teachings. The editor had said two days before, "I'll read this book and these pamphlets and then I'll write." All the editors as well as the radio director had

received copies of "Bahá'u'lláh and the New Era" from the visitor, for "Johanna," a Bahá'í of Copenhagen, and friends in the United States had sent her copies to be given during this visit.

The "Nýja Dagblaðið" had a long interview written by the editor, Mr. Sigfus Haldorsson, on July 17, and later on July 28, was a second article, "What is the Bahá'í Movement?" This was so excellent that a thousand reprints were made of this one article in order to give them out to people, because there was as yet no Bahá'í booklet in Icelandic.

A school principal in Reykjavík, one who for years had studied Theosophy deeply, was introduced to the writer next day on the street and he said, "Oh, so you are a Bahá'í! I read the article 'What Is The Bahá'í Movement?' in the 'Nýja Dagblaðið' yesterday and said to my wife, 'A lodge will grow up in Reykjavík around such a Teaching as this.'"

He invited us to come with him to his home to coffee, as is the delightful custom in Iceland. We went, and after a long conversation about the Bahá'í Teachings, just as we were about to go, he asked, "Tell me, do you believe in dreams?" The writer replied, "yes," that Bahá'u'lláh said there may be many mysteries and wisdoms in dreams; even there are occasions where it may happen that one witnesses outwardly in the world of time exactly the thing he had seen in his dream.

"Well," said the host, "last night I dreamed that a bird came into this room, and resting on the sofa sang such a beautiful melody. I was so happy. This morning I said to myself, 'Who will come?' Then I met you in the street, you come with your friend Holmfrídur to our house and you have taken the seat on the sofa where the bird came and sang the melody!" He was one of the great souls of Iceland.

Other newspapers that used excellent articles were the "Visir," July 18, 1935, and "Althydublaðið" July 25, 1935. The newspapers and likewise the broadcasts gave information where Bahá'í books could be obtained and that any public library wishing the Danish volume "Bahá'u'lláh and the New Era" could obtain one free of charge. Books were placed in the Reykjavík public

libraries. Although Iceland is so small, only 26,000 people in Reykjavík and 126,000 population in all—for it must be remembered that nine-tenths of Iceland is uninhabitable, being a vast desert of rugged lava poured forth in ages past from its many volcanoes and intersected with mountains and great glaciers—yet the number of books drawn out from the public libraries is extraordinary. From the People's Library in Reykjavík they lend out ten thousand books a month. Packages containing forty books each are lent regularly to the fishing trawlers when the men go out to sea to remain months at a time.

I heard that even at Húsavík, a little herring station up on the coast there is a splendid library started by a farmer, Benidik Jónsson, now over eighty years old. He has gathered together nearly five thousand volumes. A few are English books; in the autumn the farmers come there from remote places to buy their provisions for the winter and they call at the library to draw out a large collection of books which they read during the long winter evenings; for in this land of the summer midnight-sun the winters are very long, dark and cold. Often during the winter one reads aloud in the home while the others work at various kinds of handicrafts. These farmers return the books when they come to the station again in the spring to sell their sheep's wool. There is a thirst for knowledge in Iceland and a love of reading is innate; there are no illiterates in Iceland.

Esperanto is making progress here. The writer lectured in Esperanto before the Esperantists of Reykjavík and was presented with the volume, "Alphjódamál og Málleysur" (International Language and Bad Languages) where on page 84 is the first mention ever printed in Icelandic literature of the words "Bahá'í Movement." It mentions "La Nova Tago," Esperanto magazine devoted to the Bahá'í Movement. The book is written by an Icelandic author, Thórburger Thórdarson, and was published in Reykjavík, 1933, by the Culture Foundation of the State. The writer had corresponded with Mr. Thórdarson and last year sent him Bahá'í books in Esperanto, he sent back the word, "Tell her we are waiting for her in Iceland."

Another brilliant group in Iceland are the Theosophists. They have one of the most beautiful Theosophical buildings in Europe. When the first Bahá'í lecture was given in the Chamber of Commerce soon after arrival, the majority of those present were Theosophists. The Secretary of the Theosophical Society of Iceland who was present invited the Bahá'í speaker to meet a few friends in her home the next week, and later she graciously acted as interpreter when the Theosophists extended the courtesy of their hall for the lecture: "Bahá'u'lláh's Teachings of Immortality." The Theosophists had just had a large Summer School of Theosophy in Reykjavík. Some of them said they had seen copies of "The Bahá'í Magazine" and thus had learned something about the Teachings.

And here is where a charming bit of saga should be sung: "Milly," a devoted American Bahá'í, had come with her husband in 1924, on one of those cruises now becoming so popular, where the passengers stop in Reykjavík for a few hours. There in the wonderful Einar Jónsson Museum, an Icelandic lady, "Holmfridur," had explained the sculptures and the two became friends; Milly later asked the ship's guide for the full name and address of Holmfridur. From the home-land Milly wrote to this new friend in Iceland and regularly has sent "The Bahá'í Magazine" from that time to the present.

The next year, 1925, Holmfridur came to the United States for a few months to attend an International Congress and study at Columbia University. Milly entertained her friend for nine days at her summer home in Massachusetts, where the guest read the Bahá'í literature several mornings and said she was delighted to see what 'Abdu'l-Bahá had written about Iceland and Greenland, and how even the climate would change should the fire of the love of God be ignited there. A decade passed by and a few times each year these two exchanged notes of greeting.

Then in July, 1935, "Martha," another Bahá'í, also from the United States, is just ready to start from Copenhagen to Iceland when she is surprised to receive a letter from Milly recounting the Iceland incident and enclosing Holmfridur's name and address. Arriving at Hotel Island, in Reykjavík, on

July 12, 1935, and quickly unpacking her bags in her upper room, Martha sent a note by messenger to Holmfridur and lo, she comes. How smiling she is and yet how quiet! She possesses poise and peace, a fine mind, spirituality, and a pleasing sense of humor. It is Holmfridur who has shown "The Bahá'í Magazine" in the Theosophical circles during the past years here, for she is herself a Theosophist but she is very sympathetic to the beautiful Bahá'í Teachings. It is she who introduced the writer to the thinkers of Iceland and helped daily to make the month so memorable. When the Bahá'í saga is sung a century from now, may Holmfridur be praised and may Milly's name be chanted high, for her eleven years of love to her Faith and to her friend prepared a clear path for the Bahá'í Cause here in Iceland.

One day in Reykjavík, Holmfridur went with the writer to visit the Leper Hospital far out, where Bahá'í books were given, some to the nurses some to the patients. Walking back to the city along the shore of the Arctic Ocean where near the town the banks gleamed white with salted cod-fish drying in the sunshine, suddenly Holmfridur said: "I think it would interest you to know that a leper boy, Christopher Pétursson, first heard of Theosophy in that hospital. He came there a boy of sixteen years and remained until his death at the age of forty-three; he is the one who has translated most of the Theosophical books into Icelandic."

What great things they do in Iceland! One of the greatest hymn writers of this country, Hallgrímur Pjetursson, was a leper too. Mr. Einar Jónsson, the celebrated sculptor of Iceland, whose works are visited every year by art lovers from many lands, has a famous piece in his gallery: this sculpture represents the poet alone, suffering, sitting on his bed; but just above is the spiritual Hallgrímur Pjetursson, the glorious religious poet of the Passion psalms, with the crucifix in one hand, the harp in the other leading the long line of Icelanders up and up.

One should begin any saga, any article about Iceland with the name of Einar Jónsson, he is the greatest soul in Iceland today. His masterpieces in his museum are

like "scriptures" of art, giving the glad tidings of spirit conquering the physical, the immortal rising up from death. The humblest peasant, as well as the most profound scholar, all art lovers who walk through the gallery cannot but be cheered, refined, inspired. Just as Raphael could paint the soul, Einar Jónsson can release the spirit out of marble.

Whatever his religion is, certainly his spirit is "Bahá'í" (light-bearing)! He said to me, "Everything is from the Higher Plane. *It is!* The artist only makes it manifest; I am only a servant. The sculptor takes away the rough envelope which enwraps the spark of God."

It may have been only a coincidence, but it is like a confirmation from God that it was in this lofty Einar Jónsson Museum that the Milly-Holmfrídur flower of friendship was first planted in Iceland.

What saga could ever tell it all! Those days in Reykjavík so full of joy and gladness, those eager questions! One man who lectures in all parts of Iceland said: "I'd like to translate 'Security for a Failing World,' this is a book Icelanders would like!" Another said, "Who is going to translate 'Bahá'u'lláh and the New Era' into Icelandic? It should be published in our language." In a word, the Bahá'í Movement was discussed everywhere.

'Abdu'l-Bahá in His Tablet to the believers of the Bahá'í Assemblies of the United States and Canada, on April 11, 1916, wrote, "Show ye an effort, and after this war, spread ye the synopsis of these Teachings in . . . Iceland, Faroe Islands. . ."

Also, in His Tablet to the believers in the Provinces of the Dominion of Canada, written April 5, 1916, 'Abdu'l-Bahá said: "Perchance, God willing, the Call of the Kingdom may reach the ears of the Eskimos.—Should in Greenland the fire of the love of God be ignited, all the ices of that continent will be melted and its frigid climate will be changed into a temperate climate—that is, if the hearts will obtain the heat of the love of God, that country and continent will become a divine garden and a lordly orchard, and the souls like unto the fruitful trees will obtain the utmost freshness and delicacy."

Winters in Iceland may be dark, but the warm Gulf Stream flowing up from Florida waters winter and summer, is what makes Iceland a livable land. As one Reykjavík doctor expressed it, "Iceland is centrally heated and the furnace is in the Florida waters." This large island, second in size only to Great Britain in the European isles, is between four or five days' journey by ship from Hull, England, three or four days from Leith, Scotland, via the Iceland Steamship Company line; 1300 miles from Copenhagen by way of the Danish Steamship Company line; it lies 440 miles east of Greenland, and 650 miles from the West coast of Norway, via the route of the Bergen Steamship Company. All these liners pass by Faroe Islands and Vestmannaeyjar, Westmann Islands, so they gave an excellent opportunity to the Bahá'í to speak a little about the Bahá'í Cause on these islands which fringe the Arctic Circle.

Picturesque Reykjavík—capital of this land of jagged snowcapped mountain peaks, great glaciers, and ice fields, magnificent waterfalls, boiling hot springs, geysers and desolate lava fields, with everywhere that wonderful fascination and nameless charm which is associated with this high altitude—has a climate of extraordinary clearness and purity; pure by reason of its freedom from the taint of dust—the strong winds keep it clean. The fine and generally dry air tempered by the glaciers and the sea, and then pervaded all day and nearly all night by vitalizing solar glow is something possible only in a high Arctic land like this. Houses are comfortably heated, the air is full of ozone, one does not feel fatigue, and the salty breezes from the ocean are most bracing. The future will witness many travelers from all lands coming to "take their cures" and their summer holidays in Iceland; for bodies, minds, souls experience here something different from what they have ever known before. There is a calm too, a repose in the very Icelandic atmosphere, and the almost celestial colors of sky and clouds, mountains and sea, not to be found anywhere else—all these will bring one back again to Iceland! Maiden with veil of snow, now we thy song do know. It is thy *soul* we hear, valiant and sweet!

EIN JUNGER GLAUBE WIRD BEKANNT

Beiträge zur Entwicklungsgeschichte des Bahá'í-Glaubens in
Deutschland

VON DR. HERMANN GROSSMANN (NECKARGEMÜND)

BEI entwicklungsgeschichtlicher Betrachtung des Aufkommens neuer Glaubenslehren pflegt neben der Geschichte der Gründer die Geschichte der Bewegung im Vordergrund zu stehen. Und doch ist die Bewegung in der Regel nur einer, oft nicht einmal der bedeutsamste, unter den Faktoren, die zum Bekanntwerden des jungen Glaubens beitragen.

So ist auch die Kenntnis des Bahá'í-Glaubens in Deutschland nur zu einem Teil auf die Bewegung und ihre Träger zurückzuführen, während im übrigen zahlreiche Veröffentlichungen der verschiedensten Art sowie gelegentliche Berichte und Vorträge von Aussenstehenden den Boden bereitet und in hohem Masse zur Verbreitung beigetragen haben.

Unter den fremden Veröffentlichungen sind es vor allem die Arbeiten über den Bahá'í-Glauben bezw. den Bábismus und deren Erwähnung seitens der Wissenschaft, in Lexiken und anderen Nachschlagewerken, Abhandlungen aus christlich-theologischen Kreisen, Notizen und Essays in belletristischen. Publikationen, insbesondere Reiseschilderungen, sowie Zeitungsartikel aller Art. Als ein gewisser Massstab für den allgemeinen Grad der Verbreitung mag dabei die Tatsache gelten, dass sich unter den in Frage kommenden Lexiken und Nachschlagewerken der letzten Jahrzehnte in Deutschland und Oesterreich keines befindet, in dem Bahá'í-Glaube und Bábismus nicht mindestens unter einem Stichwort mehr oder minder ausführlich vertreten sind. Bereits 1866 behandelt Meyers Konversationslexikon unter Persien die

Bábi, "über deren Glauben sehr verschiedene und unsichere Mitteilungen bestehen."

Aus der Gelehrtenwelt sind besonders zwei Namen eng mit der Geschichte des Bahá'í-Glaubens verknüpft, die zwar nicht den Grenzen des deutschen Vaterlandes entstammen, deren Werke aber grösstenteils in deutscher Sprache geschrieben sind und in Deutschland starke Beachtung und Verbreitung erfahren haben: der ungarische Orientalist Professor Hermann Vambéry und der schweizerische Psychiater, Sozialhygieniker und Ameisenforscher Professor Dr. August Forel. Vambéry traf im April, 1913, nicht lange vor seinem Tode, persönlich mit 'Abdu'l-Bahá in Budapest zusammen und wurde durch diese Begegnung so stark beeindruckt, dass er sich völlig vom Geiste des neuen Glaubens angezogen fühlte. Er schrieb darnach an 'Abdu'l-Bahá in Erwiderung auf ein von diesem an ihn gerichtetes Schreiben u.a.: "Die Zeit meiner Begegnung mit Eurer Exzellenz und die Erinnerung an die Segnungen Ihrer Gegenwart kehrten wieder in das Gedächtnis dieses Dieners ein, und ich sehe mich nach dem Zeitpunkt, wenn ich Sie wiedertreffen kann. Obwohl ich durch viele Länder und Städte des Isláms gereist bin, bin ich doch nie einem so hohen Charakter und einer so erhabenen Persönlichkeit wie Eurer Exzellenz begegnet, und ich kann bezeugen, dass es nicht möglich ist, solch eine zweite zu finden. Aus diesem Grunde hoffe ich, dass die Ideale und Bestrebungen Eurer Exzellenz von Erfolg gekrönt sein und unter allen Umständen von Erfolg begleitet werden mögen, denn hinter diesen

Idealen und Taten erkenne ich leicht das ewige Wohl und Gedeihen der Menschheit. Dieser Diener trat auf der Suche nach Quellen-Unterweisungen und-Erfahrungen in die Reihen verschiedener Religionen, d.h. ich wurde äusserlich Jude, Christ, Muhammedaner und Zoroastrier. Ich entdeckte, dass die Verehrer dieser verschiedenen Religionen einander nur hassen und verfluchen, dass sich alle ihre Religionen zu Werkzeugen der Tyrannei und Unterdrückung in den Händen von Herrschern und Regenten umgewandelt haben und dass sie die Ursache des Unterganges der Menschenwelt geworden sind. Wenn ich diese üblen Ergebnisse betrachte, so muss sich jedermann notwendig auf Seiten Eurer Exzellenz einzeichnen und freudig die Aussicht auf eine Grundlage des Glaubens Gottes anerkennen, die durch Ihre Bemühungen im Werden ist. Ich habe den Vater Eurer Exzellenz von fern gesehen. Ich bin der Selbstaufopferung und des edlen Mutes seines Sohnes ansichtig geworden und vergehe in Bewunderung. Für die Grundsätze und Ziele Eurer Exzellenz drücke ich die äusserste Ehrerbietung und Ergebung aus, und wenn mir Gott, der Höchste, langes Leben gibt, so werde ich in stande sein, Ihnen unter allen Umständen zu dienen. Ich bete und flehe darum aus meines Herzens Tiefe." (*International Psychic Gazette*, Oktober, 1913.)

Ueber das Verhältnis *Forels* zum Bahá'í-Glauben berichtete der Verfasser bereits ausführlicher in einem früheren Band.¹ Bekannt ist ein längeres Tablet geworden, das 'Abdu'l-Bahá an ihn sandte und das insbesondere die Frage des Fortlebens behandelt. Mit der Leidenschaft des aufrichtigen Wahrheitssuchers tritt Forel an seinem Lebensabend in seinen verschiedenen Werken, in Zeitungsartikeln und durch Gründung des ersten schweizerischen Bahá'í-Kreises in Lausanne für die Sache Bahá'u'lláh's ein und legt in seinem Testament eindringliches Bekenntnis dafür ab: "das ist die wahre Religion der menschlichen sozialen Wohlfahrt, dogmen- und priesterlos, die in sich alle Menschen auf unserem kleinen Erdenball vereinigt. Ich bin Bahá'í geworden. Dass diese Religion zum Wohl der Menschheit leben und gedeihen möge ist mein heissester

Wunsch." Gerade dieses Testament ist unter den zahlreichen deutschen Freunden und Verehrern *Forels* weitgehender Aufmerksamkeit begegnet, und die darin zum Ausdruck kommende Wandlung von der materialistischen zur religiös-wissenschaftlichen Betrachtungsweise hat ihnen dabei neue Bahnen gewiesen und manches Interesse für den Bahá'í-Glauben geweckt.

Bei dem vorerwähnten Besuch in Budapest kam 'Abdu'l-Bahá auch mit dem bekannten ungarischen Orientalisten Professor *Ignaz Goldziher* in engere Berührung, dessen Feder ein Beitrag über Bábismus und Bahá'í-Glauben in der Sammlung "Die Kultur der Gegenwart" entstammt.² Ebenso gehört der Orientalist und Diplomat *Friedrich Rosen*, der 1921 deutscher Reichsaussenminister war, zum Kreise derer, die sich ihre Anschauung über den Bahá'í-Glauben durch persönliches Zusammentreffen mit 'Abdu'l-Bahá sowie durch Berührung mit Bahá'í im Orient bilden konnten. Er brachte wiederholt seine Wertschätzung besonders für 'Abdu'l-Bahá zum Ausdruck. Aus der Zahl der sonstigen Auslassungen über Bábismus und Bahá'í-Glauben in der wissenschaftlichen Literatur sei noch Professor *Dr. H. Ritter*, ehem. Universitätsprofessor in Hamburg, erwähnt, der 1923 in der Zeitschrift "Der Islám"³ u.a. schreibt: "Das, was der Bábibewegung für unser Auge ihre Grossartigkeit verleiht, ist wesentlich die gewaltige Kraft des Glaubens und die unerhörte Opferbereitschaft, mit der ihre Anhänger für den Gegenstand ihrer Verehrung in den martervollsten Tod gingen, und beim Báb selbst die aus den tiefsten Quellen des religiösen Gefühls stammende ehrliche Ueberzeugung von der Wahrheit seiner Mission, die ihm und seinen Nachfolgern ein tatsächliches Zerreißen der Verbindung mit der islamitischen Tradition möglich machte und zur Stiftung nicht einer neuen Sekte, sondern einer neuen Religion führte."

Aus den Kreisen der christlichen Mission drang bereits vor acht Jahrzehnten, erstmalig wohl 1851,⁴ die Kunde von dem neuen

² Teil I, Abt. III, 1, "Die Religion des Orients," Leipzig, 1923.

³ Band XIII, 1/2, S. 134.

⁴ Zeitschrift der deutschen morgenländischen Gesellschaft, 1851, S. 384 ff.

¹ "Bahá'í World," IV, S. 393 f.

Glauben nach Deutschland. 1894 berichtete der nachmalige Professor in Halle a.S. und Begründer der Missionswissenschaft, Dr. Gustav *Warneck* in der Allgemeinen Missionszeitschrift hochachtend über den Bábismus. Von grosser Bewunderung und Wertschätzung ist das 1896 in Leipzig erschienene Buch von Dr. F. C. *Andreas*, dem früheren Dozenten am Orientalischen Seminar in Berlin, "Die Bábis in Persien" getragen, das aus Quellen und eigener Anschauung eine Darstellung der geschichtlichen Entwicklung gibt. In einem Vorwort dazu schrieb Pastor W. *Faber*: "Gelingt es der persischen Regierung, die Bábí's auszurotten, so wird völlige geistige Finsternis das unglückliche Persien bedecken, denn der Bábismus ist ohne Frage die Morgenröte einer besseren Zeit. . . ." und ferner in einer Schlussnotiz: "In den Augen der persischen Regierung waren und sind die Bábis gefährliche Umstürzler, die sie mit Feuer und Schwert auszurotten sucht, in Wahrheit aber sind sie Bahnbrecher für Wahrheit, Freiheit und Recht in dem dunklen Lande Persien, wie sie die Weltgeschichte von gleichem Opfermut und von gleicher Sterbensfreudigkeit selten gesehen hat. Möge der neue Schah Muzaffereddin den Bábis Religionsfreiheit geben, dann würde er seinem Lande die grösste Wohltat erweisen." In der Zeitschrift für Religionspsychologie⁵ fasste 1908 Dr. E. *Rasmussen* sein Urteil dahingehend zusammen: "Im ganzen muss anerkannt werden, dass die drei Träger dieser Religion (Báb, Bahá'u'lláh und 'Abdu'l-Bahá. Anm. des Verf.) eine Reihe der humansten Reformbestrebungen unserer Zeit offenbart haben," und John W. *Graham* schreibt in "Der Glaube eines

Quäkers"⁶ von 'Abdu'l-Bahá: "Der jetzt lebende grösste Profet ist vielleicht 'Abbás Effendi (= 'Abdu'l-Bahá Anm. des Verf.) der Führer der Bahá'is in Persien." Ganz besonders aber dürften zur Verbreitung der Kenntnis des Bahá'i-Glaubens in Deutschland zwei vielgelesene Schriften der evangelischen Pfarrer Scheurlen und Dr. Roemer beigetragen haben, die, obwohl einer tendenzmässigen Gegeneinstellung entspringend, in ihren ausführlichen Darstellungen die Aufmerksamkeit jedes ernstlich nachdenkenden Lesers auf die hohen Ideale des Bahá'i-Glaubens hinlenken und so dem Bahá'i-Glauben in hohem Masse den Weg bereiten. Die eine dieser Schriften hatte bereits 1930 in vierter Auflage das 18. Tausend erreicht und ist inzwischen in weiterer Auflage erschienen. Sie hat wiederum bei einer ähnlichen holländischen Veröffentlichung Pate gestanden, die 1925 mit 12.000 Exemplaren gleichfalls die vierte Auflage zu verzeichnen hatte.

Beträchtlich ist die Zahl der während der letzten 25 Jahre und früher in Deutschland erschienenen Reiseschilderungen, in denen Bábismus und Bahá'i-Lehre erwähnt und behandelt werden. Unter ihnen und anderen Veröffentlichungen der belletristischen sowie der philosophischen Literatur finden wir Namen wie Pierre *Loti*, Alfred *Kerr*, Armin T. *Wegner*, Collin *Ross*, *Roda-Roda*, ferner *Tolstoi*, Graf *Keyserling*, Oswald *Spengler* u.a. Als ein gewisses literarisches Kuriosum sei erwähnt, dass sich auch Karl *May* in seiner Reiseerzählung "Im Reiche des silbernen Löwen" ausführlicher mit dem Bábismus auseinandergesetzt hat.

⁶ Deutsch von Bertha Sierstorpff, mit einem Geleitwort von Richard Wilhelm, Quäker-Verlag, Leipzig, 1926.

⁵ Band I, Halle a. S. 1908.

SOUTH AMERICA

Journey Taken in the Interest of the Bahá'í Cause

BY LOULIE A. MATHEWS

SOUTH AMERICA can no more be described as a whole than can the continent of Europe. Its vast area comprises variety in language and custom, while its history stretches back into a dim past, from whose shadow archaeologists have rescued broken fragments that show mummies embalmed after the manner of Egypt, skulls that have been trepanned, geometrical ornaments, vases of classic design as well as delicately wrought profiles in silver and gold. Alas! that no Rosetta Stone has been found to enable us to read the characters on the arches and columns that lie prone on the sites of the ancient temples.

Each country of South America has written its own separate history. The West Coast, however, may be said to possess a common denominator—trade, because of the depots of fruit, oil, metal, fertilizers and grain. The Humboldt current, an icy stream of water, flowing up from the Antarctic region encounters the Japan current, chilling the waters of the Pacific and killing thousands of fish upon which the guano birds feed. Sometimes the shores become lush and tropical wherever the Current has wandered off into deep waters.

The most interesting city of the West Coast is Lima in Peru. Here in the year 1538, Pizarro made himself master, not alone of what he surveyed, but, like Midas, of gold and silver. Having captured the last of the Incas, Pizarro promised him his life if he would fill a lofty chamber with gold, but when this request was complied with, Pizarro put him to death with crafty haste. The Conquistador then turned his attention to founding a city that he named for Saint Rose. Lima today breathes the spirit of Pizarro. From the palace to the Inquisitional Hall his steps may be retraced,

and upon reaching the Cathedral one sees him proudly riding a spirited horse, sword in hand. This fine statue is the work of the late Charles Rumsey. Inside the church on the right Pizarro's body has been preserved and is visible through a glass casket, awesome and hideous, but the proud treasure of the city of Lima.

As we had journeyed to South America with a definite Bahá'í program, that of forming groups for the study of the Bahá'í Faith, as well as to find individuals of capacity, who could comprehend Bahá'u-'lláh's program for a future civilization, we gathered facts about the countries through which we were to travel. Thus we learned that while outwardly the Spanish conquest maintained, commerce was slowly drifting into alien hands. Canadians, hardy and thrifty, were here. Americans also, their heads crammed with schemes for accelerating trade. Germans by the thousand, driven from the Fatherland by the great war. Italians out of sympathy with present day government. These pioneers were moulding the environment to suit their needs, while each brought his traditions, his culture.

The "Santa Lucia" landed us at Valparaiso and from there the train carried us to the capital of Chili, Santiago. The city is set in a bowl enclosed on all sides by towering Andes mountains. Each hour of light throws a mantle of color over the mountains and at sunset the shadows turn from pink to blue and taper into a soft purple that diffuses its imperial color over the whole city. The streets of the capital are narrow and shabby; here and there a richly ornamented building bespeaks a spurt of ambition.

My first definite request to present the

Bahá'í Cause was at the Y. W. C. A. The proposal met with an instant response. The staff made all arrangements and when the afternoon arrived the hall was crowded with notables—the heads of the Sweet Memorial hospital and clinic; the directors of the Valparaiso Y. M. C. A., the leaders of the literary societies as well as President of the college and ministers of various denominations. Mr. Mathews opened by reading a page from the Bahá'í Scriptures. When he finished, the chairman asked him to read it again. This request became the keynote of

Era" and "The Goal of the New World Order" in Spanish and English.

At length the time came when we bade farewell to our new-found friends, happy in the thought that in the capital of Chili there would be a group studying the Cause. Study would augment capacity and in time an understanding of the principles of the New Civilization would draw these students to become part of the great program of Bahá'u'lláh.

In 1921, 'Abdu'l-Bahá wrote a Tablet to Chili and sent it to Martha Root. It is of



Class for the Study of the Íqán, Sprecklesville, Maui, Hawaii, February, 1934.

the occasion, lifting it beyond the ordinary meeting and when the talk "Widening Our Horizons" was finished, questions were asked from every part of the audience. It was already dark when we left the building; the whole afternoon had been filled with heavenly enthusiasm, so much so that we could scarcely credit the fact that we, the bearers of a new Message, had been so warmly received in this distant land.

Immediate results followed, for both the head and secretary of the Societé de Femina became students of the Bahá'í Cause. This little literary circle of thirty students studied literature in both Spanish and English and it was therefore arranged that they should read "Bahá'u'lláh and the New

the utmost importance and passages are herein quoted.

"You see how the world is attacking one another, how the countries are dyed with human blood. . . . Heads have become like grain in a grinding mill. . . . Prosperous countries have been ruined, cities devastated, villages demolished. Fathers have lost their sons, sons their fathers, mothers have wept blood for the loss of their children. . . . The source of all this unhappiness is racial prejudice, national prejudice, religious prejudice and political prejudice. The source of these prejudices is ancient imitation. So long as blind imitation lasts, the human world will be in ruins and in peril.

"Now in such a glorious age, when the realities have appeared and secrets of being have been discovered; the morning of truth hath shone, the world has been illuminated, is it permissible to wage these terrible wars, wars that throw the human world into ruins? No, not by the Lord!

"From the horizon of Írán His Holiness Bahá'u'lláh has shone like a sun upon the world and He has declared that the world was dark and that this darkness would continue with horrible results. From the prison of 'Akká He clearly addressed the Emperor of Germany saying that there will come a great war and that Berlin will weep and lament. When the Sultán of Turkey wronged Bahá'u'lláh, He wrote him from the barracks of 'Akká that Constantinople would fall a victim to a great revolution, one extending even to the women and children so that they would (also) lament, with great cries. In brief, He addressed all the Kings and Presidents of Republics what would happen and that which He wrote has come to pass. The Supreme Pen has written how to prevent war and His words have been scattered all over the world. First among these councils is the independent search after truth, because imitation limits man. The second teaching is of the oneness of the world of humanity—all are the creation of a Creator; God, the kind Shepherd shows kindness to all, He does not differentiate. The Clement Lord sees no differences between His Creatures. All are His servants and all receive his Generosity. The third teaching is that religion is a strong fortress, but it must be the cause of love. . . . If it causes hatred and enmity, it is unnecessary. For Religion is like a cure; if the cure causes illness than it is better to dispense with it. Religious, racial, national and political prejudices are the destroyers of the world. These are the causes of bloodshed, prejudice is the ruin of the world of humanity. As long as they last, frightful wars will recur. The cure for these ills is universal peace.

"For the world to have universal peace a great world court must be set up by all the governments and nations. . . . The problems of all nations and governments must be turned over to this court and whatever

this court decides must be accepted and followed. If a government or nation disobey, the whole world must rise to oppose that government or nation. . . . Now it is clear that these teachings are the life of the world and its true spirit. As you are servants of the human world you must strive with heart and soul until humanity is rescued from darkness, from prejudice and from the world of nature. Strive to reach the light of the divine world. Praise be to God that you are informed of these teachings. Today without Bahá'u'lláh's instructions the world will have no rest. Of itself the darkness will not disperse, these serious maladies will not be cured, instead conditions will become worse and more difficult day by day. The Balkans will not be tranquillized, they will seek means to inflame the fires of war again. New public movements will use their powers to achieve their own selfish ends. Therefore with bright hearts, divine souls, celestial strength and heavenly will, strive to be to the world of humanity God's bounty and the cause of rest and tranquillity to humanity." (Signed, 'Abdu'l-Bahá 'Abbás.)

There are two ways of reaching the Argentine from Chili; the first is over the Andes, the route Martha Root had taken; the other skirting Chili and Patagonia. We determined upon the Southern route where no Bahá'í had yet been. From the south, winter was already enveloping the whole Antarctic region, sending icy winds northward over Patagonia. We decided, however, to risk these hazards and go to the Argentine via the Chilean Lakes.

Orsono, the starting point for this region, lies a day and night journey from Santiago. In the town of Orsono there was but one motor available for reaching Lake Llanquihue—an old and rickety Buick; in this disqualified vehicle we began our journey, swaying over dirt roads furrowed by continuous rains. Here and there the ruts gave way to beds of lava, over which the machine would roll shaking and groaning. After four and a half weary hours we descried the welcome lights of Ensenada. It nestles beside a sheet of still water surrounded by great trees from whose pointed leaves heavy

drops fell rhythmically. The tiny cabin that received us was as narrow as a box, its single window nailed against fresh air. Its furnishings consisted of a straw mattress laid on boards covered by turkey red comforters that did duty for sheets, blankets and pillows. No palace, however, could have seemed more luxurious! Our inquisitorial ride was soon forgotten in the company of the proprietor who was both cultured and charming, and expanded mightily on hearing Mr. Mathews' fluent German.

In this remote land occurred a great spiritual experience. One of those meetings of the spirit that make social amenities pale by comparison. It happened that a German couple had come from Puerto Varas, Chili. Madame de Burmühl spoke English. In whispers in the corner of the office we talked of the New World Order; as I unfolded the Divine Plan she seemed to read it with me as from an open book.

Each statement of mine was rounded out and completed by this clear-sighted woman. As I explained the simple form of our Administration and the station of the Guardian of the Cause, she repeated my words to her husband: "Listen, Gustave, we have a Guardian—one who holds the world together in this day—one who is preparing humanity for a new civilization." Very thoughtfully he turned the idea over in his mind and then replied in a deep voice: "Yes, yes, I can understand that. It is as it should be—somewhere a spiritual leader must be making the plan that will guide us out of the wilderness and chaos of the present into a new and better path." Madame de Burmühl explained that they belonged to a large group of Germans who met and studied under the name of "Liberal Thought Society." But no more literature from the society was permitted in Germany, so as Winter approached they were without material for study. The Bahá'í Revelation formed the link in the chain and they embraced it eagerly and whole-heartedly. They felt sure that the study group would accept it, as they did.

The steamers connecting one island with another sail only three times a week. These inland mariners pay small heed to schedules and departing passengers find it wiser to

gather on the wharf ahead of time, so we hurried hither accompanied by the German couple now deep in the study of the Cause. We skirted a swift running river, now and then crossing it at shallow points and taking occasional dips under water falls that seemed to occasion no surprise. Arriving well in advance we prepared to wait when suddenly the boat decided to start and began churning white foam in long streaks through the green water. Our friends pressed to the edge of the sand, their arms outstretched, calling God's blessing on our Bahá'í endeavors. Far out on the water we could hear their voices. The afternoon was bright and still, trees crowded down to the water's edge; snow smooth as frosting rounded the tops of the mountains. A thousand rivulets poured snow water into the lake. The atmosphere was laden with a kind of thrilling, expectant beauty. Nature occupied in seasonal rounds seemed indifferent to man's behavior. Crossing the Lake of All Saints was like witnessing a fraction of creation.

A week we travelled thus. Sometimes mounting over the crests of rocky promontories; sometimes encircling volcanoes where we were lost in steam. We made steep descents on foot and once we were ferried by a crude handmade craft. Physically the journey was hard, spiritually it was revivifying, for everywhere were listeners eager to hear news of the Great Event. It was, indeed, a pilgrimage of the spirit and reflected a degree of capacity in the Germans of that section of South America that is unforgettable.

At length we reached Lake Nahuel Huapi at the far end of which lies Bariloche, the town that terminates the lake trip when coming from Chili. The last journey by water is the longest, and that morning dawned cold and windy. The tiny steamer was tossed and tumbled by the waves. Spray was continually flying overhead, while on the benches it was impossible to avoid a wetting. All through the four and a half hours' journey our eyes strained towards our destination as the wind rose and moaned, grew angry, dropped into silence only to repeat its attack on a higher scale. The pilot hugged the shore and when at last the

headland, behind which the steamer was to moor, hove in view a shout of joyous relief rose simultaneously from every throat.

Bariloche has one train a week. It arrives from Buenos Aires every Friday and returns on Sunday. The villagers living along the shore of Nahuel Huapi make of the train's departure a fiesta. Women wearing Spanish shawls, pound the pavement with high heels; peasants carry bright-colored dusters with which to shine the inscriptions on the sides of the train. Passengers embarking for the capital, forty-two hours distant, are regarded with awe. Cameras click, fruit is vended, tunes hummed, as the crowd gape at the miracle of machinery that has ended an isolation, inviolate for a hundred years. At five sharp the whistle blows, the admiring throng stand back. The engine shakes itself free of lake and mountain; it turns and twists until rugged outlines fade and heavy forests disappear, and then it settles down for a long trek across the plains of the Argentine.

Mile after mile of swaying pampas passes the train window, mysterious, uniform, as though the world had become suddenly a planned floor of exact measurements. Through this moving sea of grass stalk cattle flank high. Up or down, east or west, there is pampas; the mind recedes from all forms of variety and settles back into the subtle peace of complete monotony.

The Argentine is rich enough and big enough to feed the whole world with beef; its markets could supply grain and wool as well. Prices have fallen in the general economic depression and growers fasten their hope of recouping diminished fortunes on war, war in Europe or, in fact, anywhere. Already they are tinning beef, weaving blankets and rolling bandages so that at the first cry of battle these goods can be set afloat and at the Argentine's own prices. Naturally peace is unpopular, kindness and brotherhood are looked upon as antiquated principles. Old animosities live, though each nationality within the country deploras the fact and wish it otherwise. The churches watch each other in jealous alarm, fearful of the increase in number among opposing denominations. The Argentine and the English leave the whole ethical

question alone. The Americans make a weak show of getting together by drinking tea under the entwined flags of all nations, but without the genius of Bahá'u'lláh who has given us a purpose for meeting—a definite plan that is practical as well as spiritual—these gestures of unity lead nowhere. Into this land so uniform in appearance, so separate in consciousness, will come the Supreme Remedy, namely the Bahá'í message. It will gather up the alien threads and weave them into a pattern of universal design; it will set in motion a spark with which mankind will recapture belief in the power of love and suffering. Self-interest will be merged into larger issues. The secrets of Being hidden in the stream of life itself, will emerge and man will experience the condition described by Bahá'u'lláh in the Seven Valleys. "A servant always draws near unto me with prayers, until I become his ear wherewith he heareth. For in that case the Owner of the house becomes manifest in his own house (the heart) and the pillars of the house are all illuminated and radiative through His light. The action and effect of the light is from the Giver of Light; this is why all move through Him and arise by His Desire."

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

It was a strange coincidence that we should arrive on the same day as Krishna Murti, for he had come to Auckland, New Zealand on the same date as we, of the previous year. Again our arrival in Sidney, Australia had been simultaneous; now he landed by steamer from Brazil as our train pulled into Buenos Aires. Naturally the three branches of the Theosophical Society combined on an intensive campaign for him, punctuated by flurries of publicity. Martha Root had been received by them with the utmost cordiality, but I knew I could expect nothing for the present. I had, however, brought letters to other important organizations as well as to diplomats and high officials. Affable conversations, cakes and tea, followed upon the presentation of these letters but when I spoke of the mission that

had drawn us hither, invisible barriers descended barring further advances into the subject. I was encircled by absent-minded smiles and polite retreats. Even Peace, that redoubtable and highly honored topic, fell to earth without an echo.

The rain continued. The test of faith is more faith. When difficulties surround one it is best to draw back from the material world into the circle of Divine Protection. The personal will with its desires must be folded up and laid away. A realization of the power within the Cause must be made a reality, so that the knowledge of Bahá'u-'lláh's spirit shining upon the earth filling it with unending rejoicings, may manifest itself in the individual. One must grasp the fact that subjectively the whole world is aware whenever a messenger comes to earth. Success, or failure—neither have anything to do with truth. Under these reflections one may wait for guidance, but once convinced of a course of action, go forward unhesitatingly and leave the results to the guiding spirit that animates and sustains the Cause of God. 'Abdu'l-Bahá says:

"Know that the blessings of the Kingdom of Abhá are not dependent upon the capacity and worthiness of anyone; the blessings themselves are the worthiness. As the action itself, when it reaches the thing acted upon, makes the thing the action, so the blessings themselves become identical with worthiness."

Opportunity came in the form of an invitation to address the Dramatic Society on the modern drama! I accepted. The afternoon came and dressed in my best I stepped upon my initial platform. The talk received wide-spread publicity and the daily papers carried the entire talk. This brought the editor of "The Standard" to interview us. I confided to him my dilemma. He was so intrigued that he decided to study the Cause with me and investigate its truth for himself. After an intensive course of reading he was carried beyond journalistic impulses and there began to appear in the columns of his paper references to the word Bahá'í, its meaning, its origin and finally a two column article on the history of the movement from its inception.

The bridge of sighs was crossed. It be-

came known that a new and constructive movement had been brought to Buenos Aires and I was asked to address first the Contemporary Club and later the American, The Amateur, and the Business Clubs as well as smaller groups. I was elated when approached about addressing the Girls' High School, but the proposal laid before the board of directors, did not prosper and the invitation was withdrawn.

Giving a talk at the Spanish Club I had to employ an interpreter. This was a veritable ordeal and I remembered how many times 'Abdu'l-Bahá has passed through the ordeal of having His words redistributed by an alien tongue.

From a variety of public talks there emerged certain personalities that made an indelible impression. First in order of time was Miss Beer, a German from Africa's Gold Coast. Tragedies had rained down upon her ever since the World War. In an agony of spirit she had battered at the door of ancient theology, only to find herself shut out by dogmatic controversies. From the first, she fell in love with the Bahá'í principles; she amassed a wealth of quotations from the Writings and studied by night as well as by day. After our third lesson she read a paper on the Bahá'í Movement before the German Literary Circle. As the inner commotion of soul subsided, she expressed a happiness that is impossible to describe.

A giant of undaunted courage was Señora Barrill. Her husband had been a pioneer in Argentine finance and from his accumulated fortune had built a veritable palace of medieval splendor. Then, suddenly, she was left alone. It was at this period of her life that an awakening of soul occurred. All at once there flooded her being an inner consciousness that a new Message had come to earth, a Message that would bind all religions together. She closed the palace and started forth in search of that which her heart foretold. But everywhere she went she encountered creeds, old and new. Saddened by failure she journeyed homeward.

I gave a talk at the Y. W. C. A. on the union of all races, religions and creeds. Though understanding no English she came to hear it, with her niece as interpreter. All during the talk I could see that she was

in a state of agitation; she clasped and unclasped her hands continuously. As soon as I finished she beckoned me. "All over the world I have been seeking the treasure that you have now placed in my hands this afternoon. 'The New World Order' that you have explained, has been ringing in my heart for many a long day." Often when we sat together before the fire she would cry out, "Let us go spread the good news—let us tramp the world over." And though well over seventy, as we left she was preparing to depart on a world crusade.

Another wonderful friendship was formed with a distinguished Argentine family that we had met on the train from Bariloche. There was a widow, her daughters and a niece. They came to hear me speak and presently we found ourselves being entertained by the most hospitable of people. We saw gardens copied from the palaces of Europe, where roses grew as high as young fruit trees, beds of lotus in bloom, white and tranquil beside marble pools. Everywhere were rare tropical plants gathered from the far off islands of the Pacific. One day, while Señorita Lavarello and I were driving, she remarked, "You remind me of someone I met in Geneva—a woman all spirit." Naturally I asked her name. "Lady Blomfield," she replied,—"Like you she is a Bahá'í. It is strange how much this religion attracts me, but I know it is not for me, for should I approach it ever so secretly, the family would know and every member of the clan would arise to save me from Hell that they would see yawning to receive me;—you have no idea of the power of Spanish traditions—the Rock of Gibraltar is a weak defense by comparison—I would be immediately surrounded by an ecclesiastical conference that would go on forever and ever." "Well," I replied, laughing, "if the picture you have painted is even half true, I think you better come to the United States where no one will be interested in your beliefs, nor take heed of the ideas you harbor beneath your charming curls." So we planned that she should come in the Autumn and I pray that this free soul may come under the Bahá'í training that will develop, without curtailing her lovely spirit.

One morning the daily papers announced

that Mr. Julius Lay had been appointed Minister to Uruguay. This was happy news for me, since they were not only my friends but Mrs. Lay had studied the Cause with me during a visit to a mutual friend. She was a woman of purpose and generosity and one that could be counted upon to uphold the Cause and to use her influence in its behalf.

The visit to Buenos Aires that in the beginning had been fraught with dark difficulty, terminated in great enthusiasm for the Bahá'í Principles. Alas, that a rigid code prevented joining my pupils together. Nevertheless, as I stood on the deck of the steamer that was carrying us to Brazil, I felt that group consciousness would be the natural consequence of Bahá'í study and would come about as a result of it.

I cannot believe that the door first opened by Martha Root and a second time during our voyage will ever be shut again.

A journey of four and a half days by water brought us to Santos, Brazil. This low-lying unimportant looking island represents the largest output of coffee in South America. We made a special trip to São Paulo. One is astonished to see a skyscraper of twenty-five stories, the largest concrete building in the world. In fact, the size and proportion of the buildings is a constant surprise. For example, in the Hotel Esplanada of São Paulo the seating capacity of the dining-room is five hundred. Entering this enormous banquet hall you behold an elaborate display of tropical fruits on illuminated cakes of ice; this frosty feast makes a welcome contrast to the burning sun that is forever shining behind the curtained windows. We drove to the Butantan snake farms, now world famous, where is distilled the serum that has lowered the death rate from snake bites from 90 to 40 per cent and they work here night and day to fight a menace that constitutes one of the major difficulties in homesteading this vast country.

Twelve hours by rail brought us to Rio de Janeiro; the train winds and slides down, down to the sea. In Rio, Leonora Holsapple joined us. She had come following Martha

Root's notable visit to South America. Settling in Bahia, (which in Spanish means bay) she had set herself the task of mastering Spanish and Portuguese, while earning her living in a city directly over the equator. Encouraged by our Guardian, she translated and published "Bahá'u'lláh and the New Era" and other volumes, thus making an outstanding contribution for all time to the Bahá'í Cause.

Through the influence of this true Bahá'í friend, we were able to form a class without delay. These people were sufficiently evolved to draw together for study and to meet often. A second class soon followed the first, through important Americans to whom we had brought letters. The members of this class enabled me to place Bahá'í books in the circulating libraries. I found only one Bahá'í book in Rio; that was a copy of Mr. Holley's "Bahá'í, the Spirit of the Age." It was gratifying to learn from the librarian that it had been widely read.

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

Šúfí Lodge was built on the top of a mountain, literally above the clouds and standing on the roof garden the fleecy white clouds floated below while above was the starry sky. On an opposite mountain carved from rock stands a gigantic figure of Christ with arms outstretched in an attitude of blessing. Far below the sea was visible, breaking into white foam that shimmered and glistened under the thirty thousand lights that encircle the shore. It was a sight of beauty for which no adjectives seemed adequate. I spoke on the prophecies fulfilled by the Bahá'í Religion and gave a short outline of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Their reception of the talk

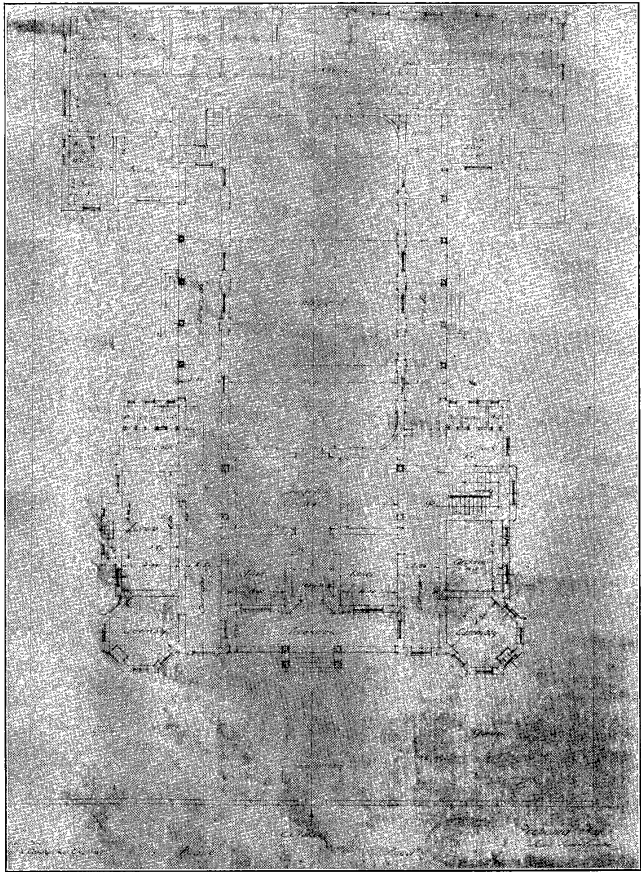
impressed us all. It was evident that there existed a strong spiritual tie between us and some day this will be cemented. From that moment they did all in their power to help us spread the Bahá'í Message and surrounded us with every kindness.

Through Miss Holsapple's influence I spoke at the Educational League. This important committee controls the education of Brazil as well as the reading matter that goes to schools and libraries. Religion may not be spoken from their platform but the breadth of the Cause gave ample opportunity to outline education from its spiritual standpoint. I also addressed the Y. W. C. A. that throughout the journey had treated our mission with so much cordiality.

We held a Bahá'í picnic, on the shores of an inland lake. We talked of 'Abdu'l-Bahá's presence at Evergreen Cabin in West Englewood. We discussed the happy 19-day feasts that are held throughout the world, their origin and purpose; the day was sweet and memorable.

In retrospect it is impossible to number the individuals that crossed our path during this voyage of five months. Constantly we were meeting strangers and constantly telling them of the purpose of our visit. By land and by sea, over thousands of miles, the Cause was heralded and its dynamic news spread.

South America needs workers to carry on the Divine Plan. It is not enough that a teacher crosses the continent every few years. It is not enough that one woman gives her life for the spread of the Cause. If these two Republics could unfurl the banner of Bahá'u'lláh's Principles together, they might lead the world into a new era of peace and happiness. The Guardian is deeply concerned with the spiritualizing of South America. Whosoever arises to labor in this field will be rewarded and every traveler will be upheld by the Holy Spirit. No sacrifice should be too great to a true believer. For the purpose of life in this day is to extend God's glory through the Message of Bahá'u'lláh to the far-flung corners of the earth.



Plan of Hazratu'l-Quds, Baghdád, 'Irâq.

GLIMPSSES OF SWEDEN

BY OLIVIA KELSEY

"Verily, we have ordained unto every land a destiny, unto every hour a fate; unto every utterance a time, unto every circumstance a word. Consider the case of Greece! Verily we made it the center of wisdom for a long period. But when the time of its end came, its throne became veiled, its tongue dumb, its lamp extinct, and its standard reversed. Thus We give and take away. Verily thy Lord is the Taker, the Giver, the Mighty, the Potent."

Bahá'u'lláh.

SWEDEN is the oldest of the three Scandinavian kingdoms. "When the Germanic groups went south in great folk migrations to mingle their blood with the Mediterranean races," says Hanna Astrup Larsen, Editor of the American-Scandinavian Review, "the Scandinavians stayed behind and in their isolation developed their own peculiar heritage."

Ancient tradition has etched in the consciousness of her leaders the spirit of public-mindedness and in the consciousness of her people faith in the Crown. And from the period of the Wasa Kings, in the sixteenth century, when King Gustavus Adolphus organized state and Crown leadership, embodying the definite paternalistic attitude of the state toward the people and the recognition of education as an important factor in the life of society, the moral influence of the Crown was enhanced.

Today Sweden is a constitutional monarchy, with a distinctly democratic representation and a parliamentary government. The left wing is always a strong factor in the Riksdag, the socialist party having now and then risen to a commanding position. Nevertheless, Royal Committees and advisers appointed by the Crown are un-

hampered in the execution of decisions reached by the Riksdag.

In His Tablet "The Glad Tidings," Bahá'u'lláh makes mention of the ideal government—a fusion of aristocracy and democracy through the medium of consultation: "Although a republican form of government," He says, "profits all the people of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should be deprived thereof. If statesmen combine the two into one form, their reward will be great before God."

The tradition of the nobility, having its impetus under King Gustavus Adolphus, has also been of importance. Indeed the public-mindedness of the nobility, reaching its crest in the seventeenth century, and which later fell into neglect and abuse, created a tradition of noblesse oblige which still obtains, although nowadays the nobility as a separate group exercises no influence.

But the national development of Sweden is unique in the traditions of her peasantry. Says Miss Larsen, "The national impulse of Scandinavian countries turned not only backward to the past but also inward to the study of the peasants, who were thought to have carried on the traditions of the fathers most unbroken." The capacity of the Swede for organization and legislation is innate but this sense of law and order—through which far-flung changes have been achieved without revolution—grew out of the early political training and responsibility imposed upon the peasantry, for the land-owning peasantry of Sweden has exercised political rights since early in the fifteenth century. This practice had its inception in the period when the Wasa Kings, founders of the principles of Swedish statesmanship, introduced the severe practice of forcing

the people to participate in decisions of national scope—war, peace, taxation and educational reform. Characteristic of the precision and conscientiousness of the Swede, no one was permitted to remain unconcerned. Hardship and peril beset the traveler in those days and the representative of a district would, before setting forth on his journey, put his affairs in order and partake of the last communion! Consequently, representation in the Riksdag was a responsibility hardly to be sought after with enthusiasm!

Property owners of each district were required to decide the decision of the Riksdag which their delegate brought back with him. In later times Swedish peasants have had their seats in the King's cabinet and no movement or reform can pass the Riksdag without their influence. This stabilizing influence of the peasantry has served to strengthen the prestige of the Crown and the custom of conferring titles on persons of the lower classes distinguished for public service, has extended and fertilized the nobility. "The Scandinavians," writes H. G. Leach, editor of *The Forum* and an outstanding authority on Scandinavia in the United States, in his book 'Angevin Britain and Scandinavia,' "are freemen. They understand organized democracy. . . . The Norseman belonged to those people who, unlike the destroying Tartar, possess the strength and latent power of growth that enable them to adopt a civilization without decaying under it. Instead they bettered what they found, advancing rapidly from students to teachers. . . . The ancient Scandinavian rivalled the modern Japanese in taking on a new material civilization in a day."

National and social coalescence are further enhanced by racial and religious homogeneity, for with the exception of approximately one and a half percent the population is Swedish in origin and belongs to the Swedish state church.

The peasantry of Sweden has not only contributed to the past, but to the present progress of Swedish society. In contradistinction to the experience of a people growing out of serfdom, they are conversant with the trend of national affairs, the importance

of the arts and sciences in the development of civilization and have a keen appreciation of co-operative activities, of finance and commerce. Freedom from the consciousness growing out of the practice of serfdom has created a peasantry with aristocratic traditions and has been a powerful factor in obviating that sharp cleavage between classes which became accentuated under autocratic rule.

The part played by the peasantry in the development of Sweden is of unique interest to students of Bahá'í principles, for recognition of the fundamental position of the agricultural unit is unequivocally set forth in the writings of Bahá'u'lláh and amplified by 'Abdu'l-Bahá again and again in his unique station as Interpreter of the Revelation:

"In reality," he says, "so far great injustice has befallen the common people. . . . The community needs financier, farmer, merchant and laborer, just as an army must be composed of commander, officers and privates . . . but justness of opportunity for all. . . . First and foremost is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order, because the peasant class and the agricultural class exceed other classes in the importance of their service. . . . It is important to limit riches as it is also of importance to limit poverty. . . . A financier with colossal wealth should not exist whilst near him is a poor man in dire necessity. When we see poverty allowed to reach a condition of starvation it is a sure sign that somewhere we shall find tyranny. The rich must give of their abundance, they must soften their hearts and cultivate a compassionate intelligence."

Religion has initiated in Sweden three distinct phases of national development: The initial phase of exotic influence began in the period of the Vikings, 800-1000; the second phase might be said to constitute the Medieval Catholic Church when the intellectual life fused with that of the continent of Europe, and the third phase—the Reforma-

tion—from which issued national independence and entrance upon a new political and economic experience. It marked the inception of interest in elementary education. Today school and church are classified under one department head with representation in the King's Cabinet.

The Christian Faith was originally planted in Sweden by the Crusaders, Ansgarius and Birgitta, early in the ninth century and while the Scandinavian may adopt a material civilization with facility, the fact that Christianity was not officially inaugurated as a state religion till the eleventh century demonstrates the depth of religious susceptibility of the Norseman. The old "pagan" faith was not subverted till after the conquest of England by the Danish Kings, Sweyn and Canute.

Significantly, Ansgarius foresaw a future spiritual glory for Sweden. "A great light," he said, "will emanate from the North." That was early in the ninth century. Early in the eighteenth century, nine centuries later, Sweden gave birth to a spiritual genius, Emmanuel Swedenborg. His advent, the spiritual life he released, had the effect of refreshing spring showers. He magnified anew the belief in immortality, picturing graphically in his interpretative scriptural writings the continuity of life—a factor of incalculable potency in relieving the egocentric maladies that attack mankind.

In the journey of the soul, depicted with transcendental beauty by Bahá'u'lláh in "Seven Valleys," He writes, "O Son, if thou canst overcome sleep thou wilt also be able to conquer death and if thou canst prevent thy waking from sleep wilt thou be able to prevent thy rising after death."

And the scientific exposition of 'Abdu'l-Bahá inculcates a clear knowledge of this teaching. "The immortality of the soul," he says, "is mentioned in the Holy Books. It is the fundamental basis of divine religions. . . . Total annihilation is an impossibility. At most, composition is ever subject to decomposition or disintegration. . . . This is the law of creation in its endless forms and infinite variety. As existence can never become non-existence there is no death for man. . . . The rational proof of this is that the atoms of the ma-

terial elements are transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil of dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of the organisms of those kingdoms. . . . Throughout these degrees . . . it retains its atomic existence and is never annihilated nor relegated to non-existence. . . . Death, therefore, is applicable to a change or transference from one degree or condition to another. . . . The purpose is this:—that the everlasting bestowal of God vouchsafed to man is never subject to corruption. . . . The conception of annihilation is a factor in human degradation, a cause of human debasement and lowliness, a source of human fear and abjection. It has been conducive to the dispersion and weakening of human thought, whereas the realization of existence and continuity has upraised man to sublimity of ideals, established the foundations of human progress and stimulated the development of heavenly virtues. . . . Spiritual existence is absolute immortality, completeness and unchangeable being."

The philosophical and spiritual teachings of Emmanuel Swedenborg penetrated the West. In a Tablet addressed to an American Bahá'í, E. E. Wrestling-Brewster, 'Abdu'l-Bahá gave to Emmanuel Swedenborg the significance of minor prophet. "As soon as a bird is fledged," he said in that Tablet, "it cannot keep itself on the ground. . . . When the season of spring dawns, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruit. . . . In reality Emmanuel was the forerunner of the second coming of His Holiness the Christ and the herald of the path to the Kingdom. . . . I hope that thou wilt arise to perform all that which His Highness Emmanuel hath predicted. . . ."

In recent times a movement to recapture the spirit released by Swedenborg was set in motion under the leadership of the late Archbishop Nathan Söderblom of Upsala,

Sweden. The ancient church of Ansgarius, situated on the island of Visneg Ö outside of Stockholm was renovated and in 1930, an exalted spiritual ceremony took place in that church. There congregated the Ruling House of Sweden, Archbishops representing most of the nations of Europe, besides eminent men and women. The late Archbishop Söderblom presiding called to mind the sacrifice of those early Crusaders in promoting a new Faith—his theme taken from the twenty-fourth Psalm: "Lift up your head, O ye gates and be ye lifted up ye everlasting doors; and the King of Glory shall come in. . . . Who is this King of Glory! The Lord of Hosts, He is the King of Glory!"

Undoubtedly the mission of Emmanuel Swedenborg was greater than his most devoted adherents imagined, for he was indeed an announcer of the approach of that cycle of reality envisioned by poets in all ages and promised by Celestial Messengers in succeeding cycles, the Era of Universal Peace and Enlightenment, initiated by the Báb in 1844, brought into the full range of its magnificence and power by Bahá'u'lláh, 1863-1892, and carried by His Son, 'Abdu'l-Bahá in person to the Western continents.

Throughout his arduous career, the late Archbishop Söderblom devoted his far-reaching influence to the propagation of spiritual and humanitarian ideals. He investigated and endorsed the Bahá'í teachings, finding in them the fulfillment of his loftiest aspirations. In his later years he worked to establish those principles. His efforts have borne fruit. In her recent travels throughout Northern Europe, the international Bahá'í teacher, Mrs. Louise Erickson, was impressed with a new spirit permeating her native land, Sweden. "Wherever I spoke, wherever I met thinking people," she said, "I felt the presence of a new spirit. Frequently I heard the remark 'Our beloved Archbishop Söderblom was an ardent advocate of those very principles which you are disseminating.' And Mrs. Erickson added, "The cultured people of Sweden are putting into practice the Principles revealed by Bahá'u'lláh, although unaware of their source. The movements for peace in Sweden are strong."

When the newspapers of Sweden announced that Mrs. Louise Erickson, Swedish-American Bahá'í teacher had—in an audience with the Crown Prince—presented His Royal Highness with literature on the Bahá'í Faith, it was the signal for widespread interest and as it offered a panacea for the social, religious, national and political ills which have beset mankind, it made a strong appeal to leaders of peace movements. To eager inquirers Mrs. Erickson lost no time in declaring the Principles of Bahá'u'lláh to be the creative source for the solution and healing of these problems. She spoke of this new Faith as "a religion not new but revitalized and freed from dogmas and rituals. To leaders of Peace organizations Mrs. Erickson said simply, "Peace cannot be accomplished with a plan. You must have principles. 'Abdu'l-Bahá said that Peace will come—it is the spirit of the age!"

"Today," 'Abdu'l-Bahá said, "there is no greater glory for man than that of service in the Cause of the Most Great Peace. The powers of the earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. . . . At present Universal Peace is a matter of great importance, but unity of conscience is essential so that the foundations of this matter may become secure."

Mrs. Erickson found that distinguished public servant of Sweden, Carl Lindhagen, a strong advocate of peace. In a remarkable interview granted her by the former Mayor of Stockholm, Mrs. Erickson received inestimable support. "When he conceded the interview," she said, "he invited me to come and see his home. 'Come out to my house,' he said, 'I want you to see my home.'"

"The house is built on a high rock. Viewed as one approaches from below it appears like a great white swan resting against the rock. Mr. Lindhagen met me at the door and invited me to the veranda to meet Mrs. Lindhagen and there to view the scenery. From the veranda the panorama is mountains, valleys and water. You gaze out over Lake Mälär, the most historic spot

in Sweden. It completely surrounds the little town of Mariefred, on a tiny island, and there is Gripsholm Castle built by the great King Gustav Vasa.

"Mr. Lindhagen intended that this should be an inspiration to me. It was. The home and the environment were to me the key to the personality of my host. 'We are too busy with humanitarian work and our writing,' Mrs. Lindhagen told me, 'to enjoy our home.'

"In the library we had coffee and smörbröd—coffee is the rare treat in Sweden—and the conversation settled on the paramount question—Peace. I outlined the principles of Bahá'u'lláh, dwelling especially on the oneness of mankind, the abolition of all prejudices, harmony between science and religion, the equality of privileges for men and women, universal education and a universal language. My host listened attentively and answered, 'I have always thought along these lines. But if they build on the principle of a Universal Language that alone will establish Peace. It is a medium for universal understanding. I believe in the Principle, that is why I work for it.'" Esperanto is becoming increasingly popular in Sweden.

"You must speak Esperanto very well," I ventured, recalling public addresses made by Mr. Lindhagen in Stockholm at the Esperanto Convention in 1934, and at Danzig, where he had planted a tree at a public ceremony given by the Esperantists there. Gathering from all corners of the globe, representatives of this organization brought with them the soil in which the tree was planted.

"No," he answered, "I studied that speech in Esperanto especially for the Convention."

"Have you seen the Crown Prince?" he asked.

"No," I told him, "I have no acquaintance who can open the way to an audience."

He arose, excused himself with exquisite courtesy and left the room. "I have talked with the Crown Prince on the telephone," he announced when he came back, "and he will receive you next Tuesday at ten in the morning."

"It was my wish to leave with Mr. Lindhagen a copy of 'Bahá'u'lláh and the New

Era.' He requested me to autograph it and seating me at his own desk he said, "Write my name and yours under it. On my vacation I shall study it."

"This instructive and refreshing interview—which seemed to pass so quickly—had consumed several hours and was the means of my audience with the Crown Prince."

"Bend your minds and wills," Bahá'u'lláh admonished over sixty years ago, "to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face and all mankind become the upholders of one Order, and the inhabitants of one City. . . . Ye dwell in one world and have been created through the operation of one Will."

In a beautiful home an hour's ride outside of Stockholm, Mrs. Erickson found Harald Thilander, blind Esperantist and publisher of Braille books. This remarkable man has translated into Esperanto and published in Braille a considerable number of Bahá'í pamphlets.

Nowadays the ancient democratic spirit of Sweden is embodied in His Royal Highness, Gustav Adolph, the beloved Crown Prince. "The Crown Prince," Mrs. Erickson related, "is required to participate in social activities ranging anywhere from the dedication of universities, public parks, museums and schools to cattle conventions. He instills new ideas and practical methods as well as the pattern of noble ideals and beauty. I believe he is surely one of the busiest men in all the world. To have met him personally is an experience I shall cherish always. That meeting opened every single door and was the greatest means for the spreading of the universal teachings of Bahá'u'lláh."

"In Copenhagen, I telephoned Mrs. Ruth Bryan Owen, American Ambassador to Denmark. I had met her distinguished father, William Jennings Bryan, after his pilgrimage to 'Akká while 'Abdu'l-Bahá was still in prison there. She arranged for me an opportunity to present His Majesty, King of Denmark, with a copy of 'Bahá'u'lláh and the New Era' in Danish."

Up from the age of the Vikings, to

Ansgarius and Birgitta, through the Medieval Ages to the Reformation and Swedenborg—destined as the herald of the approach of the Promised Age—the influence perpetuating the onward march of Sweden has been, without doubt, superbly spiritual. This preparation, combined with a natural religious yearning, is indeed significant of a spiritual destiny. That spirit it must have been that sustained her and stayed precipitation into the World War and in the present

maelstrom of conflicting and unpredictable events in which the nations of Europe are becoming more and more submerged. Is it not possible that Sweden, reinforced with new spiritual values—the dynamic principles and teachings of Bahá'u'lláh—will not be caught in the disintegrating forces of war and aggression; will keep aloof and stand ready to lead the way out of the perplexities and chaos of that old world order?



Bahá'í Pioneers of Írán.

RUSSIA'S CULTURAL CONTRIBUTION TO THE BAHÁ'Í FAITH

BY MARTHA L. ROOT

MRS. ISABEL GRINEVSKAYA, a Russian poet in Leningrad, gave a great impetus to the Bahá'í Movement and to world art in her three celebrated writings, the two dramas, "Báb" and "Bahá'u'lláh," and a narrative called "A Journey in the Countries of the Sun." The last named is an account of her visit to 'Abdu'l-Bahá in 1911 when He was in Ramleh, Egypt. While the last is in prose it has verses introduced so that we might almost say that the three form a trilogy in poetic form presenting the new universal religion of the oneness of mankind proclaimed by those three heavenly personages, the Báb the Forerunner, Bahá'u'lláh the Revealer of the Word and 'Abdu'l-Bahá the Center of the Covenant of the Bahá'í Faith.

From the point of view of art the dramas rank high. Russian critics affirm that these works have proclaimed their author a poet of the first order. One of her countrymen, Mr. Wesselitzky, President of the Foreign Press Association of London, said that he read the drama "Báb" on a railway train when he was returning to England from Russia in August, 1905. His own words were: "I was at once attracted by the rare combination of philosophical thought with a great power of expression, beauty, imagery, and harmony of verse. I keenly felt the delight of reading a new, great poem and discovering a new first-rate poet. I should have felt so on broad, general grounds from whatever country the poet came! However, my joy was intensified by the fact that the poem had been written in my own language and that the author was a country-woman of mine."

This article purports to give a little history of these works, for 'Abdu'l-Bahá Himself praised these dramas. (I do not know

that He saw the narrative.) When He held the manuscript of the drama "Bahá'u'lláh" in His hands, He blessed it and prophesied to the author that these two dramas would be played in Tíhrán!

The drama "Báb" 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 Bahá'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 and the poet has his letter in her possession now.

I have before me as I write a clipping from the "Herold" of January, 1904: "The play *Báb* appeared in May of last year, 1903, the most inconvenient time for the appearance of a book. Nevertheless the pens of the critics began to move in the journals and magazines in order to compose hymn-songs of praise to the author. Moreover an enlightened Persian society sent her an inspired letter of thanks; and above all, Mrs. Isabel Grinevsky had the spiritual satisfaction that among those who eulogized her drama was the lion of contemporary Russian literature, Leo Tolstoy. The impression was such that it made us think that amidst the statists representing the Persian throngs were real Persians; it seemed as if the scene exhaled the perfume of the roses of Shírází!"

Mr. Wesselitzky, whom I mentioned earlier in this story, gave a lecture in London in 1907 about this drama and his speech was afterwards published in pamphlets in English and French.¹ I quote two para-

¹ Pamphlets in French and English, London, 1907, at the Press of "Chronide," 29 Besborough Street, London, S. W.

graphs: "Amidst the sorrows of disastrous war and those dreadful inner troubles, that book 'Báb' was my only happy impression, and it remains since a permanent source of joy and comfort as a manifest proof of the vitality of Russia and its creative genius.

"The romantic side of this drama, too, is quite original. The plot is not based on adultery as in French drama and not on seduction as in 'Faust,' but on renouncement and self-sacrifice. The romantic side of the Báb is closely allied with the metaphysical-ethical side. The drama has so much of the latter that every act may seem to be a sermon and the drama itself a suite of sermons. Yet all that preaching is relieved by genuine enthusiasm, eloquence of the heart and real passion. The conflict in the soul of the hero is not between passion and reason, but between two passions—human love and love divine—the latter being stronger and more ardent than the former. It is that manifestation of the power of the higher aims in the heart of man which is the chief feature of this book and the secret of its irresistible charm."

Celebrating the decade of the first performance of "Báb" in January, 1914, Mrs. Grinevskaya gave a great conference on the drama in one of the most beautiful concert halls of Leningrad. The "St. Petersburg Informations Paper" gives the event a long review praising the author and her reading of selections from the poem and her address. One paragraph particularly I remember: "As a characteristic of the frame of mind of the poetess during the creation of her poem, the following words of her own may serve as an illustration: 'A well known professor told me that the name of my poem, "Báb" does not sound well to the ears of Russians. I answered that the names of the people who preached the ideals of love, paying for those ideals with their lives, must sound well to all those who have ears to hear. All noble ideals are so few in these days that it would be worth while to renew the performance of "Báb" in order to awaken the remembrance of these ideals. We, the people of the West, rise too late, we do not know the East where the sun shines!'"

The play was presented again in the Folk Theater in Leningrad in April, 1917, after

the Russian Revolution. People came even from Moscow and Turkistán to see it. Diplomats from foreign countries were in the audience; the ambassador from China was one. A second edition of the drama had been published in 1916, and these books were sold at the entrance of the theater; many spectators sat with the open books in their hands during this performance. It is a long drama in five acts, equal in the number of verses to "Don Carlos" of Schiller and "Cromwell" of Victor Hugo.

When I wrote asking Mrs. Grinevskaya about these dramas she sent me several letters. I should state that she has written many works along different lines of thought and lectured on many subjects in Russia, and had often spoken in conferences on these two dramas, "Báb" and "Bahá'u'lláh." She was a member of the former Philosophic Society of the University, an active member of the former Oriental Society, and is a member of the present Bibliological Society and several literary societies and unions. She said that before she wrote her poem "Báb," the Russian public generally had not heard much about the Bahá'í Movement. She herself knew about it only from reading. The critics thought she had traveled much in Írán, she was so well informed about the life there, but as a matter of fact she had not been in Írán. She had heard that some Bahá'í believers from Írán had been driven out of their land into Turkey and India, and that some had come to Turkistán and were residing in the cities of Táshkand, 'Ishqábád and Mary and in the city of Báku in the Caucasus.

"Still, I thought," she says, "these believers in the Báb now called Bahá'ís had mingled with other nations, and perhaps had ceased to exist as a religious entity. The description of Professor Edward G. Browne seemed to me a fairy tale. How astonished I was when, after my drama 'Báb' made its appearance in 1903, I received one day a letter with the following address: 'To the Author of the book "Báb," Mrs. Isabel Grinevskaya in St. Petersburg.' Neither street nor number of the house was marked, yet thanks to the careful postal authorities, that letter, though unregistered, reached me safely."

Both the handwriting and signature proved unknown but she relates: "That letter was from 'Ali-Akbar Mamedhanly from Báku who wrote that he was a believer in the Báb, that he had read in the

point them out? It was like a star falling from heaven at my feet! As if I had found a precious stone where I had not expected to find one."

The book was mailed to him at once and



Isabel Grinevskaia

Isabel Grinevskaia

News of Báku about my poem, the account of which had interested him greatly and that he would like to get the book. He asked that if he found any mistakes against the Teachings of the Báb, could he perhaps

she explained to that Bahá'í that she had had to deviate just a little from a few of the historical facts for the sake of a dramatic whole. She added: "I wrote for a public all unprepared to hear moral, religious

and philosophical ideas from the stage; it was accustomed to lighter plays, not a theme about God, of religion, especially about the conception of a new religion or rather, I would say religion renewed!"

The Bahá'í from Báku politely replied to Mrs. Grinevskaya's letter as follows: "The impression which I received in reading your drama was such that I could not see any mistakes of any kind, even though I read it many times. We read it in the Bahá'í Assembly (meeting) and the believers send you sincerest thanks. They feel sure that the literary world will soon unite in a general solemnizing of your creative powers."

She said that he also wrote beautifully about the Bahá'í life in Caucasus, stating among other points: "We live here cherishing the tenets for which our grandfathers, fathers and brothers shed their blood maintaining the chief principles: pardon, patience and love to mankind." Mrs. Grinevskaya said that these letters were written in Russian and showed that the Bahá'ís were very enlightened in literature and science. She also added: "It was such a joy to me to find that there are in the world people so congenial to me in feeling and in vision. I loved with my soul those spiritual people who, just like the people in my drama, were holding those principles of pardon, patience and love to all mankind, holding them not as a dead dogma but as a living truth!"

Now I shall speak of the tragedy-poem "Bahá'u'lláh." Mrs. Grinevskaya wrote me how she received the inspiration to write it. She said: "Among the many letters which I received from unknown people, all writing me about my play, 'Báb,' was one from a gentleman who to my astonishment had a profound knowledge not only of the Báb but also of Bahá'u'lláh. Like the Báb, until 1903, Bahá'u'lláh was generally unknown even among the cultured classes, professors sometimes asking me who my hero was. Even one (Czarist) politician had once asked me, 'What is Bahá'u'lláh?' Not who, mind you, but what! So I was all the more impressed to hear from my Russian provincial correspondent the name of Bahá'u'lláh. He said in his note: 'I was fasci-

nated by the poem *Báb* like a youth though I am not a youth in years. I have passed two faculties of the university and have in my library all the available works which appear in the literature of the world.'"

"He counselled me," Mrs. Grinevsky says, "to compose a tragedy about the life of Bahá'u'lláh. I myself had thought of it but had been so occupied I had never attempted it; now I determined to undertake this big work. I always remember with gratitude the memory of this Russian gentleman who was not a Bahá'í but a man of great heart. He passed on before my work was published, and I never met him. His name was Nicolas Zazuline; he, as I knew, was president of the nobility in Kishinef and the author of several philosophical treatises."

She continues: "When my work was finished and notices about it appeared in the press, a number of people who had assisted at the representations of my poem 'Báb,' and had heard my conferences about that poem which I gave many times, asked me to prepare a lecture about my new composition. The first address about it was given in our summer capital Siestoretzsk and afterwards I also lectured in the capital itself at the Society of Oratorical Arts' Hall, in the year 1910."

Mrs. Grinevskaya explained that when her Bahá'í correspondent of Báku, Mírzá 'Alí Akbar Mamedhanly, read in the newspapers that the work was finished (he had known from her that it was being written), he asked to have a copy sent to him. She mailed to him several excerpts from the poem. A few weeks later she was amazed to receive a telegram from him saying: "'Abdu'l-Bahá permits us to visit Him in Egypt.'" 'Abdu'l-Bahá was at that time making a short stay in Egypt.

She writes in her letter to me: "That had been my secret, my innermost desire, to see with my own eyes those people whom I had described, who, as my correspondent said, 'love all mankind.' I had thought it absolutely impossible, and yet, unexpectedly, wonderfully, it had come to pass that I could go to see even the greatest of those people! I started from Russia with my manuscript of the poem 'Bahá'u'lláh' in December, 1910, my aim being to see the

surroundings of my dreams, of my fancy, about which my former respectful correspondent and present fellow-traveler in that journey to Egypt had spoken—to see 'Abdu'l-Bahá!'

Seven years had passed between the appearance of the drama "Báb" and the concluding of the tragedy "Bahá'u'lláh" followed by this memorable journey. Mrs. Grinevskaya spent two weeks in Ramleh, Egypt, as the guest of 'Abdu'l-Bahá. After she returned to Russia she had several letters or Tablets from Him. In one of these He speaks of an article which He had just received about her poem "Bahá'u'lláh." From the Tablet (or letter) addressed to Madame Grinevskaya and signed by 'Abdu'l-Bahá, I quote:

"The article which was published in the Saint Petersburg Journal about thy recent book (Bahá'u'lláh) was in the utmost eloquence and fluency. It was an indication of thy praiseworthy services. The publication of such articles is very useful. They are conducive to the promotion of the divine Call. Praise be to God that thou art assisted in the service of the world of humanity and art spreading the summons of the Kingdom of God. Day and night thou must praise God that thou art assisted to perform such a great service. Rest thou assured that that which is the utmost desire² of thy heart shall come to pass concerning this matter.

"This seed which thou has sowed shall grow. If the means are not available at present, unquestionably they will become realized. I pray in thy behalf that thou mayest become confirmed in the uninterrupted service of the Kingdom of God."

The article which 'Abdu'l-Bahá mentions in His Tablet had been published in the French newspaper "Journal de Saint-Petersbourg" January, 1912. The headline was "Bahá'u'lláh." I quote paragraphs from this review: "Bahá'u'lláh means the Glory

of God—such is the title of the new tragedy with which Mrs. Isabel Grinevskaya has enriched Russian dramatic literature. We must praise without restriction a work whose high, dramatic significance is combined with admirable form. The author of the drama 'Báb,' that work of such strong thought, has never attained such a powerful conception as this poem.

"The mind of the reader, attracted by a rhythm of an unspeakably harmonious poetry, rises imperceptibly to summits where the most grave problems are discussed, problems over which thoughtful humanity bends with fear and despair, helpless to solve them. The characters are analyzed with great psychological insight.

"Bahá'u'lláh, the central figure, is depicted with the clearness and power of an antique high-relief. The complexity of that elect-nature is presented with the authority and truth of the great masters of the classical theater. What a lofty lesson, what eloquence sursum corda in that life of pure bounty, of selflessness in that wide desire to spread peace!

"How not to be moved, fascinated by the nobility of this Apostolic character?"

"As in the 'Báb,' the events touch the great religious movement which roused the country of Persia in the middle of the last century. The historical part is exact. Mrs. Grinevskaya did not limit herself to the studies of documents, the great quantity of which we can hardly imagine; she knows the country very well. Her knowledge gives to the characters an intensive life and a warm coloring.

"The origin of a faith analyzed with the help of true science is carried forward with great art beginning with the first thought which moves the heart of the Apostle, who loves mankind as He loves His family and His own country.

"The author gives a vision, a revelation of all that is hidden of moving, precious depths in that supreme struggle. The liberating pain, the majesty of effort, the active bounty—all these elements of that struggle remain ordinarily unattainable for the crowd which cannot fathom under their austere dogmas, one of the beautiful forms of human unity.

²In a footnote Mrs. Grinevskaya adds that her utmost desire which she had expressed in Ramleh had been that her poems might be translated into European languages. The poem "Báb" has been translated into German and French, but the poem "Bahá'u'lláh" is still untranslated.

"The love, the deep necessity which lives in each human heart passes throughout the tragedy as an undercurrent, the fountain-head of which, never drying, remains hidden to the exterior world.

"That beautiful and bold work points a return to the school of majesty and aesthetic morality, the aspiration to the eternal truth, which are the indelible character of permanent works. We foretell for this book a most merited success. Humanity, be it to its credit, is tired of the histories of the impure which spoil the taste and soil the mind. It cannot but receive with enthusiasm a work of which the most civilized countries of Europe will be proud."

Mrs. Grinevskaya, returning from Ramleh in January, 1911, gave interviews to the press at Odessa, the Russian port of the Black Sea, and as soon as she reached home she began her book, "A Journey to the Countries of the Sun," which is an account of her visit to 'Abdu'l-Bahá. This was interrupted because in the summer of 1912 she was called to Paris by the French translator of "Báb," Madame Halperin. When

she came again to Leningrad she immediately began the publication of the drama "Bahá-'u'lláh" so that it was not until 1914 that she completed the manuscript of "A Journey to the Countries of the Sun." It is interesting to note that when she completed it, three Íránians, Assad-Ullah Namdor of Moscow, 'Alí Akbar Kamalof of Táshkand and an old Íránian Bahá'í friend whom she had met at Port Saïd, came to call upon her and she read to them many parts from the "Journey," the central figure of which is 'Abdu'l-Bahá. This book of 550 pages has not yet been published because at this time the world war commenced; neither has it yet been translated into other languages.

May this great Russian poet, Mrs. Isabel Grinevskaya, who has made such a cultural contribution to literature and to the Bahá'í Movement some day see all her works translated into European languages! The English reading world eagerly awaits them, I know, for many inquiries come from the United States asking where it is possible to get these books in Russian, in French, or in German!

A BAHÁ'Í INCIDENT FROM THE NETHERLANDS

BY LOUISE DRAKE WRIGHT

THE broad sympathetic outlook, brilliant mentality and executive capacities of Madam W. Wijnaendts Francken-Dyserinck of The Hague, the Netherlands, entitle her to be known as one of Europe's leading figures in the Woman's Movement and various national and international affairs.

She is a member of the International Council of Women, established in 1888, and for years has lectured, written and freely spent her energies in helping to forward the progressive ideals for which her country is noted.

She is a skilful organizer, and established throughout her native land the Girl Scout Movement, as well as the Soroptomist Club for business women, similar to the men's Rotary Club.

In the summer of 1933, during the Century of Progress Exhibition in Chicago, she represented her country at the International Woman's Congress assembled there, and spoke to vast audiences.

At the request of Shoghi Effendi, the next winter I returned to the Netherlands for the third time and endeavored again to make known Bahá'u'lláh's priceless gifts to mankind.

Soon after my arrival at The Hague, Madam Wijnaendts Francken kindly asked me to dine with her and the evening was largely spent in answering questions as to the history of the Founders of the Cause, its principles, and present-day, world-wide activities under Shoghi Effendi's great administrative power. Her quick, enthusiastic response to the immense scope and peace-bringing character of the Faith was indeed refreshing, and she asked, "What can I do to help make known this Movement?"

Not long afterwards it was encouraging to learn that she had written an article ex-

pressing those aspects of the Cause that had particularly attracted her interest, and sent it to the publishers, Nijgh and Von Ditmar, who later brought it out in one of their illustrated magazines, "Wereldkroniek," with photographs of 'Abdu'l-Bahá together with the Temples at Wilmette and 'Ishqábád, Turkistán. At the request of Mrs. Stuart W. French of California, this article, which is given below, has been translated into English.

Notwithstanding her many public and private engagements, throughout the time I remained at The Hague, Madam Wijnaendts Francken, with thoughtful generosity, helped in many ways to make known a Faith that had been the means of inspiring so exalted an example of heroic sacrifice unto death for the upliftment of womanhood, as that of the famous disciple of the Báb and Bahá'u'lláh, Qurratu'l-'Ayn, and she hopes to write for the Dutch people a history of that glorious life.

WHAT DOES BAHÁ'Í MEAN?

Shining temples, the symbol of world unity for the coming years. The light from Irán.

Following the adjournment of the International Women's Congress in Chicago, in 1933, many of the foreign and American members were guests at a garden tea-party. In spite of the economic depression of that summer, American hospitality was, I think, practically the same as that I had experienced in 1925 and '26. It is a regrettable fact that our programs of work and entertainment left us little time for ourselves.

When preparations were being made for the conference, while motoring we saw a beautiful building in Wilmette, a suburb of Chicago. This structure, situated on the

shores of the justly famous Lake Michigan, dominates the surrounding scene and many of the European and other guests would have enjoyed prolonging their inspection of the building.

Although our view of it was one of short duration, for days afterward it called forth much comment. Seen amidst the lighting effects which Americans have been for years so skilful in producing, and in which the Century of Progress exhibition excelled all previous displays, one can picture (with the aid of the accompanying photograph¹ of the temple) the overwhelming impression this brilliantly illuminated, nine-sided temple made during the night. Those flying over it looked down upon the beauty of a nine pointed star shining far below them. The number Nine contains all other numbers and symbolizes unity.

One of the guests knew the name of this temple, *Mashriq'u'l-Adhkár*; another, was sufficiently acquainted with the Bahá'í Movement to know that although the Temple was not yet finished, meetings were held there by the followers of a prophet of Írán, Bahá'u'lláh, who lived in the previous century. A third person knew that one of the tenets of their teaching was the absolute equality of the sexes.

This information was, naturally, sufficient to arouse our interest, and it was rather extraordinary that in the beginning of the next winter a follower of Bahá'u'lláh, Miss Louise Drake Wright, from Boston, the United States, came to the Netherlands and that she was willing to grant an interview. We were much impressed by her reserve, and the absence of any attempt on her part to impose her own convictions. She was in the Netherlands in accordance with the express wish of the Guardian of the Cause, Shoghi Effendi, who resides in Haifa, Palestine, where his grandfather, 'Abdu'l-Bahá, had lived. If the Bahá'í Movement is to awaken more than an intellectual curiosity in the Netherlands, a person like Miss Drake Wright, quiet and reserved in manner, would have to represent it.

To call the Bahá'í Movement sectarian is a mistake. The Temple itself represents

universality and the principles and teachings of its two leading Íránian prophets constitute a basis for world unity.

Even as Jesus was preceded by John the Baptist, so Bahá'u'lláh was preceded by one who called himself the Báb, meaning the door.

The unity which the Bahá'ís seek to establish will, when put into operation, lead humanity to world peace.

It is a remarkable fact that sixty years ago Bahá'u'lláh, the prophet of Írán, wrote to Queen Victoria stressing the necessity of establishing a bond of unity among all peoples. A copy of this letter is preserved in the British Museum. It was sent from the prison of 'Akká, in Palestine, where Bahá'u'lláh, with his family, spent many of their forty years' imprisonment. His son 'Abdu'l-Bahá was his father's constant attendant until Bahá'u'lláh died in 1892. When, about thirty years later, the son also passed from the world, 10,000 men and women of many races and classes, followed the bier from Haifa, his dwelling place, part way up Mount Carmel where he was interred, near the last resting place of the Báb.

The Íránian prophet proclaimed the necessity of a world language. At a time when the organized woman's movement had not yet begun to function, he taught that mankind has two wings, one, the man, and the other, the woman. Both wings of a bird must be equally well developed before it can fly. If one wing remains weak flight is impossible. Not until women are placed on an equal footing with men in respect to opportunities and powers of accomplishment can success and welfare develop unhampered as they should.

One of the outstanding doctrines of Bahá'u'lláh was free sharing of one's possessions with others. This seems even more important than the equality of the sexes, but he says this cannot be attained by means of any coercive measure.

These teachings also found expression in a letter written by 'Abdu'l-Bahá to the Central Organization for Permanent Peace at The Hague. The executive committee, to whom the letter was addressed, had upon its international list two Dutch names, one at the beginning and the other at the end—

¹ See illustrations of the Temple in another section of the book.—*Editor*.

H. C. Dresselhuys, the chairman, and B. de Jong, the secretary.

It is interesting to note that the Báb, who was much ahead of his time, proposed the adoption of a uniform calendar for the whole world. The year was to be divided into 19 months having 19 days each, leaving extra days as holidays, between February 25th and March 2nd. This can be compared to an attempt made later amongst Western peoples who sought to change the calendar for the sake of greater efficiency.

The Báb also proposed new names for the months: Splendor, Glory, Beauty, Grandeur, Light, Mercy, Words, Names, Perfection, Might, Will, Knowledge, Power, Speech, Questions, Honor, Sovereignty, Dominion, Loftiness. One doubts if such names will ever find acceptance.

It strikes us as a little strange that the

Bahá'í reckoning of time begins with the revelation of the Báb, 1844, and we must not forget to relate that six years later he died a martyr's death.

The fact that Bahá'u'lláh proposed the establishment of an International Court of Arbitration is of greater interest to us. And when his son, 'Abdu'l-Bahá, whom Bahá'u'lláh named as his successor, was lecturing in Paris in 1913, he proclaimed the necessity of a world Tribunal for the guidance of all peoples, which was to consist of members chosen from each land and government. All grievances of an international character were to be submitted to it, and all causes of war were to be settled by arbitration, thus prohibiting war. Upon the eve of the outbreak of the world war in 1914, 'Abdu'l-Bahá was making powerful efforts to bring about international disarmament.

MR. HARALD THILANDER AND HIS PUBLICATIONS FOR THE BLIND IN SWEDEN

BY NELLIE S. FRENCH

DURING our recent brief sojourn in Stockholm, made interesting and valuable through an unexpected and delightful meeting with Miss Martha Root, Bahá'í lecturer 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 modestly replied to us in English.

Our interview naturally turned upon the subject of the Bahá'í Faith of which Mr. Thilander had first learned through a small booklet which he had received from Miss Root some time before. So attracted was he to the spirit and principles of the Faith because as he puts it, "It is the religion of life, built upon deeds—not merely words," that he translated the booklet into Esperanto Braille, and sent a copy of it to each of the

subscribers to his various magazines and a large quantity to Dr. Echner in Praha.

Besides being an accomplished linguist Mr. Thilander is the owner and editor of a number of periodicals. An enumeration of these will give an idea of the large amount of work which Mr. Thilander accomplishes. This he does through the aid of a man who reads to him, and an office force consisting of two blind men and one who sees.

One of the Swedish publications has a circulation of nine hundred fifty. Its title translated into English is "The Weekly Review for the Blind." Mr. Thilander chooses and edits all the material which is printed in this weekly. In this connection he was deeply interested in the fact that Miss Helen Keller had read of the Bahá'í Cause and had received and graciously acknowledged some Bahá'í books in Braille.

His most important publication in Swedish Braille is "Gefrata Rondo," a religious paper which is founded on liberal ideas and expresses the liberal church. This has a subscription list of five hundred sixty-five. A quarterly Esperanto magazine is called "Lumo Sur Lavojo." The "Esperanto Ligilo" has one thousand readers. Then there is the "Radio Journal," a Swedish weekly for the blind. The "Northland Musical Gazette," printed in Norwegian, Swedish and Danish has a monthly circulation of one hundred fifty. Mr. Thilander also publishes three foreign magazines, one Spanish, one Irish and one Bulgarian.

Besides the above and "Lumo" which appears semi-annually, there is a "Woman's Magazine" published in Swedish Braille in

which Mrs. Thilander also assists. This has a monthly circulation of three hundred and fifty copies.

The accompanying photograph can give but a meagre impression of these two re-

give to his readers, and it was then that our modest efforts in Braille transcription seemed to receive the divine confirmation, and how joyously we promised that the new National Bahá'í Committee for Braille Transcription would send him as soon as possible some

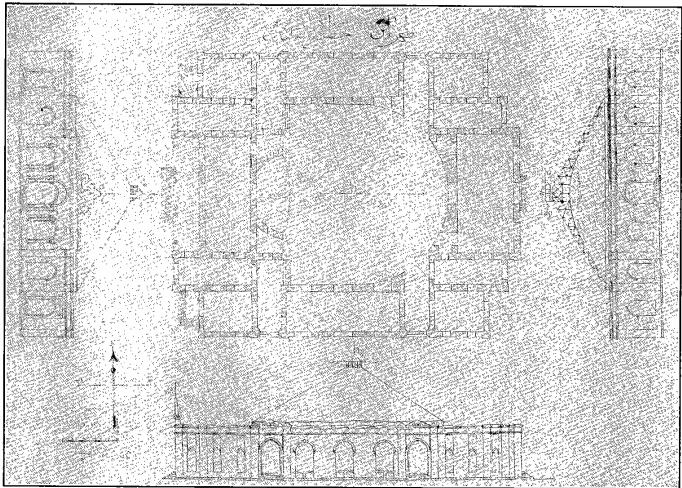


Mr. and Mrs. Thilander.

markable people, the charm of their sincere interest and the light in their faces which is expressive of that great inner Light which they so beautifully reflect.

At the close of this impressive interview Mr. Thilander asked if he might hope to have something more on the Bahá'í Faith to

products of their devoted labors for the spread of the Bahá'í Message—the Message of the New Day. We told him, too, that this interview would be printed in our "Bahá'í Magazine," and with a radiant smile he replied: "Don't say anything about me, the person means nothing, it is only the work which matters."



Plan of the Ḥazīratu'l-Quds of Ṭīhrān, Írán.

THE MODERN MIRACLES OF PALESTINE

BY BEATRICE IRWIN

AMONG the "Hidden Words" which embody the sacred utterances of Bahá'u'lláh translated from the Iránian we find these words, "Be ye as great trees bearing broad leaves and fragrant fruits," which is a thought peculiarly appropriate to the subject under discussion. For ours is an age of spiritual springtide in which we see the miracle of many lands, being simultaneously reborn before our eyes.

Through evolution and revolution, the whole earth is emerging from age-old inertias, from prejudices, and from fettering traditions into a verdant and vigorous growth of expanded life, quickened mentality, and new outlooks that may well be compared to the annual miracle of spring.

Perhaps some of us take these wonders of life too much for granted, and because we live in the midst of them, we lose the sense of their joy and wonder; others, subject them only to the critical analysis of scientific phenomena, but to world-travelers it is sometimes granted to pass beyond both these stages of perception and to become active partakers, as well as eye-witnesses, of those silent mysteries of growth and fevers of spiritual unrest that always precede the re-birth of lands and peoples.

Palestine, more intimately known as the Holy Land, is approximately only two hundred miles long by one hundred and fifty wide. It has taken, and is still playing, one of the most powerful and dramatic rôles in the great pageant of world reconstruction. Within its small area it is subject to many climatic extremes which have had their influence on its historic developments and peoples. Bounded on the west by the Mediterranean, on the east by the desert of Transjordan, and stretching from the cool

heights of Lebanon, 1200 feet above sea-level, to the Dead Sea, 1400 feet below sea-level, its seasons are divided between six months of dry heat and desert winds, and six months of moderate rain and sunshine producing fine fruits and a semi-tropical vegetation.

The tremendous drama of the struggle between the Kings of Israel and the Prophets of God seems to have impregnated this small portion of earth with a deathless spiritual magnetism that at intervals focuses its power, and acts definitely and dramatically as a lever for the uplift of humanity.

Following the early struggles of Israel, the Crusades continued the inspiring traditions of the Holy Land, and then the Turks held it in thrall, for seven hundred years, till in the World War General Lord Allenby made his historic entry into Jerusalem on foot, and Palestine became a British Mandate.

Such, briefly, is the background against which the modern miracles of this land are fulfilling the Bible prophecy that "Carmel and Sharon shall see the Glory of the Lord." In the year 1868 Bahá'u'lláh with His family and a small band of disciples were imprisoned for supposed sedition in the worst criminal prison of Palestine in 'Akká which some chronicles call the "oldest city on earth." Here he dwelt in close confinement with all its attendant hardships for several years, and then at the request of the governor of the city, He was granted a house at Bahjí some miles distant, where, though still under restrictions, He was allowed to pass the remainder of His life, receiving the pilgrims that visited from all lands, and writing those books of law and wisdom that are the basis of the New World Order, that it was His divine mission to

proclaim! These principles of unity are painfully but surely becoming operative throughout the world, and Bahá'í literature has already been translated into thirty different tongues.

Bahá'u'lláh ascended in November, 1892, leaving the promulgation of his work to His son 'Abdu'l-Bahá, and so the first of the modern miracles of Palestine was achieved, and the breeze of spiritual freedom began to rise, unobserved, save by the few. Among this minority, however, were certain Turkish officials, who communicated to their government that 'Abdu'l-Bahá was employing his comparative freedom and newly acquired leadership and leisure in the construction of an imposing building on Mount Carmel, which they inferred was destined to become a fort for operations against Turkey.

In reality, this historic edifice, already prophesied in Scripture, and whose location and plan had been selected by Bahá'u'lláh, was to be a shrine for the mortal remains of the Báb. Turkish intrigue, however, refused to interpret its erection otherwise than in terms of its own suspicions, and so 'Abdu'l-Bahá was once more placed under strict confinement till again, as by a miracle, he was freed in 1908, by the coup d'état of the young Turk's revolution! At the moment 'Abdu'l-Bahá actually lay under sentence of death by 'Abdu'l-Hamíd, but had been secretly offered the means of escape by an Italian ship that lay in the harbor of 'Akká. He refused—saying that the Báb and Bahá'u'lláh had never turned their backs on danger nor would He. Under these unique and historic circumstances 'Abdu'l-Bahá inaugurated His personal mission of teaching, and the third phase in the unfolding of the Bahá'í Revelation began.

It is important to note in this connection that in Turkey, where women had been most fettered, they now come close to leading the world in the rightful enjoyment of their freedom and privileges.

Another significant fact is that the Turkish Revolution was the first of those rapidly succeeding upheavals, spiritual and economic that have since disrupted nearly every inhabited portion of the earth.

Palestine is still among these smouldering

spiritual volcanos for within its restricted area Jews, Arabs and the British are trying to solve the problems of racial amity and economic understandings.

Simultaneously with the conflagrations that are burning away outworn prejudices, other constructive forces have been building new foundations in Palestine, and the statistics of these are bewildering in their magnitude.

When He was charged with sedition, Bahá'u'lláh replied, "We desire but the good of the world and the happiness of the nations, that all nations should become one in faith, and that diversity of religion should cease and differences of race be annulled. . . ."

Of all the lands that are inevitably advancing to the fulfillment of this hope, Palestine is one of the most spectacular in its promise and achievements, emerging as it has done in such a short space of time from a primitive and pastoral community into an arena for some of the greatest engineering and cultural feats of our day.

Before the World War (1914) Palestine had few railways or even motor roads; in fact in 1912, only two motors were registered and communication was largely dependant on caravan trails. Now, thousands of motor cars are registered, and up to date railways and air-ways abound.

The shining sea of Galilee surrounded by its golden sandstone cliffs, is an air and water port for giant planes that, flying at the rate of 120 miles an hour, make this point their halt between Europe and Asia, after achieving the flight between England and Palestine in three days.

Till 1933, Haifa, situated on the historic Bay of 'Akká, had only a port of natural beauty, and ocean liners were obliged to dock some miles out. On October 31, 1933, the British government threw open a port which has cost over a million pounds, a fact that marks a milestone in Haifa's history, giving the town a new international and industrial importance, and making it a link between the near and far East that has extensive implications for economic developments.

One of the most important of these is that Haifa has become the terminal of the

giant pipe-line which conducts oil for six hundred twenty-seven miles across the desert, from Mosul in 'Iraq to be tapped at this point into barrels and distributed around the world! In its long wanderings, this oil pipe follows for a while the course of the Tigris and Euphrates, whose valley legend connects with the Garden of Paradise, and it also passes over the cavern where Saul is supposed to have consulted the Witch of Endor. The obstacles overcome in the difficult achievement of its construction present a fairy tale of science, and one of the greatest engineering feats of this, or of any age!

Before the war the Dead Sea was still the Dead Sea, but now owing to the enterprise of Scottish scientists and engineers this vast sheet of water, five times as salty as any ocean, and lying 1400 feet below sea level, has been made to produce potash and bromine, the latter product being used extensively in chemical products and dye-stuffs.

Co-operatively with this industrial activity, picturesque building operations have materialized so that the Dead Sea whose borders were once the lone retreat of hawk and heron, is now a smiling summer resort for the city dwellers of Palestine, and its blue waters are whitened by the foam of speed-boats.

Domestic architecture of a new and interesting character is manifesting in both public and private buildings, notably in the model Jewish colony of Tel-Aviv situated a few miles from Haifa. Here the Zionist Movement has shown itself well worthy of the 285,000 acres of land which it has acquired for socialization, and the Jew has proved himself capable of being as good a farmer as he is a business man.

The fine international university, built on the Mount of Olives outside Jerusalem, also carries on the tradition of Hebrew learning in an expanded spirit. From these three outstanding projects accomplished within seventeen years—I refer to the development of the Dead Sea, the construction of the Port Haifa and the laying of the oil-pipe—we can see that even materially Palestine is a land of modern miracles. Statistics show that her main towns have doubled their

population in ten years, and that street lighting has become prevalent, owing to the electrical development engineered from the Jordan by the enterprise of a brilliant Russian Jew.

America and England have also contributed new and notable buildings to the glory of Jerusalem, the former has erected a palatial Y.M.C.A. and museum buildings, the latter a new government house, and the handsome St. David's Hotel.

But in conclusion let us drift back to Haifa, which in reality holds the key to all these bewildering activities, for here the creative and holy dust of prophet and martyr mingle, and are enshrined in a verdant and spell-binding beauty that challenges the world! Half way up on Mount Carmel there is unfolded another miracle, a nine-terraced garden which in a few years has been landscaped from the rocky hillside into a modern Eden, where one is led through avenues of palm and cypress, and through flowering progressions of almond, fig and pomegranate blooms, through reefs of roses, stocks, and hyacinths, to the silence of a golden sandstone shrine. Simple, strong and majestic in outline this building has two beautiful vaulted chambers. In one of these reposes the remains of the Báb, he who in 1844 prophesied the coming of the new World Redeemer, Bahá'u'lláh, (1863-1892) and in the other rests 'Abdu'l-Bahá, the son of Bahá'u'lláh, who traveled and expounded His Father's teachings throughout Europe, America and Palestine in a mission that lasted from 1892 to 1921 when He ascended, conferring the furtherance of his work to His grandson, Shoghi Effendi, and to the body of Bahá'í believers throughout the world.

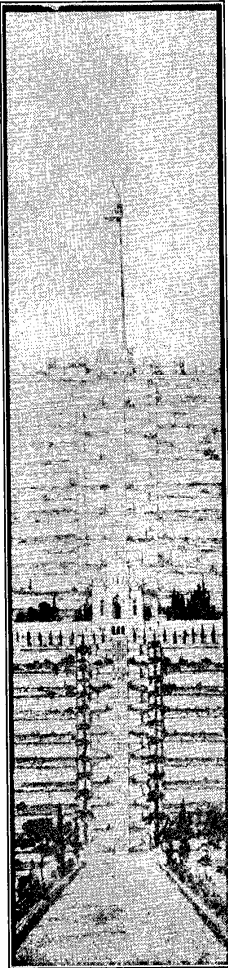
Among the countless services which 'Abdu'l-Bahá's inspiration rendered to a disillusioned world, the plan for this beautiful garden was one of the most merciful and healing. Ships from all lands discharge their travelers at Haifa, and they stream through these shrine gardens.

It is not to be wondered at that this oasis of love and beauty inspires inquiry, and a very serious consideration of the great lives that it commemorates, lives that looked so far into the future and that built such a

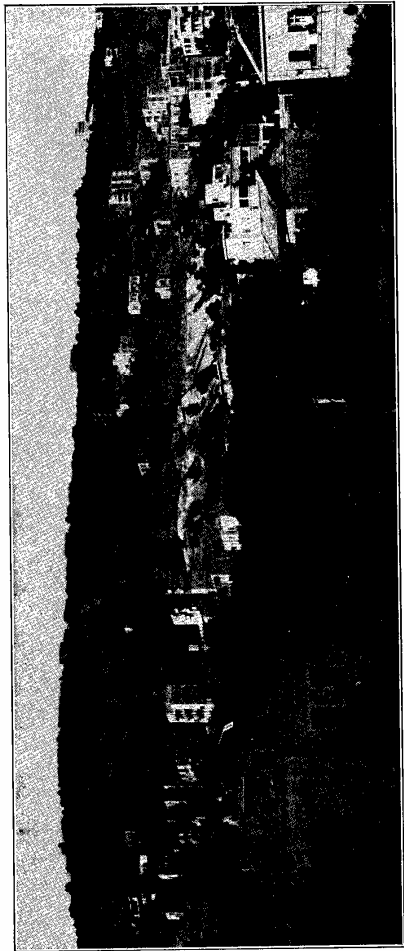
symbol of resurrection and joy into the present.

This garden is the spiritual port of Haifa. Built by the love of Bahá'í believers throughout the world, it welcomes believers

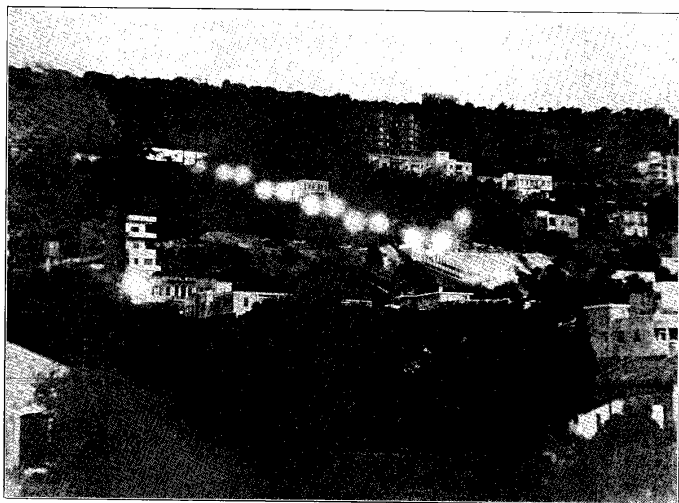
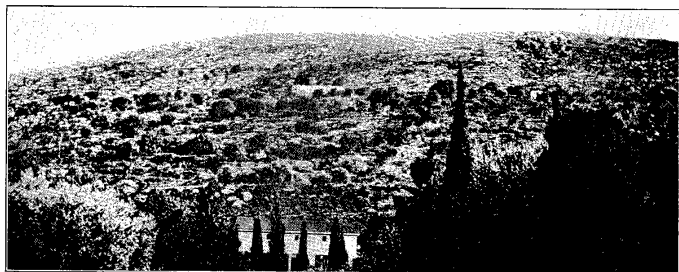
of all creeds and colors in the spirit of the new day, and it distinguishes Palestine with a beacon whose searchlights point to expanded horizons from which flooding radiance is dawning on our ken!



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



The Shrine of the Báb on Mount Carmel with Extended Terraces.



Early and Late Views of the Shrine of the Báb on Mount Carmel.

A NEW FUTURE FOR RADIO

BY SHIRLEY WARDE

WILL radio some day be the means of transmitting the Bahá'í message to millions of listeners at a time? Will it be a new and vaster teaching medium through which the principles of Bahá'u'lláh will infuse the world? I believe it will.

Surely in this age of unity, as proclaimed by Bahá'u'lláh, the Divine Educator has brought not only the Book but the means of promulgating it. If the Bahá'í teachings are for all peoples they must reach all peoples and there is no other medium today whereby human thought can be so easily molded as through radio. Even the printed word must suffer in comparison for it lacks the intimacy and conviction of the voice, and wide though the circulation of some particular publication may be it cannot possibly reach so many persons in a given time.

Surely such a powerful instrument for the influencing of humanity could not be destined to serve solely as a means of selling produce or of purveying entertainment. The discerning must recognize in radio a divine instrument designed for a divine purpose, obscure though that purpose may be at this time.

Through the enormous success achieved by manufacturers through this method of advertising, radio has naturally given more and more time to commercial broadcasts, necessarily cutting down on the purely educational programs that were more frequent during the early days of radio history. Sponsors have in turn sought only to entertain their listeners, feeling that this was the surest way of getting an audience for their commercial story. The result has been that radio has seemed stopped at this point, the only apparent progress being the production of more lavish entertainment.

But the fall of 1935 brought a program that opened up a new vision and will, I be-

lieve, influence the entire future of radio broadcasting.

By the grace of Bahá'u'lláh I was privileged to be one of those responsible for this program. From a germ of an idea that came across my desk at the Columbia Broadcasting Company the conception of a program dedicated to World Peace came into being, grew and was developed. After securing the co-operation of World Peaceways, a non-profit, non-political organization for peace education which has been doing a splendid work for this cause, we selected the sponsor we felt should be most interested, although everyone told us that no advertiser would invest in an ideal, and went to work to sell our idea.

That E. R. Squibb & Sons, manufacturing chemists, and their advertising agency, Geyer-Cornell & Newell, immediately saw the timeliness of this program and the tremendous possibilities of capturing the attention of the American public on an issue that was of paramount importance, was a matter of keen business judgment. But that they should be willing to risk the large sums involved in broadcasting in a program which by its very nature would forbid any direct selling of merchandise and the sales results of which would depend entirely upon the good will the program might promote was a decision that took rare courage and sincere devotion to the cause they sought to promote. The results have more than justified that decision.

"To Arms! For Peace!" at this writing in its eighth week over a coast to coast Columbia network, has received sensational acclaim and has started an entirely new trend in radio programs.

Let me quote a few of the press comments as an example of what the nation's radio critics have had to say:

The Women's National Radio Committee

reports: "By unanimous opinion this is the best radio program which has ever been staged and it would exhaust all our adjectives to do justice to it."

"This peace program is one of the most forward advances in constructive education by radio that has come across the air."

"To radio this striking union of business and humanitarian effort may be more important than whether World Peaceways can keep America out of the threatened European conflict."

"Radio could not be put to a worthier purpose. . . . If you missed the first broadcast don't miss the next. If you heard the first program you won't miss the next."

"A most effective show. . . . The sponsor is to be congratulated and thanked for the splendid reticence that keeps all commercial talk away from the precious half-hour of time available."

In addition hundreds of papers throughout the country have given the program editorial space and have written columns about it.

The half-hour itself is designed to appeal as high-grade entertainment; at the same time forcefully putting across its message. Against a background of a large symphony orchestra and chorus we present each week a guest star from the operatic and concert stages, such as Lucrezia Bori, Jascha Heifetz, Richard Bonelli, Rosa Ponselle, Lotte Lehman, Albert Spaulding, Jose Iturbi and many others. Each week there is a guest speaker. These have been national figures, Senator William A. Borah, General Hugh S. Johnson, Ruth Bryan Owen, Professor Robert A. Millikan, Senator Gerald P. Nye, Alfred E. Smith among others. Here, on what is termed the "Forum" these prominent persons present his or her view on peace, commenting on what steps we should take towards this goal or what mistakes we are making. Many interesting and varied opinions have been expressed exposing all sides of the question for the benefit of enlightened public opinion.

In each program there is also a short dramatic sketch, either an original written for the program by the world's leading authors, or an adaptation of some famous play or book dealing with the war question.

These sketches are our main plea for peace as they present in dramatic form and from the human angle the horrors, the futility and the suffering of war. Some depict the agonies of the actual battle front, others the tragedy of those left at home, still others showing the cruelties, the selfishness and greed that go into the making of war. We have chosen stories of many nations, of French soldiers, German, Austrian, American, English, so that listeners may realize that mankind is one, living and dying in the same way, and that individuals, be they friend or enemy, are all mere pawns in the hands of those who make wars.

In our music, too, we have tried to cultivate the international heart, showing music as a common language which all people can understand, of whatever race, creed or nationality they may be and pointing out that if in music we can find a basis of understanding, why not in life?

These are the educational factors of the program and the entertainment values. In addition there is a practical feature which, we hope, may prove of real influence in forcing America to exert even greater efforts to maintain the peace of the world.

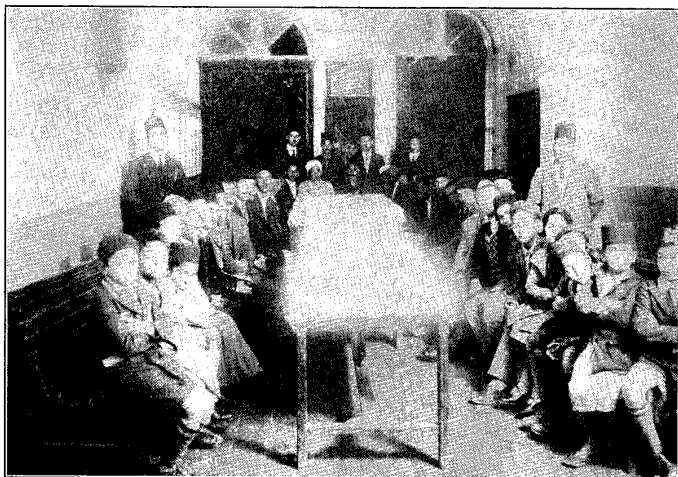
In over forty thousand drugstores throughout the United States the firm of E. R. Squibb & Sons has placed a pledge known as the "World Peaceways" pledge. Listeners are asked to sign this statement of their adherence to the cause of peace. The pledge is addressed to the President and the Congress of the United States and reads:

"I pledge my wholehearted adherence to the cause of peace, in the firm belief that an end may be put, by honorable means, to the destruction of life by the merciless machinery of war."

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

bound in books of a thousand each and when the returns are complete the total will be sent to the President just as they are without plea of any sort, for we firmly believe that they will be eloquent evidence that this nation demands peace, and we feel that such a voice of enlightened public opinion cannot fail to be a powerful influence in directing American policy.

I hope and pray that this program may lead other advertisers to devote their resources to humanitarian and educational efforts and already thought is turning along this trail we have blazed. I await now the day when our beloved Cause of Bahá'u'lláh may be proclaimed along the airways and reach the heart of every searching soul through this great gift of God—radio.



Bahá'ís of Port Said Celebrating Intercalary Days, 1934.

SONG OFFERINGS

I

RECOGNITION

Hail to Thee, Scion of Glory, whose utterance
poureth abroad

The joy of the heavenly knowledge and the light
of the greatest of Days
Poet of mysteries, chanting in rapture the beauty of
God,
Unto thee be thanksgiving and praise!

Child of the darkness that wandered in gloom but
dreamed of the light,

Lo, I have seen Thy splendor ablaze in the
heavens afar
Showering gladness and glory, and shattering the
shadows of night
And seen no other star!

Thy words are to me as fragrances borne from the
gardens of heaven,

Beams of a lamp that is hid in the height of a
holier world,
Arrows of fire that pierce and destroy with the
might of the levin
Into our midnight hurled!

Sword of the Father! none other can rend the dark
veil from my eyes,

None other can beat from my limbs with the
shearing blade of God's might
The sins I am fettered withal and give me the power
to rise
And come forth to the fulness of light.

Lo! Thou hast breathed on my sorrow the sweetness
of faith and of hope,

Thou hast chanted high psalms of joy that my
heart's echoes ever repeat
And the path to the knowledge of God begins to
glimmer and ope
Before my faltering feet.

Weak and unworthy my praise. Yet as from its
throbbing throat

Some lone bird pours its song to the flaming
infinite sky,
So unto Thee in the zenith I lift from a depth
remote
This broken human cry.

—GEORGE TOWNSHEND.

II

BAHÁ'U'LLÁH

O! Thou Invisible Essence of the Universe
Whence sprang adown the ages glorious orbs
To illumine the abysmal darkness of mankind
And manifest on earth the self of God—
What hast Thou now bestowed to clear the mists
That still o'erhang the consciousness of soul
And hide from it the vision of the Infinite?

Out of the East, as ever, comes the dawn
Of a new day. Again the wondrous light
Shines from the horizon of Thy boundlessness,
Only *this* day in such effulgent power
As ne'er before. There leaps into the sky
A sun which to the eyes of groping men
Reveals a vista to that perfect day,
Nor yet a distant day, when all the earth
Bathed in Its beauty shall be purified
And all Thy creatures realize their oneness
With all their kind and Thee.

Bahá'u'lláh!

God's Glory! True Revealer of the Sign!
For by Thy potent Word, from God the Infinite,
The seals have fallen from the hidden mysteries
And man stands face to face with Truth and God.
—H. H. ROMER.

III

THE BÁB

Immortal Man!
Forerunner of amazing things,
Of things but shadowed by our puppet-Kings!
How could'st Thou know the King of Kings was
near?

Thou had'st not seen nor heard
And yet did'st see and hear?

It was not in ambition's cause thou gavest Thy
body;

Not glory called Thy spirit to be brave,
Was it for pleasure's use
That Thou did'st welcome venom and abuse?
Could aught of happiness remain
In days passed in persecution and in pain?
What goal of gain was that which beckoned
To the martyr's grave?

Ah no!—such music played upon thy mystic lyre
As unsensed thee to wind, to earthquake and to fire.
How low Olympus must have seemed,
How plain Parnassus!

How vain the utmost man attains
Which man's ambition mars?
What wonders, therefore, met Thine eyes
In the envisioned countenance
Of Him who Reigns
Crowned with the jewelled splendor of the Stars!
How gladly did'st Thou then proclaim I! Him
With full sacrifice!

—CHARLES STEELE DAVIDSON.

IV

IN MEMORIAM—THE GREATEST HOLY LEAF

O Thou pure flame of evanescent light,
That radiant glows beyond the mystic Gate,
We lift our souls, sad with the darkened night

Of earth's "supreme affliction's" heavy weight,
To Thee, in grateful and adoring love,
Thou Blessed Inspiration, from above.

O Thou who lived the sacrificial life,
E'en as did Those, who lit the torch of Dawn.
Thou Star of Glory! Shining through the strife;
Left burning in His Sky, when They were gone.
To Thee, we breathe our reverential prayer;
To Thee, in Abhá's realm, so glorious fair.

O Thou, bright golden Link, that joins our time
To Those who knew the weight of prison chains,
Who knew the depths of woe,—yet rose, sublime,
To know the joy of martyrdom's red stains.
Thou golden Link,—e'er hold us with thy love,
Linked fast to those great souls, who paved the
way
That we might pass, rejoicingly, to prove
Our love, in chains of service, in this Day.
This Day of Life, renewed,—the glad re-birth.
This Day of God, resplendent, o'er the earth.

Thou blessed Candle, radiant with His Light,
Whose precious life was given,—drop by drop,—
To feed the flame of Guidance, through the Night
Of dark dissension,—when we blindly grope
To know His Will,—His gracious Plan Divine,—
And in our hearts its Purpose to enshrine.

Thou Greatest Holy Leaf, upon the Tree
Of Life; once more reborn from Ancient Root,
In this millennial Day. It is through Thee
The Spirit speaks,—as sunlight is the lute
Which lures the leaves to lift their verdure high,
And breathe from out the heaven's blue. Each
bough
Doth aid to build the form, and testify
To the incarnate Purpose of God's Vow.
Maid-servants of His Will, whate'er it be,
O may we serve as leaves upon His Tree;
To bring into the form, the spirit free.
Thou Greatest Holy Leaf, we bow to Thee.
—GESENA KOCH.

V

THE DUNGEON OF SÍYÁH-CHÁL

(Unseen, these twain, the heavenly Guide and he
Who followed where the Master led with feet
Awing with love and heart with ecstasy,
Passed through the mob-filled market and the street
Which echoed hate, yet was with joy replete.

The frenzied crowd rushed madly, crying—"Kill!"
They burst into the Bábi homes with—"Kill!"
They drag out women, ever crying—"Kill!"
And children in their father's arms with—"Kill!"
Still others, tradesmen, formed in armed bands,
Demanded of the magistrates their prey,
Who, with the priests, delivered to their hands
Those blessed ones who, unresisting, pay
Their lives as proof of what their lips may say.)

Man Speaks:

What courage this! How can these helpless ones
Approach their tortures with such light-shod feet?
It is as if each joyful heart outruns
His executioner his doom to greet!

'Abdu'l-Babá:

My son, thou seest more than courage—far,
Far more! These walk above this sordid world

In God's Great Name! Upon the glorious star
Of Revelation is their vision fixed,
The standards of all worldly measures furled.
These are not with the world's deceptions mixed;
From out that matrix are they now re-born
Into the World of Light. Its coverings torn
Through love for Him Who hath unveiled the Face
Of God. They drink the Cup of Certitude,
Th' Immortal draught of Faith, and every trace
Of that dark, cramped and narrow mortal tomb
Which dead call life, but which they know the
womb
Of Life, they have forgot. Their gaze is turned
Towards God. Within that Fire of Love is burned
All thought save Him. For Him they have re-
nounced
Their substance and their kindred—yea, their lives
And all beliefs of old. They have announced
Through all the worlds: "There is no God save
Him!"

So overwhelming is their love for God;
So raptured they with heavenly ecstasy,
That all in this dark world has ceased to be.

He Chants:

"O Son of Being! Seek to die for Me
A martyr's death. Content and thankful be
For that which I ordain, that thou mayest dwell
Forever 'neath the Tent of Loveliness,
Veiled in the Temple of My Holiness."

"Is it thy wish, O son of man, to die
As other men upon thy bed,
Or thy life-blood with joy to shed
A martyr in My Path, and thus to stand
Eternally a proof of My Command?
O servant! Judge thou in thy heart aright
That thou mayest shine with My eternal Light!"

(It ceased—that Voice which echoed choirs unseen.
A moment gazed He where the mob had been,
Now rushing madly towards a distant flame
Which marked the spot new horrors to proclaim.)

'Abdu'l-Babá:

Come, My dear son, I'll show thee whence the Light
Which into Day shall turn earth's darksome night.
This is the Dawning; cycles yet unborn
Shall bless the Day of which this is the Morn!

Man Speaks:

What dreadful place is this! These steps that wind
And wind into the pit? Mine eyes are blind
So dense the darkness is, and 'neath my feet
Such filth—the cold and dripping wall—no man
Could be so base—his fellow-man so treat—
As to confine him in such dungeon foul!

(With steady tread and with majestic mien

The Master led the Seeker down the stair.

It was as if He went to meet His King
Enthroned in palace: crowned, though fettered
there.)

'Abdu'l-Babá:

Men call this Siyáh-Chál—that is to say
The Pit.—Here hath the Sháh imprisoned Him
Whom God did manifest, Bahá'u'lláh.
He lieth now in chains. For nigh four months
He hath forborne such trials as no mortal hath
Before in all the world.

Tortured He was:

With cruel rods they beat His blessed feet.

Three days He walked beneath a blazing sun,
From Shimirán unto this Capital,
'Neath galling chains: the sport and victim of
The crowds of enemies who flocked from far
To jeer and vilify this Blessed One.

As He approached this dungeon an old crone,
Decrepit, cursing, thrust her through the crowd,
A heavy stone clutched in her trembling hand.

"By him who died on plain of Karbilá,"
She cried, "I beg of thee to let me cast
This stone into His cursèd face!"

"So let
It be," the Blessed Beauty spake, "Do not
Deprive this soul of that which she esteems
An act of merit in the sight of God."

(They now had gone full sixty feet below
The light of day. The foulness and the stench
O'erwhelmed the Seeker, but the Master held
His way serene, as entering a room
Perfumed, and filled with joyous melody.

All suddenly He stopped and fell upon
His knees, while on their ears there came such
tones
Of Love and Majesty that time stood still.)

Bahá'u'lláh, Chanting:

To Him be Glory Who doth quicken men
By merely saying "Be!" and lo, it is!

To Him be Glory Who doth by His Pen
Cause Verses to descend on knowing hearts!

Blest is My God Who on this Servant hath
Caused to descend Words guiding to His Path!

Blest is My God Who such calamity
Hath sent upon this Servant that the hearts
Of those within eternal Gates were rent
With anguish, and those near to God with pain.

Blest is My God Who from the clouds of fate
Hath rained the arrows of disasters great,
And yet hath found this Servant of His Throne
In Patience equalled but by God alone!

Blest is My God from Whose Decree appears—
For which I thank Him—detestation's spears!

To Him be praise Who on this Servant hath
Caused to descend the torrents of men's wrath!
For which I praise Him—yea, for this I yearn!
Blest are the souls who with their hearts discern!

For sacrifice supreme was I create,
Wherefore I glory over worlds and fate!

(Spoken)

When at the summit of calamity
I raised My eyes and, Lo! there shone
A Light from God, and in that Light a form—
An angel of surpassing loveliness.

Upon her face such happiness was writ—
Such exultation on her brow—that all
My being was in tumult, and such joy
Possessed Me that the dungeon was forgot.

Then, with her finger pointed at My head,
She called to all in heaven and earth and said:

"I swear by God the world's Beloved One
Is here, if men but understand. The Sun
Supreme shines in His mirroring heart. Lo, this

Is God's own Beauty incarnate again!
This is God's Majesty enthroned 'mongst men!
If only they would list and heed His Word!
This is God's mystery, His treasure and
His Glory and the Source of His Command!"

—HOWARD COLBY IVES.

VI

GLAUBE

Wenn fern in höchsten, reinsten Himmelsorten
aus Lieb und Licht ein Seelenkeim entstand,
dann gab ihn der Allmächtige mit den Worten
"Ich glaube dir" aus seiner Vaterhand.

So gleitet die Seele
aus herrlichen Höhen
hernieder zum Leben
im irdischen Schoß
und vereint sich dem Fleisch,
das in Wehen sich windet,
und eratmet sich jauchzend
Prägung und Los.

Dann aber spannt sich aufwärts die Spirale.
Noch saugt sie gläubig von der Mutter Brust
die guten wie die blutverdorbenen Male
und glaubt ihr treuerverwandt und unbewust.

Durch der Kindheit Gefilde
läuft sie dahin,
ihrer himmlischen Heimat
kaum mehr gewahr.
Mit froher Begierde
ergreift sie das Leben
und baut sich die Ringe
Jahre um Jahr.

Bald hat sich so gewaltig angesammelt
in Jugendkraft ein kernig Lebensstück.
Und, was das Herze auch verworren stammel—
die Seele glaubt an sich und an ihr Glück.

Und sehnt sich unendlich
hinein in das Dunkel
verheissender Zukunft,
und findet nicht Ruh.
Da erlebt sie die Andere,
die Schwesterseele,
die Traute, die Eine,
das herrliche Du.

So hält die Macht der Liebe sie umschlungen.
Sie schlürft der Wonne süßes Elixir
und fühlt vom Andern sich so tief durchdrungen
und glaubt ihm, gleich wie einem Stück von ihr.

Da packt sie die Welt,
ein lockender Garten,
in prächtigen Farben
ein funkeld Gewand.
Und sie treibt sich herum
zwischen Lachen und Tränen,
Zagen und Hoffen,
Perlen und Tand,

bis sich die Schuld an ihre Schwelle kauert,
bis ihr das Leid durch schwere Träume zieht.
Da fühlt sie, wie kein Ding so lange dauert,
und wie doch alles—ach!—so rasch verfliehet.

So erstet ihr der Glaube
an den Einen, den Starken,

den nimmervergänglichen
Vater der Welt.
Und sie liebt wie ein Kind ihn
und sehnt sich ihm näher
und will nur noch leben,
wie ihm es gefällt.

Sie sucht, wo sie den Gott im Glauben fasse,
durchschweift die prächtigen Reiche der Natur,
der Künste Tempel und des Wissens Masse,
und fühlt dort überall der Heimat Spur.

Doch am hellsten erstrahlt
die Sonne der Wahrheit
im vollkommensten Spiegel,
im Propheten aus Gott:
In seinem Geist,
im erhabenen Beispiel,
im belebenden Worte,
in Zucht und Gebot.

Wie sie auf diesem Pfade mutig schreitet,
lernt sie mit eigenen Augen klarer schauen.
Durch rechte Tat wird Hirn und Herz geweitet,
Vernunft und Glaube können sich vertraun.

So schwingt sich die Seele
dem heiligen Ruf
des Schöpfers entgegen,
der einst sie erschuf.
Durch Glaube begnadet
zu ewigem Glück,
findet sie wieder
zum Vater zurück.
—ADELBERT MÜHLSCHLEGEL.

VII

THE REWARD OF THE MARTYRS
TO
KEITH RANSOM-KEHLER

Lo, for her soul! Behold! It is morn!
Freshness and fragrance and joy everywhere,
After the rose-gold of Life's passing day.
Out from soul windows in rapture she views
Glistening dew drops of Assurance and Faith,
Foretelling endless realms of Unfoldment;
Round her are fairest fields of Fulfillment;
Plane beyond plane are swirls of Attainment;
Luminous Life, Reward of the Martyrs;
Dreams melting in blessed Reality;
Fellowship with the Blessed Perfection
In the pure Kingdom of El Abhá!

—RUTH J. MOFFETT.

VIII

THE BELOVED

A son of separation had traveled to a far off country
and,
Satiated with the non-satisfying fruits of desire,
Longed with an ever-increasing longing for the home
of his Beloved.
"Where can I find my heart's desire?
Where, oh where, is the land of my Beloved?"
So loving, seeking and longing, on the wings of
vision he traveled
Through many kingdoms and spheres, seeking;

Perchance he might find Him who alone could allay
the hunger of his soul.
He traveled through many lands;
In every niche, corner and place the traveler found
signs of his Beloved One;
Stately fanes, gleaming shrines in alabaster purity,
Flowers of beauteous hues with delectable fragrance,
All redolent of the Traceless Friend.
In embroidered fabrics of many hues—in ornate
design and symbols old—
His traces were present on every hand.
But still his longing remained unallayed and, weary
of search,
He sat down and wept.

The longing unassuaged, again impelled to the search
of the Friend,
Again he went forth and on the wings of bearing he
traveled.
"Perhaps through the kingdom of hearing I may find
Him I love—
Perchance I may hear the melodies of His voice that
will allay the longing of my heart."
He traveled long and far.
In rolling chant and music of many lands, faint
echoes of His Beloved's voice he discerned;
But instead of soothing it increased the hunger that
made his life a fretful dream.
His nights were full of unrest, his days but lonely
despair.
His longing but grew stronger and more intense;
He sought again in churches and temples fair.
Perchance in stately chant and ancient word the
voice of his Beloved may be heard.
He listened and from a far off land came words
That through the circumambient air soothed and
calmed his love torn soul:—
"My son, give me thy heart."
"Come unto me ye who art weary and heavy laden
with care."
"Love me that I may love thee."
And soothed and comforted he slept content.

Again he hungered for the Friend and his heart's
desire;
Nothing but attainment could allay his inward fire.
"Not by vision of mortal eye nor by sounds on
fleshly ear,
Can I find my home and my Beloved."
Again the lover pondered, "Not by vision,
Not by bearing can I find my quest."
Again he set forth, this time on the wings of Love,
That ineffable Love that penetrates all space,
Overcomes all barriers, passes through all veils.
Behold as this lover swept through the halls of limit-
less space,
The Beloved of his heart from the unattainable
heights of glory
Met and enveloped him with the glorious garment of
His Beauteous Robe—
The goal was won, his hunger forever appeased, his
eternal home attained,
The journey ended and the eternal reunion, that
nothing can sever, was made.
"Now what shall be the measure of his devotion?"
No longer perturbed by grievous longing and desire,
This disciple hastens forth with shining eyes, an
undaunted courage, an undying faith.
No longer futile in word and act by his human
frailty,
But armed with the sword of truth, robed in the
garments of devotion,

Crowned with the crown of severance, filled with
the Holy Spirit,
Encircled by the glory of the divine Presence,
With the tongue of power and lowliness of Jesus,
And perfect worldly detachment and severance;
A witness on earth to the Glory of the Most High,
He sets forth to complete his earthly pilgrimage,
To win the victory with the power of the Spirit
over the hearts of men,
To be a shining star in the darkness of mortal life,
A tree to guide the wanderers of the desert to their
heavenly home.

Is it not told in an Eastern parable how the lover
longed for his Beloved;
How he made a long and arduous journey to the
home of his Beloved;
How when the lover arrived at the door that separ-
ated him from his heart's desire
He knocked once, twice, and once again.
Behind this door that stood between the lover and
his heart's desire,
He heard the Beloved's voice saying in gentle tones,
"Who is there? Who is there?"
The lover replied in faltering tones, "It is I,"
But no answer came, the door remained closed.
Sorrowing, with many tears, the lover returned to
earthly life.

But longing was not appeased, and torn with hope
and despair
Again he assayed this journey to the home of his
Beloved.

Again he knocked with trembling hand, one, twice,
and once again,
Once again was heard the gentle voice,
"Who is there? Who is there?"
This time the lover, with sobbing voice,
"It is not I, but Thou!"

As the lover waited at the threshold of this door
That hides the Traceless Beloved from mortal eye,—
behold—it opened,

Radiant light streamed forth, and, enveloping the
lover, reunited him forever
With the Eternal Beloved.

—W. B. Guy.

IX

WEIHNACHTS-LIED

Melodie:—O Tannenbaum

O heilige Nacht du nahest uns und bringst uns deine
Lieder.

Gar oft schon war im Weltenrund, wie heute diese
Feierstund.

O heilige Nacht du bringest uns auf's neu das Licht
nun wieder.

O Menschenkinder höret all' was diese Nacht ge-
scheiden.

Der Himmel kehrt beim Menschen ein, damit wir
sollen seelig sein

O Menschenkinder denkt daran, was diese Nacht
geschehen.

Es ist gar gross das Wunderwerk, dass da vor sich
gegangen.

In's kleinste Herzenskammerlein, da dringt's mit
hellen Lichte ein.

Es ist gar gross das Wunderwerk, dass wir auch heut
noch schauen.

Schlies' auf die Tür zum Herzen dein
Und lass das Licht nur voll hinein.
Dann schwindet Sorg' und üble Lust,
Es wird dir ganz und gar bewusst.
Von Gott allein der helle Schein
Er führt die Menschen wieder heim.

—PAUL KÖHLER.

X

THE ADVENT

Adam was the Tree of Life,
That grew in Paradise.
When The Word moved from the Primal Will
Branches appeared.

Each Branch a mighty Prophet:
Enoch and Abraham; Noah and Zoroaster;
Moses, Krishna, Buddha, Jesus and Muhammad.

Through these Day-stars of the inmost heavens,
God—the Ancient One—
Revives the heart of man.

"Thus have the signs descended
And the matter been decreed."

For the sincere ones,
His Message is "a Sea of Light."

For the deniers among His creatures
And the impious, "it is a Ball of Fire!"

O misery of men! No Messenger has come to you,
But He has been denied, reviled and execrated,
As no pen dare describe.

That sinless Essence of Humility,
Who wears the precious Diadem of God's Command,
And brings the priceless Book,
To which the hosts of heaven certify,
Through Him man's knowledge came—of God;
The vision of obedience and love.
He did adorn with Faith the consciousness of man,
Enkindle reverence and true submission.

But only those endowed with hearing
And with "the iron sight"
May comprehend the Fragrance of that Presence.

The haughty seek a sign, a proof!
"What!" cry unbelievers,
"Shall we our gods abandon for a distraught poet?"
And great is their derision!

O the pity that man should deprive himself
Of this eternal draught,
And on his tongue the mention of the Name of God
Become an empty phrase!
Its glory and its potency
Obscured by superstition, arrogance and greed,
Till unbelief makes chaos in the earth!

Then, from the Glorious Orb, the Primal Will,
Again, The Word: "Be." And behold,
The Owner of the House is manifest;
For in the earth and in all the worlds of God,
A Messenger, Sweet Singer of the Realm,
Reiterates: "Remind My people of Me, God,
The King, the Mighty One!"

With a New Name inscribed upon the Tablet of his
heart,
Man builds a new creation.

"O denizens of the earth!" "O gazing questioner!"
Rejoice! For in the East a stream of Light
Has rent the horror of satanic gloom!
A Harbinger, at Dawn, proclaims "The Day of
God!"

Alone, against the world,
Crying the coming of a Mighty One!
Fearless of consequence! His witness, God.
Serene He moves and with authority!
Who in the earth is able to transcend His power,
His influence? Nothing can hinder Him,
Nor change the destined utterance of His every
Word.

Tragic His days—divine His martyrdom!
His chosen ones abased, slain, burned, betrayed!
Those twin immortals, Ḥusayn and Qudás!
The noble Váhid and the mighty Ḥujjat!
And Qurratu'l-'Ayn!
Ten, twenty, thirty thousand martyrs
Yield their lives, their love, their spirit,
To the Cause that Youth is heralding!
Lord of the Age, the Mahdi, He,
With flaming Name "Yá Sáhibu'z-Zamán!"

Trembled the earth in shame and grief!
Not Since the Day of Adam,
Had the world witnessed such agitation,
Such violent commotion!
Of sacrifice, enough in six short years,
To speed the universe millenniums!
"O traveler in the White Path and in the Red
Support!
Unless empty-handed, you shall never reach the
homestead!"

O Letters of the Living!
O Martyrs of Tíhrán!
Heroes of God!
Where is the pen to sing your glory?
Your blood, your deeds, your ecstasy,
Have wrought a living organism!
And yet, "wert thou to tell these wonders
For a thousand years to stones,
Say, would they take effect?"

Thus came the onslaught, dealing death and desolation.

Only One was left: Bahá'u'lláh!
Serene and awe-inspiring!
And He—destined to reach "the plains of 'Akká,
The Banquet Hall of God!"
Is in a dungeon, in the bowels of earth,
Where no light can penetrate,
In chains and stocks,
Breathing stench with thieves and murderers!
He, that shall change the earth into a Paradise!

Then speaks the Voice of God:
"Thou shalt triumph by Thyself and by Thy Pen.
Thou art of them that are secure."
Of Him a swift and noble Pen must sing.
Hasten, O people to His shelter,
With this Garment of Assurance clothe yourselves,
And sail upon the Sea of Glory!

For the Books are opened, wide!
The mysteries revealed!
The Resurrection and the Signs made manifest!
"O land of Syria! Where is thy righteousness?
Bethlehem! Do the children know the Father?"
This is the Lord of Hosts!
The Promised One!
The Mighty Counsellor!
The Prince of Peace!

He "taught the birds of souls another flight,"
And after Him, no more shall strife and terror
Stalk the earth;—

He has effaced them with His Book.
Like Brother Souls of Light,
He, too, is Witness of a future Age,
When Nightingale upon the Tree of Life,
Shall sing the mystic melodies.
—OLIVIA KELSEY.

XI

LIKE A FLAMING SUN

How shall I tell of Him, the Primal One?
Has He a parallel, saving the sun?
Has He a likeness, save Effulgent Light?
Did He not break our bonds and cleave our night?
How shall I sing of Him, the Beauteous One,
Who came at Midnight like a flaming Sun,
Who came in Winter like eternal Spring
And told us of the coming of the King?

And who amongst the Saints that dwell in bliss
Has known the ecstasy of Love like His?
Has ever nightingale more gladly bled
To tell his tale of love ere night was fled?
What Harbinger of unbeholden days
Sang Hymns of Dawn with such a flood of praise?
Was ever flute or tabret half so clear
As His sweet crying to the dumb and drear?

Was ever harp or psaltery half so sweet
As the Sweet Music of His running feet?
Were ever lips divine more like a sword
Hewing a path for a Beloved Lord?
Did ever Hands more white bring back again
The native loftiness to bowed down men?
Who taught the desolate again to dream?
Had ever Sun of Truth a John like Him?

How shall I tell of Him, the Primal One?
Has He a parallel, saving the sun?
Has He a likeness save all Truth that be?
Did He not carve the Second Calvary?

—SILVIA MARGOLIS.

XII

GOTT, PROPHET, MENSCH

Gott hat nicht Not, dass er verherrlicht werde,
Er thront erhaben über Ruhm und Preis.
Doch hier, der kleine Mensch auf dieser Erde—
in Augenblicken, da er plötzlich weis:
jetzt überkommt es mich mit mächtigen Schwingen—
erzittert, und er muss ein Loblied singen.

Gott wird von keinem Menschenherz umschlossen,
Er wird von keinem Menschenhirn gedacht.
Denn, was als Schöpfung Seiner Hand entsprossen,
rührt nicht hinan zu Seines Wesens Macht.
Wohl kannst du einen Schimmer widerspiegeln,
doch Sein Geheimnis kannst du nicht entsiegeln.

Darum bedarf die Menschheit jener Grossen,
die Mittler seiner Gnadenströme sind,
die sich der Kraft des Vaters so erschlossen,
dass sie, sein Ebenbild zugleich und Kind,
das Übermenschliche im Blute fassen
und andere es durch sich erleben lassen.

Sie wirken durch die Lehre, die sie spenden,
und durch ihr hohes Beispiel und Gesetz.
Sie führen so mit treuen Hirtenhänden
die Seelen durch der Lebenswege Netz

und öffnen für Jahrtausende die Pforten
zum ewigen Sonnenglanz von Gottes Worten.

Der Mensch begreift nicht dies erhabene Walten:
er trägt es nicht, ein früh geknicktes Rohr.
In Ehrfurcht muss er seine Hände falten,
vertrauend tastet sich sein Blick empor.
Er fühlt, wenn er sich hingibt allem Guten,
dann wird ein höheres Leben ihn durchfluten.

Ihn überströmt die Liebe zu dem Vater,
aus ihr entwächst der Glaube klar und fest,
in allen Fragen treulicher Berater,
der ihn in keinem Kampfe mehr verlässt.
So reift der Mensch durch Tat und Überwindung
zu immer heiligerer Geistverbindung.

Dann wird er erst, wozu er einst erlesen:
ein Held und König, der den Drachen zwingt,
ein Tempel für die höchsten Himmelswesen,
aus dem das Wort der Offenbarung klingt.—
Das Ziel ist herrlich. Lasst uns darum ringen!
O, lasst uns alles ihm zum Opfer bringen!
—ADELBERT MÜHLSCHLEGEL.

XIII

THE NEW YOUTH SPEAKS

The Clarion peals, the Trumpet sounds
Through every bowed and blasted land;
The heavens are a flaming Scroll:
The Day of Oneness is at hand.

The Balances are laid in Justice,
All hidden issues are disclosed:
And we will hold the reigns of government,
And make the Peace that you opposed.

The Night is passing, and the morrow
Will find us with attentive mind
A-forging and reforging still
The broken fortunes of mankind.

The Rivers strained from out their courses
To wash some conqueror's domain
Will now forget their long abasement
And find the Ocean once again.

For ours will be the Light of Justice
And ours the fortitude sublime
To bring back rivers to their sources
And men to men in every clime.

Our task will be a task of grandeur
Supernal and Elysian—

For here is a planet to refashion
Into a peaceful home for man.

And here are barriers to sunder,
And hearts to render free and rife,
And souls to teach that they are Kindred,
Upon the Ancient Tree of Life—

The Offspring of one Holy Father,
The Children of one Mother Earth;
For in the long and drear dispersion
Mankind forgot their common birth.

Ah! Ours will be the work stupendous,
And superhuman the Ideal,
But We will have the lasting ardor,
And We will know the Martyr's zeal

To end the falsehood and delusion
Of many Gods and many Nations,
Of many Creeds, and many Races,
And high and low degrees and stations.

And nevermore will Tyranny
Command the Peoples, or console,
Nor greed, nor exile, nor banishment
Obstruct the Light from any Soul.

For in our hands will be the Power,
And in our hearts the Emanation,
The love of Kind that hears and haloes
And blesses with divine creation.

And we will heal men of their Blindness
And they will be like Seers and Sages—
A race reborn and transfigured
Returning to the God of Ages.

—SILVIA MARGOLIS.

XIV

THE COMING OF THE SON
OF MAN

LOVE WAXED COLD

*("Because iniquity shall abound, the love of many
shall wax cold."—Jesus.)*

In the loveless cold of wintertime
Far seems the warmth of Love's June Day.
The Son of Man would bring it near
To souls possessing power to hear
And will to walk Love's Way.

WINTER PASSED

(Suggested by the Song of Solomon.)

Lo, the winter even now is passed,
The time of soul-depressing dearth;
The certain signs of Spring are clear:
The time of singing birds is here,
The flowers appear on earth.

Though the little foxes spoil the vines
Because of tender grapes they bear,
They shall be taken soon, and God
Shall feed His people with His Rod
And make His Garden fair.

He will take away the bramble patch
And bring a beauty before unknown!
Earth shall become a garden spot,
A joyous life the common lot,
With Love upon the throne.

"IN THAT DAY"

*("Prove me now, saith the Lord of Hosts, if I will
not open you the windows of heaven and pour you
out a blessing, that there shall not be room enough
to receive it."—Mal. 3:10.)*

In the day when the people perforce shall prove
The God of Love who waits to bless,
The windows of heaven shall be opened wide;
All hungers shall be satisfied—
All fed from Love's largesse.

—WALTER H. BOWMAN.

XV

HYMNE

Mein kleiner Blick kann Dich nicht fassen,
Du gross' Gesicht.
Doch will ich nimmer von Dir lassen,
ich kann es nicht.

Ofte kehrt' ich mich zu nichtigen Dingen,
Du aber bleibst in meinem Ringen
und führst mich über viele, viele
verschlungene Pfade hin zum Ziele,
zum ewigen Licht.

Du bist in meinem heissen Herzen
der heilige Schrein.
Sein Altar strahlt im Glanz der Kerzen
für Dich allein.
Umhüllt vom Lichtmeer Deiner Gnade,
worin ich rein und froh mich bade,
sehnt sich im Planen und Beginnen
nach Dir, Geliebter, all mein Sinnen,
nach Deinem Sein.

So fühl' ich mich von Deinem Willen
ein winzig Stück.
Was könnte sonst die Sehnsucht stillen?
Wo wäre Glück?
Du bist der Vater, und uns allen
der Weg zur Heimat. Wenn wir fallen,
und wenn sich unser Ich will bäumen—
wir finden doch aus eiteln Träumen
zu Dir zurück.

Du bist der Herr, der meine Seele
in Händen hält.
Sie kämpft nach Deinem Schlachtbefehle.
Das Böse fällt.
Ist in uns erst der Feind vernichtet,
wird um uns bald Dein Reich errichtet.
Gereift, verkündet seit Äonen,
wird es auf neuer Menschheit thronen.
Dein ist die Welt.

Dein ist der Tag, Du Allergrösster,
Du stärkster Hort,
Du Langverheissener, Du Tröster,
Du höchstes Wort!
Mein Licht, Geliebter, Vater, Meister,
von meinem Sehnsuchtsflug Umkreister,
der Du mir Glück und Ziel und Frieden,
ich diene Dir, ich dien' hinieden
und ewig dort.

—ADELBERT MÜHLSCHLEGEL.

XVI

FULFILMENT

He, whom the world had exiled and reviled,
To Haifa came—and distant Hermon smiled
And 'Akká gleamed and Carmel proudly glanced
O'er sunlit waves that rose and fell and danced.
"This is the One," the sea-wind broke in song,
"Who comes to reign, to triumph over Wrong;
This is the Day wherein the Heavens are thrilled
And earth shall find all prophecies fulfilled.
Bring forth your flowers, Jezreel, to brightly greet
The Lord of Love who treads with lowly feet
The sacred dust of your immortal land
And uttereth Peace by God's Supreme Command.
This is Bahá, the glory of the Lord,
Whose golden heart with Heavenly gifts is stored!"
"O Blessed Day," a land-breeze gently sighed,
"The Light hath dawned for which the martyrs
died!"—
And through the world an ethereal tremor ran
Which even now is slowly changing Man.

—E. T. HALL.

XVII

HOLY MOUNTAIN—A PRAYER

(Written to a Pilgrim to Haifa, Palestine)

Take my heart to Mt. Carmel,
O friend of the Golden Dawn!
I've tried to send silver and incense,
At my touch they have faded and gone;
Rose petals have turned to ashes
And floated away in tears, . . .
My deeds of the past and the present . . .
Oh, there's nothing but on-coming years
To give to the Lord of the Ages,
So, the life of the future that's mine,
Take it, my friend, and lay it
At the High and Holy Shrine.

Take my heart to Mt. Carmel,
O friend of the Shining Light!
And as you go, remember,
The world is crying tonight,
Out of sorrow and anguish,
Calling to you and to me,
Asking the Life Eternal
That is found on bended knee,
The Life with Love enkindled,
The power, the peace, the pulse-throb,
The exuberant joy and the splendor
That is known on the Mountain of God.

Take my heart to Mt. Carmel,
Thou radiant servant of Day!
And there under azure heavens
Where the sun sends a pure white ray,
Where breezes are healing and holy,
Where rains wash clean and renew,
Lay it among the flowers,
Rich blossoms fragrant with dew;
Oh, pray that this, my offering,
Be cleansed on that sacred sod,
That I may give to earth-children
Of the Life that comes from God!

—ALICE COX.

XVIII

THE TEMPLE BEAUTIFUL

O Temple of the Beautiful,
O Temple of the Lord;
That for God's Oneness e'er will stand,
And for His Holy Word;
Thy radiance shall shine afar,
As shines the sun above,
A refuge thou to weary hearts,
A Fortress of God's Love.

O Temple that doth symbolize,
God's Word made flesh to man;
Thou art the body of His Law,
Revealing His great Plan;
All nations shall in Thee rejoice
And gather from afar;
Shall hold aloft the Glorious Name.
That Name—Bahá'u'lláh.

O Temple of true Unity
Of Knowledge and of Light,
O Temple of the Living God;
Of day that knows no night;

Thou art a mystery divine,
 But one that all may read
 Who enter in with hearts made pure,
 With Faith and loving deed.

O Temple of the Beautiful,
 O Miracle sublime!
 In Thee the nations join as one,
 From every land and clime;
 Thou art the symbol of God's Peace,
 Which cometh from above;
 The symbol of His Word Divine,
 His Manifested Love.

—SHAHNAZ WAITE.

XIX

SONGS OF THE SPIRIT

NEW SONGS TO SING

Too long have we borne with rancor
 And woes of an ancient weaving!
 Too long have we borne with conflict—
 And what have they brought us but grieving!

Ehhold! We have cleared our hearts
 Of each bitter and withering thing:
 We have seen a Light in the Darkness:
 We have New Songs to sing!

WE CAN SEE AT LAST

Our eyes, that were blinded with groping
 Are healed! We can see at last!
 We can see all around every limit,
 And Beyond our portionless past!

Never more shall we hate at a bidding,
 Or slay at a warrior's command!
 At last we can see that the earth
 Is really one native land!

WE HAVE WINGS

We have Wings! We may fly, at last!
 At last we may search and explore!
 We may soar, at will, like the angels,
 We shall chafe in confinement no more!

Past the fogs and the mists of tradition
 Our flight will be steady and smooth:
 We have Wings of Faith and of Reason,
 At last we shall search out the Truth!

WE ARE FREE

We are free! We shall sing to the world,
 We shall sing to the sad and the drear!
 We have Truth and Beauty to give—
 All the nations shall waken and hear!

We shall quicken the dead with our singing,
 We shall free all the bound! We are strong:
 We shall sing of the Oneness of Mankind
 And renew all the earth with our Song!

OF A NEW REVELATION

Away with all blind imitation!
 Away with ancestral beliefs!
 We have done with the strife they engendered,
 We have done with humanity's griefs!

We sing of a new Revelation,
 Of a Cycle untrammelled by rage!
 We sing of Divine Civilization,
 And Humanity's Coming of Age!

LIKE THE FALCONS

We shall fly, neath the sky, like the falcons
 And lift up our Voices with strength!
 Far and near over Valleys and Mountains
 We shall cry the Good Tidings at length!

We shall fly, neath the sky, like the falcons
 And cry to the dwellers on earth:
 "Lo! the ways of all freedom are opened,
 And the gates to the ways of rebirth!"

—SILVIA MARGOLIS.

ECHOES FROM THE SPHERES

Revealed by Baba'ullah Commune Mandelssahn
Andante *And.* *And.*

Allegro
 O my God! Thy Nearness is my hope, and to com-
 Thy Pres-ence is my peace, and Thy

ff *f* *fp*
 mine Word like my joy; - Thy love is my comfort, and Thy
 Word - my - healing, O Lord, - de sire - to (serve Thee

Andante *And.* *p* *ff*
 Name my prayer; O my God! I ask Thee by Thy Face, to cause me
 on - ly.

f *f* *Lento*
 to at - tend to - Thy - know-ledge. Thy Name has strength-
 ened

ff *Ritard.* *f*
 and - bright - the right - soul - to Thy - same - tu - ar - y - Re -

mf
 veal Thy self, O Lord, and help me
 to - look ev - er - more to

Arranged for Sextet, Soprano and two Contraltos, Tenor I and II, and Bass. May be sung by Quintet by omitting tenor II, and by Quartet by omitting tenor II and soprano II, if preferred. Tenor I has important role of chord.

Tenor II at times, necessarily overlaps bass, as indicated by slash. At other times where spaces are only two notes in bass line, tenor II is in unison with tenor I.

My - Baah G; O my - God! help - me to ser - er my self from

all save Thee, yearning to draw near to Thee, O Thou Be-

Note: *ff* *mp* *f*

loved give me Thy signs of cer - tain ty; so that with as-

sur - ance I may turn a way - from the doubts of the

way - ward; Var - i - ly Thou art my Help - er, the

Pow - er! O All - might - ty; the - All - might - y

Note:
Sopr II in unison
with Contralto here
Tenor II in unison
with bass

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Prayer

Shema Israel (Thy Name Is My Healing)

By Baba W'Allah *Invocation* *(Or.)* *2*

O my God, O my God, O my God, O my God

Thy Name Is My Healing

Thy Name is my healing, Thy Remembrance is my remedy; Thy

Nearness in my hope; Thy love is my joyous comfort

in Thy mercy is my Refuge in this World in the

Rit. Lento

World to Come! Verily Thy art the Giver, the

Knower the Wise!

MUSIC BY *Louise C. Rish*

Words by
Louis C. Rieck
with Compositions
from "Hudson's Words"
by Rev. R. C. Rieck

Trusting In Thee

Music by
Louis C.
Rieck

Help me dear Lord to look up to Thee, trusting in Thee very serious
Help me O God to have patience knowing that Thy love fail not
Help me O God Thy feet to see, trusting in Thee my Lord.
Strengthen my heart in Thy service O Lord & free my soul from thought
Cleanse Thy way in me for expiation, shield Thou my sight Lord from
long has my vigil of waiting - Hopeful I wait Lord on
(Hudson's Words - No. 143)
all - Save Thee, help me to make mention of Thee on Thy earth, that in
Thee wait on Thee, pray Thee to grant me the vision to see Thy
and
Hear, Thou may remember me, then shall Thy eyes and mine be placed by
Hand in love guarding me, trusting in Thee, the light - long,
then shall Thy eyes and mine be placed by, Grant me dear Lord, then Thy
Trusting in Thee, the light, I am the light, I am the light, I am the light, I am the light,
Beauty to see, that my soul may glorify, Thee glorify, Thee
faithful and strong and steady fast in Thy love (in Thy love)

A Child's Prayer

Words by Xhdai's Bahai

Musical Editor

Alto

O Heavenly Father! O - Hearing Father! I am orphelin of ten - six years nourish me with the

Tempo piano
Andante

ff *ff* *ff*

milk of Thy Mercy, train me in the bo - som - of Thy - love - let me eat in the

school of Thy - Guidance, and dwell - of me un - der the shadow of - Thy - Bounty.

Ritard.

pp

De - liver me from darkness make of me a brilliant light. Draw - me from sor - row - si - ness.

dim

Arranged for this - Sep I and II,
and contralto. May also be sung
as duet by omitting Sep II.
May be sung as a solo

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To be sung (and played)
with devotion

dim

Make me a flower of Thy Rose-gar-daw, suffer me to become the servant of Thy Threshold

and comfort up on me the - dispo - si - tion and nature - of the right-voiced One!

Make me a cause of - Boun - ty To the human World; and crown my head with the

dim

Ran-ti

di - a dom of b - ter-nal life! Veri - ly Thou art the Pow-er-ful! the Mighty! the Great! the Hearer!

dim

pp

Praise Thee O God.

Words & Music
by L. R. WAITE.

Out of dark-ness and re-pin - ing Praise Thee O God.
 May the sword and gun be brok-en Praise Thee O God.
 Man has learned that he was dreaming Praise Thee O God.

Out of faith that was de - clin - ing Praise Thee O God.
 As a sign a lov - ing tok - en Praise Thee O God.
 All di - vi - sion was but seem - ing Praise Thee O God.

Out of days of trib - u - la - tion Days when na - tion ha - ted na - tion
 That no more Thy sons we're sending To a cru - el war and rending
 Now in Thee he is u - nit - ed And e - ter - nal love hath plighted

Thou hast made us one re - la - - tion Praise Thee O God.
 Ties of love but as one blend - - ing Praise Thee O God.
 With Thy word of Peace de - light - - ed Praise Thee O God.

The Day of Certainty.

Words & Music
by L. R. WAITE.

Re - joice, re-joyce be - lie - vers, The night of doubt is
 Re - joice, re-joyce be - lie - vers, As chil-dren of the
 Re - joice, re-joyce be - lie - vers, For Knowledge, Faith and
 Re - joice, re-joyce be - lie - vers, With ban - ners white un -

o'er The Sun of truth has ri - s - en Its
 King Give forth His Pro - clam a - tion Let
 Love Falls o'er God's whole cre a - tion Like
 furled Where - on sweet Peace is writ - ten. Yea

rays reach ev - ry shore. Doubts sha - dows now with
 ev - ry na - tion sing. Doubts sha - dows now with
 sweet dews from a - bove. Doubts sha - dows now with
 peace to all the world. Doubts sha - dows now with

night must flee, This is the day of CER-TAIN-TY.
 night must flee This is the day of CER-TAIN-TY.
 night must flee This is the day of CER-TAIN-TY.
 night must flee This is the day of CER-TAIN-TY.

Invocation *God The Most Glorious* *Alcaldelt - Light*

Maggio a
Parlamento

Al lah-u - Ah - ha Al lah-u - Ah ha

fin lento *Ritard*

Al lah-u - Ah - ha Al lah-u - Ah - ha

Ritard

Al lah-u - Ah ha Al lah-u - Ah - ha

Ritard

Al lah-u - Ah ha Al lah-u - Ah - ha

Ritard

Al lah-u - Ah ha

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The Temple Beautiful

MATERNA CMO -

The musical score is written in 4/4 time and consists of three systems of staves. Each system has a treble clef staff on top and a bass clef staff on the bottom. The music is primarily composed of chords and simple melodic lines. The first system has a key signature of one sharp (F#). The second system has a key signature of two sharps (F# and C#). The third system has a key signature of one sharp (F#). The score ends with a double bar line and repeat dots.

Oh! Temple of the Beautiful,
 O! Temple of the Lord;
 That for God's Oneness e'er will stand,
 And for His Holy Word;
 Thy radiance shall shine afar
 As shines the sun above,
 A refuge thou to weary hearts,
 A Fortress of God's Love.

O! Temple that doth symbolize,
 God's Word made flesh to man;
 Thou art the body of His Law,
 Revealing His great Plan;
 All nations shall in Thee rejoice
 And gather from afar;
 Shall hold aloft the Glorious Name,
 That Name—Bahá'u'lláh.

O! Temple of true Unity
 Of Knowledge and of Light,
 O! Temple of the Living God;
 Of day that knows no night;
 Thou art a mystery divine,
 But one that all may read
 Who enter in with hearts made pure,
 With Faith and loving deed.

O! Temple of the Beautiful,
 O! Miracle sublime!
 In Thee the nations join as one,
 From every land and clime,
 Thou art the symbol of God's Peace,
 Which cometh from above;
 The Symbol of His WORD Divine,
 His Manifested Love.—Shahnaz Waite

Anthem of All Nations

Words & Music by
LOUISE R. WAITE.

O God of ev - 'ry na - tion, We turn our hearts to Thee. With -
O Truce of God en - dur - ing, Come Thou to all the world, And
O God of ev - 'ry na - tion, Thou fa - ther of us all, Let

in Thy love is safe - ty Is peace and lib - er - ty. For
may Thy flag of beau - ty In each land be un - furled. A
now Thy Ben - e - dic - tion Up - on each coun - try fall. With

love a - lone can con - quer The strife with - in each breast, And
cov - enant pro - claim - ing That cru - el war has ceased, Be -
wide di - vi - sion end - ing May ev - 'ry voice now ring, And

bind with ties e - ter - nal Thy sons of East and West.
loved by all Thy child - ren, Thy spot - less flag of Peace.
in love tones ex - ult - ant One na - tion's an - them sing.

Pub. by Louise R. Waite. Chicago, Ill.

Awake Ye Nations All.

Words & Music
by L. R. WAITE.

A - wake ye na - tions all Let cru - el war now cease, This is the day for
He calls in mighty tones A - wake and hear His voice, He bids us all as
A - wake ye na - tions all A - wake and see the light, Which shineth o'er the

u - ni - ty The day for love and peace, Spend no more time in strife But
brothers one With hearts that do re - joice, To gath - er round His board And
mountain tops Dis - pell - ing dis - cords night, A - wake and sing a - loud Your

hear that cla - rion call, Which cometh forth from God a - bove The fa - ther of us
of the feast par - take, Drink deeply of the wine of Love The bread of Peace now
prais - es now in - crease, The knowledge of our God as One Brings u - ni - ver - sal

all, Which com - eth forth from God a - bove the fa - ther of us all.
break, Drink deep - ly of the wine of Love The bread of Peace now break.
Peace, The knowledge of our God as One Brings u - ni - ver - sal Peace.

Song of the Covenant

Words and Music by
 LOUISE R. WAITE
 (Shahnaz Khaumm)

Moderato Marcia

1. This is the day of ful - fil - ment This is the day of the
 2. The King hath come in His Ew - er To judge with justice the
 3. Praise ye God's name with thanks-giv - ing Who hath prepared the Right

Lord The Light of the Cov - e - nant shin - eth The
 earth To break cap - tive chains far a - sun - der To
 Way Hath guid - ed man out of the dark - ness Un -

wa - ters of Life have down - poured A - wake and a - rise all ye
 give to each hope a new birth This is the glad day of Re -
 to this His per - fect - ed day All glo - ry now be to the

na - tions 'Tis God's Res - ur - rec - tion day A - wake and be - hold it's great
demp - tion Let all liv - ing things re - joice Be op - ened your ears O ye
Fa - ther Who reign - eth su - preme a - bove Who giv - eth a new to His

glo - ry Which fad - eth no more a - way.
peo - ple And hark to Gods might - y Voice.
chil - dren His Cov - e - nant of Love.

REFRAIN *Con Moto*

Let us sing the song of the Cov - e - nant And send it's glad strains a - far, Gods

Cov - e - nant of Peace and Love Whose cen - ter is Ab - dul - Ba - ha.

rit.

Sweet Peace.

Words & Music by
LOUISE R. WAITE.

Sweet peace so pure and ho - ly, Come to our hearts and reign. Sweet
Sweet peace so blessed and ho - ly, To long-ing hearts so dear; That
Sweet peace that pass-eth know-ledge, A - bide with us, al - way. We

peace that calms the tem-pest, That fol - lows grief and pain. From
bring-eth rest and com-fort; That dri - eth eve - ry tear; That
need thy ten - der pres-ence Through-out each com-ing day. Though

realms of light and beau - ty, Thou com - est as a dove, And
giv - eth balm and heal - ing To eve - ry wound - ed ' breast; Now
storms a - round us gath - er, We know not doubt nor fear. Sweet

in thy sa - cred pres-ence We find God's per - fect love.
lift our thoughts and bear them To man - sions of the blest.
peace, di - vine and ho - ly, O! be thou ev - er near.

#5. *Light - Nur.* (June 5th)

1) Light, divinely stream-ing, From its Source above,
2) Light, the great reveal-or, Guides us on our way,

Light, eternal, gleam-ing, Ra-di-ates His Love, Into
Light, the glorious healer, Drives all sin away. Comes to

earth's gloomy sadness, Into sin and into strife,
all hid-den places, Of the human heart and soul,

Refrain

Bringing joy and gladness, A-gain renew-ing life. "My
Radiant-ly ef-facees, And pur-i-fies the whole.

Lamp thou art, And My Light is in thee,

Therefore be illumined by it, And seek no one but Me."

#6 *Mercy - Rahmat* (June 24th)

1) Oh, may Thy heavenly Mercy, Descend upon us now, As
2) Thy healing Mercy floweth, From out the realms of light, In

rev-er-ent in worship, Un-to Thy Will we bow, The
sil-ent ben-e-dic-tion, It cleanseth with its Might. We

chast'ning rod is on us, The testing fires glow, Oh,
wan-der oft in error, Snared by the tempter bold, Oh,

Thou Great God of Mercy, On us Thy Love bestow, Oh! Thou Great God of
Thou Great God of Mercy, Thy Love doth withhold, " " " " "

Refrain-

Mercy, Pro-tect us here be-low, Thy Mercy never faileth, But
Mercy, Lead kindly to the fold.

e'en as morning dew, Refreshes us, Thy servants, And doth renew,
our strength

Words and Music By Grace Has My Soul Awakened. Louise C. Rich.

Moderato

mp

mp

legato e sostenuto

p *p*

calando

crest.

O Lord from Thy Fold my foot-steps had wan-dered,
 Though long have I tarried yet Thou, O Re-deem-er hast
 yet for Thy Pres-ence my soul did yearn;
 I loved me and watch'd me so ten-der-ly.
 then while a-far, I heard the glad sum-mons: A-
 pray thee to free me from all that with-holds me, from

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piu forte *ritenuto*

wake! and a Rise! and to Me re- turn!
drawing each day, ev-er nearer to Thee.

mf *mp* *dolce* *ff*

alando

Illumine my eyes, O kind loving Father;
Gladden my heart, O Desire of my soul: by
Thy Word, heal me; with Thy Love solace; in
Thy Mercy shield me from- aught else save Thee.

By grace has my soul awakened and hearkened
To the sweet accents of Thy loving voice;
And now, may I ever with grateful heart praise Thee! for
Bidding me come! that my soul may rejoice!

*Dedicated to Abdul-Baha-Abbas***Song of Thanksgiving**

Words and Music by
 LOUISE R. WAITE
 (Shahnaz Khanum)

1. O God we thank Thee for Thy Light, Which shines up-on our way We
 2. We thank Thee for the heavenly bread, Pro-ceed-ing from His Word. And
 3. We thank Thee for this gold-en age And for this mys-tic hour When

thank Thee for Thy won-drous Love, Which floods the world to-day. We
 for the ban-ner of Thy Peace Which He a-lone un-furled. We
 heaven and earth and all there-in Re-ceive new life and power. All

thank Thee that our hearts have known Thy Man-i-fes-ted One. Ba-
 thank Thee for Thy Cov-e-nant Which shines with burn-ing ray. To
 glo-ry be to Thee O God Whose love doth nev-er wane With

ha-'o'-llah the King of Kings Who to this world has come.
 it's ap-point-ed Cen-ter true Turn we our hearts each day.
 songs of joy and thank-ful-ness We praise Thy ho-ly name

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