

1937

1-3/1937 Mrs. May and Miss Mary Maxwell, vol I, II
(W. K. Christian B1) *

1-3/1937 Ibid, vol II
(H. E. Hoag Box 8, fol 12-14) **

11/3¹⁶ Mrs. Margery Mc Cormick
(Hansen-Kneblock B29, F8) ***

1937 Lord Schopflocher
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(Dr. Mary Tomerino papers, Elliot, Maine) list - copied 1995

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1540 Pine Avenue
Montreal, P.Q., Canada

Beloved Friends,

It is a great privilege to share these notes with those Baha'is who have asked for them both for themselves and to share with other Baha'i friends. It will greatly simplify our understanding of their status if we bear in mind that they are not the official statements of our blessed Guardian, that he has not sent them through the Administrative, official channel, but that inasmuch as he sanctions both their recording in his presence and subsequent sharing with fellow Baha'is, they are of priceless value being his free and spontaneous utterances to those Baha'is who are actually in his beloved presence. These notes taken by Ruhyyih Khanum (then Miss Mary Maxwell) have the same status, in a vast field of subjects, as the notes of all others.

Lovingly yours,

Mary Maxwell

H A I F A N O T E S

of

Shoghi Effendi's Words.

Taken at Pilgrim House during the Pilgrimage
of Mrs. May Maxwell and Miss Mary Maxwell.

January, February, March.

1937.

VOLUME 1.

(The classifying under headings was done by
me in order to keep the subjects often re-
ferred to together.) R.R.

R E L I G I O N

One woman was always singled out in every religion.

Sarah	Abrahamic
Ariyih	Mosaic
Maryan	Christian
Fatimih	Muhammadon
Táhirih	Bab'i
Bahá Iyyih	Baha'i

The greatest Holy Leaf's name will be added by Shoghi Effendi, The Virgin Mary (Maryan) did not recognize the full station of Christ till after His Crucifixion.

All things proceed from God. God is the origin of all things, including human characteristics.

Why did God allow evil to exist in the world? A satisfactory explanation has never and can never be given. Surely God could have created some other scheme that would have allowed less evil. His motives, the way He works, are beyond us. It would cease to be a Revelation if the Americans could resolve all these mysteries - it would be a product of the American mind.

The Protestant movement is a protest against the abuses of the Catholic Church and, being a protest, it is negative.

Social reform is of great value, but its area is very limited. It is the influence of religion on the individual that can bring about the results. Any philosophy that is based on materialism is fundamentally defective. This does not mean social reform has no value. Its value is restricted.

REVELATION has three aspects. God its Revealer, the Prophet, and then His successor appointed by Him.

Every religion has its mysteries - it must, because it is perfect from God and we are human, hence mysteries must exist for us because we cannot encompass religion, it not being man-made.

There are two Covenants; the Greater and the Lesser. The Greater Covenant of which God is the Author. The Manifestation the object, and the people of the world the ones covenanted with. The Lesser Covenant the Manifestation is the Author, His successor the object and the believers are the covenanted with group. Page 255, paragraph 527, of the Baha's Scriptures refers to the Greater Covenant.

Krishna was the Prophet of Hinduism; Buddha of Buddhism. The religion of the Sabians exists but we do not know the name of its Prophet.

Confucius and Laotze were reformers, not Prophets. The remnants of Sabianism are the idolaters of Africa, it appeared in Mesopotamia. The religion of Abraham was revealed among the Sabians just as Jesus appeared among the Jews. All prophets have had followers; Hud, for instance, but the followers have ceased to exist.

There was a time when they not only existed but flourished. All these Prophets are within historic times. The followers of Hud lived in Petra, Transjordan. The religion of Abraham was revealed among the Sabians, whose original Prophet is unknown.

Buddha and Khrishna were the Prophets of Buddhaism and Hinduism, but all their authentic teachings have been lost. In the case of Sabianism, we do not even have the name of the Prophet. Sabianism, Hinduism, Buddhaism, Zoroastrianism, Judaism, Christianity, Muhammadanism, the Bábi religion, and now the Bahá'is. These are the nine great religions, whose followers still exist. This does not mean that there were not many other religions. These 9 great religions are one of the significances of 9. Another is the name of Bahá', symbolic of the name of Bahá'u'llah; the third meaning is that it symbolizes perfection. 9 is symbolic, as it symbolizes the Revelation of Bahá'u'llah, which is the culmination of all religions, even as 9 is the culmination of all numbers.

The Prophets retain their identity and authority in the next world. The Letters of the Living retain their identity, their position, in the next world, but we cannot tell in what way or manner these function. (See Page 141 of Iqan.) There are three worlds. God lives in a world of His Own, but who can picture, who can conceive of that world; then the world of the Prophets and the world of Creation. God is immeasurably exalted above the comprehension of all the Prophets and Messengers. Words he is translating on meditation of Bahá'u'llah. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased.

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T H E P R O P H E T

Prophets, "endowed with constancy," means that They are the bearers of a new law and that, having revealed the Law of God, they can endure every persecution. They are determined to uphold the Revelation of God against every opposition.

Christ's Words; "Why hast Thou forsaken Me?" Bahá'u'lláh says Jesus was overwhelmed and the human element in Him became impatient. Jesus had His moments of fear and agitation, and this sentence reveals it. The Prophets have their moments of fear and agitation; the human element is always there in the Prophet.

The body of the Manifestation and His Soul have a beginning - because this part of them is human. But the spark of God in them partakes of the pre-existence of God.

The human element in the Prophets is human, but the power working through their atoms is from God, is stronger than in other humans. The soul works through our bodies ... the Spirit of God through theirs. If the Prophets were apart from us entirely how could we know them? They have something in common with us, in other words, their human bodies, which are subject to sickness, etc.

The soul will see the Prophets in the next world. They have always existed as themselves.

Any specified science, etc, is outside of the province of the Prophet in the sense that He does not wish to pronounce upon it. We must always disassociate the human part of the Manifestation from His Spirit. It is the rule that the powers of the Manifestation are stronger; His sense of beauty; His memory, His power of endurance and strength. It is the Spirit in Him that is more powerful. This does not mean that the body of the Manifestation is of a different stuff - no, keen is the word, everything in Him is keener. This is due to His unique Spirit, but does not mean His atoms are different. His body is not of a different order than that of human beings, they are all the same. Although the body is the same the soul is not the same.

It is not a more intense reality, it is of a different order, quite different. If the body shows a keener perception it is due to this soul, The Master, the Guardian, the Saints, all else apart from the Prophets belong to the human order.

BAHA'I DISPENSATION

A.

- A The Báb
- B Bahá'u'lláh
- C 'Abdul-Bahá
- D Administrative Order

- BAHA'I
DISPENSATION
- (1. Guardianship
 - (a. Hands of Cause
 - (b. Other Hands *note*
 - (11. Universal House of Justice
 - (a. National Houses.
 - (b. Local Houses.

(As drawn by Shoghi Effendi.)

The Báb, Bahá'u'lláh, Abdul-Bahá and the administrative order are the correct way of mentioning the Cause. The administration was conceived by Bahá'u'lláh, but matured in the womb of the Master's mind. Bahá'u'lláh is its Father, Abdul-Bahá, its Mother. The Guardian is the interpreter, the House of Justice the legislator. Formerly all other Faiths had one person as these two things; the Caliphate, the Primate and the Pope. Revelation has three aspects: God the Revealer, the Prophet, and His successor appointed by Him. The Guardian may be the heart, but the heart is part of the body, the Administrative Order is the body.

THE BAHÁ'Í FAITH.

Also References To
Bahá'u'lláh, The Báb, The Master
And Their Lives.

The World Order was anticipated as announced by the Báb, conceived by Bahá'u'lláh and formulated by the Master, and is now being built by the Bahá'is.

Bahá'u'lláh abrogates, modifies and augments the Báb's laws. The laws of the Bab went into effect for about 19 years. Bahá'u'lláh revealed His laws only after His arrival in Akka. The interval must be short between a fore-runner and a Manifestation. It happened the fore-runner was a Prophet - a law-giver. Years are not of much importance. God can cause the fruit to ripen very fast. The first intimation was in the dungeon in Tihrañ. 19 years after the Báb's declaration He declared Himself in Baghdad. The most stirring, the most fiery of Bahá'u'lláh's Tablets were revealed in Adrianople (not yet translated.)

Christianity advocated union, Bahá'u'lláh unity. The world is ready for unity today.

In 1844 the Bab released the forces which were destined to enable mankind to attain maturity. (See "Gleanings" page 77, where Bahá'u'lláh refers to year 60.)

The Bab prophesied that His religion would spread to the whole world. One of the chief causes why this will be possible is because schism has been made impossible in the Cause due to the appointment of a successor in the "Book of the Covenant" and "Will and Testament" therefore there will be no opposition to its spread, such as Protestantism and Catholicism, Shi'ih and Sunní.

Previous religions have been more for the individual than society, whereas this religion is primarily for society.

The "Golden Age" is the maturity of the Revelation of Bahá'u'lláh and it will start with the unification of the world; that marks its beginning. We have passed the period of infancy and are now in the formative period. As far as this planet is concerned, there is nothing beyond this Golden Age (i.e. unification of entire world.) Thence its endurance for five hundred thousand years, just as the individual States in the U.S.A. united to form one federal government, so the nations of the world will unite to form a federal international government, which is the highest thing for this planet. Every five hundred thousand years a Revelation equal to that of Bahá'u'lláh will appear. The Prophet who next comes has the right to abrogate the whole of the Aqdas if He wishes to, but all Prophets will be under the shadow of Bahá'u'lláh. It is the spiritual influence of Bahá'u'lláh that will over-shadow for five hundred thousand years.

He is not sure all the American Baha'is recognize that Baha'u'llah
A. is the coming of the Father, they identify Him with the coming of
Sec Jesus and think the Father is God and cannot appear. When we say
B. Baha'u'llah is a final Revelation of God to mankind, when the Father
appears, it means the fullest Revelation has appeared. The followers
of every Revelation believe it is the final one. The Baha'is must not
believe this, there is no finality: "From the beginning that has had
no beginning to the end that has no end." In the Gospel is only a
reference to the Revelation of Baha'u'llah. The Quran refers to both
the Bab and Baha'u'llah.

He strongly feels we must safeguard the integrity of the Cause, its
purity, in presenting it to the public. Not to make compromises, not
to dilute the teachings to please the public. When you compromise you
undermine the integrity of the Cause. Everything is being compromised
in these days. In teaching we must start with the spiritual principles
of the Cause, as the Master did. The laws are not mild, they are hard
bread, we must wait until they have teeth for it.

In the Aqdas the House of Baha'u'llah, and the House of the Bab in
Shiraz are established as the pilgrimage - the friends can choose
one or the other. This is a law, obligatory for men, optional for
women; this is a rule in favour of women. The institution of pil-
grimage is to these two Houses. We visit Haifa and the Shrines. The
House of Baha'u'llah takes precedence over that of the Bab. The
Qiblih and the pilgrimage are the same in Islam, but in the Cause
they are separate.

This is a stage in the evolution of the Cause, being persecuted by
the politicians. They are afraid of the Administration because they
begin to realize it is a state within a state. The reason why the
German Government does not oppose the Cause is because their numbers
are negligible. He does not think the Cause in the West will reach
the stage of sufficient numbers and importance to be opposed by the
Government before the next war. The fall of Western Civilization is
really the destruction of the whole fabric of civilization, East
and West. There will be a mass reaction in favour of the Cause -
entering the Cause in troops. The Cause is now being consolidated,
but not yet proclaimed. It will be proclaimed after the next war.
This teaching work and construction of the Administration is only
the first step to enable the Spirit to function in the body; it is
more than a new religion, it is a new type of civilization. He
prefers Baha'i Faith to Bahaism. It is all so simply expressed by
Baha'u'llah and the Master, that the friends have failed to realize
its greatness.

Baha'u'llah has come primarily to organize humanity and this cannot
be done without Justice.

The Cause is impelled forward through crises. The spread of the
Cause precipitates crises, and the crises gives the spread of the
Cause a chance to overcome it, and the solution of the crisis through
the operation of the Cause facilitates the spread of the Cause.

Growth, crisis, and the manifestation of the spirit of the Cause; and then it starts again, further growth, crisis, triumph, etc.

x The Báb's Revelation released the forces required to bring about the maturity of the human race. When we enter the Golden Age of this Cause, then this maturity becomes a fact. The Golden Age is when it yields its fruit. The culmination of a process, the consummation of a cycle, is what is meant by "Knowledge was contained in 27 Letters; two of which have been revealed before the coming of the Báb." When the world is unified it marks the beginning of a development, which is world civilization. The coming of age of humanity marks the beginning of the unfoldment of world civilization. How could the whole world be unified by the coming of Jesus? - America was not yet discovered. It was too early - premature. In the prayers of Bahá'u'lláh there is reference to: "His Sovereignty" and "His Government." This passage refers to the last stage in the Bahá'i evolution, when all nations are unified as a Bahá'i Commonwealth. Evil will almost disappear. There is nothing in the Teachings to make us believe there will be a decline. In previous Revelations there was the rise and fall, previous Revelations were preliminary. The character of this Revelation being fundamentally different, its results must be different - there was corruption in other Revelations, there cannot be any in this one, owing to the Administrative Order. Evil will cease to be the force it is at present, it will become negligible.

This is the Law of God. The Prophet appears amongst the most backward of people, they become the greatest. A Tablet of Bahá'u'lláh states that the Government of His land will become the most honored. He feels the Persians are quite wrong when they claim, some of them, if not all of them, that it was their capacity that made them worthy of having Bahá'u'lláh appear in their midst; quite the opposite. They should be proud because Bahá'u'lláh has brought about such a change. He has no sympathy with the attitude, in fact very much resents it, that they admire the Cause, love the Cause, because of what it will mean to Persia; in other words a nationalistic viewpoint. The Orthodox standpoint is the Cause first, be ready to sacrifice the interests of Persia to those of the Cause. Not Bahá'u'lláh for Persia, but Persia for Bahá'u'lláh. The national interests must be subordinated to the interests of the Cause.

There is a Bahá'i standard to which everyone must make sacrifices. It is not an American thing. It is God's Will that America should happen to be the first to build up this new civilization (Bahá'i), it is not that America happens to be superior. The prejudice and corruption prevailing in America is responsible for the initiation of the Bahá'i Civilization in that country first, as the Faith first dawned in the darkness of Persia. Although the Cause was born in the East its proclamation was in the West. There is a Tablet of the Master where He says the mysteries of the Cause will be made manifest in America, etc. What they are establishing is not American,

it is Bahá'í, and the Americans themselves must make concessions to it. Is it American that nine people should conduct things and not be responsible to anyone? This is anything but American.

The friends of Persia do not realize it was Persia who lead in the Heroic Age, and now it is America's turn to make its contribution in the formative period. In the Golden Age they will all be merged into a mysterious entity.

The Báb had His first intimation of His Revelation when He had the dream of drinking the drops of blood that fell from the severed head of the Imám Husayn. The Báb was a descendant of Fatimih through Imám Husayn.

The Báb and Bahá'u'llah were constantly in communication by letter. The first chapters of the Qayyumu'l-Asma were those papers which the Báb sent to Bahá'u'llah by Mullá Husayn.

In the Name of Bahá'u'llah the name of Husayn has precedence over the name of Ali. This precedence establishes the greatness of Husayn. Husayn was the 3rd Imám; Ali the first.

It is the worst form of heresy to identify Bahá'u'llah with God, and when we say He is God, we must be careful to explain the relationship.

Bahá'u'llah has come primarily to organize humanity and this cannot be done without Justice.

Sinlessness is like the rays of the Sun, inherent. It can be compared to the light of the Sun. Sinlessness means free from error, which is infallibility. There are two kinds of infallibility, one derived, the other inherent. In the case of the Sun, the Manifestation, it is inherent; the other, derived, is like the Moon and its Satelites. The Satelites revolve around the Moon. (Moon is like the Master; the Satelites, the Guardian and International House of Justice) but they receive their light from the Sun. The Master's statement in His Will makes it clear that they are under the direct guidance of Bahá'u'llah and the Bab. (In this connection we must not think of the Bab as a part of the Bahá'í dispensation, but the Bab's Dispensation.) As they are both Manifestations the infallibility is derived from two independent Sources. Because infallibility is of two kinds it does not necessarily imply being a Manifestation. The Master is all-knowing, but not the Satelites, the Guardian and the International House of Justice, they are neither all-knowing nor perfect as the Master was. Perfection and omniscience are the attributes of the Master and these are not inherent but derived.

The Master is essentially human, the Prophet essentially divine. The Prophet must assume the human form, the human shape in order to reach us. Divinity is not incarnation. Divinity means manifestation, revelation, the mirror. The Master is essentially human but had the attributes of the Prophet. This is the thing that makes Him a mystery.

How can you believe a human being is perfect and all-knowing, this is the paradox - when one starts by saying the Master is human not divine and has the attributes of the Prophet. This is a mystery. The Guardian and the International House of Justice are also human, no divinity should be associated with them. Although they are human, as the Master is, they cannot claim to have the attributes of divinity as He had. They are fundamentally different from the Master as He was from the Manifestation..

The Guardianship and the International House of Justice are the two pillars that support the edifice of the Administrative Order. It is not supported by the members (or their calibre) of the International House of Justice; it has nothing to do with their being representative of the believers, of the National Assemblies, etc., it is the fact that they have been given this derived infallibility. Each of these two pillars has its Satelites; the International House of Justice has its local and national Houses of Justice. The Hands of the Cause are a corporate body, an organized body, these are the Satelites of the Guardian.

All the Prophets following Bahá'u'lláh for 500,000 years are Prophets of constancy, but under the shadow of Bahá'u'lláh and derive their authority from Him, and this authority is so great that they can abrogate the laws of the Aqdas in part or in whole. Their authority is not inherent but derived. See "Dispensation of Bahá'u'lláh, Page 19, par., "Under the Shadow of the Ancient Beauty."

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Bahá'u'lláh is the greatest figure in this planet's past and future life because He is the supreme figure associated with the coming of age of the human race. They (future Prophets) are supreme over their generation and Bahá'u'lláh is supreme over them all.

The unique greatness of the Cause: that the Founder should have a forerunner who was a Prophet.

If the followers of Muhammad all repent, it will be the effect of the prayer in the Master's Will: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection. Purity of heart, of motive, is not sufficient. We must have faith, faith in God, be spiritually-minded, religiously-minded. One can have faith in God and not believe in the Administration and vice versa.

The influence of the believers is as mysterious as the mysterious way the Manifestations Themselves work. The nearer the believer is to the teachings, to the Manifestations, the more mysteriously he will work. The events taking place in the world react on the individual and help mature the seed of the Cause.

The leading Bahá'i countries are, first Palestine, the Qiblih, (point of prayer) of the Faith, the place of Ascension; second Irak (Baghdad) Center of Pilgrimage, the place of sojourn; third Persia, the

birthplace of the Faith. The Bab said the Manifestation, "He whom God will make manifest" should be the Qiblih, not the place He revealed Himself, not as in Islam, where Mecca is the Qiblih and not the resting place of Muhammad in Medina. These three countries are contiguous, geographically they touch each other.

The Cause of God has always been born in the East. The Administrative center has shifted to the West and then been reflected back into the East. The civilization begotten by the Faith was born in the West. Hence the Sun of Civilization appearing in the West: "O Beauty of God, unveil Thy Face that the Sun may arise from the West," says Bahá'u'lláh in one of His Odes. The unveiling took place in the East, but the Sun of the Civilization of the Faith arose in the West. There is a Muhammadan tradition that when the Promised One appears, the Sun will rise in the West.

Five hundred thousand years is an indication of the greatness of this Revelation.

Abraham Lincoln's vision for the United States is comparable to Bahá'u'lláh's vision for the whole world. Now it is possible for a man to conceive of a greater destiny for the United States, a destiny incorporating her in the Federation of World States, encompassing the whole world. This is comparable to that Prophet who may appear after 500,000 years, and who would do the same thing for the planets. Inter-planetary, which corresponds to the incorporation of the United States with the other nations. A scientist says there can be beings, not human beings, outside this planet. The cosmos includes many universes, as these are infinite and space is infinite, so divine revelation is infinite. The Revelation of Bahá'u'lláh is the biggest thing for this planet, because it has united it and there is nothing beyond unity. Is there anything beyond world unity for this planet? That is the answer. That is why it marks the coming of age of humanity - world unity. If there were at least one more planet, if science had discovered it, gotten in close touch with it, then a greater Revelation than Bahá'u'lláh would be needed to create the unity of these two planets.

(See Page 163 of "Gleanings" reference to: "Fixed Star hath its Planets, and every planet its own creatures.") Revelation has had no beginning and will have no end. But divine revelation has had a beginning and will have an end on this earth. Isaiah prophesied 3,000 years ago the prophecy of the coming of age of humanity; the lamb and the lion will lie down together, the Kingdom of God on earth is nothing but the stage of maturity - the coming of age of humanity. It has also a political connotation and this will be fulfilled at the Coming of the Golden Age. This is for the German believers to realize (Isaiah being a Jewish Prophet.) Christ's prophecy of "Thy Kingdom Come, Thy Will be Done, etc.," is a vague, hazy statement, compared to the prophecy of Isaiah. This does not mean Jesus did not make more definite prophecies, just that we did not have them. Justice is a hall-mark of the Kingdom. "Justice filleth the earth as

the waters cover the sea," can be a reference to the International House of Justice. World unity cannot be established unless it is founded on Justice. The lamb and the lion lying down together would require Justice. A strong nation might be a lion, and a weak one a lamb.

Character

A man may be devoted to the Cause and not have a good character. A man may sacrifice his whole life to the Cause and yet have a despicable character. Character is different from faith, from devotion. Laxity in morals is as bad as thieving or lying or back-biting. A young Baha'i may be devoted, sacrificing, but have moral laxity which is just as bad as stealing or lying. Not all the heroes of the heroic age led saintly lives. We must not confuse a hero with a saint. Hero primarily denotes the attitude of a person towards the Cause. We must not confuse loyalty to the Cause with character. A believer who is loyal, who will sacrifice for the Cause, is a tremendous asset and we must recognize it - but it is not enough. We must have character; a Saint who is a man of action becomes a hero too.

Baha'u'llah observed the Ramadan all His life and Abdul Baha for 25 years. The Master until the end of His life went to the Mosque and when He died the Muslims came and said the Muhammadan prayer for the dead for Him. But after His death they were forced to change their policy, because of the declaration of the Muhammadan religious court made in Egypt, that the Baha'i Faith is independent; A Muslim is not a Baha'i, a Baha'i is not a Muslim. There was a difference of opinion among the Muslims as to the position of the Baha'is in relation to Islam, some contending we are a sect of Islam. In Egypt they proved we have laws that abrogate the laws of the Quran as their justification for our expulsion from Islam, they went too far. They consulted the Aqdas and then in their verdict quoted the laws of the Aqdas; pilgrimages, Qiblih, fasting, etc. The Jews in their relation to us are neutral. We have sprung from Islam, it is the parent that opposes.

Baha'u'llah's Revelation synchronizes with inter-national unity.

Twenty five people claimed to be the Promised One in Baghdad. This is the Master's statement. During the most troubled period when Baha'u'llah had left for Sulimaniyah, the Bab had appointed no successor. It was the most disturbed period in the history of the Cause. The Master was 10 years old at that time. Nabil says he met the Master at this age, and the Master said; "I am a boy, but I feel old." Baha'u'llah sent Muhammad-Ali to India about 5 years before his passing. He knew what was going to happen. The Master was all alone with the Greatest Holy Leaf after the Ascension of Baha'u'llah. All the brothers sided with Muhammad-Ali. They expelled the Master and His family from the Mansion. There were almost a hundred people in the Mansion. The Master had no son, His daughters were young. It was only when the first American pilgrims came that it was changed.

After the turmoil of the Covenant breakers came the triumph in America of the Cause, its spiritual consequence was the rise of the Cause in the West. Every crisis in the Cause has its spiritual benefit, spiritual consequence. A crisis suffered by the Master or by the Cause has its direct spiritual effect in the Cause. It was a very severe test to the believers when the whole family sided with Muhammad-Ali. The Master had no Sons, no man in His family to send messages by to the believers. His sense of mourning for Bahá'u'lláh was deepened by His family turning against Him. This was dispersed by the arrival of the first pilgrims from the West. The rise of the Armenians in Egypt against the Spiritual Assembly which they tried to undermine by establishing a "Scientific Society" and which they fought against is an example of this law. They sought to fight against the Spiritual Assembly and after this, as a direct spiritual consequence of it, came the first Bahá'i Convention in Egypt, the establishment of the N.S.A., and the pronouncement of the Muslim authorities, of the independence of the Faith. He believes all this was the direct consequence of the affair of the Armenians. Like Herrigal and Mrs. White in Germany; now Germany has been re-surrected. But for this bitter experience, this agony, the Administration would not have been established. Khayru'lláh led to the beginning of the establishment of the Administration in America. The turmoil is the cause, and the rise and consolidation of the movement, the effect. Crises, trials and tests are like spiritual food - they feed the body of the Cause - they do not subvert it, because there is a foundation, the tempest does not uproot the Cause it reinforces its roots. The Cause works in a mysterious way. It has its ups and downs, its ups and downs. The Cause is growing and as it grows it must show signs of disorder. If there is no disturbance in the Cause it is a sign of stagnation. The greater the growth of the Cause the greater will be the disturbances which the Cause itself originates. This does not mean that every one of the disturbances is God-sent; the lesser disturbances are due less to the attacks of its enemies than to the unwisdom of its friends. We must not lose heart, get discouraged. The completion of the Temple (in America) will arouse agitation in the Cause. The achievement of such a triumph of the Cause will itself arouse turmoil; it will arouse its watchful enemies. The Muhammadans are destined to oppose the Cause very fiercely in India, the Hindus in the distant future. The wailing and lamenting of China and India, which the Master referred to - (These allusions are in a Tablet of the Master addressed to the Great Afnan, the cousin of the Báb,) is this opposition of the Hindus and Buddhists to the Cause. Opposition is not yet even born in America. It will spread from America to England. The declaration of Bahá'u'lláh in Baghdad, His banishment from Persia which preserved His life, were all the direct consequence of the martyrdom of the Bab. His Tablets to the kings and rulers were the result of His banishment to Constantinople and Adrianople just after He had declared Himself and things were better. The fulfillment of all biblical prophecies was again the result of His being exiled to Akká, where no one thought He would ever survive.

Trouble within the Cause

The violation of the Covenant of Bahá'u'lláh had as its first direct consequence, the establishment of the Cause in the West. As the Master was waiting for the ship to come and take Him away, He wrote the Tablet to the Great Afán. (See: "World Order of Bahá'u'lláh," further considerations Page 5, "How Great, How Very Great, is the Cause!" etc.) He does not think the friends realize that the crisis begets the triumph, just as the coming war is the begetter of the Most Great Peace. Every crisis in God's plan is but the prelude to a triumph.

THE SUCCESSION

IN THE
BAHAI, CHRISTIAN,
AND MUHAMMADAN
RELIGIONS.

ALSO ISLAM.

Luther could never have opposed the pope; nor Paul, Peter, if the terms of the Bible had been at all like this Dispensation. Peter was so simple he divided his food into seven portions and when he arrived at the last one he knew it was the day of rest. Forty days after the death of Muhammad the schism started in Islam. Sunni means democratic in Arabic: "Majority of the people," Shi'ih means "Upholding the family of the Prophet." Umar appealed to the democratic element, "He said the people have to elect the successor." We must become Shi'ih Muslims before becoming Baha'is. No Bahá'i in the West can be called a Bahá'i unless he is first Muslim (believer in Muhammad's revelation and teachings and the Imáms) and a Sunni Muhammadan can never become a Bahá'i unless he becomes first a Shi'ih Muslim. The Sunnis were following a false line, they must recognize their error and accept the Shi'ih truth and then this Revelation. The fact that the Báb is a lineal descendant of Muhammad is sufficient proof for us that the line of the Imam Husayn (son of Ali, son-in-law of the Prophet) was the authentic one. Could the Báb have descended from a line of usurpers? In the light of Bahá'u'lláh's tribute to the Imam Husayn could we doubt it? So must the Jews first become Christians, then Shi'ih Muhammadans then Baha'is. Paul usurped the right of Peter as the Caliphs usurped the right of Ali. The Baha'is must sympathize with Peter as they do with Ali, because both had their rights usurped.

In Christianity there are two weak points; There was no right of interpretation given definitely, and it was vague as far as the succession was concerned. Also no administrative Principles in the Gospels, no administrative order has been given. No statement that Peter is the sole successor and interpreter, thus giving a chance for Paul to say He is the co-successor; nor does the succession invest any successors after Him with the same authority. One of the reasons why we consider Islam an improvement on Christianity is because we have the laws, Pilgrimage, Fasting, Marriage, Inheritance; these were all in the Qurán from the Founder and could not be corrupted by either Sunnis or Shi'ih. This was an improvement of Muhammadanism over Christianity, because of these administrative institutions and laws. There is not one reference in the Qurán to succession, but traditions were enough to give the succession to Ali, but as no quotations could be found in the Qurán to substantiate these, the Sunnis rebelled. Now comes the Baha'i Revelation.

In the Baha'i Revelation we have the institutions and laws and succession. The Bab referred to it, but it was vague again. In the Gospel there is a reference to succession, but no administrative principles, institutions or order. In the Quran there is reference to administrative principles, laws, etc., but no reference to the succession. The Bábí Revelations referred to both, but vaguely. The Baha'i Revelation has administrative institutions established by Bahá'u'lláh and made clear in the Master's Will and Testament. The Master's Will appointed both the successor and interpreter.

No other Revelation has this. Forty days after the death of Muhammad the schism occurred, the Caliph rejected Ali. The split in Christianity was not Luther, but Paul versus Peter. Decline is an inevitable result of schism. There can be no schism in this Cause, hence no decline. Differences are inevitable, but schism is impossible in the Cause. One is inevitable, the other impossible. The Cause is like the body of a man, growing continuously, and crises occur which are a sign of growth. There will always be crises even in the Golden Age. The Golden Age will witness no decline. It is a new phase - the Golden Age. The Báb says : "All the world will accept My Revelation."

After all Peter was the most stupid among the Apostles, and yet he was the successor to Jesus - that is what it amounts to. Umar had more experience, was more powerful, and yet Muhammad chose Ali. The Bahá'is must believe in the primacy of Peter as in the primacy of Ali. Many of the traditions quoted by Bahá'u'llah which He considers as binding in authority as that of Muhammad (though the station of the Imams is not the same) are from the Imams. Peter's position in relation to Christianity and Ali's in relation to Islam is represented by two institutions in the Cause: (the Guardianship and the International House of Justice.)

He considers the mission of the Bahá'is in the West, more particularly the Americans, is to establish Islam in the West. Even if this Movement had not sprung from Islam, we should establish it, vindicate it, establish its divine origin because it is a later Revelation than Christianity, a step further in Divine Revelation. For its own sake we should do this. Not convert people to its institutions, but to the truth of the Muhammadan Faith, the Imams, etc. Now it happens that this fuller Revelation is the parent of the Bahá'i Revelation. A believer can never be considered a believer unless he recognizes the truth of Islam and accepts it as a fuller one than Christianity.

A Bahá'i must first become a Muslim before he becomes a Bahá'i, and how can he do this unless he studies and knows Islám? Not only become a Muhammadan but a Shi'ih Muhammadan. We must be wholly detached from our feelings and beliefs, discard them, throw them away. People can appreciate the Cause much better if they are familiar with Islam. Islam is a fuller revelation. It is a blasphemy to believe that Islám was not meant to be a universal religion. There is a point of similarity between our Faith and Islám that does not exist with Christianity because every word is a word of God, divinely revealed, this is not true of the Gospels. The Gospel is so fragmentary, so unreliable, we can scarcely trust everything in it. We cannot be sure these are the exact words of Jesus. The Trinity, for example, each a God and all three Gods are One - they call it a mystery, it is nothing but supposition. The "Beloved" is a new word used by Bahá'u'llah, it is confined to the Bahá'i teachings.

Secularization will increase in Irak to such an extent that maybe the Holy Tombs of the Imams may be desecrated.

Islam will greatly suffer. The Jews were punished for two thousand years. The Muslims - Sunnis and Shi'is - will suffer for a long time (because of persecuting the Bab and Baha'u'llah, opposing the Cause, etc.) It is their turn now to suffer, they will suffer in proportion to their crime. Then it will be the role of the Baha'is to vindicate the glory of the Imams, establish their spiritual position and significance. The important thing to remember about the 12th Imam is that he died - not disappeared - died.

We must teach Islam with courage and not mind criticism.

Mustapha Kemal, an avowed Muslim, overthrew the Caliphate. That is very significant. The Temple of Solomon was destroyed by a Roman, but a Muslim, calling himself one, has dealt such a blow to Islam! The Caliphate and the Sultanate were both overthrown by him. How humiliating this is to the Faith of Islam. Mustapha Kemal did it; he overthrew the Caliphate and Sultanate, the arch-enemy of this Faith. To re-establish Islam from a spiritual point of view, will be one of the tasks of the Baha'is in the Golden Age. To vindicate the spiritual position of the Imams, not to re-establish the machinery of Islam. It is these crises in the world that unfold to us the importance of these events.

EXPLANATION OF SACRED WRITINGS.

Baha'i
Christian
Muhammadan

Meanings of, "He is God," the identity of God with God, of the Prophet with God, of Baha'u'llah with God, of the Bab with Baha'u'llah.

The Bab in Chapter 111 of the Persian Bayan, uses the word "Order"; "Happy is the man who fixeth his gaze upon the Order of Baha'u'llah and renders thanks unto his Lord."

The Qayyumu'l-Asma was regarded as the Qur'an of the Babis.

The correct term is Babi dispensation and Baha'i dispensation.

The Shaking in the Qur'an: "The earth shall tell her news," refers to the Most Great Peace. The Daybreak, in the Qur'an; "When the earth is made to crumble to pieces," refers to the next war and may be taken literally. Bombs, etc.

Surih of Joseph was the only work of the Bab in the possession of those who were martyred in Zanjan, Nayriz and Tabarsi. Tahirih was the one who translated it into Persian.

Iqan was written by Baha'u'llah while He was a follower of the Bab, before His own Revelation. The title page of Nabil is Baha'u'llah's reference to the Bab from the Iqan.

A Page 16 of "Gleanings" - 'Ere long He will sail His Ark upon thee,'
See etc., Ark symbolizes the legislative body - the International House
B.C. of Justice who will sit in Haifa.

B Page 16 of "Gleanings" - 'Call out to Zion,' Zion is a hill near
See Jerusalem and here it means Jerusalem the Holy City.
A.C.

Page 9 of "Gleanings" - 'Except them whom God was pleased to guide.'
Predestination and free will will always be a mystery, we can never draw a clear line between them. Like the origin of evil, we cannot get at the bottom of it. We have a certain amount of free will, if we don't use it we are deprived of the flow of these forces, (i.e. promises made in the teachings regarding progress, etc.)

*Free Will
Predestination*

"The lamb and the lion will lie down together;" One explanation is big and little nations; they will have equal rights and representation in a world government, like the States in U.S.A.

C Pages 15-16 of "Gleanings," the terms "His Throne," "City of God,"
See and "Celestial Kaaba," all refer to the Holy Shrine either of the
A.B. Bab, or perhaps in the future of Baha'u'llah.

Baha'u'llah refers to two wholesome things in "Gleanings," (Pages 216, 342, 3) civilization ends liberty which, if carried to excess, will exercise a pernicious influence on men, and also civilization which if allowed to overleap its bounds will bring evil upon men. So even devotion to the Cause, if carried to excess leads to fanaticism.
References to Civilization .. "when its flame will devour the Cities.."

is a prophecy referring to the bombing of the cities in the next war. Western civilization will commit suicide in the next war because by the very weapons it has created it will destroy itself.

Súratu'l-Haykal is the fulfillment of the prophecy in the Bible, "the Branch shall build the Temple of the Lord." Bahá'u'lláh stated this after He had revealed it.

The "Evil One" is the self, the corrupt nature within man, (See 'Baha'i Administration.')

The divorce law is made very easy by Bahá'u'lláh and marriage very difficult; but the Master, because of the ease of the divorce law, discourages divorces extremely. There is in Baha'i divorce absolute equality. According to Baha'i law the husband must pay the wife's expenses for the year they are separated, then they come together and if they still wish for divorce it becomes immediately effective. They can remarry. Regarding marriage, the parents must be quite detached and uninfluenced by the wishes, the standards and the ideas of the marrying ones. But in divorce they need consult no one. "We have a wisdom in requiring the consent of the parents. Our purpose is to promote unity and not disunity," says Bahá'u'lláh. Marriage is not something that concerns two people, it is a social institution.

In Baha'i marriage they must go to the Spiritual Assembly, not to an individual - this is priesthood.

"The Cord that none can sever," referred to in the "Gleanings:" Cord in general means His love.

The Visitation Tablet for the Tombs of the Báb and Bahá'u'lláh is in three parts: first part was revealed by Bahá'u'lláh to a believer who could not make the Pilgrimage. A few days after the Ascension of Bahá'u'lláh The Master asked Nabil to arrange selections to be chanted in the Tomb of Bahá'u'lláh. Of the Tablet of Visitation the first part is not addressed to God but to Bahá'u'lláh Himself. The second part is a prayer revealed by Bahá'u'lláh addressing God and the remaining paragraphs refer again to Bahá'u'lláh and not to God direct. It has been used ever since as the Visitation Tablet.

The laws of the Aqdas can never be touched or changed by any International House of Justice. (See "Confusion of Tongues," - interesting in this connection.)

The Valley of the Indus in India is the cradle of the Arian race, says Bahá'u'lláh.

	(	Indo	(Pe
	{	European	(Persian
	{		(Indian
	{		(Teutonic
	{		(Anglo-Saxon
	{		(Latin
CAUCASIAN	{		(Jews
WHITE	{	Semetic	(Arabs
	{		(Assyrians
	{		(Babylonians
	{	Hamitic	(Egyptians
BLACK	{	Turks	
	{	Japanese	
YELLOW MONGOLIAN	{	Chinese	
	{	Finns	
	{	Laps	
	{	Hungarian	
RED			

(From Chart indicated by Guardian.)

Referring to the promises made in the "Son of the Wolf" in the last pages (he who says Alláh-u-Abhá and counts forty names on the shore of Akká, etc., etc.,) those promises are true forever, not only for Bahá'u'lláh's lifetime.

The confusion of tongues referred to in the "Gleanings" is true historically. Once there was one race, one tongue, in Northern India, which migrated and became parent race to Persia, parts of Europe, etc., but not of the whole world at once. The Prophet is not a scientist or a sociologist, he is however authoritative in whatever He states, but does not elaborate. (See chart attached.)

Page 12. Epistle to the Son of the Wolf: Book of Fatimih referred to was a book which the daughter of the Prophet, Fatimih, saw revealed to her in a dream by Gabriel. She was overcome by grief after the death of her husband, Ali, the martyrdom of the 3rd Imam Husayn, and the death of the 2nd Imam Hasan, both of whom were her sons, as well as the death of her father the Prophet. The Angel Gabriel revealed words of consolation to her which, however, were never known; and also promised her that from her issue the Promised One would appear. Shi'ih tradition believed that the Promised One would bring these words again. When Bahá'u'lláh revealed the Hidden Words, He called them the "Book of Fatimih." They were revealed before His declaration. Later they became known as the "Hidden Words" because they were hidden all the centuries between Fatimih's vision of them and the appearance of the Promised One.

The prayer for the dead is the only congregational prayer in the Cause - (not yet translated.)

What the friends consider to be the Star Tablet is not the Star Tablet to which the Master refers. The Báb revealed many Tablets in the star shape, but the original Tablet with the 300 odd derivations of Bahá' is lost.

Quddús's station is higher than any other Letter of the Living.

The Báb's taking Quddús to Mekka with Him apparently invested him with that peculiar authority he later manifested.

The Epistle to the Son of the Wolf: Page 37; "He will stand by you and your Empire shall extend over all the lands lighted by the Sun." This is to be taken literally. If Napoleon the III had accepted the Cause his material empire would have extended over the whole earth. He (i.e. Manifestation) gives men the means to use what God has given them. Men are not born equal; that is a fundamental principal of the Cause.

The power of the Greatest Name can either mean power in the name of Bahá'u'lláh and His Attributes, or in the repetition of the Greatest Name, Yá-Bahá'u'l-Abhá.

"Hidden Words:" "Myriads of hidden mysteries are made vocal in a single speech, etc.," refers to the manifold meanings of Bahá'u'lláh's utterance.

In the Christian dispensation that ray that proceeds from God is called the Holy Ghost. In the Quran, the Muslim dispensation, it was the Angel Gabriel. The trinity in Christianity was the Father, Son and Holy Ghost. The Holy Ghost was in the form of a dove. In the Muhammadan dispensation it was Alláh, the Apostle and the Angel Gabriel who were the trinity. In the Bahá'i dispensation the Most Great Spirit is the Holy Ghost or ray. On page 17 of the "Dispensation of Bahá'u'lláh" it says: "The Holy Spirit itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, (D. See E.) - "if ye be of them that comprehend..." This only means the superiority of the Bahá'i Revelation and is not to be taken literally. In the Bahá'i Revelation it is not symbolized as in the dove, in the Christian and the form of the Angel Gabriel in the Muhammadan dispensations. The term "Most Great" means the consummation of a cycle but not finality, finality is different from consummation and culmination of a cycle. Most Great in the sense of consummation and not finality.

We believe in the trinity; in God, the Prophet and the Holy Spirit, but not as the Christians do. To us it is heresy because we believe that the sun, the ray and the mirror always remain each themselves. The mirror never becomes the sun, or the ray the mirror, or the sun the ray. So God, the Holy Spirit and the Prophet are each distinct and Their relation that of the Sun, the ray and the mirror.

In the "Epistle to the Son of the Wolf," there is reference to a hidden language and a hidden script. Shoghi Effendi himself asked the Master regarding this, and He said that no one ever asked Bahá'u'lláh regarding this, so it remained hidden in the stores of His knowledge.

"The Shrill of the Supreme Pen," is Bahá'u'lláh's reference to the reed pen with which He wrote.

When the Aqdas is translated the Baha'is will realize to what extent Bahá'u'lláh has abrogated the laws of previous dispensations.

The spiritual significance of the resurrection we believe in absolutely on the authority of Bahá'u'lláh. It often happens that Bahá'u'lláh's quotations differ from that of the text of the Gospel. We must of course accept His words as the Gospels themselves do not agree and were written down many years later. The Gospel must not be taken literally. The text is not authoritative in the sense that the Qur'an is. The proof is that Bahá'u'lláh, when quoting Christ, quotes Him in a way that is different from the Gospels.

In the "Will and Testament" where it says, "Under the shelter and

guidance of His Holiness, the Exalted One," refers to the Báb. The Exalted One is always the Báb.

The friends in the West are familiar with the principles. There are two pillars of the Faith; principles and laws, they are the warp and woof of the fabric.

The principles are either spiritual or administrative; the spiritual ones are in the addresses of the Master, etc. The Administrative ones are in His Will. They are embodied in the Administrative Order. The friends in America, in the West, have faith. They are well grounded in both of these principles, but they are only just beginning to know the laws which are in the Aqdas, these are a greater challenge. The Cause is growing within the Administration. The VI volume of "Bahá'í World" will have the original reproductions of those portions of the Aqdas prepared by the Egyptian N.S.A. for presentation to their Government. This is a beginning, eventually it will lead to the publishing of the Aqdas. The laws are from Bahá'u'lláh's Ordinances, secondary laws are from the International House of Justice.

We must not be afraid to say we have doctrine; all that is in the "Dispensation" is doctrine. We have doctrine, but no dogmas; we have mysteries, but no superstition.

"Bahá'u'lláh and the New Era," "Some Answered Questions," and the "Iqán" are essential books in teaching.

All titles of the chapters of the Qur'an were given by those that compiled it and have nothing to do with Muhammad. He never divided them. They put the latter part of His Revelation at the beginning; those passages regarding the Promised One, those that announced the coming of the Day of God, which were revealed at the beginning of His Revelation they put at the end, just as the Báb, in the Qayyumu'l-Asma, His first book, was His most powerful one and is comparable to those Suríhs of Muhammad at the end of the Qur'an.

The friends should read and study the "Will and Testament." We are too near to it to see it in its proper light. It is like a huge edifice, we cannot yet see it in perspective. This and the Aqdas are the two chief depositories of the truths enshrined in the World Order of Bahá'u'lláh. There are gaps in the Aqdas which the Will fills in as if the Master and Bahá'u'lláh had arranged it. An example of this complimentariness between the Will and the Aqdas is the Huquq. Huquq is referred to in the Aqdas, also endowments, fees, fines, inheritance, etc. Bahá'u'lláh specifies in the Aqdas that fines, fees, inheritance, if the heirs are dead, the endowments are all payable to the House of Justice. He establishes the House of Justice and fixes its revenues. Regarding Huquq, He does not say in the Aqdas to whom it is to be paid, neither in the Aqdas text on questions and answers. Bahá'u'lláh says what Huquq is, emphasizes its importance, but does not say to whom it shall be given and does

not say that it goes to the House of Justice. In the Will the Master makes it clear. The ordinance of Huquq is established by Bahá'u'llah in the Aqdas, but He never said whom it was to be payable to, so He left a gap which the Master, in His Will, fills. He anticipates an Institution but does not refer to what it may be anywhere. Were it not for the Will, this would be very perplexing.

'Will of Abdu'l-Bahá,' part I, page 8: by a "Just King," "Just Government," the Master means an established, legitimate form of Government; that we must give our allegiance to. Any established form of Government.

"Will," part I, page 13: referring to the Hands; they must report the delinquent member to the Guardian, he puts them out. Three elements in the Will: the Guardian is the Interpreter, the International House of Justice the Legislator; the Hands propagate and teach the Cause, through research work and the example of their lives and conduct. The Administrative Order would be paralyzed if one of these institutions should cease to function.

The friends do not realize that some of the passages in the "Gleanings" were written by Bahá'u'llah as a Babi, before He declared Himself. "Gleanings," page 73, refers to Himself who will be manifest. When He says "We," He means we Babis; "As well as those who shall come after Him till the end that hath no end ..." refers to the Prophets who will come after Him, once He has declared Himself.

In the "Gleanings" top paragraph, page 212, is an excellent quotation in relation to politics.

"The Epistle to the Son of the Wolf," is the last book revealed by Bahá'u'llah. No doubt part at least of it was revealed in Akka.

Compare the "Gleanings," page 285 with "The Epistle to the Son of the Wolf," page 75.

Jesus abrogated two laws of Moses, Sabbath and prohibited divorce. The Master explains - Tablet to Miss Rosenberg - that monogamy was not taught by Jesus. The Gospel prohibits divorce but says nothing about monogamy. The Fathers of the Church made it a law, but Christ never did. There was polygamy in His days, and it was not prohibited among the early Christians. Then they not only established monogamy, but said that celibacy should be the rule, when Jesus had not even enjoined monogamy, and had tolerated polygamy, the Church Fathers went so far as to establish celibacy.

The Qur'an prohibited polygamy, but the commentators misinterpreted the text. The text says polygamy is conditioned upon Justice, in another passage Muhammad says Justice in these circumstances (i.e. polygamy) is impossible. So we see that Islam is a step in advance of Christianity. The mission of the Baha'is in proving Islam is a further step in Revelation than Christianity, must cite this evidence.

These things should be taught in the summer schools in relation to comparative religion and Islam.

We have to consider the Aqdas in the light of the authorized interpreter, the Master. Bahá'u'lláh in a passage says marriage with two wives is conditioned upon Justice. The Master says in a Tablet to Miss Rosenberg, that Justice is impossible, (to be just to two wives). It is just like the Qur'an. Both the Qur'an and the Baha'i teachings are a step further than the Gospels. The missionaries, the enemies of the Cause will quote the Aqdas and claim we do not advocate monogamy. Then we must quote the Master's Tablet. Bahá'u'lláh says in the Aqdas, "Refer ye to what is not in the Aqdas to the Most Great Branch;" and in the "Tablet of the Covenant, (Kitáb-i-Ahd) He quotes this passage of His and says the Master is that Branch. The Church Fathers had no right to prohibit what Christ had not prohibited, and yet they went a step further and established celibacy.

Hidden Words, Persian, verse 63; corresponds to the Words of Bahá'u'lláh; as to the Great Calamity; it is a punishment from God for their negligence and indifference to His Revelation. It is retribution. "Unforeseen" agrees with "all of a sudden."

The text of the Qur'an does not agree with the Ptolemaic system and the commentators of the Qur'an misinterpreted the text in order to agree with the Ptolemaic system. Galileo 1000 years later supported Qur'an's text.

We must not be afraid in stating truths in spite of the fact that they may run against what the biologist, the astronomer, the physicist, etc., say. His point is that we should not impose it on the scientist, but we should have the courage to make these statements and not be afraid of stating them and saying we have no proof. We must admit that we have no proof, but state these are our teachings and express the hope science will prove them. These statements are divine Revelation and we believe in them. We should not do what the Muslim and Christian leaders have done and compromise. It is a very subtle form of corruption that the Muslim leaders have introduced into the Qur'an (regarding marriage, astronomy, etc.). If science discovers a fact contrary to the text of the teachings, the Bahá'is must adhere to the text of the teachings, even if it takes a thousand years to prove it as it did with the text of the Qur'an, (Surih 36) and (Answered Questions page 28).

Tablet of Ishráqát, where it says, "God will inspire them," corresponds to the Will and Testament.

The Guardian and the House of Justice are under unerring guidance and protection. Experts, non-Bahá'is, will have to examine the Aqdas so that it may be published with many notes and commentaries of a clear, explanatory nature. In the Aqdas there is modification, abrogation and addition to religious law. Fasting, Pilgrimage and Obligatory Prayer are modified. The Bahá'is will not be prepared for the Aqdas with its wealth of technical notes, unless they study

Islam, its history and teachings. The summer schools are doing this now.

Bahá'u'lláh alludes to the Aqdas in the Iqan, where He enumerates the books of laws of the different Faiths, and then mentions the book of "Him Whom God will make Manifest."

The "Holy Book" is the Gospel, the "Most Holy Book" is the Aqdas. The "Holy Spirit" is in the Bible, the "Most Great Spirit" (E see D) in the Baha'i Revelation. Always the superlative "Most." This Revelation cannot be surpassed, all future Prophets being under His shadow for five hundred thousand years.

We can increase our faith and strengthen it through ^①observation, ^②meditation, ^③prayer and ^④activity.

It is better not to change the personal pronouns in saying the prayers, (from me to us, my to her, etc.,) but leave them exactly as revealed. However before we say the prayer we can address a few words to God saying the prayer is on behalf of such a person or such a group, and then read or say it as it is in the text.

(In connection with translations of the teachings being misleading, confused, inaccurate.) Due to insufficient understanding of the Master's statements, inability to express it on the part of the translator and also whether the person it is translated to has understood it.

"Gleanings," page 114: "Spread thy skirt, oh Jerusalem," means a fuller revelation, His Revelation. (See also under Palestine.)

"The Kingdom is God's" alludes to that Kingdom which the Christians have been praying for and Christ announced. This is the Kingdom of Bahá'u'lláh which will be raised on the ruins of western civilization. It is referred to by Christ as the "Kingdom of God;" by the Jews as the "Reign of Righteousness;" and by Muhammad as the "Day of God."

The story of Joseph and his brothers is paralleled by the treatment by Suhh-i-Azal of Bahá'u'lláh, and His troubles. The Báb's commentary on the Qayyúmu'l-Asmá is about Joseph and his brothers, and was a prophecy of the treatment Bahá'u'lláh would receive from His brothers. It is the most significant, the most eloquent work revealed by the Báb. It is very intimate too, as He refers to His mother and His wife in it.

Bahá's Scriptures, page 255, paragraph 527, "Verily the Tongue of the Ancient gives Glad Tidings to those who are in the world concerning the appearance of the Greatest Name, and who takes His Covenant among the nations." The "Who" in "Who takes His Covenant..." refers to the Tongue of the Ancient, i.e.: God. This is the Greater Covenant that God takes with all the people of the world regarding His Manifestation; in this case, Bahá'u'lláh. "Verily, He is Myself, the

Shining-Place of My Identity; the East of My Cause," etc. All this part is God speaking; i.e. the Tongue of the Ancient, referring to Bahá'u'lláh and testifying to Bahá'u'lláh as God's Covenant. It has nothing to do with the Master.

Branch
Isaiah

"Some Answered Questions," page 42, Chapter XII: "And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots;" The words "rod" and "Branch" are one and the same thing in this sentence, it is a repetition of the same thing and refers to only one thing and this is Bahá'u'lláh. There are Tablets revealed by Bahá'u'lláh, (not yet translated,) in which He refers to Himself as the Branch, but He means by this the Branch of the Tree of Divinity. This chapter in Isaiah does not refer to the Master at all but to Bahá'u'lláh. The Manifestations are all branches that grow out of the Tree of Divinity, as They are all the Rays of the Sun. When Bahá'u'lláh refers to Himself as a Tree, then the Master is the Branch of that Tree, (see "Bahá'i Scriptures," page 256, paragraph 529;) "Verily the Branch of Command hath sprung from this Root." On page 76, in Chapter XII of "Some Answered Questions," the Master says: "Universal peace and concord will be realized between all the nations, and that incomparable Branch will gather..." etc. Surely the friends must see that He, Abdu'l-Bahá, could not refer to Himself as "that incomparable Branch." Mr. Kinney knows more than anyone else the tone of the Master and that He would never refer to Himself as the "incomparable Branch." The term "Lordly Branch" refers to Bahá'u'lláh, (also page 76.) This means the Branch of Divinity, Abdu'l-Bahá is the Branch of the Manifestation. The friends read the writings but they do not ponder them enough.

In "Some Answered Questions," Chapter XII, page 73, we find that the Master shows that the prophecy of Isaiah, Chapter II, verses I-10, not only proves that the "Branch" from the stem of Jesse did not refer to Christ but to Bahá'u'lláh, but also states the immaculate conception: "This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was of the descendants of Jesse, the Father of David: but as Christ found existence through the Spirit of God, He called Himself the Son of God. If He had not done so, this description would refer to Him." Moreover, the prophecies were not fulfilled at that time. Universal peace did not come into existence at the time of Christ. In the word "but" the Master makes the immaculate conception quite clear. In a Tablet that has not yet been translated from the original Persian, the Master says the conception of Christ was extraordinary, against the natural law. He defines the natural law and says it was not according to this law. The Bahá'is must accept the immaculate conception. Every religion has its mysteries. The Virgin Mary's perplexity was not due to shame, but because she could not explain her condition. The Iqan, where Bahá'u'lláh refers to Mary as "that mild and immortal countenance", if she were not blameless, how could He refer to her in such terms? "Mild" here means the essence of chastity. But even if Bahá'u'lláh and the Master had not said these things about the immaculate conception, to a Bahá'i the mention of it in the Qur'an

Branch
Isaiah

would be quite sufficient proof.

There are many references to the coming of Muhammad, in both the Old and New Testament. Deuteronomy, Chapter 33, verse 2; "And He said, the Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them." "The Lord coming from Sinai" refers to the Mosaic dispensation. "Rose up from Seir unto them," refers to a mountain in Gallilee and means the Christian dispensation. "Shined forth from Mount Paran" refers to the Muhammadan dispensation; "and He came with ten thousands of Saints" is the Bahá'i dispensation. All references to Mount Paran refers to Muhammad. Paran is a mountain in Arabia. The word "Paraclete" also refers to Muhammad. Paraclete means "the Praiser" in Greek, and Muhammad means "the Praiser" in Arabic. Further references to Muhammad in the "Answered Questions," page 78, etc. Genesis, Chapter 21, verse 21: "And He dwelt in the Wilderness of Paran" refers to Muhammad. The Arabs are the descendants of Ishmael, Numbers, Chapter 12, verse 16, "And afterwards the people removed from Hazereth and pitched in the Wilderness of Paran," again in Numbers, Chapter 13, verse 3, the word Paran occurs. The wilderness of Paran is in Trans-Jordan. David could easily get to it. The reference in Deuteronomy is the most important reference, (Chapter 33, verse 2.) Genesis, Chapter 17, verse 20, "And as for Ishmael...and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, etc." The twelve princes are the twelve Imams. Also in Deuteronomy, Chapter 18, verse 18, "I will raise them up a prophet from among their brethren." This refers to their cousins, the Arabs, brethren meaning cousin here in relationship, and the prophet is Muhammad. If it had meant Christ it would have said "seed" and not "brethren."

The twenty four elders who will stand before the Throne of God refers to the 19 Letters of the Living and 5 others who will be made known, said Abdu'l-Baha.

In Arabic there are two words:

Ilham and Wahy

Inspiration

Revelation

The word for Revelation is confined to the Manifestation of God in Arabic, and has a companion word: Ayih - which is applied to any verse or sign revealed by the Manifestation. So that the use of the word "Ayih" is the criterion. All others are inspired: Ilham, The Master, the Guardians, the poets, etc., are inspired.

SOUL, MIND AND
BODY.

ALSO
FUTURE LIFE.

The Master says death is when the mirror ceases to face the sun. The sun is the soul, the body is the mirror. The soul is the prime mover of the dream. The body reacts on the soul and the soul on the body. Dreams are due to various influences; fatigue, fear, etc., of the body reacting on the soul, also when the soul comes under an influence and reveals itself in a dream, is another; and the Holy Spirit influencing the soul, prophetic visions, an intimation from God to man in a dream. Three types of dreams: first the body influencing the soul; second the soul manifesting itself; third the Holy Spirit influencing the soul. But then we must be very careful, most of our dreams are the body influencing the soul. The soul starts when the embryo is formed. The soul has a beginning but no end. Man has a beginning but no end. God alone has no end and no beginning. The body of the Manifestation and His Soul have a beginning too because this part of them is human, but the spark from God in them partakes of the pre-existence of God. Pre-existence is the sole prerogative of God. But man is immortal. Conception is the beginning of the soul. We cannot understand the nature of the world of the Manifestation because it is above us, as the mineral cannot understand the vegetables' state, etc.

The way we use our capacity in this world helps it to develop for the next world. If we misuse or neglect it, the progress of the soul in the next world will suffer.

We lose a great opportunity if we do not use the body in a way that will prepare the soul for the next life. The importance of the body lies in that it is an instrument for the preparation of the soul for the next world. The soul will enter the next world in an immature state if it does not use its opportunities in this world. To wish death is not a wholesome inclination. Discipline, struggle, suffering, disappointments, these are the things that train the soul. Mental, physical, struggle is an exercise for the soul. If we fail we must not be disappointed, because if we fail we must exert our will to pull ourselves out of it. Think about what you have to do today, and not speculate about the past and future. Forget the past, don't brood over it, it paralyzes us.

The soul is the center, the spirit is a Manifestation of the soul, so is the mind. The soul is the image of God. Embryonic evolution is the history of mankind.

There are certain limitations of the human mind that no science can transgress, otherwise we would not be human.

The soul has developed ever since the embryo; the embryonic world, this life and the future life are its three stages; hence there is no re-incarnation. God reveals Himself but never enters into anything. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased.

Imperfection is a mixture of good and evil. It manifests itself

differently in this world to its manifestations in the world beyond, because evil always exists: ego; because God alone and His Manifestations are perfect. We may have set-backs in the next world too.

There are mysteries in all the worlds of God. Ever deepening mysteries as we advance. God's mercy over-shadows all, even covenant breakers. His mercy and forgiveness are infinite. We must not dogmatize about these matters or set any limit on God.

What is imperfection? A mixture of good and evil. We are never perfect, but always becoming perfected. God works in a mysterious way not only in this world but in the next one. The more we understand the greater the mysteries are. In the next world as in this one there can be set-backs, they can be blessings in disguise as they are here.

THE FUTURE

PEACE,

WAR,

CIVILIZATION,

ETC.

The circumstances of the next war will produce the great peace - builders of the epoch to come. The change will come 100 years after Bahá'u'lláh's declaration. We can only try to localize the war which will be swift and destructive in its scope.

Japan is similar to Germany; youth, virility and not yet mature. The Japanese will have to suffer. The coming war is a providence to the whole world. The coming conflict will be sudden, swift, short.

What is now being done in the Cause is infinitesimal compared to what will come after the world conflict. They will come in by troops, create a new race of men. We must fear God's justice and love His mercy - these are the days of dread and fear, after will arise His mercy. First the punishment, then endless peace.

After the war Lord Lemington went to Persia, (he was much inspired by the Cause there.) He wrote and asked the Master about the future. The Master said the distant future is very bright. He meant the near future will be very dark.

They (nations of Europe) will be fused in this crucible of war. One year after the Armistice the Master foretold the next war. There will be no line between combatants and non-combatants in the next war.

Does not think the Cause will in the West reach stage of sufficient numbers and importance to be opposed by the governments before the next war. The fall of Western civilization is really the destruction of the whole fabric of civilization, East and West. There will be a mass reaction in favour of the Cause - people entering the Cause in troops. The Cause is now being consolidated but is not yet proclaimed. It will be proclaimed after the next war.

All these cults, etc., are a natural outcome of the deterioration of society, giving rise to them. Cults, these fancies, these fashions, superstitions. All this is but the beginning of the decline. We are only just entering the fringe of darkness. People are drifting, perilously drifting. Society has lost its anchor, institutions are all drifting, drifting, drifting. The explosion is the next war. There is a slow process of destruction along with decay - what remains the explosion will destroy. There is a reason for this: explosion being a violent thing, it will produce a violent reaction. The forces of religion will be revived, released. It is what is left of the human race, the remnant, a powerful minority will arise to spread the Cause. We can only imagine the bare outlines of what will take place, but the result we know. One thing is certain, it will be very violent, very sudden. The last war was but a drop compared with it. The great war was but a prelude to the "Greater War," which will be the war to end war. America will suffer between two great storm centers, Europe and the far East. Compare the state of the early Christians and their institutions before

the fall of Rome, and the Bahá'i institutions now, before the coming war.

Who knows, maybe the race prejudice will become worse. We are now only on the fringe of the darkest period in human history. The Cause is progressing in spite of these weaknesses of the Bahá'is, but what would have been their progress if they had overcome these things? Their concentration on the administration has blinded them to their weaknesses. They think that because they are building it, that is enough.

First is national civilization, such as England and France have and Germany is developing. Then comes European and pan-American civilization and then comes world civilization, world unification. Prior to the conversion of nations, first the nations will establish, as non-Bahá'is, the Lesser Peace. Then as great groups come into the Cause, gradually nations will become Bahá'i and then consciously develop the Most Great Peace. The Most Great Peace implies the political association of the United States with Europe.

The stage of mass conversion will come after the next war. Accepting the Cause in the days of the Manifestation when its glory is not yet manifest is one stage, and then conversion in the Golden Age which is very easy. Three stages, the heroic age, the days of the Báb, Bahá'u'lláh and the Master; next is the formative stage, consolidation of the administration; (now) and then the Golden Age and mass conversion.

Strange, the process of disintegration outside the Cause and integration inside it. These are the days of dread and fear, after will arise His Mercy. First the punishment, then endless peace. Morally people will become worse than ancient Rome and this is a result of irreligion. Irreligion will bring in its wake moral laxity and this will increase until the next war, the "unforeseen calamity." There will be a tremendous protest, a reaction, after the next war.

China with Russia, Japan against Russia, Europe against China and Russia. Africa will revolt when she sees the decline of European civilization. The whole world will be involved, South America, - the whole world. Bahá'u'lláh says all of a sudden it will appear. In a sense it is correct to say this is a calamity that will visit the world because it failed to appreciate Bahá'u'lláh, as Rome failed to appreciate Christ. The present League of Nations is the outcome of the last war. Agony begets something, and as the last war was not war to end war, the next war will beget a true League of Nations, it will precipitate it. A result of the coming war will be to inaugurate peace, the true League of Nations. Just as the last war was a prelude to the coming war, the last League, begotten by the war, was the prelude to the future League of Nations. The Lesser Peace will be established by the nations not yet Bahá'i, and gradually develop into the Bahá'i World Order. The present League of Nations is the dawn of Universal Peace, but the sun is the future

League of Nations.

Dictatorship is an instrument that is hastening the next war. The dictators release forces which they cannot control. The masses are so organized, so controlled, that even the dictator cannot control them, he becomes a tool in their hands when they become out of control. If the next war is not fiercer than the last it will not stir the people enough. It must be much worse. He thinks the war will break out internationally and then there will be a series of civil wars. Probably the whole world will be involved in the next war. The Master said that when the women will arise for peace there will be peace. Then the true League of Nations will be born. There will be such a universal reaction in favour of peace that both small and big powers will work together to establish a real League. They will be converted through suffering, not the rulers but the masses, and the masses will force the rulers. Patriotism has been the ruling force in the past. Then there will be mass conversion to the Cause. The present mentality is un-Baha'i; nationalism is the fashion at present and hence the Cause is extremely unpopular; when the masses, as the result of intense suffering, realize nationalism is not enough, then they will be ready for the Faith. Another thing that will attract them to the Cause is when they realize all this has been prophesied by Baha'u'llah. Suffering will purge and refine them, the new race of men will be raised up. It will be more than a new generation - a new race of men; not only with a new mentality, but with a new spiritual power, a new capacity. They must establish this peace through their hearts as well as their minds. The prophecy of one hundred years after the declaration of Baha'u'llah, 1953, (see Baha'u'llah and the New Era) does not mean that the Baha'is will then become the world government, but that then will be the beginning of the Lesser Peace, that of the nations of the world without necessarily becoming Baha'i. Gradually afterwards, the nations will become Baha'is. There will be a tremendous reaction in favour of the Cause, Baha'i Government will be formed and then they will, conscious of the Revelation of Bahá'u'lláh, establish as Baha'is the Most Great Peace. The Lesser Peace will mark the coming of age of humanity and the inception of the Golden Age. The Most Great Peace is like the age of maturity which comes later, as in man. This new world civilization will supercede the Christian civilization, on the ruins of western civilization the world civilization will arise. It will be totally unlike all former civilizations; this is world civilization. From the dawn of history it was quite impossible to establish a world civilization because the whole world was not discovered. To the Romans it was not even discovered. Napoleon could have conquered it perhaps, but never have unified it because the physical means were not yet perfected. The world above the nations and not any particular nation first. Assuming the interest of a nation to be required to sacrifice itself for the good of the whole, it should be ready to do so. The peoples of the world must have such a love for this entity which is humanity, that they will be willing to sacrifice themselves for this entity. What will induce such a love? Such a sense of human solidarity? The next war. Teaching campaigns, the Temple, committees,

will not be enough. It must suffer; humanity is like an unruly, tempestuous youth who must go to school, be trained. What will do this except the school of adversity, this is the next war.

The coming of age of the human race is the core of the Baha'i teachings. Every Baha'i teacher should stress this, the significance of the stage which the world is approaching: its highest stage. If the people say they don't see it, we must tell them after the next war they will see it clearly. He believes that after federal unity was achieved in the United States it marked the birth of American civilization. It would have been impossible without federal unity. The present League of Nations is a fore-runner only, not a nucleus. The League which will be formed after the next war will be a nucleus, as it develops it will become a pattern. Western civilization will commit suicide in the next war, because by the very weapons it has created it destroys itself. He should not be surprised if this League of Nations will entirely disappear from Geneva, but will resurrect after the last war. (next one). The League will never die, it will evolve after the next war, it will establish the Lesser Peace and later the Most Great Peace, when the International Government becomes Baha'i. The world will be prepared after the next war for a still more Baha'i League than than conceived by Wilson. The coming war is a providence to the whole world. The coming conflict will be sudden, quick, short. A federal international state can be established, a unitary state, as in Germany, is impossible for the whole world. The new world is so young and tender that one can hardly recognize it, but it was born after the world war.

There is a tremendous fight before the Cause. The friends do not realize it. It will spread as far as China. China and India will be the last to fall. "The wailing of China and India will be raised," said Abdu'l-Baha; this refers to the religious leaders' opposition to the spread of the Cause. Who knows, perhaps Mussolini's conquest of Abyssinia will facilitate the spread of the Cause. First the Mullas of Islam arose against the Cause. Now the Protestant missionaries are beginning to oppose - this opposition will spread to the Anglican Church in England, and, if there is anything left, the Lutheran Church in Germany. Catholicism will be the last of all. The Pope, their head, will oppose and this will precipitate its downfall. After Catholicism Christianity is done. Then it will spread to the far East; two hundred million Hindus, then to China, the four million Buddhists. When we compare this great upheaval, when the Catholic Church will be aroused, to the scratchings of the New History Society, Fareed, etc! It is a twofold process, decline within the Church and opposition to the Cause. The Mohamadans are destined to oppose the Cause very fiercely in India, also the Hindus in the distant future. The wailing and lamenting of India and China which the Master referred to, is the opposition of the Hindus and Buddhists to the Cause.

After the lapse of a thousand years there will be a new prophet to give new laws. After five hundred thousand years, it may sound

preposterous but what he would describe as inter-planetary unity may be possible - it is even probable that in three or four thousand years there may begin inter-planetary communications with beings, not human beings.

Future generations will appreciate what is taking place now in the formative period of the Cause, even as we appreciate the Heroic Age. There is no doubt that all these cults that are springing up the world over, is because the foundations of religions are tottering. Europe must suffer something equivalent to the Civil War in the United States before they can be united; (its nations) they will be fused in this crucible of war.

GUARDIAN

In Will and Testament of Abdu'l-Baha the words "irremovable and expounder" are found (irremovable Head of International House of Justice and expounder of teachings.) The Huquq is a fixed revenue for the Guardian, payed direct, and has nothing to do with the administrative funds, local, National or International.

The Guardians are the equivalent in the Baha'i Revelation to the Imams in the Muhammadan Revelation.

It is the Guardian's responsibility to prevent the International House of Justice from abrogating any of the laws of the Aqdas.

The Master shares with the Prophet His perfection, Shoghi Effendi shares with the Master the right of interpretation.

In a very vital issue the Guardian could know the true fact of a matter even if not told - or mis-informed. If it is essential for the Guardian's protection or the protection of the Cause, he will be guided.

The English King reigns, but the Guardian is active as the hereditary element in the Universal House of Justice. The aristocratic element exists in that the elect rule, not the people, not a dictator.

Referring to Will and Testament of Abdu'l-Baha to: "That Tree which overshadoweth all mankind." Through the influence of the Cause the Guardian overshadows all mankind. Infallibility is either inherent or derived. The Guardians and the International House of Justice's infallibility is acquired. The power that overshadows all mankind is nothing in the Guardian as himself. The integrity, the purity of the teachings is the most important thing.

Baha'u'llah purposely left a gap in the Aqdas which was filled by the Master's Will and Testament with the Guardianship. (Huquq.)

There was a danger that the friends might misunderstand the Master's Will and so the "Dispensation of Baha'u'llah" was written, his (Shoghi Effendi's) spiritual testament in detail. He has fixed in it the relations of things to each other. We cannot go beyond what he has defined, however the second Guardian can interpret the "Dispensation" itself, he has the same promise to be the inspired interpreter, The Guardian is the interpreter, expounder of the Cause and the protector of the Cause.

The Guardian can over-rule a decision of the International House of Justice if he conscientiously feels it is not in accord with the teachings. This is the interpretive right. The second part of his work is participation in the legislative body. All endowments, international and local, are to be deferred to the International House of Justice. The Guardian has no right what-so-ever in these matters. He has the Huquq. Fines specified in the Aqdas and inheritance, go to the International House. Huquq is 19% of one's capital and 19% of

one's income. The individual is free to decide what his expenditures are to be, if he expends his total income he does not need to pay Huquq, but if he does not, then on the surplus of income over expenditure he must pay 19% Huquq. It remains entirely with the individual, once he has paid the Huquq on his capital.

It is the duty of every Baha'i that remembers statements of the Master that are confusing, to write to him about it, because that is his business, (Guardians) his chief work, to elucidate these things. Anything that confuses any believer, they must write to him so he can help them. The Master has not contradicted Himself, there is no duality in the teachings.

He does not mind if the friends think of him, concentrate on him, as long as they have the right concept of him. He is linked to the Administrative Order. He is not an independent entity, he is a part of a unit, not an entity as the Master was. (See "Dispensation.") He agrees that the institution of Guardianship takes precedence over the International House of Justice.

The "Beloved" is a new word used by Baha'u'llah. It is confined to the Baha'i teachings.

The will of the Master is like a huge edifice, we must recede from it to properly grasp its import. "Even if I had the time I could not do it," said Shoghi Effendi regarding elaborating on it. It must recede from us. The lapse of time and unfoldment of the Revelation will enable us to fully appreciate it. The words of the Guardian are as binding, have the same authority, as the words of the Bab, Baha'u'llah and the Master, but the stations are different. He considers he has written his testament, his statement, in "The Dispensation of Baha'u'llah." What he says about the Guardianship is binding on future Guardians. The Will of the Master is a third kind of covenant. Baha'u'llah's Will is the lesser covenant - (See under "Religion.")

End Of Volume One.

H A I F A N O T E S

of

Shoghi Effendi's Words.

Taken at Pilgrim House Table during the
Pilgrimage of Mrs. May Maxwell and Miss
Mary Maxwell.

January, February, March.

1937.

VOLUME II.

(The classifying under headings was done by
me in order to keep the subjects often re-
ferred to together.) R.R.

ADMINISTRATION

AND

WORLD ORDER

Also Activities Related
To Them.

Uniformity in principles and essentials and insist, not only allow, insist on diversity in secondary matters. There is a mysterious power within the administration that maintains this uniformity. The Germans tried to get changes for Germany, changes regarding the regime, etc., He just absolutely refused.

If an N.S.A. or local S.A. gives out instructions to teachers or groups, that are against the teachings, we must obey, but we can communicate with the Guardian. If we do not obey the ruling we would be weakening the administration. So the only way is to communicate with the Guardian and he must take it up with the N.S.A. or local S.A.

The duty of every American believer outside the United States is to keep reporting to their N.S.A. Working in German Territory the believers should report to both N.S.A.'s.

Justice in social relations, mercy in individual relations. Facing responsibility is a sort of spiritual sustenance. They (Assemblies) must welcome the difficulties, the problems, and not shrink or transfer them.

There are laws and principles in the Faith and the principles are sub-divided into spiritual and administrative.

The Divine Plan is the soul of the administration, but for the Divine Plan the administration would be stagnant. The administration is the body and now the soul must function in the body, the machinery of the administration. The Temple is an organ of the administration. Now that all these organs have been established the soul must animate the body. Had he (Shoghi Effendi) not stressed the Divine Plan the friends would spend all their time perfecting details of the administration. When this teaching work advances sufficiently a new stage of the administration will be reached which will be international. The "Baha'i World" should be printed here in Haifa by an International Committee. Then we have to think of perfecting the International Administration.

However destructive, whatever is happening, in some mysterious way is helping us, helping the very administration we are building.

(Answering a question where all nine members of a local Assembly no longer functioned, he expressed this view:) Before everything else they (believers of that particular city) must deal with the situation of the S.A. It must be made complete - 9. The general principle of an Assembly is to be 9. Before everything else, even teaching, the local Assembly must be properly organized and function well. Prefers 15 members in a group and a strong S.A. than a hundred with a poorly working S.A., as it may all disappear over night.

The correct term is the Administrative Order, which will in future become the World Order. The Administrative Order as it functions has its own administration; in other words the machinery which the body of the Cause employs for its own development. Administrative Order

is the institution itself, the body of the Cause itself. The Administrative Order is born in the formative period of the Cause, it will evolve until it emerges into the World Order of Bahá'u'lláh in the Golden Age. The system of Bahá'u'lláh has upset the material equilibrium of the world, tremendous power has been released (science) but it will never be properly utilized until the world becomes spiritualized, and this will be done by the spread of the Cause.

Christmas

Christmas ceases as an institution for us. We do not observe Christmas even as Baptism is quite out of place for us. Bahá'u'lláh has abrogated these sacraments, Communion, Baptism, the celebration of Easter, etc., also New Year. The Zoroastrian and Muhammadan, Bahá'is have given up their former religious observances for the Baha'i observances, why should not the Christian Bahá'is do the same? We have our own feast days.

The Ordinances of the Church must not be associated with Jesus, they being man-made. A Baha'i cannot identify himself with an ecclesiastical organization or post, as he then must support the ordinances of the Church.

Masonry

Regarding membership in Free Masonry, etc., the Baha'i should withdraw. Also they should ask the N.S.A. regarding membership in other societies, and if the N.S.A. is not aware of the aims, purpose, methods, etc., of a society they must investigate and then guide the individual.

We should refer to qualifications for members of the N.S.A. but never mention personalities, no application to individuals; even if we are asked for our opinion we should say, "I prefer not to mention any names." What we should remember is their qualifications. Almost everything in America is exemplary except their election, (refers to Baha'i election here) the reason for it is that everything is so corrupt and it influences us, but we must fight against it (we American Baha'is.) It is a weak point in our community. That is why the relation of the Convention to the N.S.A. is very delicate; he revolts immediately at any attempt of the N.S.A. to interfere with the rights of the Convention. But if the N.S.A. has considered a question and conscientiously decided by majority vote that the Convention shall not discuss such and such a thing, then they must obey (the Convention must.) The Convention ultimately must obey the N.S.A. but all he can do (Guardian) is to appeal to the conscience of the N.S.A. members to deal with the Convention justly. Delegates have the right to ask the N.S.A. to justify itself on any course that has been taken. This is the chief purpose of the Convention, but the N.S.A. has the right to refuse discussion if they feel it is premature or bad for the Cause. As a rule the delegates are free to bring any subject that they wish to the Convention, and it is very very rare that the N.S.A. might interfere or forbid it and their decision must not be prejudiced, they must not abuse that power of deciding if a subject can be discussed or not. It is a very sacred responsibility, especially when the Convention is in session, and to curtail the sacred rights of the Convention, is a great temptation to the N.S.A. to usurp the rights of the Convention, because ultimate authority abides with them because they have been

made the Interpreter of the By-Laws. They must ask themselves that question: Was there a sufficient need in the Cause for them to curtail the rights of the delegates? The friends must not think the N.S.A. does not err. We must not believe that they do not make mistakes - they make lots of them. The Master says they will commit mistakes, but they have to be obeyed even if they do make mistakes. Only the International House of Justice and the Guardian are under the direct guidance of God.

The greater their authority, the more careful they must be in exercising it.

(In answer to the question: Do the local and National Spiritual Assemblies pray enough?) "I would prefer they would curtail the program of the Convention and devote more time to prayer. To realizing they are not infallible. I agree they do not pray sufficiently."

We have to discuss the teachings informally among ourselves. But discussion must not lead to controversy. We should encourage one another to express ourselves. We must encourage all classes in the community to express their views; the most humble, the most illiterate, the least significant. Whatever they say we must listen to dispassionately. After all Peter was the most stupid of the Apostles and yet he was the successor.

Eventually all N.S.A.'s will have a Palestine Branch, owning property and this will show our unity and protect the property; also they will have other branches in other nations, giving great solidarity to the Bahá'is all over the world.

The Bahá'is must develop their fund until it can help in the community help non-Bahá'i interests, whether scientific, social, humanitarian, etc. The local fund must be divided into two sections: specifically Bahá'i, and community interests. At present this is not possible, but in the future the National Bahá'i Fund will be made up of these two things. If a friend, a non-Bahá'i wishes to contribute to the Bahá'i fund we must make it plain we accept it only for the second or municipal fund. We regard our Temple, Summer Schools, etc., as gifts to humanity. When you give a gift you do not accept money for it from the recipient. We want everyone to know that the Bahá'i institutions are supported by people who whole-heartedly accept Bahá'u'lláh, are believers. This protects the Cause from calumny, misrepresentation, etc. Non-believers are always welcome to give money to the fund for humanitarian purposes directed by believers. The Bahá'is for instance, could establish where there was need for it, a hospital, one run by them but not for Bahá'is and not considered as a Bahá'i Institution.

Believers may inquire regarding both spiritual and material affairs from their local and national S.A.'s, encouraged to do so. There must be no interference however, under normal circumstances, in the affairs of the individual on the part of the S.A., but if they ask for help

the S.A. must not disappoint them, if they turn to them. The S.A. function is to help the community if they need advice, financial support, help, the S.A. must help, especially if the individual is alone. If appealed to they must settle disputes between individuals and non-Baha'is, between families. In Persia they go to one extreme, in America to the other, (in appealing to the S.A.) The S.A. has not only the right but the obligation to settle disputes if referred to them. If the individual, of his own accord, refers the matter to the S.A., they must handle it not shirk it. In Persia the friends go with any problem to the S.A. In America they do not do it enough, particularly if the dispute affects the Cause. The duty of the S.A. is to interfere in order to safeguard the Cause, the interests of the Cause have precedence over the interests of the individual and in such a conflict the individual must abide by the decision of the S.A., besides the S.A. must acquire enough experience to become a Bahá'í Court, a Bahá'í Government in the future. The greater the difficulties the stronger will be the spiritual constitution of the S.A. It nourishes them - the difficulties that arise. The first thing is to face, not shirk responsibilities; second is to base all their verdicts on justice, be animated by justice. Justice and not tempered by mercy. In future they will be called, not the House of Mercy, but the House of Justice. Baha'u'llah said: "But for the law of God, I would have kissed the hand of my would-be murderer and would have shared with him a part of my possessions, but the Law of God restrains me, and I have no possessions to share." This is a very significant statement, it indicates that as an individual He is personally inclined to forgive but the Law of God is higher than His Will and restrains Him. Even the Manifestation Himself has to forget His personal inclinations and obey the Law of God. This is an example to local, National and International Houses of Justice. Stability and order are based on two pillars, punishment and reward, and not on forgiveness; He excludes forgiveness. The person who has been injured, aggrieved, harmed, can beg for the forgiveness of his enemy. If on the part of the aggrieved person he pleads for mercy, then the Assembly can take the plea into account. Justice will solve all the problems of the world. "Righteousness and Justice filleth the earth as the waters cover the sea." Referred to in both the Gospels and Islamic tradition. Unerring, undeviating, uncompromising Justice. Nothing can bring the lamb and the lion together unless they are sure justice will rule. The small and big nations will never come together as in the League unless they are sure it is based on justice.

He does not mind if the N.S.A. knew they can and do err in their judgments. Only the International House of Justice is infallible, under the guidance of God direct.

B The leaders in most of the countries (refers to the Baha'is) are
See weak, the masses are strong. (leaders: members of S.A.'s, etc.) They
A. are often led by the masses without realizing it. But for the reaction
of the masses they would have erred more.

The administrators (in the Cause) as a rule have capacity, ability, but their devotion to the Cause, their characters as Bahá'is, is not as great as some of the others. Some of the others have the devotion, but not the education and experience required for administrators.

If a believer has any doubt as to what constitutes an alcoholic beverage, he must ask his N.S.A. who must enquire of the American Government what their ruling regarding prohibition was.

When the believers refer to the Guardian a decision of the N.S.A., if the question at stake is purely national he must refer it back to the U.S.A. and ask them to reconsider their decision. The U.S.A. must do the same with all local affairs, unless they are very important, refer them back to the local S.A.

The Bahá'is don't stop to reflect whether their partisanship in some organization might not affect the Cause. Social organizations may or may not be suitable for us to belong to. We should refer these questions to the consideration of our local S.A. The Americans do not do this enough; the Persians too much.

The dangers that surround the Cause in these days are much greater. Ecclesiastical and political economics; these, as the Administrative Order develops, will oppose us more and more, vigorously and openly oppose the Cause. In the early days of the Cause, the Master chose certain individuals to act as an intermediary between the body of the believers, but now that we have the administration, the S.A.'s play this part. It is only logical, this new step has been made. When one member of an Assembly makes a motion and it is carried, he must not say this was suggested by him, he must only let it be known as a decision of the S.A. Even in cases of teachers doing work, the more they associate their work with an Assembly, the better. He admires the person who, after making a splendid suggestion which was unanimously accepted by the others, leaves the meeting and says the S.A. have decided so and so, and gives no hint that he made it; just as the person who contributes a large sum to the community and does not mention it as being from him. Secrecy is a very bad thing, but some things must be kept absolutely secret. The S.A. should decide after a meeting what is secret and then not mention this, but when they come to decide this they should not exercise undue secrecy. They must resist the temptation of undue secrecy. He is the first person to say that the local and National S.A.'s make mistakes, but he is the first also to say that the majority on the S.A. and the whole community must obey their decisions. We believe the International House of Justice is guided, the National and local make mistakes, the International is under the guidance of God. We must not live in a fool's paradise by thinking all their decisions (local and National S.A.'s) are guided.

When a spiritual Assembly is established, they can then establish the 19 Day Feasts. The S.A. is the first Baha'i institution in any locality, before its establishment they can hold meetings with non-Baha'is, but as soon as the S.A. is established they start 19 Day

Feasts for believers only. They can hold meetings before the establishment of the S.A., on the feast day, but it cannot be considered a 19 Day Feast. They must not be too harsh, if a non-believer happens to come to a 19 Day Feast we must not force him to leave. But generally the Feasts are for believers only.

But for our prejudice the progress of the Cause would have been much more rapid. (racial, etc.) If someone wishes to become a believer and accepts the station of Bahá'u'lláh, the Báb, the Master, and the Administrative Order, and all this implies, and they conscientiously make an effort to approach the standard of Bahá'u'lláh, we cannot ask more. Character has nothing to do with membership; if a person is willing to do their very best and strive, it is a question of good will. We should be satisfied with the bare statement, the resolution.

The 19 Day Feast is not something we have to be too rigid about, (attendance of Bahá'is.)

Obedience to the N.S.A. and S.A. is required, even to the sacrifice of personal conscience. If a local case is reported to the N.S.A. they must ask, is this a local issue? If so, refer it back to the local S.A. The same thing applies to the National and International Body.

A
See
B The rank and file in the Cause influence the spirituality of their N.S.A. by their own progress spiritually. The masses are strong, the leaders are weak, in most of the countries where the Cause is established.

The Bahá'i village as outlined by the Master is a more or less tentative scheme. There is a great danger in America to crystallise something that is fluid, tentative. It has not only 7 revenues but 7 expenditures.

The laws of inheritance were given by the Báb and modified by Bahá'u'lláh. He changed the percentage inherited by the children to 1/3 and thus increased the share of the children.

The Bahá'is own one million dollars' worth of property on Mount Carmel, one quarter of this is owned by the American N.S.A., about 35 acres. Muhammad Ali's son, Moussa Bahá'i, had to sign all the deeds which went to America as he is on the land commission. When they wanted to transfer the property in the name of the N.S.A. of America, through a power of attorney, Moussa Bahá'i said the N.S.A. was not recognized legally in Palestine. Shoghi Effendi went to a lawyer, who recommended forming a Palestine Branch. A new power of attorney was sent and the property transferred. This pilgrim house (Western) belongs to the N.S.A. of America, also a plot of land near Akka. Shoghi Effendi's plan is to have all the N.S.A.'s of the Bahá'i world own property here on Mount Carmel. This will impress the authorities and protect the property. The "endowments of the Bahá'i Faith in America" would be a better name than "property of." There are National, International and

local endowments. The endowments here in Haifa (Akka, etc.,) are International. The Temple, etc. is a National endowment, and local endowments must be also obtained. The Haziratu'l-Quds is the Administrative center for a city. The N.S.A. should move their headquarters to Chicago - C (See D.) - and call it the National Headquarters of the Bahá'i Faith. The Temple is a spiritual building. The Haziratu'l-Quds is only one of the dependencies of the Temple. In future this will be built up. In the Temple only prayers will be offered and meditations in the form of prayer. Prayers from the Bab, Bahá'u'llah, Abdu'l-Baha and the Qur'an, the Bible, etc., but only holy prayers and meditations.

As to music in the Temple, he is awaiting a tablet of the Master, written to the Bahá'i of Ishqabad on this subject. The S.A. of Tihiran have bought 500 acres of land for a Temple. Now they must find an original design. If in Persia they cannot create something original, then instead of copying a former architectural style, they may have to copy the Chicago Temple.

The trouble with Greenacre is that it was an institution established before the Administration, it then had to be adopted, whereas Geyserville is a child of the administration. All Summer Schools are National institutions and should be owned by the N.S.A. Now is the time for the friends to offer if they feel the urge, local endowments, no matter how small; real estate or building or a fund, to the local incorporated S.A.'s. None as yet have local endowments. Now that the National endowments amount to over two million dollars, it is time the local endowments were made. - An N.S.A. can decide if an endowment is local or National. - In India it has already been done (local endowments.) It is preferable the endowments should be unlabelled. An endowment could take the form of a local headquarters. He thinks now the friends are justified in communities, especially where they are incorporated, to support the local fund and give it favour. It is a great service to the Cause to have local endowments established.

Every effort should be made by the local Assemblies to solve their own problems and not refer them to the N.S.A. He thinks contributions to the local fund should be as secret as voting. Is it necessary even for the treasurer to know? The name and amount of the contribution should be kept a secret by the local and National Spiritual Assemblies. There is nothing to be ashamed of in calling certain things a secret in a Spiritual Assembly. Secrecy is sometimes necessary for the efficient conduct of Bahá'i affairs. They must be secret in the true sense of the term. There is a danger, however, of introducing an atmosphere of secrecy into an Assembly, which would be very bad. He prefers that contributions should not be given at 19 Day Feasts, and if they are given, be kept a secret. We must learn to be discreet. The treasurer must keep nothing private, the unity of the Spiritual Assembly must be complete in all matters. There is too much National organization in the United States and not enough local. Why have they incorporated local Spiritual Assemblies? To enable them to own

property. Then why should not a local S.A. seek exemption from taxation on grounds of a place of worship? When a local community becomes the owner of a tax-bearing piece of land, etc., it stimulates it to meet taxation, to carry the burden. All local Spiritual Assemblies in the United States must eventually incorporate. First, have By-Laws copied on the New York Communities By-Laws then incorporate, then transfer property which becomes local endowments, then manage this property. This should be done in all local Spiritual Assemblies. If they cannot raise taxes, etc., why not apply to the Government and say this is not only an administrative headquarters, but a place of worship? If he, Shoghi Effendi, is pleased by local endowments, then why shouldn't a local S.A. have its Palestine Branch and own property here? It will neutralize the localization of power.

Individuals who wish to add to a Baha'i institution can specify what they would like the money to be used for, but at the same time leave the N.S.A. free to decide and be willing to do so, and accept the N.S.A.'s decision gladly.

In every country the National Baha'i Administration must come first and then the local (i.e., a National Temple, magazine, summer schools, etc., before the local ones.)

Geyserville is the child of the administration and reflects the spirit of the administration impersonally. This is essential, to the administration, that the Summer Schools should not be a burden to the National Fund. The National Fund must be fed by publications, summer schools, local funds, etc., and then go to the teaching fund, etc., and not vice versa.

Geyserville is an example to all summer schools, the way they have offaced themselves (those responsible for it.) Although they have financed the whole thing, committees do everything. An individual should offer his property to the Cause and then be satisfied with the way the committee handles it - be entirely severed from it.

The oneness and the wholeness of mankind are good to refer to. When we refer to unity we must be careful not to give the impression we mean uniformity, unity in essentials, diversity in non-essentials.

He thinks the Archives in the future will have a part that will be shown and a part that will not be shown, but the whole institution is under the N.S.A. Every believer who presents something to the Archives, should have it done in his name, the name of the giver - unless he does not wish it - the name of the person, town, and the country should be connected with the gift. Personalities should be given due recognition so long as they do not weaken or confuse the operation of the administration or a vital principle of the administration. Files, books, relics, etc., will not all be shown. Eventually there will be a local Archives in every nation, village and town; even in every hamlet there will be an Archives. We must not require individuals to offer their relics but urge them, when they do offer them, to offer their relics

without making any conditions such as where they will be exposed, if they shall be exposed or not, etc. There should be no pressure, even no hint, brought to bear on the individual to give their relics.

What the friends have not yet got in the West is a National Headquarters; one division a meeting place for the N.S.A., another division Archives, another for its Convention. The ideal thing would be to shift it to Chicago, - D. (See C.) - under the shadow of the Temple. The N.S.A. must first decide if it is practical to shift from New York to Chicago and then decide on the site, etc. There are three reasons why it should be in Chicago; first, the first Temple of the West is there; second, the first group of Baha'is was in Chicago; and third, it is the geographical center of America; just as Haifa is the heart of the world geographically, it is the meeting place of three continents: Europe, Asia and Africa.

He does not consider a local Baha'i news wrong if they have first contributed to the National Fund; then to the local teaching work and the local administrative activities. Then if they have done all this and have a certain amount of money left, there is no reason why they should not have a local newsletter.

The N.S.A. of America is a model in regard to the way they keep in close touch with isolated believers. The friends must realize that not until the national institutions function and acquire both the administrative and spiritual capacity to elect the International House of Justice, can this election be held, especially is this true of newly organized countries. The administration is not enough, we must have the spiritual foundation. The Guardian said; "They send me my co-workers, I have no voice in it, I must give them full liberty, I have no voice in their election and have no right to intervene." Such a body is elected by the N.S.A.'s direct. Nor the Guardian, nor the delegates, nor the individual, have any right in this election. They must (the N.S.A.'s) do it conscientiously, think of the Cause alone, elect the most qualified irrespective of their country, even if they all come from one country. It is quite unique, nothing like it has ever been attempted before. His task is to watch very carefully that they do not get out of their sphere of activity, legislation. This is solely his responsibility: to define what is legislation. If the Master has said such and such must be done it is binding regardless of the fact it is not written by a Manifestation of God.

The principle is this: do not restrict the freedom of the individual unless the Manifestation has done it, and when he has laid down something, then by all means enforce it. There is nothing in the teachings for or against contraceptives. But Baha'u'llah has said the primary purpose of marriage is to have children. All these details are questions for the International House of Justice to decide. If there are States in the United States that require both civil and ecclesiastic marriage, then, through the N.S.A. we could state that we are not church members, and make an effort to obtain their consent of our use of a Baha'i marriage certificate. In other words, it must be done by

the National Spiritual Assembly, who could communicate with the Guardian on the subject, etc.

E
See The Bahá'is think that the spirit suffers by coming in contact with
F non-Bahá'i experts, on the contrary, it benefits.

The legal committee is one of the most important to protect the Cause. The legal committee should have an advisory committee of legal experts, non-Bahá'is. In fact many Bahá'i committees will need expert advice and they in turn must report to the N.S.A. They must not believe they will be guided, they must have expert advice, - F. (See E.) - and they must not feel that a non-Bahá'i cannot advise Bahá'is. The consciousness of the orthodox element in the Cause has been banished by the administration. Both elements have made concessions. The orthodox element in the Cause gave the Master a station equal to the Manifestation, the liberal gave him practically no station or a confused one. The old problems have disappeared and now there are a new set of problems; the relation of the Cause as it evolves within the state - a state within a state. The first stage of oppression and persecution is passing, we are now in the second stage of emancipation. The stage of recognition will be the third stage. He has thought about this but not yet written about it. Oppression (persecution,) emancipation, recognition. We are trying to obtain recognition now from the authorities; the fourth stage is establishment, when we become recognized as the state religion. When the state regards the Faith as its religion, we enter the fourth stage: the phase in which it becomes the reigning Faith; when it becomes the state religion, the civil government will recognize it as the state religion (Islam in Persia, the Anglican Church in England.) The fifth stage is when the state becomes Bahá'i, no more distinction between the state and secular; Church and State. It will be one reigning state and this will be Bahá'i. The sovereignty of Bahá'u'lláh will be proclaimed: "Thy Sovereignty and Thy Government." The last stage is when the Bahá'i World State will be established; that is the World Order of Bahá'u'lláh. Bahá'i states will be joined together in a World Bahá'i Government. The Kingdom of God upon earth.

We are now in the second stage. When the Egyptian, Indian, or Persian Government accepts a Bahá'i Court, we will enter the third stage, recognition by the civil authorities. When the International House of Justice is established, the formative period will be over.

Unification can only be established on a basis of equality. In the United States a small state has its rights just the same as a large state: equality. East and West, large and small powers, must all come together on a basis of equality. The West is declining, the East, advancing. Nations and religions will rise against us when they become conscious that we are building up a state within a state. They will investigate and investigation will lead to opposition. The Bahá'is in Persia are being opposed because the Government thinks they are planning one day to seize power. We never use force, violence is against our principles, we never use it. The end does not justify the means, we never lie to protect the Cause, because the Cause is based

on truth and we must never revert to a method which is against the Cause to promote it. Immediately an institution, Islamic or Christian, begins to oppose the Cause it will release the forces that will lead to its own disintegration. Opposition strengthens the Cause and precipitates the down-fall of those who attack it. These are the two effects, whether religious, political or individual, in nature of attack.

In Persia the Baha'i Faith was born, in America the beginnings of Baha'i civilization. The beginnings of the Baha'i civilization is the Baha'i Administration.

The Administration first and foremost is the declaration of Trust which is international and applies to all countries. Whatever is not therein is secondary. Non-voting in political matters is universal. The German N.S.A. should have circulated a copy of the American N.S.A.'s ruling in this matter. The Bahá'is must not vote when their vote will identify them with a particular political party. There are things in the Nazi program that are splendid, but when we cannot wholly support a political party, then we cannot give it our support. If the Government should force the Baha'is to vote they must obey, but if it should force them to recant they must never do so. There is a difference between something that affects the progress of the Cause and something that affects its integrity. Even to the forbidding of the N.S.A. we should obey. Would it humiliate the Cause? No. But if one individual recants it is more humiliating to the Cause than to have all the institutions of the Cause forbidden. In Russia the authorities went to the members of the S.A. and said you must give us a detailed report, secretly, of all your S.A.'s transactions. The Russian Bahá'is refused, Shoghi Effendi said they did wrong, they had nothing to deny, to be afraid of, they would only be telling the truth.

The Baha'is live in 40 countries all of which are opposed to each other. If the Bahá'is identify themselves with the policy of one Government, the other Governments are displeased with the Bahá'is.

An incident occurred in Moscow illustrating this: The central authorities summoned an S.A. member and said: "We have heard there are many Bahá'is in Tihiran, also some in the Persian Foreign Office, is this so?" At that time Persia and Russia were opposed to each other. The Russian Bahá'i guaranteed that no Persian Baha'is were in any way employed in political posts. This action (assurance) saved the destruction of the Temple in Ishqabad, and the assurance of our non-political stand enabled the friends in Russia to have more freedom.

If our government forbids us to teach the Cause, we must obey - but never recant. Anything that dishonours the Cause we must not obey, but anything that retards the Cause, we must obey. The only way we can reconcile the "obey our Government" and other things in the Cause is to see whether it is an administrative thing at issue or a spiritual one. We are not ashamed of what might retard the Cause, but we cannot have it humiliated.

If each one followed the dictates of his own conscience in war time, what would happen to the Government? The minority must submit to the majority. We as Bahá'is advocate this, we must practice it. Even at the front lines there must be no half-hearted loyalty; then we would be traitors. We must go to war if required, if no other way is possible into active service, and there do our duty. If we give the right to the minority to challenge the rule of the majority, and if they, this minority should come into power, then they too must give the minority the right to challenge the majority; this would make society unstable, chaotic. Dictators appeal to the right of conscience and as soon as they come to power they deny that right to the minority who then might feel the same as they did when their party was the minority. Anyone who claims the right to follow his own conscience challenges the stability of society. Majority rule involves the stability of society. This does not mean the minority must not try, through legitimate means, to change and influence the majority; they must try to persuade the majority - let them be preachers. While the minority is carrying out the rule of the majority, they have the right to persuade the majority. When there is 1 against 8, he can try to persuade the 8. A member of a Committee can bring his point to the S.A., who can, if they deem fit, bring it up for discussion at a 19 Day Feast, or let him bring it up himself at the 19 Day Feast. Individuals can write to the S.A. and express their ideas or objections, or criticisms. When the time for election of the S.A. comes, the Community must not be swayed by the outgoing S.A.'s convictions, they, in their functions as electors, are responsible to the voice of their conscience alone. The electors are invested with the authority of independent election; the S.A. of independent decision. Bahá'í elections must be three things: 1, universal; 2, free - no one must influence or be influenced by another - and 3, secret, a written ballot.

The political stand of Bahá'is (nonparticipation in politics) was given by the Master first to the Persian Baha'is. At that time it would have been premature for the West. How could it be possible for a world-wide community to allow its members to participate in political affairs in other countries, often antagonistic to each other? Shoghi Effendi explained this to the Governor and he quite agreed, saying it would "split the Cause from top to bottom."

The Bahá'is have every right to tell their Government, "We do not agree with all your principles," but this does not prevent our obeying our Government, it does not justify our disobeying them. We are loyal to them although we disagree with them. In other words, all other forms of government are deficient. Communism is militant atheism.

In administrative matters we must obey the Government, in spiritual matters we need not obey. If the Government says don't meet such a person, we must obey. It does not mean we have antagonism towards him, but if the Government requires us to denounce him, speak evil of him, this is violating a spiritual principle. The law may say we discourage you from doing such and such a thing - we need not obey - we must obey what is prohibited. We are weighing the two; discouragement by the Government and a spiritual principle.

But as soon as you prohibit it, we obey, (if it does not dishonor the Faith in any way.) We will never obey in violating a spiritual principle, even if the law commands it. If the Government lays down a law that the Bahais must denounce a Jew, we will never do it, but if the Government says we must avoid him, we obey. We must not rely on the Interpretation of others. We must get the text of the law. Who has laid it down? A responsible person? It often happens in Persia that a law is laid down by a self-appointed authority, subordinate officials, etc. This is a corruption - we must be sure of the text of a law. "I must say that the Bahais have not got sufficient courage - but this does not mean they should be unwise." Look up the law, be sure it is a law. Let them be imprisoned. In spiritual matters we prefer to suffer martyrdom rather than obey our Government. That is why we have had twenty thousand martyrs in Persia. Obedience to the Government in spiritual matters dishonors the Cause, is a stain on the Cause. Let them be put to death - it will create excellent publicity for the Cause provided they are right. It would be a manifestation for the Cause if they were in the wrong.

We should be ashamed if one individual sacrifices a vital spiritual principal in order to obey his Government, but there is no disgrace when the whole community obeys the government regarding Administrative principles if they close our meetings, forbid our correspondence, etc., we are weakened but not humiliated.

Individuals are free to vote in elections so far as they feel they can do so without riding with any party. His belief is that it is not possible to vote in America without involving identification with a political party, however, he leaves it to the individual to conscientiously decide Party politics, party policies, it is clear we must keep out of. The individual must conscientiously decide if by voting they are not siding with a party, and if this can be done, they are free to vote. The general principle is that we must ride with no party. A Bahai can never be a Republican or a Democrat, because when we call ourselves a Republican or a Democrat, it means we sacrifice to the party platform, if there is one item only that does not coincide with the Cause, that precludes our supporting it. We believe in World State Authority, that is one thing that precludes a Bahai from supporting any party, because all Governments believe in their national sovereignty. So long as they do not identify themselves with the party in Germany by voting, they may exercise participation in the vote. Participation in the vote in political affairs is different from voting as a man, if we can vote for an individual and not identify ourselves with the party in so doing we may vote. If they vote for Hitler (in reference to the Bahais and the National vote of 1936 in Germany) it means they find him the least objectionable candidate. Although we are not departing from a Bahai principle by voting (in manner he specified) it is better not to vote, it is safer not to vote, because it might lead to complications. If a believer cannot make up his mind regarding voting and party complications, he can refer to his local S.A. We are above parties and not against parties. Sooner or later there will be a labor Party in the United States. We cannot belong to that either.

FAST

CALENDAR

HOLY DAYS

Also

Abjad System.

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Vahid means unity in Arabic (literally, "one".) And the word Vahid has a numerical value of 19, 19x19 Vahids making one Kull-i-shay. The Báb wished to emphasize the unity of God, the unity of the Prophets, the unity of man. Hence He chose this number, 19x19. The nineteen Letters of the Living were to emphasize this idea of unity. The numerical values are according to the Abjad System; each letter of the alphabet having a numerical value. It is Muslim in origin and has no relation to the teachings except that certain prophecies had words which gave dates when marked out according to this system. This was the inspiration of the prophet and not because the system in itself was divinely inspired.

The beginning of the Bahá'í Calendar is the Year 60.

The Bahá'í day starts at sunset, not at midnight, and is like the Muslim system and the Jewish system. If the normal equinox starts one minute before sunset on March 21st, then March 21st is Naw-Rúz, but if it is one minute after sunset, we celebrate the Bahá'í new year on March 22nd, and all the Bahá'í anniversaries as well as the first day of every month will shift accordingly. Our Greenwich time is Tihren, when the equinox occurs in Tihren will be the criterion for the whole Bahá'í world.

The Month of Alláh is the month of the Fast and under all circumstances is only 19 days long, therefore we start our Fast one day later if Naw-Ruz will fall one minute after sunset of the 21st Bahá'u'lláh says. Naw-Ruz immediately follows the last day of the Fast, therefore we must find out before the Fast when it is due; if due the 22nd of March, we begin fasting the 3rd instead of the 2nd of March. Then the intercalary days will have one more. All Bahá'í months have 19 days, any variation is taken up by the intercalary days. Abdu'l-Bahá in a letter to a believer in Nayriz has clearly defined our 9 Holy Days. In that same Tablet He says it is not obligatory to celebrate the 28th of November, Day of the Covenant. The Master did not want the friends to commemorate this day on the day the Kitáb-i-Ahd was revealed, but six months later, in other words, the furthest day from the ascension of Bahá'u'lláh. In view of what the Master stated in this letter, Shoghi Effendi says the ascension of Abdu'l-Bahá is also not to be regarded as obligatory, a Holy Day, but not a holiday. The question was put to Bahá'u'lláh whether the friends should fast on the birthday of the Báb and of Himself, when they fell during the Fast. He replied no, not to fast on these days. Every thirty three years it shifts around again because these days are the 1st and 2nd days of the lunar month of Muharram. The Master says the question of these differences between dates in Eastern and Western calendars, lunar and solar months, must be settled by the International House of Justice. But Bahá'u'lláh in the Aqdas says that the birthdays of Báb and Himself are consecutive.

HOLY DAYS

First of Ridván
Ninth of Ridván
Twelfth of Ridván
Naw-Ruz

Ascension of Bahá'u'lláh
Martyrdom of the Báb
Birthday of Bahá'u'lláh
Birthday of the Báb
Declaration of the Báb

(Day of the Covenant)
(Ascension of Abdu'l-Bahá)

are anniversaries which should be observed, but not days on which work is forbidden.

.....

THE TEMPLE

We must not allow the teaching fund to indefinitely postpone the Temple fund and its completion. The friends must not expect the prophecies of the Master regarding the Temple to be fulfilled until the entire superstructure is completed.

All he asks is that before the lapse of seven years the outside ornamentation be completed. Just that we think of it, not lose sight of it, so we cannot say he did not let us know in time. The Temple must have a body of experts to advise - non-Baha'i experts - they may have one or two Bahá'i experts, if they are good enough. Three bodies : N.S.A., its Committee and the Committee's advisory body of experts. The Persian Temple will never be even started or considered before the outer ornamentation of the American Temple is finished. The Master referred to the 3rd Baha'i Temple being in Persia. So it is in the hands of the American believers. The land is bought, but it will not be begun till after the American Temple's exterior is complete.

He would call the Temple and its dependencies the symbol of this new civilization of the Faith. The Faith is the begetter of this new civilization, its symbol, the Mashriqu'l-Adhkár.

Germany is the heart of Europe, Frankfort A/M the heart of Germany. If the German believers are forced to copy the American administration, He gives them absolute freedom to choose their own Temple design, but if they choose something unoriginal, then they will have to copy the American design. It is according to the Master's wish that the third Temple be built in Persia. After Persia will be either Palestine or Germany.

The completion of the Chicago Temple and the start of the first Persian Temple would be wonderful at the beginning of the second Bahá'i Century. The friends have purchased one million square meters of land near Tihran for their Temple. The first Temple is on a plain, the second by a lake and the third will be on a mountain side. The dependencies of the Temple are the administrative social and humanitarian side of the Cause. Worship and service are both symbolized in the Temple institution and dependencies of the Cause.

The Mashriqu'l-Adhkár is a place of prayer and meditation, even the Tablets of Bahá'u'lláh are quite out of place there.

The important thing is for the rich people to contribute to the extent of sacrifice. The rich give out of their abundance - but do they sacrifice? They should make some sacrifice, to forego some material comfort or benefit, some degree of sacrifice. When there is an element of sacrifice, however small, that contribution has a great spiritual effect. It is not only that the rich give more, it makes the element of sacrifice universal. Two requirements: it should be wholly supported by believers and entail sacrifices from rich and poor, then the Temple will exert a tremendous influence. Otherwise the influence will not be as great. It comes in a mysterious way both materially and spiritually; giving. If a contribution of one dollar has a great sacrifice behind it, and someone has given ten thousand dollars, the one dollar, if the sacrifice is greater, is greater.

SPECIFIC

REFERENCES TO

CERTAIN NATIONS.

American
Germany
Egypt
Jews
Palestine
Persia
France
Czechoslovakia
Russia
Canada

Missions of Certain Nations.

The Egyptian Baha'is mission is to establish the Cause in Abyssinia, Sudan and Central Africa, thus uniting with South Africa and establishing a chain across Africa, just as the American Baha'is mission is to carry it to South America. The Persian's mission is Afghanistan, Baluchistan and Russia. The mission of Irak Baha'is is to establish the Cause in Arabia, Yemen, Hijaz and the Kingdom of Saudi Arabia. China and Japan fall under the care of the Indian Baha'is and also the Americans, Germany, Scandinavia and the Balkans.

Research for the Germans, execution for the Americans, contemplation for the Persians.

America.

The relation of children to parents and wives to husbands is too extreme in America.

The loyalty of the American believers is marvellous, exemplary. Germany is following, but we cannot say that of England. Our weak point (Americans) is race. The friends must not seek popularity, criticism is often good for the Cause.

The faults of America are lawlessness, prejudice and corruption. The salvation of America lies in her close association with the Nations of the world. Wilson in a way could not but fail; a man who is ahead of his times is doomed to failure. Wilson was inspired, not only through what he may have read from the Baha'i books. He was an instrument of God's purpose. It is through Wilson's efforts that the dawn of the Most Great Peace has broken, but its sun will shine and appear through the teachings of Baha'u'llah.

Wilson
He clarifies these things so that the believers may have the courage to state these things. To realize that Wilson was misunderstood by this generation, who were unfair to him. The Baha'is who do not accept what the Master said about Wilson are fearful, of little faith, like the Muhammadans who changed the text of the Qur'an to agree with the Ptolemaic system - (see "Explanations of the sacred Writings.") When the American people realize they must participate in world affairs, they will have a greater appreciation of Wilson. Through his (Wilson's) efforts the dawn of universal peace will arise. Wilson was the greatest man of his generation. He stood for a very high principle, but he failed to achieve it.

The Baha'is in America, due to the fact that they are tainted with race prejudice - and he understands this because of the general prejudice in America - overestimate the effect of public opinion. In Germany the prejudice is the Jews, in England against the lower classes, the commoners. We should associate informally, but not always on public platforms. Regarding races and other prejudices, we must

discriminate in our association and attract the better elements. (Referring to Louise and Louis Gregory's marriage.) The Master brought it about, was not what He did right? Can we criticise His actions? Is not He our example? But let them do what the Master did occasionally, just to stir people up. He didn't do these things every day, we must follow Him. The friends are only scratching the surface now with trembling hands. The thing to remember is that in spite of the imperfect instruments, the Cause is forging ahead.

Among new problems in America our most important one is non-participation in Political bodies, non-partisan political posts. Political offices are not to be accepted, etc. With political societies we must not accept affiliation, but association is good.

There is a great danger in America (in the Cause) to crystalize something that is fluid, tentative.

Considers that the Munroe doctrine has become obsolete. America cannot isolate herself from the world situation. America, to save herself and the world, must unite herself with the world and Europe. The sooner the better. The American Bahá'is, like the believers of every other country, have become to a certain extent prejudiced by the traditional thoughts of their country. (Quoted Master's words to Congressman in "Goal of a New World Order.") Japan and Europe, on either side of America, will come closer and closer, she will find herself forced to to adjust her relations to them. America will have to associate as closely with Europe as England has to the Continent. Science will force this to happen.

It is for the National Spiritual Assembly of America to appoint a committee to study where, in what States and how they can help the negroes and work in such a way as to not antagonize the whites and help the negroes.

The Persian believers, the Dawn Breakers, have ushered in the Faith of Bahá'u'lláh, now the American believers are ushering in the civilization of Bahá'u'lláh. The American believers chief mission is to issue in this civilization. They are the spiritual descendants of the Dawn Breakers, and usher in what they have commenced.

The Most Great Peace implies the political association of the United States with Europe. Has hopes that the United States will take the initiative after the coming war of establishing the true League of Nations. Any Bahá'i that thinks America will help the world by staying out of European affairs is acting contrary to the Spirit of the teachings on the subject. (See Master's words to a member of Congress on the subject in : "Goal of a New World Order.") When we say our salvation is in keeping aloof, it is exactly contrary to the Master's words. The very fact that the American people are now acting so differently from the Master's teachings may lead to a great reaction after the coming war and they may take the lead. We should observe without being misled, the thought and tendencies of our nation. He believes we are quite wrong in being afraid to adopt the Constitution of the

United States. The economic changes require its change and modification. He should not be surprised if the United States became in future a unitary State, like Germany. In the United States principles are following personalities and not personalities following principles.

GERMANY

Germany is half Oriental, hence the Master's reference to them as being like the Persian Baha'is.

Anti-Semitism is a disease. Germany is the center of modern philosophy which is based on Socrates' wisdom who received it from the Jewish Prophets. The German Baha'is must accept this sequence: divine revelation from the Prophets of Israel; Socrates expounding them, the German philosophers elaborating Socrates.

Frankfort A/M will become in future the center of the national Baha'i institutions. Stuttgart is like the Chicago of Germany; the oldest center. Berlin will become like the New York of Germany.

The Germans are too analytical, too inquisitive. It is good to be analytical but not too analytical.

The German race is a very promising race, they have a great future both materially and spiritually. Scandinavia is already receiving help from Germany, (Baha'i) the Balkans from Germany. The knights of Baha'u'llah, the warriors of the Faith. But they must give up their pagan gods. He thinks the Germans may be able to help the Russians too. We have no Baha'is in Russia proper. The ones in Moscow dispersed after the revolution; in Caucasus and Turkistan there are believers, mostly Persian.

Germans are a happy medium between the East and the Far West. They are not as crude as the Orientals and not as sophisticated as the Far West. Munich and Innsbruck will act as links between Vienna and Germany. Salzburg, Munich and Vienna are important centers and should become vital spiritual centers. They are destined to be powerful Baha'i centers in the future. What we need are the young men in Germany who will enter the administration and seize the reins, battalions. A Baha'i - a teacher - especially an International one, must teach the principles of the Cause, both spiritual and administrative. Germany will be the focal center of the spiritual forces, they will radiate from Germany to Europe. In Sofia, the one who really established the Cause (in Bulgaria) Herr Banke, was a German. Leipzig has already rendered a historical service in that Herr and Frau Benke established the Cause there and Herr Benke died there. Similar to Keith, sacrificing in a foreign land and dying there. So we see numbers do not count, it is the vitality of their souls rendering great services. German Baha'is must not get the tendency of making too many laws, copying

the system of their Government, making it too rigid - the administration of the Cause - being a slave of conventions and rules. The Baha'is must pray for their government, nor must they think this implies criticism or otherwise, if the N.S.A. tells Assemblies to pray for the Government this does not imply the Government is wrong and we are praying for correction. We must be clear in explaining a ruling or instruction when it is given.

He does not think the German believers help the Austrian believers enough in sending teachers and corresponding more frequently. When we do anything under false pretenses we are violating the principle laid down by the Master of loyalty to Government, (regarding the crossing of the frontier on an excuse, not the real reason.) The friends seem to think (not specifically just Germany,) that because a Government may be unjust or corrupt or dishonest, it changes their attitude of loyalty towards it. We must be loyal to any established form of government.

The North German centers must try and send at least one or two friends, delegates and non-delegates, to the Convention. The N.S.A. could perhaps arrange to help with train fare from the Northern Centers; the National Fund could easily defray this expense. On one hand we must emphasize the authority of the N.S.A. and on the other hand it is not infallible. It has taken almost fifteen years to establish the Administration in Germany. Germany had to have something equivalent to Dr. Khayru'llah in America. Germany did not have this until after the Master's passing, with Herrigal. In their teaching work there must be no hesitation whatever in going ahead with the fireside meetings, these, as they exist in America, are excellent. Publicity is unwise at present. Dresden is a very important center, the first thing is to have a local assembly there. Nurnberg is also important. Hanover should also have a center and Konigsberg in East Prussia. East Prussia is very important.

Centralization is now amounting to persecution in Germany. Hitler is under the influence of the extremes, whether military or regarding religion. Germany will remain a unitary state. Her destiny is to join the larger whole - Europe.

EGYPT

All courts in Egypt which deal with marriage, divorce, inheritance etc. are religious; Jewish, Christian or Muhammeden. Islam has now pronounced the Baha'i Faith not a sect of itself but a separate religion believing in different founders, hence the Baha'is now have in these matters no local recourse. All Baha'is marrying now can only do so under the marriage certificate of the S.A. which has as yet no legal status, hence legally they do not exist. As missionaries are continually circulating the claim that we are an off-shoot of Islam, a sect of Islam, this denial of Islam and her casting us off officially is a great proof that we are not an Islamic sect. Islam is now doing in spite of us what the Baha'is should have achieved long ago but were too timid and hesitating.

The declaration of trust, a petition, and excerpts from the laws of the Aqdas, have been given to the Egyptian Government three years ago, but they refused to reply. The first step has been taken, the enemies of the Cause, the Muslim leaders, have proclaimed our independence - we should have done this. The Egyptian Baha'is difficulty is that they have no civil courts in Egypt. The authorities can either give us our religious court rights or tell us to go back to the old relationship with the Muslim ones, they may also, in the meantime establish civil courts. He hopes this will not be done, as he wishes our recognition as an independent religion with full rights.

The N.S.A. of Egypt is the first to own legal property in its name in the East.

JEWS

The Zionists constitute a political movement. We should be very careful what we say regarding the prophecies in order that the Jews may not think that we sympathize or partake of their political aspirations. If we should show that passage (page 76 "Answered Questions") "All Palestine will become their home," to a Jew, a Muhammadan would say we are political. But in America it would be a great help in attracting the Jews to show them this passage written 40 years ago also a help in Germany. Believes the Jews will overflow in part of Syria and Trans-Jordania.

The Jews threaten that if the different Governments do not help regarding their regaining a Fatherland, they will promote revolution. There are grounds for Germany's statements, they are ruthless.

The Zionist Jews are a majority; they are in sympathy with the Cause. There is a section in the University library in Jerusalem devoted to Baha'i literature from all countries. They are friendly toward the British Government who has helped them to establish a National Home. (See "Answered Questions," page 76, "All Palestine will become their

home.") Other Jews, (a minority in a Jewish state) are against the British Government and the Baha'is.

Hitler's policy is another link in the chain of the destiny of the Jews. The Balfour declaration made it possible for the Jews to build a home. The British Government drove away the Turks and the Mandate made it possible for the Jews to come.

PALESTINE

Sir Herbert Samuel said he believed Palestine could support six millions. Now the population is a little over one million. There are about 13 or 14 million Jews in the world. Now if they concentrate on a small country like Palestine, think of the possibilities. In Gleanings, page 116-117 refers to the future, also "Spread thy Skirt, O Jerusalem" refers to the Christian Revelation, and when it spreads over the Jordan symbolizes it will reveal itself more fully through the Baha'i Revelation, extending the bounds of previous Revelations. The Jews will be instrumental in laying down the material foundation which the spiritual structure of the Cause requires. The Jews are doing this for Palestine with Jewish blood, Jewish money and Jewish personnel.

There are two great forces working hand in hand to prepare this country for what it is going to become which is the world administrative center of the Cause, the British administration and Government, and Jewish capital and enterprise. The publicity which the Cause will attain here in the future through the visits of princes, prominent figures, etc., will open the eyes of the Jews to the Cause's importance and they will accept it. The war was the first, then the Balfour declaration and now Hitler's policy are the three factors in sending the Jews back to Palestine. The war made it possible for the British Government to be established in Palestine, to drive away the Turks. The Balfour declaration made it possible for the Jews to come and establish their home, Hitler is a means of making them migrate.

One of the benefits of the last war was the Jews' return to Palestine. Unlikely that Palestine will become a Jewish nation. There are three kinds of prophecies related to Palestine: one is fulfilled by Bahá'u'llah's coming to Palestine, to Haifa and Akka. The second is the return of the Jews, this is in the process of fulfillment. The third is the establishment of universal peace, this is not yet fulfilled.

Haifa in the future will be the terminus of three great railway lines. To the south it will go to Cairo, then through Central Africa to Capetown. To the East to Calcutta, direct line from here to Baghdad, then across Persia to Afghanistan and then to Calcutta. A north line going to Beirut, Aleppo, Constantinople and linking with the European route to Calais, and the Jews have been raised up by God to construct such a material center. After 2000 years of punishment the boundy of

God will allow them to do this. England and the Jews are instruments raised by God to bring about the development of Palestine. The money of the Jews and the order of the British Government, law, order and experience in administration, and the well-known financial power of the Jews. This was foretold by the Master 40 years ago: "all Palestine will become their home." They will become the envy and admiration of their friends and their foes. This does not mean they will have a political state here, but a cultural one.

The Port of Haifa cost one million pounds, the money was raised in London and guaranteed by the British Government.

Haifa is the nerve center of the Cause. The more powerful the center the greater the tests. Anything in the Bahá'i World that happens is immediately felt here and vice versa.

The Baha'is should be very appreciative of all that the British Government has done for us here at the World Center of our Faith, ever since the British occupation of Palestine.

Mount Carmel is the heart of the world and the Shrine is in the heart of that heart. Haifa is the heart of the world geographically; it is the meeting place of three Continents - Europe, Asia and Africa. Akka and Haifa are the twin cities. They will be joined in the future. Akka is the heart of the Faith, the Qiblih of the Baha'i Faith. The Arabs and the missionaries are against the Cause and make obstacles for it - they will be entirely eliminated.

PERSIA

Bahá'u'lláh says that Arabic and Persians are like milk and honey. Bahá'u'lláh has set an example to the Persians in matters of language and style. This present generation in Persia is much too overwhelmed by the forces of nationalism to overcome the corruption of the language.

The state of emancipation (of Cause) in Persia and Irak will come when the state and church become separate.

Believes that the establishment of the administration in Persia is due to Keith's stirring them up spiritually. She died before seeing this achieved. Persia has 600 local Spiritual Assemblies. The National Spiritual Assembly has divided the country into 21 administrative units from which 95 delegates for the convention are elected. Truthfulness, the Persians are very weak in this respect. It is due to Saadi; (the poet) he has corrupted the Persian character. The principles of his philosophy are un-Baha'i. (The Guardian copied out the following verse as an example of this :

"A lie which serves a particular interest is better than the truth which causes turmoil."

Seadi.

FRANCE

After Lyons is an assembly, Lucienne must be sent elsewhere to establish a third S.A., and then he guaranteed France will have a National Spiritual Assembly. Then the French can take part in the international elections for the House of Justice. This does not mean a Baha'i from France could not be elected to it in any case, but France would have no part in the elections. The elected members to the International House of Justice are to be chosen from the whole Baha'i world. The important thing is to establish a local Spiritual Assembly in Lyons and see that it does not disintegrate.

France has to play her share in the great federation of nations, she is a great nation and has a vital part to play, an important share to contribute to the world civilization which Baha'u'llah will create. Germany, England, France, Russia, in the order of their future importance. First is national civilization, such as England and France have and Germany is developing, then comes European and Pan-American civilization, and then comes world civilization, world unification.

(To Mother) What she has done in Paris is the introduction of the Cause to the latin races.

Terrible corruption in French politics. Sooner or Later there may be revolt. Corruption may lead to revolt and civil war. The Communists are ready to ferment a civil war. They are more active in fermenting a civil war than in a larger war. As soon as they find factions, they work to create a civil war.

CZECHOSLOVAKIA

Czechoslovakia has a great future in the Cause, he is sure of that. There is relatively little prejudice there.

The President of Czechoslovakia is a great admirer of the Cause.

RUSSIA

The Soviet Government published, three or four years ago, a pamphlet against the Cause. The Government, by attacking the Cause, its spiritual and social principles, was distributing the knowledge of the teachings. They claim that religion fosters superstition, also they believe in equality and we don't; the Master referred to society as an army needing generals, captains, privates, etc. The authorities have required the Bahá'is for a number of years to not vote by secret ballot in their elections, which they obeyed, but now they have modified their constitution and allow the Bahá'is to vote by secret ballot. The Bahá'is now rent the Temple from the Government, who claim to be its legal owners. Many Baha'is have been imprisoned, deported and sentenced to death by the Government. He communicated with the American N.S.A. who through the Ambassador to Russia received commutation of the death sentence; (See "Bahá'i World.") There are a lot of Baha'is in Tihran now who may not return to Russia. In Russia it is improving; in Persia getting worse. This is a stage in the evolution of the Cause.

CANADA

Canada will in the future have her own National Spiritual Assembly provided she is not politically united with the United States; she only needs to get strong enough to have one.

A canadian summer school would be a good thing, but the N.S.A. must be first consulted as to its locality, etc.

GENERAL TOPICS

The National Spiritual Assembly of Egypt is incorporated as a commercial, not a religious body.

We should use the name of Tahirih in referring to her and not Qurratu'l-Ayn. She translated the writings of the Bab from Arabic into Persian.

The Iqan was not written in one night.

We must always tell the truth, our first purpose we must say, in visiting Haifa is to visit our World Center, our sacred Sites, no reference to personalities. So when the Persian Baha'is say this they do not receive permission, but this is only temporary.

"Tablet, revealed word, and revelation" should be confined to the writings of the Bab and Baha'u'llah and not applied to the Master's writings.

Shoghi Effendi was asked if it were not a waste of time to devote oneself to Art in these days, and he agreed that, unless one had genius, it should be only a pastime.

A
See The New Commonwealth Society in England is perhaps the nearest to the
B Cause of any society, yet he has asked the friends not to identify
And themselves with it. He is having a newspaper clipping on the New
C Commonwealth Society translated into Persian for the Haifa Newsletter.

Ruth White sent a letter and cheque to the High Commissioner of Palestine, asking him to investigate the Master's will. He returned the cheque and said it was a purely private matter and she must hire a lawyer.

First Baha'i school in Palestine is organized now in Adasiyyih. They are Zoroastrian Baha'is, they learn three languages, Persian, Arabic and English.

At the Shrines they have given out thousands of copies of pamphlets, but never one unless it was asked for.

Don't refer to the name of the system, Communism, Fascism, Nazi, etc., directly but indirectly; not by name and not to its political leader, but to general principles and compare them with ours such as that equality is impracticable in society and this is a rejection of communism, (in teaching and public.)

B
See Regarding membership in W.S.D.A.P. Frauenschaft. Even the New Common-
A wealth Society in England, which is far nearer the ideals of the Cause
And than any other group, he has dissuaded very strongly the friends from
C joining. They may associate with groups if they like, exchange speakers, etc., but there must be no affiliation with either religious, political or social organizations. With scientific, humanitarian, industrial, educational and civic affairs we can affiliate.

What we really require are endowments for teaching to enable people to settle, travel and teach etc.

The superficialities of the West are spreading in the East.

The Dunns established a pillar of the universal House of Justice in Australia. We need workers in Poland, Czechoslovakia, the Baltic States, Finland, Estonia, Lithuania and Latvia.

To us (Bahá'is) the cross is a sacred symbol of the sufferings of Jesus, we do not worship it as the Christians do, we revere it.

He always encourages people to settle, not in favour of these short visits and voyages. Martha Root is an example of an itinerant teacher. The Dunns as settlers are exemplary. Mr and Mrs. Dunn are unique in what they have achieved in Australia. They had no work and were friendless; they read the Divine Plan, sold their property in California and went to Australia and now we have centers in all the leading cities of Australia and in addition they have established an National Spiritual Assembly and have incorporated most of their local assemblies. India and Burma have all their National Spiritual Assemblies incorporated.

Asked whether the treatment of sexual perverts by imprisonment was right, Shoghi Effendi replied it was no use, that they must be converted, spiritual reform must take place.

Shoghi Effendi has received to date 12 volumes of Tablets of Bahá'u'lláh, the Báb and the Master, all authenticated by the local assemblies from Persia, etc.

The "Bahá'i Scriptures" are full of mistakes.

The shrine of the Greatest Holy Leaf will be the future center of the international buildings.

No buildings will ever be erected around the Shrine of the Báb, as a sign of respect. The Government has been assured that this land will never be sold, rented or built upon, hence they have made it tax exempt, also all the land from the top to the bottom of the mountain owned by Bahá'is. The tomb of Bahá'u'lláh, the Mansion, the house of Bahá'u'lláh in Akka and the Garden of Ridvan and the Pilgrim House are exempt. These are the only properties in Palestine that are exempt.

All 20 Tablets (to Bahá'u'lláh and the 19 Letters of the Living) reproduced in Nabil's narrative, were among the Master's papers. How He got them we do not know.

Superstition is the negation of fact, while a miracle is a fact which we can never explain.

One's intention can often be almost as good as the deed itself.

Human motive is never entirely pure, one cannot expect it to be. We must not dwell on or grieve over things we did not do exactly right as it does no good.

Purity of heart, detachment and intention is more important to him than brilliancy of action.

Faith breeds courage, but when it is not well enough grounded it is timid. God's mercy over-shadows all kinds of criminals, even Covenant breakers.

The more teachers we have in Europe the better, He encourages friends to settle in Europe.

There is a tendency to introduce new mysteries into the Cause. We have a few mysteries in the Cause, we must not introduce any man-made ones; in order to satisfy our desires or emotions, we produce mysteries. Sometimes our emotions are bad, they can go too far. A desire is either corrupt or wholesome. But a wholesome desire, a love, a devotion to the Faith which is in itself a wholesome and good thing, even that if not restrained leads us to excesses. What is Fanaticism - it is devotion to the Cause carried to an extreme. Devotion to the Cause, if carried to excess leads to fanaticism. (Bahá'u'lláh refers to this in "Cleanings" Pages 216,342-3, regarding excess.)

The relation of children to parents and wives to husbands is too extreme in America. Baha'is must have the consent of all four parents in marriage whether the parents are Baha'i or not. But obedience to parents in all things is not required by Bahá'u'lláh.

We must not identify ourselves with different systems; political beliefs, theories of evolution, etc.

Considers the separation of church and state in England inevitable. The last to fall will be the Catholic Church.

We must expect these things, our tests and trials, and when we get into these states of depression we must have confidence and persevere. It is the effort that one makes that gives one the susceptibility to receive more. Some suffering is self-inflicted, but that is sometimes providential. Martha's faith and effort, daily effort, is a magnet that attracts the confirmations suspended between earth and heaven. It removes the barriers between God and herself. Perseverance in effort will attract the power which will sustain us. Love is the greatest force and the mainspring of all effort.

The grandson of Nasiri'd-Din-Shah came to Haifa and begged, literally begged him, (Shoghi Effendi) to give him an introduction to the National Assembly of Persia. He informed him the Bahá'is are absolutely non-political, explained their stand on this subject, etc., and the Shah's grandson went away satisfied, but never came back. The British Government asked the Guardian if this had happened, and he told them the whole story.

Also the grandson of Sultan Abdúl Aziz, Sayfu'd-Din, called on the Guardian and asked for financial aid. Shoghi Effendi gave it to him twice, and also gave him Esslemont in the Turkish language, printed in Latin characters. It is astonishing that the grandson of Sultan Abdul Aziz should come asking for financial help and the grandson of Nasiri'd-Din for political help. Abdul Aziz was the greatest enemy the Cause ever had.

If the followers of Muhammad Ali repent it will be due to the effect of the prayer in the Master's Testament: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection.

Sales Qur'án is the most authoritative, Radwells, the best.

The statement of Queen Marie, wherein she refers to "the Father" is the greatest test of all to the Christians. Also for Muhammadans her reference to Christ, Muhammad and Bahá'u'lláh as Prophets, is tremendous.

Numerology has no organic relation to the Cause but was used by the Seers to foretell the Báb's coming. Numerology, astrology, palmistry, etc., is left to the individuals. They should be left free as far as possible, as long as they don't associate these ideas with the Cause.

Queen Marie is both granddaughter to Queen Victoria and the Czar of Russia, to both of whom Bahá'u'lláh revealed Tablets.

The Iqán was written by the request of the father of the great Afnán (chief builder of the Temple in Ishqubad) who was the maternal uncle of the Báb. He went to Baghdad and asked Bahá'u'lláh certain questions which were answered in the Iqán.

Bahá'i ring stone has B and H on it, the Arabic letters for Bahá. The five pointed star symbolizes the temple of man, head, arms, legs, the body of the Cause. When God willed it, His Revelation appeared "be and it is". (In a former translation of a prayer it says, "by which the letter kaf' was linked with the letter noon.") Kaf and noon form the word "Kon" which means "be" - be and it is.

Many terms used by Bahá'u'lláh came from the Qur'án, also from the terms used by the Báb, Sun of Truth, Sun of Righteousness, World Order, are terms used by the Báb.

Trade is paralyzed between the nations, this is what makes them poor, politically they are divided, but economically they form an organism. The economists wish to unite the world, the politicians to divide it. Nationalism is causing this.

The standard of living in the East is too low, in the West too high, too much luxury. Germany is half way between. Comfort is different

from luxury. He objects to luxury, not comfort. Importance is attached to non-essentials and not essentials. Peoples differ as to what are essentials. It is alright to maintain a high standard when there is not want and destitution around you. People are the slaves of convention, they could reduce their standards and help the poor, but their conventions prevent them - they do not have the moral courage. Germans are a happy medium between East and far West. Not as crude as Orientals and not as sophisticated as the far West.

The "Most Exalted Leaf" is really the correct translation of the title of Khanum. The word Holy has been added, does not exist in the original. Her resting place has been chosen as the center of the International Institutions, a woman, not a man, has been chosen for this.

Apart from certain restrictions in the teachings, men and women are indistinguishable. As far as the teachings are concerned this is so. It is the immutable law of god and not for us to question; the Imams, the 12 Disciples, the Prophets in the Mosaic dispensation, etc., were all men. The Guardians are all men. In the West in almost every way, in teaching, in the administration, etc., the women are taking the lead, and this is the Will of Bahá'u'lláh. He would not be surprised if soon the Persian women become like their American sisters: "one of the distinguishing features of the Bahá'i dispensation is that the women are showing more courage, more initiative than the men," said the Master. We have Baha'is now in 40 countries and more than half of these have been opened, have been conquered by the American believers. Most of those who have opened these countries have been women, not men. Jackie in Bulgaria, Agnes in Japan, the Noblocks in Germany, Mrs. Hoagg in Italy, Martha in so many countries, Leonora in South America, Fanny Noblock in South Africa, Mother in Paris, Johnanna Shubarth in Norway, Mrs. Cropper in London, Mother in Canada, not only American believers, but women.

If anyone asks about the equality of the sexes, we must tell them equality, except in certain cases. (The Imams, the Guardians, etc.)

The 13th Letter of the Living came to Akka and met Bahá'u'lláh. He was the only one who called on Him after He revealed Himself. He also accepted Him.

Characteristic passages of the "Hidden Words," "The Iqan," and other books, should be committed to memory. The right quotations made at the psychological moment have a great effect, great power. He does not think the teachers do this enough.

When Baha'is have visions and try to get others to act accordingly, it is un-Baha'i and very dangerous and pernicious. The individual himself is left free in such matters. We must tell them it is mostly imagination, but they are free. However they must not seek to influence others.

He wants the Catholic Church aroused but it must not be done artificially, but through the natural spread of the Cause. We have to combine courage with tact. We must not be unnecessarily provocative.

The Bahá'is should adopt Esperanto at present as a universal language, even if only a temporary one.

Modern philosophy is based on the teachings of Socrates. Plato enlarged the philosophy of Socrates, Aristotle went further. Even the philosophy which Socrates established was based on the religious teachings of the Prophets of Israel, which proves that the essentials of philosophy were based on religious teachings. Socrates taught the existence of the immortality of the soul. (See same subject under "Germany.")

Regarding violators we must not be fanatical. It is going too far to believe we are contaminated by being in the same room, etc., with them. But we must not associate with them. There is no difference in civil rights. The rights of a violator are as sacred as those of any believer. If we have a business dealing with one we must settle our dealings with him. We must have no dealings with violators, but if circumstances should be such that we happen to have a dealing with one, we must settle it normally and have no future dealings. If they happen to have written a book, either on the Cause or anything else that has a value, we must admit the value of anything they may have accomplished, even if they are against the Cause. If they have rendered any service in any sphere, we must recognize it. "Justice, equity, is loved above all." But that does not mean we must associate with them under any circumstances. Herrigel rendered great services (in Germany) we must admit this, but also see that his later opposition nullified it; it has darkened the record of his previous services. We must not belittle what he did once accomplish, admit what was good and correct, but relate it to what he did later.

(Countries to be opened up to the Cause and developed.) First comes Germany, then the Balkans, then Scandinavia, then Western Europe, then Italy and Spain. Community life is now confined to Germany in Europe. In England it is just a skeleton, just beginning to move. England is similar to France, not as bad but similar. The English are very proud, very dry. They are very shy and conservative in matters of religion. Americans think too much of personality. Principles are not for personalities, personalities are under principles. It is a challenge to the Bahá'is to rise above their environment, be totally different from it. The believers today are being adapted to the administration it is being imposed upon them. They are not born into it.

Hitler is a national leader, but does not have the sense of world politics that is required - such as Briand's, Stresemann's, who had much greater world vision. Stalin is not a man of principle he

is ruthless, unlike Lenin who had principle but whose principle was wrong. First Wilson, the greatest of the men of his generation; he stood for a very high principle, but he failed to achieve it. Second was Lenin, his principle was wrong but he carried it out with great vigour. Third Lloyd George who had no principle, neither right nor wrong. A leader must lead the people and not be led by them, he must have courage.

The trouble with the world is the leaders have great vigour, but their principles are wrong.

The Catholics and the Shiahhs, the two most dogmatic sects in Christianity and Islam, claim that the study of abstract science is a waste of time.

END OF VOLUME TWO.

488 0097

ADMINISTRATION

AND

WORLD ORDER

(ALSO ACTIVITIES RELATED TO THEM).

Uniformity in principles and essentials and insist, not only allow, insist on diversity in secondary matters. There is a mysterious power within the Administration that maintains this uniformity. The Germans tried to get changes for Germany, changes regarding the regime, etc., He just absolutely refused.

If an N.S.A. as local S.A. gives out instructions to teachers as groups, that are against the teachings, we must obey, but we can communicate with the Guardian. If we do not obey the ruling we would be weakening the Administration. So the only way is to communicate with the Guardian and he must take it up with the N.S.A. as local S.A.

The duty of every American believer outside of the United States is to keep reporting to their N.S.A. Working in German territory the believers should report to both N.S.A.'s.

Justice in social relations, mercy in individual relations. Facing responsibility is a sort of spiritual sustenance. They (assemblies) must welcome the difficulties, the problems, and not shrink or transfer them.

There are laws and principles in the Faith and the principles are sub-divided into spiritual and administrative.

The Divine Plan is the Soul of the Administration, but for the Divine Plan the Administration would be stagnant. The Administration is the body and now the soul must function in the body, the machinery of the Administration. The Temple is an organ of the Administration. Now that all these organs have been established the soul must animate the body. Had he (Shofhi Effendi) not stressed the Divine Plan the friends would spend all their time perfecting details of the Administration. When this teaching work advances sufficiently a new stage of the Administration will be reached, which will be International. The "Bahai World" should be printed here in Haifa by an International Committee. Then we have to think of perfecting the International Administration.

However destructive, whatever is happening, in some mysterious way is helping us, helping the very Administration we are building.

(Answering a question where all nine members of a local Assembly no longer functioned, he expressed this view:) Before everything else they (believers of that particular City) must deal with the situation of the S.A. It must be made complete - 9. The general principle of an Assembly is to be 9. Before everything else, even teaching, the local Assembly must be properly organized and function well. Prefers 15 members in a group and a strong S.A. than a hundred with a poorly working S.A., as it may all disappear over night.

The correct term is the Administrative Order, which will in future become the World Order. The Administrative Order as it functions has its

own Administration; in other words the machinery which the body of the Cause employs for its own development. Administrative Order is the institution itself, the body of the Cause itself. The Administrative Order is born in the formative period of the Cause, it will evolve until it emerges into the World Order of Baha'u'llah in the Golden Age. The system of Baha'u'llah has upset the material equilibrium of the world, tremendous power has been released (science) but it will never be properly utilized until, the world becomes spiritualized, and this will be done by the Cause's spread.

Christmas ceases as an institution for us. We do not observe Christmas even as Baptism is quite out of place for us. Baha'u'llah has abrogated these sacraments, Communion, Baptism, the celebration of Easter, etc., also New Year. The Zoroastrian and Muhammadan Bahais have given up their former religious observances for the Bahai observances; why should not the Christian Bahais do the same? We have our own feast days.

The Ordinances of the Church must not be associated with Jesus, they being man-made. A Bahai cannot identify himself with an Ecclesiastical Organization or post, as he then must support the ordinances of the Church.

Regarding membership in Free Masonry, etc., the Bahai should withdraw. Also they should ask the N.S.A. regarding membership in other societies, and if the N.S.A. is not aware of the aims, purpose, methods, etc., of a society they must investigate and then guide the individual.

We should refer to qualifications for members of the N.S.A. but never mention personalities, no application to individuals; even if we are asked for our opinion we should say, "I prefer not to mention any names". What we should remember is their qualifications. Almost everything in America is exemplary except their election. - (Refers to Bahai election here.) - The reason for it is that everything is so corrupt and it influences us, but we must fight against it (we American Bahais). It is a weak point in our community. That is why the relation of the Convention to N.S.A. is very delicate; he revots immediately at any attempt of the N.S.A. to interfere with the rights of the Convention. But if the N.S.A. has considered a question and conscientiously decided by majority vote that the Convention shall not discuss such and such a thing, then they must obey (the Convention must). The Convention ultimately must obey the N.S.A., but all he can do (Guardian) is to appeal to the conscience of the N.S.A. members to deal with the Convention justly. Delegates have the right to ask the N.S.A. to justify itself on any course that has been taken. This is the chief purpose of the Convention, but the N.S.A. has the right to refuse discussion, if they feel it is premature or bad for the Cause. As a rule the delegates are free to bring any subject that they wish to the Convention, and it is very very rare that the N.S.A. might interfere or forbid it and their decision must not be prejudiced, they must not abuse that power of deciding if a subject can be discussed or not. It is a very sacred responsibility, especially when the Convention is in session, and to curtail the sacred rights of the Convention is a great temptation to the N.S.A., to usurp the rights of the Convention, because ultimate authority abides with them because they have been made the Interpreter of the By-Laws. They must ask themselves that question: Was there a sufficient need in the Cause for them to curtail the rights of the delegates? The friends must not think the N.S.A. does not err.

We must not believe they do not make mistakes & they make lots of them. The Master says they will commit mistakes, but they have to be obeyed even if they do make mistakes. Only the International House of Justice and the Guardian are under the direct guidance of God.

The greater their authority, the more careful they must be in exercising it.

(In answer to the question: Do the local and National S.A. pray enough?) "I would prefer they should curtail the program of the Convention and devote more time to prayer. To realizing they are not infallible. I agree they do not pray sufficiently."

We have to discuss the teachings informally among ourselves. But discussion must not lead to controversy. We should encourage one another to express ourselves. We must encourage all classes in the community to express their views, the most humble, the most illiterate, the least significant. Whatever they say we must listen to dispassionately. After all, Peter was the most stupid among the Apostles and yet he was the successor to Jesus.

Eventually all N.S.A.'s will have a Palestine Branch, owning property and this will show our unity and protect the property; also they will have other Branches in other Nations, giving great solidarity to the Bahais all over the world.

The Bahais must develop their fund until it can help in the community, help non-Bahai interests, whether scientific, social, humanitarian, etc. The local fund must be divided into two sections: specifically Bahai, and community interests. At present this is not possible, but in the future the National Bahai fund will be made up of these two things. If a friend, a non-Bahai, wishes to contribute to the Bahai fund, we must make it plain we accept it only for the second or municipal fund. We regard our Temple, Summer Schools, etc., as gifts to humanity. When you give a gift you do not accept money for it from the recipient. We want everyone to know that the Bahai Institutions are supported by people who whole-heartedly accept Baha'u'llah, are believers. This protects the Cause from calumny, misrepresentation, etc. Non-believers are always welcome to give money to the fund for humanitarian purposes directed by believers. The Bahais, for instance, could establish where there was need for it, a hospital, one run by them, but not for Bahais and not considered as a Bahai Institution.

Believers may inquire regarding both spiritual and material affairs from their local and national S.A.'s, encouraged to do so. There must be no interference, however, under normal circumstances, in the affairs of the individual on the part of the S.A., but if they ask for help the S.A. must not disappoint them if they do to them. The S. A. function is to help the Community, if they need advice, financial support, help. The S.A. must help, especially if the individual is alone. If appealed to they must settle disputes between individuals and non Bahais, between families. In Persia they go to one extreme, in America to the other, (in appealing to S.A.) The S.A. has not only the right but the obligation to settle disputes if referred to them. If the individual, of his own accord, refers the matter to the S.A., they must handle it and not shirk it. In Persia the friends go with any problem to the S.A. In America they do not do it enough, particularly if the dispute affects the Cause. The duty of the S.A. is to interfere in order to safeguard the Cause, the interests of the Cause have precedence over the interests of the individual and in such a conflict the individual must abide by the decision of the S.A., besides the

S. A. must acquire enough experience to become a Bahai Court, a Bahai Government in the future. The greater the difficulties, the stronger will be the spiritual constitution of the S.A. It nourishes them, the difficulties that arise. The first thing is to face, not shirk, responsibilities, second is to base all their verdicts on justice, be animated by justice. Justice and not tempered by mercy. In future they will be called, not the House of Mercy, but the House of Justice. Baha'u'llah said: "But for the law of God, I would have kissed the hand of my would-be murderer and would have shared with him a part of my possessions, but the Law of God restrains me, and I have no possessions to share." This is a very significant statement, it indicates that as an individual He is personally inclined to forgive, but the Law of God is higher than His Will and restrains Him. Even the Manifestation Himself has to forget his personal inclinations and obey the Law of God. This is an example to Local, National, and International Houses of Justice. Stability and order are based on two pillars, punishment and reward, and not on forgiveness; He excludes forgiveness. The person who has been injured, aggrieved, harmed, can beg for the forgiveness of his enemy. If on the part of the aggrieved person, he pleads for mercy, then the Assembly can take the plea into account. Justice will solve all the problems of the world. "Righteousness and Justice Filleth the Earth as the Waters Cover the Sea." Referred to in both the Gospels and Islamic tradition. Unerring, undeviating, uncompromising Justice. Nothing can bring the Lamb and the Lion together unless they are sure justice will rule. The small and big nations will never come together in the League unless they are sure it is based on Justice.

He does not mind if the N.S.A. know they can and do err in their judgments. Only the International House of Justice is infallible, under the guidance of God direct.

B. (See A.) The Leaders in most of the Countries (refers to the Bahai) are weak, the masses are strong. (Leaders; Members of S.A.'s, etc.) They are often led by the Masses without realizing it. But for the reaction of the masses they would have erred more.

The Administrators (in the Cause) as a rule have capacity, ability, but their devotion to the Cause, their characters as Bahais, is not as great as some of the others. Some of the others have the devotion but not the education and experience required for administrators.

If a believer has any doubt as to what constitutes an alcoholic beverage, he must ask his N.S.A. who must enquire of the American Government what their ruling regarding prohibition was.

When the believers refer to the Guardian a decision of the N.S.A., if the question at stake is purely national he must refer it back to the N.S.A. and ask them to reconsider their decision. The N. S.A. must do the same with all local affairs, unless they are very important, refer them back to the local S.A.

The Bahais don't stop to reflect whether their partisanship in some organization might not affect the Cause. Social organizations may or may not be suitable for us to belong to. We should refer these questions to the consideration of our local S.A. The Americans do not do this enough; the Persians too much.

The dangers that surround the Cause in these days are much greater. Ecclesiastical and political enemies; these, as the Administrative Order

develops, will oppose us more and more vigorously and openly oppose the Cause. In the early days of the Cause, the Master chose certain individuals to act as an intermediary between the body of the believers, but now that we have the Administration, the S.A.'s play this part. It is only logical, this new step has been made. When one member of an Assembly makes a motion and it is carried, he must not say this was suggested by him, he must only let it be known as a decision of the S.A. Even in cases of teachers doing work, the more they associate their work with an Assembly, the better. He admires the person, who, after making a splendid suggestion which was unanimously accepted by the others, leaves the meeting and says the S.A. have decided so and so, and gives no hint that he made it; just as the person who contributes a large sum to the community and does not mention it as being from him. Secrecy is a very bad thing, but some things must be kept absolutely secret. The S.A. should decide after a meeting what is secret and then not mention this, but when they come to decide this, they should not exercise undue secrecy. He is the first person to say that the local and National S.A.'s make mistakes, but he is the first also to say that the majority on the S.A. and the whole community must obey their decisions. We believe the International House of Justice is guided, the National and local make mistakes, the International is under the guidance of God. We must not live in a fool's paradise by thinking all their decisions (local and National S.A.'s) are guided.

When a spiritual Assembly is established, they can then establish the 19 Day Feasts. The S.A. is the first Bahai institution in any locality, before its establishment they can hold meetings with non-Bahais, but as soon as the S.A. is established they start 19 Day Feasts for believers only. They can hold meetings, before the establishment of the S.A., on the feast day but it cannot be considered a 19 Day Feast. They must not be too harsh, if a non-believer happens to come to a 19 Day Feast. We must not force him to leave. But generally the Feasts are for believers only.

But for our prejudices the progress of the Cause would have been much more rapid. (racial, etc.) If someone wishes to become a believer and accepts the station of Baha'u'llah, the Bab, The Master, and the Administrative Order, and all this implies, and they conscientiously make an effort to approach the standard of Baha'u'llah, we cannot ask more. Character has nothing to do with membership; if a person is willing to do their best and strive, it is a question of good will. We should be satisfied with the bare statement, the resolution.

The 19 Day Feast is not something we have to be too rigid about, (attendance of Bahais.)

Obedience to the N.S.A. and S.A. is required, even to the sacrifice of personal conscience. If a local case is reported to the N.S.A. they must decide, is this a local issue? If no, refer it back to the local S.A. The same thing applies to the National and International body.

A. (See B.) The rank and file in the Cause influence the spirituality of their N.S.A. by their own progress spiritually. The masses are strong, the leaders are weak, in most of the countries where the Cause is established.

The Bahai Village as outlined by the Master is a more or less tentative scheme. There is a great danger in America to crystallize something that is fluid, tentative. It has not only 7 revenues but 7 expenditures.

The laws of inheritance were given by the Bab and modified by Baha'u'llah. He changed the percentage inherited by the children to 1/3 and thus increased the share of the children.

The Bahais own one million dollars worth of property on Mount Carmel, one quarter of this is owned by the American N.S.A. about 35 acres. Muhammad Ali's son, Maussa Bahai, had to sign all the deeds which went to America as he is on the Lan Commission. When they wanted to transfer the property in the name of the N.S.A. of America, through a power of attorney, Moussa Bahai said the N.S.A. was not recognized legally in Palestine. Shoghi Effendi went to a lawyer, who recommended forming a Palestine Branch. A new power of attorney was sent and the property transferred. This Pilgrim House (Western) belongs to the N.S.A. of America, also a plot of land near Akka. Shoghi Effendi's plan is to have all the N.S.A.'s of the Bahai World own property here on Mount Carmel. This will impress the authorities and protect the property. The "endowments of the Bahai Faith in America" would be a better name than "property of."

There are National, International and local endowments. The endowments here in Haifa (Akka, Etc.,) are International. The Temple, etc., is a National endowment, and local endowments must be also obtained. The Haziratu'l-Quds is the Administrative Center for a city. The N.S.A. should move their headquarters to Chicago, - C. (See D.) - and call it the National Headquarters of the Bahai Faith. The Temple is a spiritual building. The Haziratu'l-Quds is only one of the dependencies of the Temple. In future this will be built up. In the Temple only prayers will be offered and meditations in the form of prayer. Prayers from the Bab, Baha'u'llah, Abdul-Baba and the Quran, the Bible, etc., but only holy prayers and meditations.

As to music in the Temple, He is awaiting a tablet of the Master, written to the Bahai of Jshqabad on this subject. The S.A. of Tihiran have bought 500 acres of land for a Temple. Now they must find an original design. If in Persia they cannot create something original, then instead of copying a former architectural style, they may have to copy the Chicago Temple.

The trouble with Greenacre is it was an institution established before the Administration, it then had to be adopted, whereas Geyserville is a child of the Administration. All summer schools are National institutions and should be owned by the N.S.A. Now is the time for the friends to offer, if they feel the urge, local endowments, no matter how small, real estate or building or a fund, to the local incorporated S.A.'s. None as yet have local endowments. Now that the National endowments amount to over two million dollars, it is time the local endowments were made. - An N.S.A. can decide if an endowment is local or National. - In India it has already been done (local endowments). It is preferable the endowments should be unlabeled. An endowment could take the form of a local headquarters. He thinks now the friends are justified in communities, especially where they are incorporated, to support the local fund and give it favour. It is a great service to the Cause to have local endowments established.

Every effort should be made by the Local Assemblies to solve their own problems and not refer them to the N.S.A. He thinks contributions to the local fund should be as secret as voting. Is it necessary even for the Treasurer to know? The name and amount of the contribution should be kept a secret by the Local and National Assemblies. There is nothing to be ashamed of in collecting certain things, a secret may be kept on a Spiritual Assembly. Secrecy is sometimes necessary for the efficient conduct of Bahai affairs. They must be secret in the true sense of the term. There is a danger, however, of introducing an atmosphere of secrecy into an Assembly, which would be very bad. He prefers

that contributions should not be given at 19 Day Feasts, and if they are given, be kept a secret. We must learn to be discreet. The Treasurer must keep nothing private, the unity of the Spiritual Assembly must be complete in all matters, There is too much National organization in the United States and not enough local. Why have they incorporated local Spiritual Assemblies? To enable them to own property. Then why should not a local S.A. seek exemption from taxation on grounds of a place of worship? When a local community becomes the owner of a tax-bearing piece of land, etc., it stimulates it to meet taxation, to carry the burden. All local Spiritual Assemblies in the United States must eventually incorporate. First, have By-Laws copied on the New York Communities By-Laws then incorporate, then transfer property which becomes local endowments, then manage this property. This should be done in all Local Spiritual Assemblies. If they cannot raise taxes, etc., why not apply to the Government and say this is not only an Administrative Headquarters but a place of worship? If he, Shoghi Effendi, is pleased by local endowments, then why shouldn't a Local S.A. have its Palestine Branch and own property here, this will neutralize the localization of power.

Individuals who wish to add to a Bahai Institution can specify what they would like the money to be used for, but at the same time leave the N.S.A., and be willing to do so, and accept the N.S.A.'s decision gladly.

In every country the National Bahai Administration must come first and then the Local, (i.e., a National Temple, magazine, summer schools, etc., before local ones.)

Geyserville is the child of the administration and reflects the spirit of the Administration impersonal. This is essential, that the summer Schools should not be a burden to the National Fund. The National Fund must be fed by publications, summer schools, local funds, etc., and then go to the teaching fund, etc., and not vice versa.

Geyserville is an example for all summer Schools; the way they have effaced themselves (those responsible for it) Although they have financed the whole thing, committees do everything. An individual should offer his property to the Cause and then be satisfied with the way the committee handles it, be entirely severed from it.

The oneness and the wholeness of mankind are good to refer to. When we refer to unity we must be careful not to give the impression we mean uniformity, unity in essentials, diversity in non-essentials.

He thinks the Archives in the future will have a part that will be shown and a part that will not be shown, but the whole institution is under the N.S.A. Every believer will present something to the Archives, should have it done in his name, the name of the giver, unless he does not wish it, the name of the person, town and country should be connected with the gift. Personalities should be given due recognition so long as they do not weaken or confuse the operation of the Administration or a vital principle of the Administration. Files, books, relics, etc., will not all be shown. Eventually there will be a local Archives in every nation, village and town; even in every hamlet there will be an Archives. We must not require individuals to offer their relics but urge them when they do offer them, to offer their relics without making any conditions such as where they will be exposed, if they shall be exposed or not, etc. There should be no pressure, even no hint, brought to bear on the individual to give their relics.

What the friends have not yet got in the West is a National Headquarters; one division a meeting place for the N.S.A., another division Archives, another for its Convention. The ideal thing would be to shift it to Chicago, - D. (See C.) - under the shadow of the Temple. The N.S.A. must first decide if it is practical to shift from New York to Chicago and then decide on the site, etc. There are three reasons why it should be in Chicago; first, the first Temple of the West is there; second, the first group of Bahais was in Chicago; and third, it is the geographical center of America, just as Haifa is the heart of the World geographically; it is the meeting place of three continents; Europe, Asia and Africa.

He does not consider a local Bahai News wrong if they have first contributed to the National Fund; then to the local teaching work and the local Administrative activities. Then if they have done all this and have a certain amount of money left, there is no reason why they should not have a local newsletter.

The N.S.A. of America is a model in regard to the way they keep in close touch with isolated believers. The friends must realize that not until the National Institutions function, and acquire both the Administrative and Spiritual capacity to elect the International House of Justice, can this election be held; especially is this true of newly organized countries; the Administration is not enough, we must have the spiritual foundation. The Guardian said, "They send me my co-workers, I have no voice in it, I must give them full liberty, I have no voice in their election and have no right to intervene." Such a body is elected by the N.S.A.'s direct. Nor the Guardian, nor the delegates, nor the individual, has any right in this election. They must (the N.S.A.'s) do it conscientiously, think of the Cause alone, elect the most qualified irrespective of their country, even if they all come from one country. It is quite unique, nothing like it has ever been attempted before. His task is to watch very carefully that they do not get out of their sphere of activity, legislation. This is solely his responsibility; to define what is legislative. If the Master has said such and such must be done, it is binding regardless of the fact it is not written by a Manifestation of God.

The principle is this: do not restrict the freedom of the individual unless the Manifestation has done it, and when he has laid down something, then by all means enforce it. There is nothing in the teachings for or against contraceptives. But Baha'u'llah has said the primary purpose of marriage is to have children. All these details are questions for the International House of Justice to decide. If there are States in the United States that require both civil and Ecclesiastic marriage, then through the N.S.A. we could appeal that we are not Church members, and make an effort to obtain their consent of our use of a Bahai Marriage Certificate. In other words, it must be done by the N.S.A., who could communicate with the Guardian on the subject, etc.

The Bahais think that the spirit suffers by coming in contact with non-Bahai experts, on the contrary, it benefits.

E. (see F.)

The Legal Committee is one of the most important to protect the Cause. The Legal Committee should have an Advisory Committee of legal experts, non-Bahai. In fact many Bahai committees will need expert advice and they in turn must report to the N.S.A. They must not believe they will be guided, they must have expert advice, - F. (See E.) - and

they must not feel that a non-Bahai cannot advise Bahais. The consciousness of the Orthodox element in the Cause has been banished by the Administration. Both elements have made concessions. The Orthodox element in the Cause gave the Master a station equal to the Manifestation; the liberal gave him practically no station or a confused one. The old problems have disappeared and now there are a new set of problems; the relation of the Cause as it evolves within the state - a State within a State. The first stage, of oppression and persecution is passing; we are now in the second stage of emancipation. The stage of recognition will be the third stage. He has thought about this but not yet written about it. Oppression (persecution), emancipation, recognition. We are trying to obtain recognition now from the authorities; the fourth stage is establishment, when we become recognized as the State Religion. When the State regards the Faith as its religion, we enter the fourth stage. The phase in which it becomes the reigning Faith; when it becomes the State Religion, the Civil Government will recognize it as the State Religion (Islam in Persia; the Anglican Church in England). The fifth stage is when the State becomes Bahai, no more distinction between the State and secular; Church and State. It will be one reigning State and this will be Bahai. The sovereignty of Baha'u'llah will be proclaimed. "Thy Sovereignty and Thy Government." The last stage is when the Bahai World State will be established that is the world order of Baha'u'llah. Bahai States will be joined together in a world Bahai Government. The Kingdom of God upon earth.

We are now in the second stage. When the Egyptian, Indian or Persian Government accepts a Bahai Court, we will enter the third stage, recognition by the Civil authorities. When the International House of Justice is established, the formative period will be over.

Unification can only be established on a basis of equality. In the United States a small State has its rights just the same as a large State: equality. East and West, large and small powers, must all come together on a basis of equality. The West is declining, the East advancing. Nations and religions will rise against us when they become conscious that we are building up a State within a State. They will investigate and investigation will lead to opposition. The Bahais in Persia are being opposed because the Government thinks they are planning one day to seize power. We never use force, violence is against our principles, we never use it. The end does not justify the means, we never lie to protect the Cause, because the Cause is based on truth and we must never revert to a method which is against the Cause to promote it. Immediately an institution, Islamic or Christian, begins to oppose the Cause, it will release the forces that will lead to its own disintegration. Opposition strengthens the Cause and precipitates the down-fall of those who attack it. These are the two effects, whether religious, political or individual, in nature of attack.

In Persia the Bahai Faith was born; in America the beginnings of Bahai Civilization. The beginnings of the Bahai Civilization is the Bahai Administration.

The Administration first and foremost is the declaration of trust which is International and applies to all countries. Whatever is not therein is secondary. Non-voting in political things is universal. The German N.S.A. should have circulated a copy of American N.S.A.'s ruling in this matter. The Bahais must not vote when their vote will identify them with a particular political party. There are things in the Nazi program that are splendid, but when we cannot wholly support a political

party, then we cannot give it our support. If the Government should force the Bahais to vote, they must obey, but if it should force them to recant they must never do so. There is a difference between something that affects the progress of the Cause and something that affects the integrity. Even to the forbidding of the N.S.A. we should obey. Would it humiliate the Cause? No. But if one individual recants it is more humiliating to the Cause than to have all the Institutions of the Cause forbidden. In Russia the authorities went to members of the S.A. and said 'You must give us a detailed report, secretly, of all your S.A.'s transactions.' The Russian Bahais refused. Shoghi Effendi said they did wrong, they had nothing to deny, to be afraid of, they should only be telling the truth.

The Bahais live in 40 countries, all of which are opposed to each other. If the Bahais identify themselves with the policy of one Government, the other Governments are displeased with the Bahais.

An incident occurred in Moscow illustrating this: The Central authorities summoned a S.A. Member and said: "We have heard there are many Bahais in Tihnan, also some in the Persian Foreign Office; is this so?" At that time Persia and Russia were opposed to each other. The Russian Bahai guaranteed that no Persian Bahais were in any way employed in political posts. This action (assurance) saved the destruction of the Temple in Ishqabad, and the assurance of our non-political stand enabled the friends in Russia to have more freedom.

If our Government forbids us to teach the Cause, we must obey - but never recant. Anything that dishonours the Cause we must not obey, but anything that retards the Cause, we must obey. The only way we can reconcile the "Obey our Government" and other things in the Cause is to see whether it is an Administrative thing at issue or a spiritual one. We are not ashamed of what might retard the Cause, but we cannot have it humiliated.

If each one followed the dictates of his own conscience in war time, what would happen to the Government? The minority must submit to the majority. We, as Bahais, advocate this, we must practice it. Even at the front lines there must be no half-hearted loyalty, then we would be traitors. We must go to war if required, if no other way is possible, into active service, and there do our duty. If we give the right to the minority to challenge the rule of the majority, and if they, this minority should come into power, then they too must give the minority the right to challenge the majority, this would make society instable, chaotic, Dictators appeal to the right of conscience and as soon as they come to power they deny that right to the minority, who then might feel the same as they did when their party was the minority. Anyone who claims the right to follow his own conscience challenges the stability of society. Majority rule involves the stability of society. This does not mean the minority must not try, through legitimate means, to change and influence the majority, they must try to persuade the majority - let them be preachers. While the minority is carrying out the rule of the majority, they have the right to persuade the majority. When there is 1 against 8, he can try to persuade the majority, the 8. A member of a Committee can bring his point to the S.A. who can, if they deem fit, bring it up for discussion at a 19 Day Feast, or let them bring it up himself at the 19 Day Feast. Individuals can write to the S.A. and express their ideas or objections, or criticisms. When the time for election of the S.A. comes the Community must not be swayed by the outgoing S.A.'s convictions, they, in their function as electors, are responsible to the voice of their

conscience alone. The electors are invested with the authority of independent election, the S.A. of independent discussion. Bahai elections must be three things; 1. Universal; 2. Free - no one must influence or be influenced by another; and 3. Secret, a written ballot.

The political stand of Bahai (nonparticipation in politics) was given by the Master first to the Persian Bahais. At that time it would have been premature for the West. How could it be possible for a world-wide community to allow its members to participate in political affairs in other countries, often antagonistic to each other? Shoghi Effendi explained this to the Governor and he quite agreed, saying it would "split the Cause from top to bottom."

The Bahais have every right to tell their Government, "We do not agree with all your Principles." but this does not prevent our obeying our Government, it does not justify our disobeying them. We are loyal to them although we disagree with them. In other words, all other forms of Government are deficient. Communism is militant atheism.

In administrative matters we must obey the Government, in Spiritual matters we need not obey. If the Government says "Don't meet such a person" we must obey. It does not mean we have antagonism towards him; but if the Government requires we denounce him, speak evil of him, this is violating a spiritual principle. The law may say we discourage you from doing such and such a thing - we need not obey - we must obey what is prohibited. We are weighing the two; discouragement by the Government and a spiritual principle. Discouragement is not strong enough to outweigh our spiritual principle, but as soon as you prohibit it, we obey, (if it does not dishonor the Faith in any way.) We will never obey in violating a spiritual principle, even if the law commands it. If the Government lays down a law that the Bahais must denounce a Jew, we will never do it, but if the Government says we must avoid him, we obey. We must not rely on the interpretation of others. We must get the text of the law. Who has laid it down? A responsible person? It often happens in Persia that a law is laid down by a self-appointed authority, sub-ordinate officials, etc. This is a corruption - we must be sure of the text of a law. "I must say that the Bahais have not got sufficient courage - but this does not mean they should be unwise." Look up the law, be sure it is a law. Let them be imprisoned. In spiritual matters we prefer to suffer martyrdom rather than obey our Government. That is why we have had twenty thousand martyrs in Persia. Obedience to the Government in spiritual matters dishonours the Cause, is a stain on the Cause. Let them be put to death - it will create excellent publicity for the Cause provided they are right. It would be a manifestation for the Cause if they were in the wrong.

We should be ashamed if one individual sacrifices a vital spiritual principle in order to obey his Government, but there is no disgrace when the whole community obeys the government regarding Administrative principles. If they close our meetings, forbid our correspondence, etc., we are weakened but not humiliated.

Individuals are free to vote in elections so far as they feel they can do so without riding with any party. His belief is that it is not possible to vote in America without involving identification with a political party, however, he leaves it to the individual to conscientiously decide Party politics, party policies, it is clear we must keep out of. The individual must conscientiously decide if by voting they are not siding with a party, and if this can be done, they are free to vote. The general principle is that we must ride with no party. A Bahai can never be

a Republican or a Democrat, because when we call ourselves a Republican or a Democrat, it means we sacrifice to the party platform, if there is one item only that does not coincide with the Cause, that precludes our supporting it. We believe in World State Authority, that is one thing that precludes a Bahai from supporting any party, because all Governments believe in their national sovereignty. So long as they do not identify themselves with the party in Germany by voting, they may exercise participation in the vote. Participation in the vote in political affairs is different from voting as a man, if we can vote for an individual and not identify ourselves with the party in so doing, we may vote. If they vote for Hitler (in reference to the Bahais and the National vote of 1936 in Germany) it means they find him the least objectionable candidate. Although we are not departing from a Bahai principle by voting (in manner he specified) it is better not to vote, it is safer not to vote, because it might lead to complications. If a believer cannot make up his mind regarding voting and party complications, he can refer to his local S.A. We are above parties and not against parties. Sooner or later there will be a Labor Party in the United States. We cannot belong to that either.

FAST CALENDAR HOLY DAYS.

Also ABJAD SYSTEM.

Vahid means unity in Arabic (literally "one") And in the word Vahid there is a numerical value of 19, 19x19 Vahids making one Kull-i-Shay. The Bab wished to emphasize the unity of God, the unity of the Prophets, the unity of Man. Hence He chose this number, 19x19. The nineteen Letters of the Living were to emphasize this idea of unity. The numerical values are according to the Abjad System; each letter of the alphabet having a numerical value. It is Muslim in origin and has no relation to the teachings except that certain prophecies had words which gave dates when marked out according to this system. This was the inspiration of the prophet and not because the system in itself was divinely inspired.

A B J A D S Y S T E M

(The words are meaningless)

ARABIC:		ARABIC:	
TRANSLITERATED:	Abjad Havvaz	TRANSLITERATED:	Safas Qarishat
LETTERS:		LETTERS:	
NUMERICAL VALUE:	4321 7 6 5	NUMERICAL VALUE:	90807060 400 300)
ARABIC:			200 100)
TRANSLITERATED:	Hutti Kaliman	ARABIC:	
LETTERS:		TRANSLITERATED:	Thakhhidh)
NUMERICAL VALUE:	1 0 9 8 50403020		Dazzich)
LETTERS :			
NUMERICAL VALUE:	700 600 500 1000 900 800		

The beginning of the Bahai Calendar is the Year 60.

The Bahai Day starts at sunset, not at midnight, and is like the Muslim system and the Jewish system. If the normal equinox starts one minute before sunset on March 21st, then March 21st is Now-Ruz, but, if it is one minute after sunset we celebrate the Bahai new year on March 22nd, and all the Bahai anniversaries as well as the first day of every month will shift accordingly. Our Greenwich time is Tihiran, when the equinox occurs in Tihiran will be the criterion for the whole Bahai world.

The month of Allah is the Month of the Fast and under all circumstances is only 19 days long, therefore we start our Fast one day later if Now-Ruz will fall one minute after sunset of the 21st. Baha'u'llah says Now-Ruz immediately follows the last day of the Fast. Therefore we must find out before the Fast when it is due; if due the 22nd of March, we begin fasting the 3rd instead of the 2nd of March. Then the intersolary days will have one more. All Bahai months have 19 days, any variation is taken up

by the intersolary days. Abdul-Baha in a letter to a believer in Nayriz has clearly defined our 9 Holy Days. In that same letter he says it is not obligatory to celebrate the 25th of November, Day of the Covenant. The Master did not want the friends to commemorate this day on the day the Kitab-i-Ahd was revealed, but six months later; in other words, the furthest day from the ascension of Baha'u'llah. In view of what the Master stated in this letter, Shoghi Effendi says the ascension of Abdul-Baha is also not to be regarded as obligatory, a Holy Day, but not a holiday. The question was put to Baha'u'llah whether the friends should fast on the birthday of the Bab and of Himself, when they fell during the Fast. He replied no, not to fast on these days. Every thirty-three years it shifts around again because these days are the 1st and 2nd days of the lunar month of Muharrem. The Master says the question of these differences between dates in Eastern and Western calendars, Lunar and solar months, must be settled by the International House of Justice. But Baha'u'llah in the Aqdas says that the birthdays of Bab and Himself are corrective.

H O L Y D A Y S.

First of Ridwan
Ninth of Ridwan
Twelfth of Ridwan
Naw-Ruz

Ascension of Baha'u'LLah
Martyrdom of the Bab
Birthday of Baha'u'LLah
Birthday of the Bab
Declaration of the Bab

x (Day of the Covenant)
 (Ascension of "Abdul-Baha.)

x Are anniversaries which should be observed, but not days
 on which work is forbidden.

T H E T E M P L E.

We must not allow the teaching fund to indefinitely postpone the Temple Fund and its completion. The friends must not expect the prophecies of the Master regarding the Temple to be fulfilled until the entire super-structure is completed.

All he asks is that before the lapse of seven years the outside ornamentation be completed. Just that we think of it, not lose sight of it, so we cannot say he did not let us know in time. The Temple must have a body of experts to advise about it - non-Bahai experts - they must have one or two Bahai experts, if they are good enough. Three bodies: the N.S.A., its committee and the Committee's advising body of experts.

The Persian Temple will never be even started or considered before the outer ornamentation of the American Temple is finished. The Master referred to the 3rd Bahai Temple being in Persia. So it is in the hands of the American believers. The land is bought, but it will not be begun till after the American one's exterior is complete.

He would call the Temple and its dependencies the symbol of this New Civilization of the Faith. The Faith is the begetter of this new civilization, its symbol, the MASHRIQU'L-ADHKBR.

Germany is the heart of Europe, Frankfort A/M the heart of Germany. If the German believers are forced to copy the American Administration, he gives them absolute freedom to choose their own Temple design, but if they chose something unoriginal, then they will have to copy the American design. It is according to the Master's wish that the third Temple be built in Persia. After Persia will be either Palestine or Germany.

The completion of the Chicago Temple and the start of the first Persian Temple would be wonderful at the beginning of the second Bahai Century. The friends have purchased one million square meters of land near Tihiran for their Temple. The first Temple is on a plain, the second by a lake, and the third will be on a mountain side. The dependencies of the Temple are the Administrative social and humanitarian side of the Cause. Worship and service are both symbolized in the Temple, institution and dependencies of the Cause.

The MASHRIQU'L - ADHKAR is a place of prayer and meditation, even the tablets of Baha'u'LLah are quite out of place there.

The important thing is for the rich people to contribute to the extent of sacrifice. The rich give out of their abundance - but do they sacrifice? They should make some sacrifice, to forego some material comfort or benefit, some degree of sacrifice. When there is an element of sacrifice, however small, that contribution has a great spiritual affect. It is not only that the rich give more, it makes the element of sacrifice universal. Two requirements: it should be wholly supported by believers and entail sacrifices from rich and poor, then the Temple will exert a tremendous influence. Otherwise the influence will not be as great. It comes in a mysterious way both materially and spiritually : giving.

If a contribution of one dollar has a great sacrifice behind it, and someone has given ten thousand dollars, the one dollar, if the sacrifice is greater, is greater.

SPECIFIC REFERENCES TO
CERTAIN NATIONS.

America,
Germany,
Egypt,
Jews,
Palestine,
Persia,
France,
Czechoslovakia,
Russia,
Canada.

MISSIONS OF CERTAIN NATIONS.

The Egyptian Bahais mission is to establish the Cause in Abyssinia, Sudan and Central Africa, thus uniting with South Africa and establishing a chain across Africa. Just as the American Bahai's mission is to carry it to South America. The Persian's mission is Afghanistan, Baluchistan and Russia. The mission of Irak Bahais is to establish the Cause in Arabia, Yomen, Hijaz and the Kingdom of Saudi Arabia. China and Japan fall under the care of the Indian Bahais and also the Americans, Germany, Scandinavia and the Balkans.

Research for the Germans, execution for the Americans, contemplation for the Persians.

A M E R I C A

The relation of children to parents and wives to husbands is too extreme in America.

The loyalty of the American believers is marvellous, exemplary. Germany is following, but we cannot say that of England. Our weak point (Americans) is race. The friends must not seek popularity, criticism is often good for the Cause.

The faults of America are lawlessness, prejudice and corruption.

The salvation of America lies in her close association with the Nations of the world. Wilson in a way could not but fail; a man who is ahead of his times is doomed to failure.

Wilson was inspired, not only through what he may have read from the Bahai Books. He was an instrument of God's purpose. It is through Wilson's efforts that the dawn of the most great peace has broken, but the Sun will shine and appear through the teachings of Baha'u'LLah.

He clarifies these things so that the believers may have the courage to state these things. To realise that Wilson was misunderstood by this generation, who were unfair to him.

The Bahais who do not accept what the Master said about Wilson are fearful, of little faith, like the Muhammadans who changed the text of the Quran to agree with the Ptolemic system - X (See in "Explanations of the Sacred Writings.") When the American people realize they must participate in world affairs, they will have a greater appreciation of Wilson. Through his (Wilson's) efforts the dawn of universal peace will arise.

Wilson was the greatest man of his generation. He stood for a very high principle, but he failed to achieve it.

The Bahais in America, due to the fact that they are tainted with race prejudice - and he understands this because of the general prejudice in America - over-estimate the effect of public opinion. In Germany the prejudice is the Jews, in England against the lower classes, the commoners. We should associate informally, but not always on public platforms. Regarding races and other prejudices, we must discriminate in our association and attract the better elements.

(Referring to Louise and Louis Gregory's marriage.) The Master brought it about. Was not what He did right? Can we criticize His actions? Is not He our example? But let them do what the Master did occasionally, just to stir people up. He didn't do these things every day, we must follow Him. The friends are only scratching the surface now with trembling hands. The thing to remember is that in spite of the imperfect instruments, the Cause is forging ahead.

Among our new problems in America our most important one is non-participation in political bodies, non-partisan political posts. Political offices are not to be accepted, etc. With political societies we must not accept affiliation, but association is good.

There is a great danger in America (in the Cause) to crystalize something that is fluid, tentative.

Considers that the Monroe Doctrine has become obsolete. American cannot isolate herself from the world situation. America, to save herself and the world, must unite herself with the world and Europe. The sooner the better. The American Bahais, like the believers of every other country, have become to a certain extent prejudiced by the traditional thoughts of their country. (Quoted Master's words to Congressman in "Goal of a New World Order.") Japan and Europe, on either side of America, will come closer and closer, she will find herself forced to adjust her relations to them. America will have to associate as closely with Europe as England has to the Continent. Science will force this to happen.

It is for the N.S.A. (of America) to appoint a committee to study where, in what States, how, they can help the negroes and work in such a way as not to antagonize the whites and help the negroes.

The Persian believers, the Quran Breakers, have ushered in the Faith of Baha'u'LLah. Now the American believers are ushering in the civilization of Baha'u'LLah. The American believers chief mission is to issue in this Civilization. They are the spiritual descendants of the Dawn Breakers, and usher in what they have commenced.

The Most Great Peace implies the political association of the United States with Europe. Has hopes that the United States will take the initiative, after the coming war, of establishing the true League of Nations. Any Bahai that thinks America will help the world by staying out of European affairs is acting contrary to the spirit of the teachings on the subject. (See Master's words to a Member of Congress on the subject in "Goal of a New World Order.")

When we may our salvation is in keeping aloof, it is exactly contrary to the Master's words. The very fact that the American people are now acting so differently from the Master's teachings may lead to a great reaction after the coming war and they may take the lead. He should observe without being misled, the thought and tendencies of our nation. He believes we are quite wrong in being afraid to adopt the Constitution of the United States. The economic changes require its change and modification. He should not be surprised if the United States became in future a unitary State, like Germany. In the United States, principles are following personalities and not personalities following principles.

G E R M A N Y.

Germany is half Oriental, hence the Master's reference to them as being like the Persian Bahais.

Anti-Semitism is a disease. Germany is the center of modern philosophy which is based on Socrates' wisdom, who received it from the Jewish Prophets. The German Bahais must accept this sequence; Divine Revelation from the Prophets of Israel; Socrates expounding them, the German philosophers elaborating Socrates.

Frankfort A/M will become in future the center of the National Bahai institutions. Stuttgart is like the Chicago of Germany; the oldest center Berlin will become like the New York of Germany.

The Germans are too analytical, too inquisitive. It is good to be analytical but not too analytical.

The German race is a very promising race, they have a great future both materially and spiritually. Scandinavia is already receiving help from Germany, (Bahai) the Balkans from Germany. The knights of Baha'u'llah the warriors of the Faith. But they must give up their pagan gods. He thinks the Germans may be able to help the Russians too. We have no Bahais in Russia proper. The ones in Moscow dispersed after the revolution in Caucasus and Turkistan there are believers, mostly Persian.

Germans are a happy medium between the East and the Far West. They are not as crude as the Orientals and not as sophisticated as the Far West.

Munich and Inns Bruck will act as links between Vienna and Germany. Salzburg, Munich and Vienna are important centers and should become vital spiritual centers. They are destined to be powerful Bahai centers in the future. What we need are the young men in Germany who will enter the Administration and seize the reins, battalions. A Bahai - a teacher - especially an International one, must teach the principles of the Cause, both spiritual and administrative. Germany will be the focal center of the spiritual forces, they will radiate from Germany to Europe. In Sofia, the one who really established the Cause - in Bulgaria - Herr Benke, was a German. Leipzig has already rendered a historical service in that Herr and Frau Benke established the Cause there, and Herr Benke died there. Similar to Keith, sacrificing in a foreign land and dying there. So we see numbers do not count, it is the vitality of their souls, rendering great services. German Bahais must not get the tendency of making too many laws, copying the system of their Government, making it too rigid - the Administration of the Cause - being a slave of conventions and rules. The Bahais must pray for their government, nor must they think this implies criticism, or otherwise, if the N.S.A. tells Assemblies to pray for the Government: this does not imply the Government is wrong, and we are praying for correction. We must be clear in explaining a ruling or instruction when it is given.

He does not think that the German believers help the Austrian believers enough in sending teachers and corresponding more frequently. When we do anything under false pretense we are violating the principle laid down by the Master, of loyalty to Government. (regarding the crossing of the frontier on an excuse, not the real reason.) The friends seem to think (not specifically just Germany,) that because a Government may be unjust or corrupt or dishonest, it changes their attitude of loyalty towards it. We must be loyal to any established form of government.

The North German centers must try and send at least one or two friends, delegates and non-delegates, to the Convention. The N.S.A. could perhaps arrange to help with train fare from the Northern Centers; the National Fund could easily defray this expense. On one hand we must emphasize the authority of the N.S.A. and on the other hint it is not infallible. It has taken almost fifteen years to establish the Administration in Germany. Germany had to have something equivalent to Dr. Khayru'LLah in America. Germany did not have this until after the Master's passing with Herrigal. In their teaching work there must be no hesitation whatever in going ahead with the fireside meetings. These, as they exist in America, are excellent. Publicity is unwise at present. Dresden is a very important center, the first thing is to have a local assembly there. Nurnberg is also important. Hanover should also have a center and Konigsberg in East Prussia. East Prussia is very important.

Centralization is now amounting to persecution in Germany. Hitler is under the influence of the extremes, whether military or regarding religion. Germany will remain a unitary state. Her destiny is to join the larger whole - Europe.

E G Y P T

All courts in Egypt which deal with marriage, divorce, inheritance, etc, are religious, Jewish, Christian or Muhammadan, Islam has now pronounced the Bahai Faith not a sect of itself but a separate religion believing in different founders, hence the Bahais now have in these matters no legal recourse. All Bahais marrying now can only do so under the marriage certificate of the S.A. which has as yet no legal status, hence legally they do not exist. As missionaries are continually circulating the claim that we are an off-shoot of Islam, a sect of Islam, this denial of Islam and her casting us off officially is a great proof that we are not an Islamic sect. Islam is now doing, in spite of us, what the Bahais should have achieved long ago but were too timid and hesitating.

The declaration of trust, a petition, and excerpts from the Laws of the Aqdas, have been given to the Egyptian Government three years ago, but they refused to reply. The first step has been taken, the enemies of the Cause, the Muslim leaders, have proclaimed our independence - we should have done this. The Egyptian Bahai's difficulty is that they have no civil courts in Egypt. The authorities can either give us our religious court rights or tell us to go back to the old relationship with the Muslim ones. They may also, in the meantime, establish civil courts. He hopes this will not be done, as he wishes our recognition as an independent religion, with full rights.

The N.S.A. of Egypt is the first to own legal property in its name in the East.

J E W S

The Zionists constitute a political movement. We should be very careful what we say regarding the prophecies in order that the Jews may not think that we sympathize or partake of their political aspirations. If we should show that passage (Pge 76, "Answered Questions,") "all Palestine will become their home," to a Jew, a Muhammadan would say we are political, But in America it would be a great help in attracting the Jews to show them this passage, written 40 years ago; also a help in Germany. Believes the Jews will overflow in part of Syria and Trans-Jordania.

The Jews threaten that if the different Governments do not help regarding their regaining a Fatherland, they will promote revolution. There are grounds for Germany's statements, they are ruthless.

The Zionist Jews are a majority, they are in sympathy with the Cause. There is a section in the University in Jerusalem devoted to Bahai literature from all countries. They are friendly toward the British Government, who has helped them to establish a National Home. (See "Answered Questions" Page 76; "All Palestine will become their Home.") Other Jews, in a minority with a Jewish State and are against the British Government and the Bahais.

Hitler's policy is another link in the chain of the destiny of the Jews. The Balfour Declaration made it possible for the Jews to build a home. The British Government drove away the Turks, and the Mandate made it possible for the Jews to come.

P A L E S T I N E.

Sir Herbert Samuel said he believed Palestine could support six millions. Now the population is a little over one million. There are about 13 or 14 million Jews in the world. Now, if they concentrate on a small country like Palestine, think of the possibilities. In "Gleanings" pge 116-17 refers to the future, also "Spread thy Skirt, O Jerusalem" refers to the Christian Revelation, and when it spreads over the Jordan symbolizes it will reveal itself more fully through the Bahai Revelation, extending the bounds of previous revelations. The Jews will be instrumental in laying down the material foundation which the spiritual structure of the Cause requires. The Jews are doing this for Palestine with Jewish blood, Jewish money and Jewish personnel.

There are two great forces working hand in hand to prepare this country for what it is going to become, which is the world Administrative Center of the Cause, the British Administration and Government, and Jewish capital and enterprise. The publicity which the Cause will attain here in the future through the visits of Princes, prominent figures, etc., will open the eyes of the Jews to the Cause's importance and they will accept it. The war was the first, then the Balfour Declaration, and now Hitler's policy, are the three factors in sending the Jews back to Palestine. The war made it possible for the British Government to be established in Palestine, to drive away the Turks. The Balfour Declaration made it possible for the Jews to come and establish their home. Hitler is a means of making them migrate.

One of the benefits of the last war was the Jews' return to Palestine. Unlikely that Palestine will become a Jewish nation. There are three kinds of prophecies related to Palestine. One is fulfilled by Baha'u'llah's

coming to Palestine, to Haifa and Akka. The second is the return of the Jews; this is in the process of fulfillment. The third is the establishment of universal peace, this is not yet fulfilled.

Haifa in the future will be the terminus of three great railway lines, To the south will go to Cairo, then through Central Africa to Capetown. To the East to Calcutta, direct line from here to Baghdad, then across Persia to Afghanistan and then to Calcutta. A north line going to Beirut, Aleppo, Constantinople and linking with the European route to Callais, and the Jews have been raised up by God to construct such a material center. After 2000 years of punishment the bounty of God will allow them to do this. England and the Jews are instrumental; instruments raised by God to bring about the development of Palestine. The money of the Jews and the order of the British Government, law, order and experience in administration, and the well-known financial power of the Jews. This was foretold by the Master 40 years ago; "All Palestine will become their home." They will become the envy and admiration of their friends and their foes. This does not mean they will have a political state here, but a cultural one.

The Port of Haifa cost one million Pounds. The money was raised in London and guaranteed by the British Government.

Haifa is the nerve center of the Cause. The more powerful the center the greater the tests. Anything in the Bahai World that happens is immediately felt here and vice versa.

The Bahais should be very appreciative of all that the British Government has done for us here as the World Center of our Faith, ever since the British occupation of Palestine.

Mount Carmel is the heart of the world and the Shrine is in the heart of that heart.

Haifa is the heart of the world geographically; it is the meeting place of three Continents - Europe, Asia and Africa.

Akka and Haifa are the twin cities. They will be joined in the future. Akka is the heart of the Faith, the Qiblih of the Bahai Faith.

The Arabs and the missionaries are against the Cause and make obstacles for it, - they will be entirely eliminated.

P E R S I A.

Baha'u'LLah says that Arabic and Persian are like milk and honey. Baha'u'LLah has set an example to the Persians in matters of language and style. This present generation in Persia is much too overwhelmed by the forces of nationalism to overcome the corruption of the language.

The state of emancipation (of Cause) in Persia and Irak will come when the State and Church become separate.

Believes that the establishment of the Administration in Persia is due to Keith's stirring them up spiritually, who died before seeing this achieved. Persia has 600 local S.A. The National S.A. has divided the country into 21 administrative units, from which 95 delegates for the convention are elected.

Truthfulness, the Persians are very weak in this respect. It is due to Saadi (the poet), he has corrupted the Persian character. The principles of his philosophy are un-Bahai. (The Guardian copied out the following verse as an example of this) :

(Arabic)

(Meaning) : "A lie which serves a particular interest is better than the truth which causes turmoil."

SAADI.

F R A N C E.

After Lyons is an assembly, Lucienne must be sent somewhere else to establish a third S. A. and then he guaranteed France will have an N.S.A. Then the French can take part in the International elections for the House of Justice. This does not mean a Bahai from France could not be elected to it in any case, but France would have no part in the elections. The elected members to the International House of Justice are to be chosen from the whole Bahai World. The important thing is to establish a local Spiritual Assembly in Lyons and see that it does not disintegrate.

France has to play her share in the Great Federation of Nations. She is a great Nation and has a vital part to play, an important share to contribute to the world civilization, which Baha'u'LLah will create. Germany, England, France, Russia, in the order of their future importance. First is National Civilization, such as England and France have and Germany is developing. Then comes European and Pan-American civilization, and then comes World Civilization, World Unification.

(To Mother) What she has done in Paris is the introduction of the Cause to the Latin Races.

Terrible corruption in French politics. Sooner or later there may be revolt. Corruption may lead to revolt and civil war. The Communists are ready to ferment a civil war. They are more active in fermenting a civil war than in a larger war. As soon as they find factions, they work to create a civil war.

C Z E C H O S L O V A K I A.

Czechoslovakia has a great future in the Cause, he is sure of that. There is relatively little prejudice there.

The President of Czechoslovakia is a great admirer of the Cause.

R U S S I A.

The Soviet Government has published, three or four years ago, a pamphlet against the Cause. The Government by attacking the Cause, its spiritual and social principles, was distributing the knowledge of the teachings. They claim that religion fosters superstition, also they believe in equality and we don't. The Master referred to society as an army needing generals, captains, privates, etc. The Authorities have required the Bahais for a number of years to not vote by secret ballot in their elections, which they obeyed, but now they have modified their constitution and allow the Bahais to vote by secret ballot. The Bahais now rent the Temple from the Government, who claim to be its legal owners.

Many Bahais have been imprisoned, deported and sentenced to death by the Government. He communicated with the American N.S.A. who, through the American Ambassador to Russia, received commutation of the death sentence: (See "Bahai World.") There are a lot of Bahais in Tihiran now who may not return to Russia. In Russia it is improving; in Persia getting worse.

This is a stage in the evolution of the Cause.

C A N A D A.

Canada will in the future have her own N.S.A. provided she is not politically united with the United States. She only needs to get strong enough to have one.

A Canadian summer school would be a good thing, but the N.S.A. must be first consulted as to its locality, etc.

GENERAL TOPICS.

The N.S.A. of Egypt is incorporated as a commercial, not a religious body.

We should use the name of Tahirih in referring to her and not Qurratu'l-Ayn. She translated the writings of the Bab from Arabic into Persian.

The Jqan was not written in one night.

We must always tell the truth, our first purpose, we must say, in visiting Haifa, is to visit our World Center, our sacred sites, no reference to personalities. So when the Persian Bahais say this they do not receive permission, but this is only temporary.

"Tablet, Revealed Word, and Revelation," should be confined to the writings of the Bab and Baha'u'LLah and not applied to the Master's writings.

Shoghi Effendi was asked if it were not a waste of time to devote oneself to Art unless they were a genius, in these days. He agreed that unless one had genius it should be only a pass time.

The New Commonwealth Society in England is perhaps the nearest to the Cause of any Society, yet he has asked the friends not to identify themselves with it. - A. (See B and C.) - He is having a newspaper clipping on the New Commonwealth Society translated into Persian for the Haifa Newsletter. -

Ruth White sent a letter and check to the High Commissioner of Palestine, asking him to investigate the Master's will. He returned the check and said it was a purely private matter and she must hire a lawyer.

First Bahai school in Palestine is organized now in Adasiyzih. They are in Zaratrion Bahais, they learn three languages, Persian Arabic and English.

At the Shrines, they have given out thousands of copies of pamphlets, but never one unless it was asked for.

Don't refer to the name of the system, Communism, Fascism, Nazi, etc, directly, but indirectly, not by name and not to its political leaders, but to general principles and compare them with ours; such as that equality is impracticable in society and this is a rejection of communism, (in teaching and public.)

Regarding membership in N.S.D.A.F. Fravenschaft. (B. See A and C.) Even the New Commonwealth Society in England, which is far nearer the ideals of the Cause than any other group, he has dissuaded very strongly the friends from joining. They may associate with groups if they like, exchange speakers, etc., but there must be no affiliation with either religious, political or social organizations. With scientific, humanitarian, industrial, educational and civic affairs we can affiliate.

What we really require are endowments for teaching, to enable people to settle, travel and teach, etc.

The superficialities of the West are spreading to the East.

The Dunns established a pillar of the Universal House of Justice in Australia. We need workers in Poland, Czechoslovakia, the Baltic States, Finland, Estonia, Lithuania and Latvia.

To us (Bahais) the cross is a sacred symbol of the sufferings of Jesus we do not worship it as the Christians do, we revere it.

He always encourages people to settle; not in favor of these short visits and voyages. Martha Root is an example of an itinerant teacher. The Dunns as settlers are exemplary. Mr. and Mrs. Dunn are unique, and what they have achieved in Australia. They had no work and were friendless they read the Divine Plan, sold their property in California and went to Australia, and now we have centers in all the leading cities of Australia; and, in addition, they have established an N.S.A. and have incorporated most of their local Assemblies. India and Burma have all their S.A.'s incorporated.

Asked whether the treatment of sexual perverts by imprisonment was right, Shoghi Effendi replied it was no use, that they must be converted. Spiritual reform must take place.

Shoghi Effendi has received to date 12 volumes of Tablets of Baha'u'LLah, the Bab and the Master, all authenticated by the local assemblies from Persia, etc.

The "Bahai Scriptures" are full of mistakes.

The shrine of the Greatest Holy Leaf will be the future center of the International buildings.

No buildings will ever be erected around the Shrine of the Bab, as a sign of respect. The Government has been advised that this land will never be sold, rented or built upon, hence they have made it tax exempt; also all the land from the top to the bottom of the mountain owned by Bahais. The tomb of Baha'u'LLah, the Mansion, the House of Baha'u'LLah in Akka, and the Pilgrim Houses, are exempt. These are the only properties in Palestine that are exempt.

All 20 Tablets (to Baha'u'LLah and the 19 Letters of the Living) reproduced in Nabil's narrative, were among the Master's papers. How He got them we do not know.

Superstition is the negation of fact, while a miracle is a fact which we can never explain.

One's intention can often be almost as good as the deed itself. Human motive is never entirely pure; one cannot expect it to be. We must not dwell on or grieve over things we did not do exactly right, as it does no good.

Purity of heart, detachment and intention is more important to him than brilliancy of action.

Faith breeds courage, but when it is not well enough grounded it is timid.

God's mercy over-shadows all kinds of criminals, even Covenant breakers.

The more teachers we have in Europe the better. He encourages friends to settle in Europe.

There is a tendency to introduce new mysteries into the Cause. We have a few mysteries in the Cause, we must not introduce any man-made ones; in order to satisfy our desires or emotions, we produce mysteries. Sometimes our emotions are bad, they can go too far. A desire is either corrupt or wholesome. But a wholesome desire, a love, a devotion to the Faith, which is in itself a wholesome and good thing, even that, if not restrained, leads us to excesses. What is Fanaticism? It is devotion to the Cause carried to an extreme.

Devotion to the Cause, if carried to excess leads to Fanaticism - (Bahai'u'LLah refers to this in "Gleanings" Pages 216-342-3, regarding excess.)

The relation of children to parents and wives to husbands is too extreme in America. Bahais must have the consent of all four parents in marriage, whether the parents are Bahai or not. But obedience to parents in all things is not required by Baha'u'LLah.

We must not identify ourselves with different systems; political beliefs, theories of evolution, etc.

Considers the separation of Church and State in England inevitable. The last to fall will be the Catholic Church.

We must expect these things, our tests and trials, and when we get into these states of depression we must have confidence and persevere. It is the effort that one makes that gives one the susceptibility to receive more. Some suffering is self-inflicted, but that is sometimes providential. Martha's faith and effort, daily effort, is a magnet that attracts the confirmations suspended between earth and heaven. It removes the barriers between God and herself. Perseverance in effort will attract the power which will sustain us. Love is the great force and the main-spring of all effort.

The grandson of Nasiriu-Dini-Shah came to Haifa and begged, literally begged, him (Shoghi Effendi) to give him an introduction to the National Assembly of Persia. He informed him the Bahais are absolutely non-political, explained their stand on this subject, etc., and the Shah's grandson went away satisfied, but never came back. The British Government asked the Guardian if this had happened, and he told them the whole story. Also the grandson of Sultan Abdul Aziz, Sayfu'd-Din, called on the Guardian and asked for financial aid. Shoghi Effendi gave it to him - twice, and also gave him Esslemont in the Turkish language, printed in Latin characters. It is astonishing that the grandson of Sultan Abdul Aziz should come asking for financial help and the grandson of Nasiri'd-Din for political help. Abdul Aziz was the greatest enemy the Cause ever had.

If the followers of Muhammad Ali repent it will be due to the effect of the prayer in the Master's Testament. The prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection.

Seales Quran is the most authoritative, Radmells, the best.

The statement of Queen Marie, wherein she refers to "The Father" is the greatest test of all to the Christians. Also for Muhammadans her reference to Christ, Muhammad and Baha'u'LLah as Prophets, is tremendous.

Numerology has no organic relation to the Cause but was used by the Seers to foretell the Bab's coming. Numerology, Astrology, Palmistry, etc., is left to the individuals. They should be left free as far as possible, as long as they don't associate these ideas with the Cause.

Queen Marie is both granddaughter to Queen Victoria and the Czar of Russia, to both of whom Baha'u'LLah revealed tablets.

The Jqan was written by the request of the Father of the Great Afnan (chief builder of the Temple in Ishqabad) who was the maternal uncle of the Bab. He went to Baghdad and asked Baha'u'LLah certain questions which were answered in the Jqan.

Bahai ring stone has Bond H on it, the Arabic letters for Baha. The fine pointed star symbolizes the Temple of Man; head, arms, legs, the body of the Cause. When God willed it, His Revelation appeared "be and it is". (In a former translation of a prayer it says, by which the letter kaf was linked with the letter noon.)

Kaf and noon form the word "Kon" which means "be", be and it is.

Many terms used by Baha'u'LLah came from the Quran, also from the terms used by the Bab, Sun of Truth, Sun of Righteousness, World Order, are terms used by the Bab.

Trade is paralyzed between the Nations, this is what makes them poor; politically they are divided, but economically they form an organism. The economists wish to unite the world, the politicians to divide it. Nationalism is causing this.

The standard of living in the East is too low, in the West, too much luxury. Germany is half way between. Comfort is different from luxury. He objects to luxury, not comfort. Importance is attached to non-essentials and not essentials. Peoples differ as to what are essentials. It is alright to maintain a high standard when there is not want and destitution around you. People are the slaves of the conventions, they could reduce their standards and help the poor, but their conventions prevent them - they do not have the moral courage. Germans are a happy medium between East and far West. Not as crude as Orientals and not as sophisticated as the Far West.

The "Most Exalted Leaf" is really the correct translation of the title of Khanum. The word Holy has been added, does not exist in the original. Her resting place has been chosen as the center of the international Institutions, a woman, not a man, has been chosen for this.

Apart from certain restrictions in the teachings, men and women are indistinguishable. As far as the teachings are concerned, this is so. It is the immutable law of God and not for us to question; the Imams, the 12 Disciples, the Prophets in the Mosaic Dispensation, etc., were all men. The Guardians are all men. In the West in almost every way, in teaching, in the Administration, etc., the women are taking the lead, and this is the Will of Baha'u'LLah. He would not be surprised if soon the Persian women become like their American sisters; "one of the distinguishable features of the Bahai Dispensation is that the women are showing more courage, more initiative, than the men," said the Master. We have Bahais now in 40 countries and more than half of these have been opened, have been conquered, by the American believers. Most of those who have opened these countries have been women, not men. Jackil in Bulgaria, Agnes in Japan, the Nohlacks in Germany, Mrs. Hoagg in Italy, Martha in so many countries, Leonora in South America, Fanny Nohlack in South Africa, Mother in Paris, Johanna Shubarth in Norway, Mrs. Crapper in London, Mother in Canada, not only American believers, but women.

If anyone asks about the equality of the sexes, we must tell them equality, except in certain cases. (The Imams, the Guardians, etc.)

The 13th Letter of the Living came to Akka and met Baha'u'LLah. He was the only one who called on him after he revealed Himself. He also accepted Him.

Characteristic passages of the "Hidden Words" the Jqan, and other books, should be committed to memory. The right quotations, made at the psychological moment, prove a great effect, great power. He does not think the teachers do this enough.

When Bahais have visions and try to get others to act accordingly, it is un-Bahai and very dangerous and pernicious. The individual himself is left free in such matters. We must tell them it is mostly imagination, and they are free. However, they must not seek to influence others.

He wants the Catholic Church aroused, but it must not be done artificially, but through the natural spread of the Cause. We have to combine courage with tact. We must not be unnecessarily provocative.

The Bahais should adopt Esperanto at present as a universal language, even if only a temporary one.

Modern Philosophy is based on the teachings of Socrates. Plato enlarged the Philosophy of Socrates, Aristotle went further. Even the philosophy which Socrates established was based on the religious teachings of the Prophets of Israel, which proves that the Essentials of Philosophy were based on religious teachings. Socrates taught the existence of the immortality of the Soul. (See same subject under "Germany.")

Regarding violators. We must not be fanatical. It is going too far to believe we are contaminated by being in the same room, etc, with them. But we must not associate with them. There is no difference in civil rights. The rights of a violator are as sacred as those of any believer. If we have a business dealing with one, we must settle our dealings with him. We must have no dealings with violators, but if circumstances should be such that we happen to have a dealing with one, we must settle it normally and have no future dealings. If they happen to have written a book, either on the Cause or anything else that has a value, we must admit the value of anything they may have accomplished, even if they are against the Cause.

If they have rendered any service in any sphere, we must recognize it. "Justice, equity, is loved above all." But that does not mean we must associate with them under any circumstances. Herrigel rendered great services (in Germany) we must admit this, but also see that his later opposition nullified it; it has darkened the record of his previous services. We must not belittle what he did once accomplish, admit what was good and correct, but relate it to what he did later.

(Countries to be opened up to the Cause and developed.) First comes Germany, then the Balkans; then Scandinavia, then Western Europe, then Italy, and Spain. Community life is now confined to Germany in Europe. In Genland it is just a skeleton, just beginning to move. England is similar to France, not as bad but similar. The English are very proud, very dry. They are very shy and conservative in matters of religion. Americans think too much of personality. Principles are not for personalities, personalities are under principles. It is a challenge to the Bahais to rise above their environment, be totally different from it. The believers today are being adopted to the Administration, it is being imposed upon them. They are not born into it.

Hitler is a national leader, but does not have the sense of world politics that are required - such as Briand's, Stresemann's, who had much greater world vision. Stalin is not a man of principle, he is ruthless, unlike Lenin, who had principle but whose principle was wrong.

First Wilson, the greatest of the men of his generation, he stood for a very high principle, he failed to achieve it. Second was Lenin, his principle was wrong, but he carried it out with great vigor. Third, Lloyd George, who had no principle, neither right or wrong. A leader must lead the people and not be led by them; he must have courage.

The trouble with the world is the leaders have great vigor, but their principles are wrong.

The Catholics and the Shiahhs, the two most dogmatic sects in Christianity and Islam, claim that the study of Abstract Science is a waste of time.

END OF VOLUME 11.

Notes of Table Talks given by Shoghi Effendi in Haifa as remembered by Mrs. Margery McCormick, November 3rd. to 16th. 1937.

Shoghi Effendi spoke of future world events with absolute certainty, Germany, the United States of America and Persia have wonderful futures and great destinies all of which will be manifested in God's good time. There is an appointed time for everything.

Persia now has six hundred Baha'i Communities. All are suffering at the present through the actions of the government which has forced them to close their schools because of the Baha'is having observed Holy Days. Baha'is have been imprisoned for months who refused to keep their shops open on Holy Days.

We must give absolute obedience to governments except on matters that concern our Faith.

Shoghi Effendi told Mrs. Mesbak that because she was of the west and the Persian government was already concerned about the growth of the Faith in their land - she must use great tact and wisdom not to antagonize them more than necessary.

Shoghi Effendi was asked if the churches in America would persecute the Faith. He answered that the liberals like the Unitarians would not, but that the Presbyterians and Catholics etc. Would persecute. After them the government would strongly oppose also.

Why is the war necessary when the great masses of the people do not want it? Answer - they have followed evil ways and councils until they can not control those forces which they have encouraged for so

long. The war is inevitable. The calamity immediately following humanity is the war, not an earthquake. Asked if true that two-thirds of the people be taken, as mentioned in the bible - he said that it might be so, but that the Bible was just an allegory. There will be great results from the war, in fact the suffering that will be universal will bring humanity to accept the Cause. They will come in in great masses. Baha'is will not be exempt from this suffering.

The immediate future is very dark - the distant future is very bright. New York City, the City of the Covenant seemed to be doing the most outstanding work in the United States.

In regard to military service, Shoghi Effendi said that the American youth might get exemption after war is declared, but otherwise the youth must try for administrative posts to avoid front line duty. If front line duty is unavoidable, the youth must obey the commanders even if ordered to kill, for obedience to government is Baha'i law.

Shoghi Effendi said that the persecution of the Bahais in Persia would end when the church and the state separated, as the Mohammedans had always been the worst enemies of the Cause.

There is a necessity for suffering like in the early days of Christianity. It was only established after the agony attending the fall of the Roman Empire. The coming war is really a providence to

the whole world. It is retribution - God's punishment, but after that will come God's peace.

Immortality and eternality mean the same thing. Everlasting life is the better word.

The individual human soul created at conception is born into the world - lives - passes on and never returns to this world. No individual has the exact combination of qualities of any other person now living or who has ever lived in the past. The soul of man has a beginning but no ending.

Baha'u'llah manifested in Persia, because it was the darkest and most corrupt spot in the civilized world - absolutely decadent. If there had been a worse one, undoubtedly He would have chosen it. Now He has chosen America as the place to establish the organization through which His justice is to function, because politically it is the most corrupt. This all is to show the miracle of the power of the Manifestation.

We of the Believers in America must keep our standards, and Faith and actions so true to the Teachings of Baha'u'llah that even to get recognition and favors from the government, which may at the time seem highly advantageous, we must never compromise. If we compromised, Divine justice could not use these instruments (the Assemblies) through which to function and they would lose their promised effectiveness.

The Assemblies must be so outstanding in their ideals of justice and ability to solve difficult problems according to the technique divinely revealed to them (prayer, meditation, consultation) that governments will ask their advice and even assistance in governing. This may really happen in America, and it will ~~not be~~ be refused for the government will want only their help and will not be willing to accept the Source of their knowledge. It is most important that Baha'is do not work with political parties nor accept political offices.

The Baha'i century began with the Bab in 1844. The World Order began in 1863 with the declaration of Baha'u'llah as referred to in the prophecy of Daniel. (Declaration of Bagdad)

In the matter of investments pray, be very careful, consult together, consult experts. Everything will be effected.

What is the World Order of Baha'u'llah? The World Order of Baha'u'llah is the sum total of all the institutions revealed by

Baha'u'llah through which "His Spirit works."

In marriage or burial rites, we must not mention that a particular person officiated. Do not even use the term officiated, but say instead 'conducted under the auspices' of such and such an Assembly. Personality must not be stressed - always the Spiritual Assembly must be stressed. Also avoid all imitations of forms and ceremonies of other faiths. In fact be careful not to let our own handling of those matters become crystalized in any way.

The Temple is for worship only. Even the Foundation "all will be used for worship in the future. There will be used for the services,

selections from the Holy Scriptures of all the Faiths as the Psalms, etc., even spiritual selections not revealed by the Prophet.

The first Temple was built at Ishkabad, Russia - on a plain; the second Temple is being built near Chicago on a lake; the third Temple will be built at Teheran on a mountain slope; the fourth will be built on Mt. Carmel on a promontory overlooking the sea. Perhaps the best place on Carmel would be that now occupied by the Carmelite Monastery.

By direct order of Baha'u'llah to the Master no one else was to be buried in the immediate vicinity of the Shrine of the Bab. Abdul Baha's remains are there only temporarily, because there was no other place at the time of his ascension. The Temple to be built on Mt. Carmel must be on a lower slope than the Shrine for it must be under the shadow of the Shrine. There are to be nineteen terraces; nine below the Shrine which is on the tenth; nine above which will probably reach to the Shrine that may contain the remains of Baha'u'llah. In the vicinity of the Shrine there must be no other building, just vast gardens. The Guardian has already laid them out and has provided for their care. They are marvelously lovely. The nineteen terraces will be named for the nineteen Letters of the Living and will be called by those names.

Faith and character. A believer may have the greatest faith - even to the extent of being willing to give his life for the Cause and yet have great moral weaknesses. In speaking of the followers of the Bab, Shoghi Effendi said, "they were heroes but not saints," Martha Root is a hero and a saint.

"Teach us Thy Oneness and give unto us a realization of Thy unity, that we may see no one save Thee". Shoghi Effendi explained this was the fundamental teaching of the Baha'i Faith. First was the unity of God, and we must be sure never to confuse this with the Manifestations as the Catholic has done. Second; there was the unity of the Manifestations, as explained so clearly in the Ighan. Third; the unity of mankind ordained for this day which could not have been realized in previous times. In Persia they used numerology and the word "unity" comes to the number nineteen. Numerology is the science of numbers and the Baha'i Faith, founded upon unity is expressed by the number nineteen.

The Temple will be open to all peoples, but those of other faiths can not superimpose their doctrines, dogmas or forms upon the Divinely revealed Plan of Baha'u'llah for worship.

The administrative building for the Faith will probably be the first accessory building to be built around the Temple and there is a growing necessity for it.

Quddus had a particular station and function in the Cause. Owing to the incarceration of the Bab, he acted as a mediator between the Bab and His followers.

The British mandate in Palestine has been very helpful to the Baha'is as it has recognized the Baha'i Shrines both in Haifa and Acca

as Holy places and it has make all property exempt from taxation.

The nineteen day feast as mentioned in the Aqdas will be in time a social and spiritual gathering. Now it is also administrative, that aspect being added temporarily by Shoghi Effendi. The nineteen day feast is not celebrated in Haifa, because there is no administration there, not will there be until the Universal House of Justice is established. The Guardian emphasized the fact that the believers should keep the feast. However, it is a personal thing and we have no right to discipline the believers for failure to attend.

When I arrived in Haifa on November second, the Martyrdom of the Bab was being celebrated, because there the lunar calendar is in use.

There are two kinds of laws in the Aqdas; social and spiritual. The social laws are obligatory, such as the consent of the parents to marriage. The spiritual law is an individual matter such as fasting and prayer.

Asked about the way to find the love of God in our hearts, Shoghi Effendi replied that we must feel love for God. We must never confuse God with His manifestation, never forget that there is an abyss of difference between God and His Manifestations. The Manifestation mediates God's love to us.

The Baha'is will not escape the suffering that lies ahead, but there will be this difference between them and non-believers - the Baha'is will suffer hopefully.

Headings above the verses of the Hidden Words are addressed to man and not to individuals and are poetic.

Obedience to both laws and principles of Baha'u'llah and Abdul-Baha is requested required. Children must obey their parents, believers their assemblies. Obedience to the regulations and laws of the state is required of every true Baha'i.

The Baha'i Faith is a civilization. It will mean the coming of age and of the race. The world was not organically or spiritually ready for it until this time. With the coming of Baha'u'llah, powers and forces have been released that are preparing humanity to function in this New World Order.

The administration is like an infant at present. Later on it will be perfected by the International House of Justice. Every idea must be incarnated in an institution to produce its full effect.

There are three leading National Spiritual Assemblies in the world today; Persia for the east, Germany for Europe, and America for the Americas north and south.

Hidden Word, "Thou art My stronghold--" means the purified heart wherein God dwells.

Peter was the appointed successor of Christ, but there was no written command concerning his appointment and dissension arose. Paul did most to spread the Cause of Christ, but he adulterated it and it lost its essential purity very early.

As Christianity was a child of Judaism, Baha'i is the child of Islam. Christianity must not only recognize Islam, but the Shiite branch as they through the Imams were the appointed successors to whom Mohammad referred when He said, He left to His people His Book and His family. His book is the sum total of His laws. His family, the descendants of His daughter and Ali, her husband - the Imamate. This is important to the Baha'is, because the Bab is the twelfth Imam and the Promised Qaim of the Islamic Faith.

One proof of Manifestation is that He brings a Book. This is not necessarily a written or printed Book for Christ left none. But this Book means the sum total of His laws and ordinances. Jesus brought the Sermon on the Mount and the law of Love, abrogating the laws of Moses in regard to divorce and the Sabbath.

The tribute to His daughter by Baha'u'llah is written in words of gold upon her shrine and is like a glorious crown upon her head. There is great symbology in Khanum's Shrine. The first unit, the base may be said to represent the local spiritual assemblies. The second unit, the nine pillars represent the National Assemblies. The third unit, the dome, represents the International House of Justice.

Khanum was one of the greatest ladies of the world, greater than the wife of Baha'u'llah, because she was of direct issue.

"Know thyself and thou shalt know thy Lord" is a mystery, for the reality of neither man nor God can ever be known. One can make some progress in the knowledge by striving to love God more and more.

What is now being done in the cause is infinitesimal compared to what will be done after the world war. Mankind will come into this Cause in great masses. A new race of men will be created.

That for which Christ taught us to pray, "Thy Kingdom come on earth as it is in heaven" will be fulfilled when the World Order of Baha'u'llah is established. The World Order of Baha'u'llah is based on Divine Revelation.

The administrative buildings of the Cause will center around Khanum's Shrine. That is the House of Justice will be on Mt. Carmel and the spiritual and administrative centers will always be in Palestine.

There will never be a woman in the station of prophethood - nor can a woman become a member of the international House of Justice. There is Divine wisdom in this.

"That you may see no one save God" - If one loves a person greatly and meets some one who resembles him on some of his qualities, one loves this second person not for himself, but because he is like the beloved one.

"When man forgot God, God caused man to forget his own reality." When we cease to love God and be obedient to His will, His light is no longer reflected in us.

Concerning the prophecies regarding Acca in the latter part of the "Epistle to the Son of the Wolf" - "Know that he who enters it of his own accord and accomplishes the pilgrimage will be forgiven by God for his sins, both past and of the future" - Asked if this promise still held good in this day, Shoghi Effendi replied 'For this day and eternally', if pilgrims make the approach in the proper spirit.

Our faith abrogates the laws of other faiths, therefore we cannot hold membership in their churches. In matters of belief there must be no compromise. We should not tell the new believers immediately that they should leave the church. They should reach such a spiritual station, such as love of Baha, that they will of themselves want to leave the church.

It is not necessary to have the feast on the first day of the Baha'i month. It is only a custom. Give freedom in non-essentials. In essentials unity, in non-essentials diversity and in all things charity.

Nine members of the Hands of the Cause will live in Haifa and give all of their time to the assistance of the Guardian. The Hands of the Cause are intermediators between the Guardian and the mass of the Believers.

In the long obligatory prayer "letters B and E are joined and knit together" - The moment the word 'bé' is uttered from the station of the Manifestation it is a taking of the Divine Will into the realm of accomplishment.

In 'Surat il Haykl' where iron sight is mentioned it is a poor translation, sharp sight would be better. As stated in this book a new creation is to be raised and to be sent forth with special qualities to assist in establishing this new day of God on earth. As to the time when this new creation would start to function - at least not until after the war.

As the race evolves in spirituality and scientific knowledge communications between world and planets will surely develop.

Unity of mankind means that the world will have one law and one religion. Assemblies will eventually become governments. The Cause will absorb governments. The Faith is not only a new religion but a new civilization.

All previous prophets have taught unity, but physical conditions made unity impossible. Baha'u'llah taught not only unity, but unity in diversity.

Liquor is absolutely forbidden to Baha'is. In case of illness prayer is not enough. We must consult a physician and tell him of this law of our faith, then and only then if he feels that liquor is the only remedy, that there is nothing else that could be helpful, he may prescribe it.

We must take a firm stand on this question, but be very tactful in handling it before people becoming interested, or even with very new believers. Use great tact and wisdom, it is permitted that one serve liquor to guests provided one feels it is necessary, but one must never take it oneself. We must be very frank and say that our Faith forbids it.

Baha'u'llah brought both laws and principles and both must be conscientiously observed.

The Guardian has in his possession Tablets received by the Persian believers from Abdul Baha. When these are translated they will fill about twenty-six volumes. These must be made known through translation before the International House of Justice is formed, because all revealed laws must be known before the International House of Justice begins to legislate, since this House of Justice will only make laws on such matters as have not been provided for.

There are six hundred Persian Assemblies, disciplined and closely knit together functioning as one body. They are gathering up the Tablets owned by the believers and making three copies of each one. The original copy goes to the local archives, a copy goes to the National Archives, one to Haifa and one to the original recipient.

Regarding Acca... Baha'u'llah said that the particular Hadiths or Traditions of Mohammad and the Bible are correct. The Guardian has had them printed and hung in Bahje, because so many non-believers Moslems, Christians etc., visit there just as they do the Shrines on Mt. Carmel and can see these prophecies from their own scriptures. Asked if the sins would really be forgiven by those who made the pilgrimage to Acca, the Guardian answered that it depended on the attitude in which one approached that Holy Spot.

Abdul Baha and Baha'u'llah both were born in Teheran which Baha'u'llah called "city of the World", just as Mecca was called the "city ~~xxxxxxx~~ of villages". (in Koran)

The most sacred spots to Baha'is of course are the Shrines of the Manifestations Baha'u'llah in Acca and the Bab on Mt. Carmel. Then next to them is the house that Baha'u'llah occupied in Bagdad and then the house of the Bab in Shiraz.

The church and the state ~~were~~ were one in Persia. In fact the church was the state, but now the mullas are losing their power and religion is dead. It will be the politicians who will now become the opposers of the Cause. They are already recognizing and fearing the strength of the Faith. For the development of the Baha'i Administration is like a state within a state as was also true of Christianity in its early days under the Roman Empire.

The reason the Mohammadan religion is dead is because it was the worst persecutor of the Faith of Baha'u'llah and the Bab.

The work of the Christian missionaries has never been as effective as that of the Moslems and with the ever increasing spread of Nationalism, they will doubtlessly be expelled from the east.

send

It is recommended that each country/teachers to countries near at hand; Americans to Canada, Mexico and South America; Persians to Iraq etc. It will be very difficult to spread the Faith in South America because of the conditions there and the temperament of the people.

Persia is trying to imitate the west and changing her customs too rapidly. Drinking among the Moslems is a growing evil. They are trying to make Iran a self sufficient nation and will certainly fail, because this is the day of unity.

Everything today is in the state of flux and transition. The only organization that is permanently expanding and consolidating in this day is the World Order of Baha'u'llah.

"Partners of God" means worshipping others besides Him such as idols.

The scenes made famous in Nabile's Narrative between Qudus and Tahiri were really planned by Baha'u'llah.

According to an unrevealed law of the Aqdas, Baha'i marriage must take place at least by the end of ninety five days after the engagement.

The birthdays of both Baha'u'llah and the Bab are celebrated in the east according to lunar time and this is the twelfth of November our solar time, the day upon which we observe the birthday of Baha'u'llah in the west. Mrs. Collins and I spent that night at Bahje.

Many people have had the idea that Baha'u'llah allowed two wives; but Abdul Baha the appointed interpreter of His Word has made it very clear that equal justice, which Baha'u'llah commanded, could not be shown to two wives. Therefore, plural marriages are forbidden.

Even Mohamman enjoined monogamy because of this fact that justice could not be equally given to more than one wife. However, as there was no accented interpreter of His Law, His Teaching was not observed. As to mohammad's own multiple marriages - the Manifestation doeth whatsoever He pleaseth - and it is not for us to question.

In previous dispensations, adultery has been made a spiritual sin, but now for the first time under Baha'u'llah it is made not only a spiritual sin but also a social sin. True, the fine enjoined upon the guilty one according to the law of the Aqdas is a negligible one, but the shame and publicity that will be given to the offender will be severe punishment too. The act is a sin - a very grave sin - and the soul will suffer from its effects even in the next world.

The Guardian spoke of the Virgin birth of the Christ. He read from "Some Answered Questions" (page 72) and pointed out so clearly that Christ found existence through the spirit of God. Even Mary herself could not understand her condition. Ighan (page 36) Baha'u'llah says; "likewise reflect upon the condition of Mary. So deep was the perplexity of that most beautiful countenance, so grievous Her case that She pitterly regretted that She had ever been born. To this beareth witness the text of His sacred verse wherein it is mentioned that after Mary had given birth to Jesus, She moaned plight and cried out, "O would I had died ere this, and been a thing
- - - - - (Koran) such lamenting consumeth the

heart and shaketh the being. Such consternation of soul, such despondency could not have been caused by any other than the censure of the enemy and the cavilling of the infidel and perverse. Reflect, what answer could Mary have given to the people around her? How could She claim that a Babe whose father was unknown had been conceived by the Holy Ghost? Therefore did Mary, that veiled and immortal Contenance take up Her Child and return unto her house. No sooner had the eyes of Her people fallen upon Her than they raised their voices saying, "O sister of Aaron! Thy father was not a man of wretchedness nor unchaste thy mother" And now meditate upon this most great conviction, this grievous test! Notwithstanding all these things, God conferred upon that essence of the Spirit, who was known among the people as fatherless, the glory of Prophethood, and made Him His testimony upon all that are in heaven and on earth, This Virgin birth is a mystery of the Christian Faith. There are mysteries in every religion above nature for God has created nature and nature is dependent upon God and not God upon nature. And even though the teaching of Baha'u'llah is that science and religion must be brought into agreement in this day, there are instances where God has broken the natural laws. This has not been often, to be sure, but occasionally and we can not question nor understand these things. Even science will never explain these particular acts of God.

Neither Christ nor Mohammad left any written instructions regarding a successor nor an interpreter. Baha'u'llah has said that Peter was chosen by Christ and Ali was chosen by Mohammad. Immediately upon the ascension of the Manifestation, divisions of opinions arose. Peter was illiterate but had a truer understanding of the teachings of Christ than Paul, despite the great learning of Paul. Paul injected much into the teachings that was not from Christ, through Neoplatonism and mysticism and really caused the first split in the Christian Faith. Ali was not accepted by all the followers of Mohammed and the division into the two sects of the Sunnis and Shias became the first split in Islam.

Now in the Baha'i Faith, schism has been made impossible, for the first time in the history of the world. We not only have a divinely revealed law but a divinely appointed interpreter in the person of the Center of the Covenant and the Guardian. Where splits have occurred in every other religion, in the Divine Plan of Baha'u'llah, this can never happen. Differences and even crises have and shall arise but these will be good for the Cause because they will cast out the ones who have not true understanding of the law, and the result is always a purification.

The functions of the Guardian and the International House of Justice do not conflict in any way. It was made clear to us that the House of Justice will only legislate upon such matters as in the opinion of

the Guardian, have not been expressly provided for in the revealed laws and ordinances of Baha'u'llah and Abdul Baha. It is for the Guardian to decide. The Guardian is the Interpreter of the Revelation but cannot establish laws.

The east already has the laws of the Aqdas and is functioning under them, as far as possible. Asked if these laws were going to be something of a shock to the western believers, the Guardian said that it

might be difficult for them but that explanatory notes, which would be added, would do much to clarify their meaning. These laws of the Aqdas must be obeyed provided they do not conflict with the laws of the existing governments. The loyalty of the American believers is marvelous, but it is going to be much easier for them to accept the principles of Baha'u'llah than to live up to His moral Teachings and law. The principle of moderation is everywhere in the Teachings - even in religion.

The American Bahais have often been mistaken about Chapter 12, page 72, Some Answered Questions. The Christians have felt that this referred to Christ, but as Christ was born of the Holy Spirit, He did not find existence through Jesse.

Neither does this prophecy refer to Abdu'l Baha, but to Baha'u'llah. Both the rod and the branch refer to Baha'u'llah out of the stem and out of the roots of Jesse. Abdu'l Baha refers in this chapter to the "lordly Branch and incomparable Branch" and He would never have referred to Himself in that way. Baha'u'llah is a branch in relation to the Tree of Divinity, but Abdu'l Baha has branched from the Tree of Manifestation.

Guardianship will last until the next Manifestation in about a thousand years.

The World Order of Baha'u'llah is fundamentally different from Catholicism because the Pope legislates and the authority rests completely with him.

The Administrative Order of Baha'u'llah comprises four elements;

1. Autocratic - Guardianship
2. Democratic - Universal House of Justice
3. Aristocratic - Hands of the Cause
4. Theocratic - Whole ~~administrative~~ administrative order as revealed by Baha'u'llah

The Bab is the twelfth Imam. His revelation marked the close of one cycle and the beginning of another. He is the promised Mahdi for whom the Sunnis are waiting and the messiah the Shiah are expecting.

The people of the world have not only failed to recognize the Manifestation, but have persecuted His so the calamities that are to come are retribution.

As Mohammad made obligatory the pilgrimage to Mecca, so Baha'u'llah has made His house in Baghdad and the house of the Bab in Shiraz the places of pilgrimage in this dispensation. At present the house in Baghdad is not owned by the Bahais, but is in the hands of the Shiah. Travel in Persia is difficult, but when conditions make it possible these pilgrimages are to become obligatory.

The Guardian laughingly said that we should probably have a taxi air service soon.

The twenty-four elders mentioned in Revelations does not refer to the Guardians. They refer to the Nineteen Letters of the Living. The other five will be revealed later. There is an untranslated Tablet explaining this.

Shrine of Baha'u'llah in Acca. Baha'u'llah has made this matter of the obligatory prayer very easy; giving the long one for those who are particularly spiritually minded and the shorter ones for those who have little time.

The Teachings of Baha'u'llah stress the moral and the ethical rather than the metaphysical.

The Koran was divinely inspired and so is to be considered higher than the Bible.

Faithfulness in the use of the obligatory prayers and fasting is of tremendous importance and cannot be overstressed.

The first intimations of Prophethood came to Baha'u'llah when He was a prisoner in Teheran. Mirza Aga, Jan. 1st to believers.

The original plans for the Temple were three times its present size. It is the fifth largest temple in the world.

Abdu'l Baha in Some Answered Questions (page 76) prophesied all of Palestine as a home for the Jews. (Three forces have been responsible for this return) They number now 400,000 - a third of the population. The first force was the war which brought into being the League of Nations. Then the Mandate of the League giving Palestine into the care of Great Britain. The third force is Hitler's policy of expulsion which is really being used to bring into being the Will of God in this particular case. Abdu'l Baha referred to Palestine as the home of the Jews in 1907. Balfour, ten years later, called it the National Home of the Jews. The Jews are bringing much money and ability to develop the country, even becoming expert agriculturalists as well as merchants. They have a great ability and tenacity, but are at present very materialistic, even more so than the Arabs. But they will become very spiritual when they become Baha'is. Later on more wealthy and cultured ones will come to Palestine.

Palestine is the geographical heart of the world - the meeting place of three continents. In the Tablet of Carmel (Gleanings page 9-16) the summons to Zion; "Ere long, God will sail His Ark upon thee and will manifest the people of Baha".

In this case the "Ark" refers to the law of Baha'u'llah and the administrative order will function from here through the law of the Aqdas and the International House of Justice. This is not only the spiritual but the administrative center of the world.

The other "Ark" mentioned in the Tablet to the Holy Mariner refers to the Revelation of Baha'u'llah. In this Tablet the Holy Mariner refers not to Abdu'l Baha, but to Baha'u'llah Himself. Mariner is a poetic term where captain might be more truly descriptive. "Arabian Youth" refers also to Baha'u'llah who resided in Arabia for a short time, although it is known that He was born in Persia.

The Hidden Words and the Seven Valleys will have no commentaries made upon them as they are matters of personal spiritual illumination. However, in the matter of administration and the laws of Baha'u'llah, the Guardian will insist on a proper interpretation and understanding.

Shoghi Effendi is very gratified over the recognition of the Shrines of Baha'u'llah and the Mansion and properties on Mt. Carmel as Holy ground. He saw the British High Commissioner and won his interest and support. Later he met the Governor of Palestine who was sympathetic, and so the entire property is free of taxation and gifts to Bahje etc., are exempt from duty.

The Mansion is owned five-sixths by Baha'is and one sixth by Mohammad Ali. Mohammad Ali had lived there for forty years and had done nothing to keep it in repair, and it was in frightful condition, so much that he had to finally move out because the roof practically collapsed. He succeeded through bribery to purchase one-sixth of it. Now because it has been recognized as Holy property, free from taxation, no one can really live there. The pilgrims who visit there, sleep in the Mansion, but out of respect, do not have their meals there. The Baha'is are not even trying to buy this one-sixth. As Mohammad Ali cannot sell his share or live in it, it is really worthless to him.

There are four stages of development in the Cause. America is in the first stage now. The stages are that of being ignored, persecuted, tolerated and last accepted as an independent religion. From the stage of an independent religion, the Baha'i Faith will become the state church such as the Catholic church of Spain and Mexico or the church of England.

This Faith is absolutely protected against a split such as happened both in Christianity and Islam almost immediately upon the death of the Prophet. In Islam, Ali and Abu Bakr disagreed, forming the split which grew into the two great sects, the Sunnis and Shias. In Christianity, Paul and Peter had serious arguments which were only the beginning of the rifts which have caused the formation of hundreds of sects in that Faith. If a split could have happened in this Faith, it would have done so after the ascension of the Báb. Baha'u'llah's brother tried to make a split and later his son, Mohammad Ali, worked with the greatest antagonism against the Master. So the Faith has been well tested upon this matter of division.

Teaching is really the greatest need in the Cause today. The Guardian is really pushing the work of finishing the Temple, because as the Master prophesied, it would become the silent teacher and after it is finished, concentration will be upon the work of teaching.

Shoghi Effendi stressed again the fact that persecutions would come; first from the churches and then from the state. Be very cautious in mentioning the ultimate goal of the Cause as a government for that will bring on the intense persecutions of the politicians.

Abdu'l Baha could only give the principles of the Faith when he was in America. The people here could not bear to be under the law, because they were so undisciplined and immoral. The Guardian has gradually given out some of the laws of the Aqdas and will see with that degree of obedience they will be observed.

Great stress is to be laid in these days upon the obedience of young people to their parents and of the believers to their Spiritual and National Assemblies. Shoghi Effendi deplored the condition of the American home with its laxity of parental control.

The incorporating of the Assemblies all over the world is most gratifying. They are all so similar that it has become not a matter only of unity, but of uniformity. World unity is to be achieved.

Prayer and meditation are essential, but are not enough. Action is demanded. Great courage, great faith and great energy are needed.

A copy of the Koran was an inseparable companion to Baha'u'llah. It is now in the International Archives in Haifa.

When the Moslems in the east discover that the Baha'i Faith is claiming to be an independent religion rather than a sect of Islam, persecutions will increase.

This pilgrimage to the Holy Shrines must not only be an emotional experience, but it must be the beginning of a new dedication and service

Mohammad Ali was appointed the successor of Abdu'l Baha by Baha'u'llah, in the event of his being faithful to the Master - which he was not. He is badly paralyzed at present. He has three sons living. One son lives next to the Mansion at Bahji, two are in Haifa. (Mohammad Ali's male line was to have succeeded him-had he been faithful)

The special message which the Guardian has never sent to America before, he sends now. The time has come to approach the Jews. The pressures which they have been under will make them particularly susceptible at this time and they will become a valuable addition to the Faith. This contact must be made most tactfully so as not to arouse nationalistic antagonism on account of the prejudice which is in America. Abdu'l Baha spoke so much about the Jews in His addresses in America. The American believers should really memorize His talks on that subject.

He spoke of the Marvels of the Hebrew Prophets who were real Prophets just like Baha'u'llah - only differing in degree; Prophets giving a revelation, not just receiving inspiration like poets and artists. Isaiah was the most important of the Prophets of Israel. Shoghi Effendi divides His prophecies into three classifications; first concerns the references to the coming of Baha'u'llah; second, the return of the Jews to the Holy Land; third, the Jew's brilliant future, for they certainly shall become the admiration and envy of friend and foe.

The culture of Greece can be definitely linked to the teachings of Socrates who traveled to Jerusalem and sat at the feet of the Hebrew Prophets. The knowledge which he brought back and taught in Greece on the oneness of God; in fact almost all of his philosophy which is still the basis of modern philosophy was obtained from the Jew.

The Baha'i Cause is functioning satisfactorily everywhere at present. The local Spiritual Assemblies must assume administrative responsibilities as soon as possible so as to become accustomed to their future duties and responsibilities. It would be well if they had endowments so they could learn how to administer them - however, most of them are in no position to make such endowments and being limited in finances, their first duty is the National Spiritual Assembly.

The confirmations of the Holy Spirit are hovering about us. It requires effort on our part to attract them. Prayer, service, great faith and great energy are needed. Perseverance is the greatest necessity for the Cause.....

From my 1937 notebook written in the presence of

the Guardian at Haifa 1937.

Q. To whom should we pray - To God direct or through Baha'u'llah?"

Ans. We may do both. You can pray direct to God if you have the right conception of God. When Abdu'l-Baha was asked this question he said he would answer this question more fully at a future date. I think our prayers would be more illuminating to the individuals if they address God through Whom the Revelation came. However, under no circumstances can we while repeating the prayers insert the Name of Baha'u'llah where the word God is used. This would be tantamount to blasphemy.

Some people can tune in with God more quickly than others. No one's spirituality can be judged by the length of prayer he chooses.

While reciting the healing prayers for another we must always visualize the sick or ailing one.

Q. How do we understand evolution?

A. While we do not believe in re-incarnation, we do believe in "incarnating" in other worlds of consciousness. That every fixed star has its own planetary system, and every planet its own creatures. This is one of the most important significant statements in the Gleanings.

In the future there will be inter-planetary conferences.

The Master said; "Prayer need not be in words, but in thought and attitude." Star of the West Vol. 8, p. 42.

Schuyler B. F. 22

Notes of Shoghi Effendi's words taken by me at the dinner table in the Pilgrim House
in Haifa, April 22nd to May 12th, 1937. --

May 11, 1937, my last evening in Haifa, I asked Shoghi Effendi at the dinner table what message he would wish me to convey to the friends in America. He replied that he had been thinking about the Temple and how the money could be raised for its completion; He said in part:

The American friends have a twofold task of promoting first teaching, and second the completion of the Temple ornamentation, the seven year plan to the end of the first century. If they cooperate and persevere they will succeed. Mr. Schopflocher has offered \$100,000 and the remaining amount would be \$30,000 per year for the seven years. It is very easy to achieve this if the friends persevere and cooperate. Two more units are needed. They will succeed if cooperation is sustained to the end, and the teaching work must not suffer. Before the end of the first century, they must establish at least a group in every state, and if a group is not possible, then one residential believer, not only in every state and province in America, but in every republic in the American continent, and the eight islands of Hawaii. A residential believer on each island is a part of the World Plan. Every nation in the Baha'i world must direct its attention to the neighboring countries. In every country it is possible to teach the Cause. If you know how to teach, you can find a few receptive souls.

May 12, 1937, just before sailing from Haifa, Shoghi Effendi sent for me. His first words were in part:

The Americans have a twofold task, only eight years remain and the time is short. They must make a tremendous effort in teaching and a tremendous effort to finish the second and third units of the Temple by the end of the first century and the inauguration of the second century. It is now twenty-five years since the Master laid the corner stone, and it will be thirty-two years in erecting. More than that would be detrimental to the friends. By the end of the first century they must be through with the ornamentation, particularly as this will enable the friends in Persia to start the third Temple. The Master laid the corner stone in Chicago before there was a plan and the Persian friends can do the same. The Master said that another Temple could not be built until the one in Chicago was completed.

The following I have classified under headings.

ADMINISTRATION

'Abdu'l-Baha stressed the spiritual side of the Nineteen Day Feast, but not the administrative side. Now we stress the administrative side. There is nothing in the teachings that the Nineteen Day Feast should be held on the first day of the Baha'i month. It is only the custom. Give freedom in non-essentials. In essentials unity; in non-essentials diversity and in all things charity.

The Local Assembly should intervene when the Cause suffers. In purely administrative matters, if a voting member disobeys the Spiritual Assembly, he ceases to be a voting member.

Sometimes it is very difficult to say what constitutes legislation and what constitutes interpretation.

Local Assemblies will become local governments. National Assemblies, national governments.

The institution of the International House of Justice and the Guardianship have different revenues. The Master and Baha'u'llah have both stated that each have their specific revenues. The Baha'is are free to offer endowments to the Local, National, or International, conditional, or unconditional. The National can appeal to the International House of Justice.

We must discourage labeled contributions. The Baha'is are free to give all their property to non-Baha'is. The Baha'is must make their Wills by the Law of Baha'u'llah. If no Will is left, then the property must be divided according to the Law of Baha'u'llah.

Divorce, although permissible is highly discouraged. The Assembly should solve such cases, and then they should obey, and if not they must cease to be voting Baha'is. They should first not live together for one year. Smoking is not as serious as divorce.

The Baha'i constitution is not an American constitution. It is a Baha'i constitution, as 'Abdu'l-Baha said the light from the East would go to the West. 'Abdu'l-Baha wrote in the Tablets of the Divine Plan, "The continent of America is the land where the lights of the Faith will first be revealed, the continent where the mysteries of His Faith shall be unveiled." The Faith was born in the East and the child ushered in in the West. The Faith now has a child (administration) and the World Order is the birth of civilization. The term World Order was first mentioned by the Bab in the Bayan and Baha'u'llah used the same term in Persian. Ahmad Sohrab disassociated the Writings of Baha'u'llah from the World Order.

The religious institutions are trembling because they were not established by the Founders. On these ruins will be established the Baha'i institution which is established by the Founder.

We must not be provocative nor be too submissive. Ventilate our feelings with frankness and moderation. The tone must be moderate and we must be very frank with friendliness. Firmness and at the same time frankness can be combined. To be brave is different from being cautious. Over cautiousness is a defect. We must ponder before we take action. Audacity in teaching but not in applying the principles of administration. We must be absolutely loyal to the administrative principles. It is difficult because it involves personalities. Spiritual principles do not involve personalities.

The reason why women cannot be members of the House of Justice will be revealed to us in the future. The Master has said in a Tablet it will become as clear as the sun. Sometimes we cannot find the reason for things, but it is a challenge to our faith itself. A revelation implies a wisdom which transcends the human mind.

When once the Institution begins to function, the personal is not important. It is the Institution itself which is important.

The details of the Baha'i Revelation are left to the House of Justice.

Those who deliberately violate a Baha'i law cease to be voting Baha'is.

In Persia the leaders are very weak and the masses are very strong. The Trustees and the National Assembly in America are the same.

Those who disregard the wishes of the National Assembly cease to be voting believers.

An administrative principle cannot be compromised.

If anyone disobeys an Assembly he ceases to be a voting member if he has been repeatedly warned.

The Baha'is must ask to be given administrative positions, that is, secondary posts and prove their ability to administrate.

BAHA'I FAITH

The Baha'i Faith is more than a religion. It is a civilization. It is not a restatement. It is a civilization which will blend East and West. The past faiths could not establish a civilization. We cannot compare it to previous religions and World Order is another word for civilization. God's plan for humanity in this revelation is fully unfolded. It was only partially unfolded in the past.

'Abdu'l-Baha once said in case he should leave Haifa, He would go to the Far East.

The Guardian said in regard to a Japanese Buddhist priest that he could not be a Baha'i and remain a priest, that he should make every effort to find other means of livelihood, even though it were less money, and that it should be explained to him: Baha'u'llah is the Bearer of a New Revelation which abrogates the old; the Founder of a New Dispensation. We have our own laws. We must not be members of any organizations, but we must cooperate with all provided cooperation does not imply acceptance. We must do just what others do who enter our meetings, reciprocate like people who address Baha'i meetings. We must make distinction between association and affiliation. Our faith abrogates the laws of previous revelations, therefore we cannot be members of other organizations.

The Baha'i Faith is more than a religion because it has institutions established by the Founder of the Faith which makes it a civilization. The Kingdom of God is this World Order of Baha'u'llah. When it is established the prayer, "Thy Kingdom come," will be fulfilled.

On the ninth day of Ridvan Baha'u'llah was joined by His family in the garden and they left on the twelfth day for Constantinople. The first day He arrived in the garden. The government owns the garden and the hospital which is on the grounds, but the Baha'is are allowed by the government to meet there. It was a four months journey from Bagdad to Constantinople.

The Master was the perfect Baha'i. He was the perfect mirror. He was a human being which was perfect yet human. He had the attributes of the prophet, but not his rank. That is why He is a mystery. He is all-knowing, and yet not a prophet.

Twelve photographs of Baha'u'llah were distributed by Him in Adrianople. The Master's photograph is quite different from that of Baha'u'llah, or the Bab, which must not be exposed, but friends could own them.

The Cause is so much above personalities. It will survive all attacks. It is providential Sohrab left the Cause. In a mysterious way these things help the Cause. Mrs. Chandler is hypnotized by him. He may have been sincere but has lost his faith.

The enemies in Palestine are the Muslims, Christians and Muhammad 'Ali's party. It is only the beginning of the opposition of the church. This opposition will gradually increase and spread to the church in England and afterwards will affect the Catholics and will bring the downfall of the Pope. The religious opposition is shifting to the West. In the West, starting with the religious leaders, there is an increasing opposition of the church, and later on of the State. As soon as it is realized that the Baha'is are forming a State within a State, they will misinterpret our motives. Be confident that whatever happens will eventually be for the good of the Cause. The Baha'is must be very well informed. They must read the books of the enemies, as well as the Baha'i books, and be prepared to refute arguments. The challenge will be intellectual. What the Cause requires is perseverance.

The Bab was like the sun at the vernal equinox - the spring. Baha'u'llah was like the sun in the sign of Leo - the middle summer. The Light of the Cause is different from the Splendour of the Dispensation.

In the house of Abboud, in Akka, Baha'u'llah lived for eight years. 'Abdu'l-Baha, before His marriage, occupied a room next to Baha'u'llah's with twelve other persons. It was in the room in this house that Baha'u'llah revealed the Aqdas.

We must not imitate the missionaries in our chanting or singing, but make it something new. We must not imitate under any circumstances the Christians. Be original. In the East there is extreme fundamentalism. In the West extreme liberalism. Fanatism in the East and heresy in the West. Heresy is extreme liberalism or extreme orthodoxy.

The Master said that Prof. Edward G. Browne would realize before his death his mistake. (In being influenced by the Ezelis) Nicolai believed that the Bab was a prophet of God. Both Gobineau and Nicolai believed that Baha'u'llah usurped the Bab's place. Gobineau did not change but Nicolai has realized that the Baha'is are the friends of the Bab. The enemies of the Cause had very powerful subtle influence on people.

In three hundred years there were twelve generations of Baha'u'llah's family. He was from Abraham, one of his sons who migrated to Central Asia and established himself in Korasan. He was neither Ismael nor Isaac. He is also from Jesse, the son of David who is from Isaac.

The Master's photograph should be circulated amongst the believers. Baha'u'llah should live in the minds of the believers rather than for them to see a photograph. Then there is always the fear of worshiping the photograph. Baha'is must concentrate on the spirit and not on the form. Even the Master used to refer to Himself as the Channel.

THE FUTURE

After the world war there will be a reaction in favor of the Cause but the whole world will not become immediately Baha'i.

This is the coming of age of this planet. Just as America was discovered, so other planets may be discovered, and in conjunction with them we may become a member of a greater entity.

After the next war the United States will unite with other nations. Wilson was ahead of his age. He brought vision.

The immediate future in Japan is very dark. Japan is going to suffer. The time is not now for great headway. The Pacific will become a great storm center in the coming war - great suffering. What we require in Japan is the recognition of Baha'u'llah and of His Station.

Baha'is should be very careful in their investments. All will be affected. The future is very dark. Consult experts in investments. The whole world will be involved. We know two things, that the suffering will be intense, and all will be involved. The last war was the great war. The next will be the greatest war. The last was only a prelude to the next. A greater war will be required to give birth to a true League of Nations. If we can remain in a foreign country during the war, that is, if we have money enough to do so, we should remain. There will be a tremendous reaction afterwards. The Lesser Peace will be of non-Baha'is. The Greater Peace is referred to in the Tablet to Queen Victoria. As the Cause develops, the governments will embrace the Cause and embrace peace. The greater war will end war. The Baha'is must be loyal to their governments, and if the government says to keep silent on peace, as in Germany, they must keep silent

There is a decline in morality all over the world, especially in Persia. In Japan there is a certain quality of character which restrains them. In the meantime the Baha'is must not follow with the current. This decline is providential. It must set in in order that the people will learn through bitter experience. It is a preparation for the Cause. God has offered the Cause to mankind for a hundred years. In the "Hidden Words" it says, "A great calamity followeth you and a great retribution awaiteth you."

Asked if he considered it wise to invest in real estate: On the whole it is much wiser to invest in real estate remote from the centers of population that bombs may not fall. The friends must not be misled by temporary prosperity for the crash will come later.

GENERAL TOPICS

Socrates himself got his philosophy from the Jewish scholars. The Master said so. He was eventually poisoned as his ideas were ahead of his time.

We must remember what the Jews were before Moses and what they became. They were robbers.

Arabic beautifies and enriches the Persian language. 'Abdu'l-Baha called them milk and honey.

The Summer Schools should invite non-Baha'is. It is a place of association as well as study.

The Bosches have rendered great service to the Cause. The spirit which animates them is the greatest. They have surrendered their will and all to the Cause. Whatever we offer to the Cause, we should cease to oppose the will of the Spiritual Assembly. Green Acre is not as prosperous as other Summer Schools. If the whole property should become National property it would solve the problem.

Shoghi Effendi said that eighty per cent of his time is devoted to correspondence and eighty per cent of that to individuals. In Persia there are 600 localities and the Cause is established in forty-three countries in the world (1937). Three kinds of cor-

GENERAL TOPICS (Con.)

responsibility: Local Assemblies, individuals and National Assemblies. There are so many problems now that he has not time enough for them all.

At present India is politically minded like Persia.

Confucius was not only a philosopher, but a saintly man, and any person who has saintly attributes, their attributes will remain. Ninety per cent of the scholars have said that Buddha was not a prophet. Hinduism and Buddhism are the only existing true religions of the Far East.

Baha'u'llah has said nothing about the punishment of the child. The House of Justice will have to decide that in the future. Refrain from severe punishment, but to some extent punishment is required, though not necessarily bodily punishment. Severe punishment paralyzes the faculty of the child. Discipline though is necessary. Society cannot function without the principle of punishment and reward given by Baha'u'llah in His Tablets. Discipline always implies punishment and reward. Justice depends on punishment and reward. Encouragement is not sufficient. Encouragement without punishment spoils the child, and punishment without encouragement kills initiative. Keep the balance between the two. Much depends upon the child and the environment, etc. The mother should be active in instilling Baha'i principles in the child and warn it from following the standards of fellow students. Teach the child truth before everything. Truth is the foundation of faith.

Christian Science and other movements may be stepping stones, but that does not mean the founders are instruments of God. The greater movements are disintegrating and the people seek these movements. They think they believe in truth, but it is imagination. Many of these movements are tainted by politics. They are like the teachings of the church which have no relation to Jesus. Christian Scientists are sincere but misled. What the Catholics, Christian Scientists and Theosophists teach are superstitions.

Other worlds are the physical universe or the spiritual realm. There are remarkable teachings in "Gleanings" about both the physical and the spiritual world. Sir Oliver Lodge is ahead of the scientists, but he will never be able to analyze or reveal the spiritual world. Most of men's visions are pure superstition or fancy.

In the third volume of 'Abdu'l-Baha's Tablets in Persian, printed in Egypt, the Master states that the birth of Jesus was extraordinary. He explains first what has been the usual way, the germ in man, but states that as to Christ He was born from the Spirit of God through a breath of His Spirit in an extraordinary manner different from the way which is the universally known rule. (Translating from the Persian Tablet.) "Christ, the Spirit of God, was born through a breath of His Spirit in an extraordinary manner." Every revelation has its mysteries.

Zoroaster conversed with the Jewish prophets one thousand years before Christ. He lived at the time of the Jewish prophets who were not endowed with constancy. The Sabean religion existed before Abraham. Abraham appeared among the Sabeans just as Jesus appeared among the Jews. In the Qur'an Zoroaster is mentioned but not by name, - Rass. Prof. Jackson is the leading authority on Zoroaster.

The greatest of all inheritance is that of prophethood. Not only the male but the eldest son.

LAWS

Any person considering to become a believer must make up his mind to give up drink. Baha'u'llah says, "do not approach it," that is, you must not drink it. A believer is expected to accept the law of Baha'u'llah without questioning. We have no perfect Baha'is. Only the Master was perfect. A Baha'i is a person who accepts the law with entirety. The Jews were fanatically attached to the Sabbath and the laws of Moses, but

LAWS (Con.)

Christ did not compromise. He was very severe. It is a question of having implicit faith in the wisdom of the Manifestation and accepting all that He reveals. The teachings themselves are the standard of justice. In Gl., page 175, "All that are in heaven," refers to the spirits who have ascended.

If the woman is not given the right to divorce, it is not equality of men and women and therefore it would not be according to Baha'i law.

Obligatory prayer originated in Islam. "Strengthen my hand", means help us from acting dishonestly. The law of God is sustained by two pillars, prayer and fasting.

Marriage without the consent of the parents does not promote unity, and there is also another reason why it is not permitted. The Baha'i Revelation is to promote unity.

Smoking is highly discouraged but not prohibited.

In Gl. page 175, "His laws" is the House of Justice which will be on Mt. Carmel. In the "Tablet of the World" on page 23, "What fear ye, - whom are ye afraid of."

Faith is a great gift of God. Character and faith are different but both are necessary. They are complimentary. Man may have faith in God, and yet not have character. A Baha'i is a person who feels the necessity to give up a habit. He must make an effort. Not to drink is a conscientious obligation which is left to the individual. It is breaking a law to drink. We must not make a compromise. Baha'is must prove by their action that their religion is alive. The adherence of Baha'is to their laws has great influence. Character and adhering to the laws of Baha'u'llah is different, that is, faith is different from character.

Some of the Bab's laws were severe as the Bab wished to bring the Muslims from their old beliefs. The laws of the Aqdas cannot be abrogated, at least for 1000 years. There is no rigidity except with the laws which Baha'u'llah has already revealed, that is, prayer, fasting, nonalcohol and the consent of the parents in marriage. There are three classes of laws in the Aqdas. First, social crime, such as bigamy; second, spiritual obligation; third, advice, such as smoking.

Alcohol is alcohol whether in cooking or drinking, and the Baha'is should know this. Speaking of wine in more than one Tablet Baha'u'llah has said, "Do not approach it." (Shoghi Effendi said he had the originals of these Tablets.) Women particularly should refrain from wine. They should go to parties and enjoy the rest. Why not write to the hostess and say, "We are not drinking wine." We must not be ashamed. One extreme is to stay away and the other extreme is to drink. Be frank, reasonable and brave. It often happens that what to us appears to be an embarrassing situation turns out to be to the advantage to the Cause. Timidity is an evidence of lack of faith. If faith is strong one is full of courage and audacity. Association is a fundamental principle of the Cause, as it is in the words of Baha'u'llah, "Consort ye with all people with joy and fragrance." Association does not imply affiliation. We must not collaborate with them. We associate ourselves but we do not accept membership.

PALESTINE

Palestine is the heart of the world, the meeting place of three continents. No country in the world has such a unique place as the meeting place of three continents: Africa, Asia and Europe.

One million pounds has been spent on Haifa Port. Jerusalem is the religious center in Palestine and Haifa the commercial port. Formerly Jaffa was the leading port but now Haifa has taken its place. The position of Haifa is much more favorable than Jaffa.

Haifa will be the terminus of a railroad line which will follow along the pipe line to Persia, through Afghanistan to Calcutta. Another line will run from Haifa to Cairo, and to the Sudan, and from there it will be extended to Central Africa and to Capetown.

PALESTINE (Con.)

We want the National Assemblies to own land in Palestine and this must be done by establishing branches in Haifa. In time we will have all the National Assemblies owning land here in Haifa and in Akka. Also in Persia they will own land.

'Abdu'l-Baha said that always from the beginning until now it has been the case that the Light of God has been shed from the East to the West. He referred to the Christian Dispensation which was shed from the East, but was more powerful in the West. The administrative center always shifted from the East to the West. In this Cause the spiritual and administrative center will always be here in Palestine. The Christian center shifted at last to Rome, and the Muslim from Mecca to Medina, Damascus, Bagdad, Egypt, and then Constantinople.

The Hebrew University in Jerusalem, the largest Hebrew university in the world, is open to all religions. Prof. Norman Bentwich of this university referred to the Baha'i Faith as the fourth faith in Palestine. (Baha'i World Vol. VI, page 345) Professors have now been forced to come from Germany, but in the future they will come from America and England and the Christians and Arabs will attend this university.

'Abdu'l-Baha said that the site of the manger in Bethlehem is the only authentic Christian site in Palestine.

There are two reasons for visiting Jerusalem. First to see the holy places, and second to contrast them to those in Haifa and Bahji. Jerusalem will be the last stronghold of Christianity. There are very powerful forces now at work there allied with the government. Some of the members of the government in Jerusalem are missionaries. They are first imperialists and then missionaries.

The first service for which the Baha'is should express gratitude for what the British government has done: General Allenby received an order from Mr. Balfour that when they entered Haifa, 'Abdu'l-Baha should be protected. He gave directions to General Allenby and to the military official in charge, and the first one in Haifa that General Allenby called on was 'Abdu'l-Baha. It surprised everyone in Haifa. He asked the Master what He desired. 'Abdu'l-Baha said just one word, to cable Persia that He was safe, and it was the military official who sent the cable. Then General Allenby and his wife drove with the Master to Akka, and it was a great surprise.

The second service was when the British government established the fact that the Shrine of Baha'u'llah was the property of the Baha'is in 1922. Muhammad 'Ali's party had seized the key forcibly from the gardener at night and for over a year the police were stationed at the Shrine. Then the High Commissioner of Jerusalem received letters and telegrams from all countries stating that the Shrine was the property of the Baha'is. The British officer was then ordered by the High Commissioner to deliver the key from the police to the same gardener. The third service. Muhammad 'Ali is owner of one-sixth of the Mansion through bribery and they hoped to get the rest but failed. They are very well off but they would not restore the Mansion. In 'Abdu'l-Baha's time, although Muhammad 'Ali owned one-third of the Mansion, he lived in it for forty years and 'Abdu'l-Baha allowed him to do it, but now they cannot occupy it. The British government guarantees the place as a sacred place, so it is not only useless, but a loss to Muhammad 'Ali. The third service was that the British government recognized the place and exempted it from taxation, also all the property in Haifa.

PERSIA

The vast majority of centers in Persia are villages. There are 600 localities and out of these 500 are villages.

In the East the reforms are very superficial. They change dress but not their hearts. Baha'u'llah speaks of cleanliness. The Baha'is of Persia must introduce these things as baths, etc.

PERSIA (Con.)

Baha'u'llah's father's house in Mazindaran has not only been restored, but the land adjoining has been bought.

When Islam is separated from the State, then the Baha'is of Persia will recover their freedom. The National Assembly will become the legal owner of the Baha'i property. They will be National Endowments except the house of the Bab.

The condition is very upset in Persia and anything might happen. To suspend all Baha'i activities would not humiliate the Cause, but for a Baha'i to tell a lie would humiliate it.

Baha'u'llah referred to Tihran as the mother of the world. Mecca is referred to by Muhammad as the mother of villages.

Frankness and courage must be adopted by the Baha'is in Persia with the government. In the Assemblies the Baha'is must discuss how to win the government. Secrecy breeds suspicion. Never make any statement which is against truth. We cannot disobey the Assembly, but an order from an official on behalf of the government must be obeyed before the Assembly. The Persian government is a recognized government. There is no principle, no cooperation in Persia.

(Referring to the Baha'i cemetery in Tihran). It is excellent to have the Jews, Zoroastrians and Muslims all buried in one place. The condition among the Baha'is is better in Russia now than in Persia.

In a Tablet addressed to the Baha'is of Korasan, thirty-seven years ago, 'Abdu'l-Baha wrote that Americans would go to Persia and promote trade, agriculture, commerce, etc.

The Baha'i School was closed in Persia because God wished it to be done. We cannot trust the politicians, principally in Persia.

The standard of Beirut University has declined. Students from Persia should not go to France, and America is too far away. They should go to Germany first and England second.

Efficiency and organization are required in Persia. Inertia is the greatest problem. One revolution would be enough to bring Persia back.

The Master in a Tablet compared the politicians of Persia to Ashes.

SACRED WRITINGS

The first part of Nabil's Narrative is translated into German and Arabic.

Sales Qur'an is most scholarly and Rodwell's most literary.

The Gleanings were taken from about twelve books, some of which were in manuscript.

The "Epistle to the Son of the Wolf" was the last book revealed by Baha'u'llah in His room in the Mansion. He passed away in this same room.

In the Bab's commentary of the "Surat of Joseph" there are 112 chapters and each chapter is a commentary of one verse.

The last translation of the Iqan is an attempt to approach the unattainable God.

The Arabas had a culture, that is, a literary culture before Muhammad. They composed poetry but could not write. It is the task of the Baha'is to interpret the Qur'an according to the Baha'i Teachings.

The "Hidden Words" are translated and printed in twelve languages.

"Persian Hidden Words", verse 79, "The comb I have given thee...." What I have given you to use as a means of establishing peace you have misused. Not the abuse, but the

SACRED WRITINGS (Con.)

misusing of it, Religion has often been misused by the leaders of religion and "comb" means religion, or the Writings of Baha'u'llah which should be the instrument for the establishment of peace. It is the misinterpretation of the Writings of Baha'u'llah.

THE TEMPLE AND TEACHING

The Master laid two conditions on the Temple. It must be circular and have nine sides. The element of sacrifice vitalizes the contribution. It must be alike for the rich and poor. The structure will then have much greater spiritual power.

The largest dome in the world is that of St. Peters; the second is St. Pauls; third, the cathedral of Seville; fourth, - and the fifth, the dome of the Temple in Wilmette. \$150,000 has been spent for the dome; \$120,000 for the structure; \$150,000 for the ornamentation.

The effect of 'Abdu'l-Baha's Tablets to the blind in Japan we are now beginning to witness. The Braille Committee has been internationally extended. The blind should be told that the Cause will be the greatest comfort and the words of Helen Keller should be quoted, and they should be told what the Baha'is are doing for the blind, in particular that it is international in scope. There will be many more blind after the war.

A Baha'i teacher must be active in searching for those who will be spiritually minded, religious, but not orthodox. The method of approach depends on the individual. Do not lose time with those who come out of curiosity or for personal gain.

The ideal way is for Baha'is to work one-half of their time for their living and the other half of their time give to the Cause.

Some of the words of Shoghi Effendi to me just before I sailed from Haifa on May 12, 1937. are the following:

Stress obedience to the government to the friends.

Do not dissipate your energies but concentrate on a few and make them firm Baha'is.

The power of faith has great force. It is very mysterious.

Japan has a very great future. It is very much like Germany, full of vitality and in the future it will be devoted to the Cause. Now it is the transition time. They need a rude awakening.

They must be shaken before they awaken. Nationalism and militarism are all instruments which God is utilizing for the use of His purpose. This turmoil is a preparation. The coming war will weld the nations into a Kingdom of God. The Baha'is are preparing the way at present for this great fusion. Eventually they will all unite.

To teach the Cause is the paramount duty of the friends. Every Baha'i should teach, if not publicly, then by their actions. The more they teach, the more manifest the confirmations will come. They are suspended between earth and heaven, and what is required is a magnet, and that magnet is the actions of the Baha'is. They are ready to descend and it is the deeds of the Baha'is which will attract as a magnet these confirmations which are suspended ready to fall.

It is not what we achieve, but the purity of our motives.

The American Baha'is are now feeling the effect of the Divine Plan of the Master's Tablets. Like Nabil's Narrative it was not appreciated at that time.

If you are able to, encourage friends, not only to visit Japan, but to settle there.

Travelers were not able to achieve what was wanted. I am urging the American Baha'is now to scatter, as the Master did in His Will, to settle and stay to the end of life and never feel discouraged. Come again with Japanese Baha'is, not only interested, but Baha'is, for I do want the Japanese Baha'is to take active share in the international affairs here in the future when the International House of Justice is formed. Its seat will be here in Palestine. I hope we will have pilgrims from Japan.

(Referring to two souls who had passed on). There is no doubt that the souls in the other world are in a closer touch than in this world for the body is an obstacle.

From Miss Agnes Alexander's Notes

Table Talks at Haifa by Shoghi Effendi. 1937

Read by Miss Alexander at Green Acre, Aug. 21, 1937
and taken by Miss Selma Gustafson.

American Baha'is have a twofold mission to perform:

1. Teaching
2. Finishing the Temple

It is very easy to achieve if the friends persevere and cooperate. Each State should have at least one residential believer. The Teachings must not suffer, even if there is not an Assembly in each State. For the Americans have this twofold task to perform, and time is short, very short. Tremendous efforts should be made in the teaching field and with the completion of the Temple. If the Baha'is take more than thirty-two years to finish the Temple, it will be detrimental to the friends. It is now twenty-five years since the cornerstone was laid. The first century should finish the ornamentation. And no other Temple should be started until this one is finished. The cornerstone was laid before the plan. To teach the Cause is the paramount duty of the friends. The more they teach, the more will the bounties from heaven descend.

No Compromise for Baha'is. Alcohol and Laws of Baha'u'llah

Comment about a young Japanese to whom Miss Alexander spoke about Shoghi Effendi.

The Japanese loved the Baha'i Teachings, but he said he could not become a believer because he was unable to give up his alcoholic drinking habits. To which Shoghi Effendi answered, ' a believer is expected to accept the law of Baha'u'llah without questioning and unreservedly. There is no compromise. We must have implicit faith in the Manifestation. For the Baha'i Faith is more than a religion. It is a civilization.

Socrates got his philosophy from the Jewish scholars..

'Abdu'l-Baha did not stress the Administrative features of the Cause. He stressed the Spiritual features.

Exercise of Freedom

Give freedom in nonessentials. But there must be unity in essentials. And in all things charity. Diversity is permissible in nonessentials. The Local Assembly must intervene when the Cause suffers in purely Administrative functions. If a believer does contrary to the Administration repeatedly, he should be expelled.

Prayer and Fasting are the two Pillars of the Faith. They are like milk and honey.

For a Baha'i to tell a lie would humiliate the Cause. But not what would happen to a country or to an individual believer.

In Persia things are going backwards.

No Affiliation with Churches

A priest or a believer cannot be a Baha'i and remain in the church. But we can cooperate. However, our Faith abrogates the Laws of former Revelations. But it fulfills the fundamental principles of all Revelations.

Summer Schools should invite nonBaha'is. Institutions and Guardian have their separate revenues.

The Baha'is must make a will.

The Temple must be circular and have nine entrances.

FEASTS should be celebrated once in every nineteen days. There is nothing in the Teachings which says the Feast must be celebrated on the first day. It is merely a custom.

The Baha'is are free to offer endowments to the National or International Funds. The Baha'is are free to give their property to any one they wish. If no will is left, then it is divided according to the Baha'i plan.

Center. Haifa is more favorable than Jaffa as a commercial center. One million dollars spent by the English government on the Port at Haifa. Haifa is the terminal railroad center for Calcutta. The other connects Cairo.

Palestine is the heart of the world in that it unites three continents. It has a unique position for it unites three continents.

THE EAST

Eastern reforms are superficial, they change the dress but not the heart. Persia is very much upset. Anything may happen there.

THE QURAN

The "Sales" Quran is the most intellectual translation. But it is prejudiced..

DIFFERENCE BETWEEN BAHÁ'U'LLAH'S and Muhammad's INFLUENCE

Tihran is the mother of the world: Baha'u'llah

Mecca is the mother of villages: Muhammad.

Shoghi Effendi's correspondence; 80% of Shoghi Effendi's time is devoted to correspondence. As much as forty letters are answered in a day. Which go to 43 countries. Correspondence comes from 30 localities in India, and some 600 localities in Persia. When you feel the urge, then write.

THE GLEANINGS— taken from twelve books and some manuscripts.

MEMBERS OF COMMUNITY: If individuals disobey the L.S.A. after repeated warnings, they cease to be members of the Baha'i Community.

DIVORCE: is allowed, but discouraged. The L.S.A. must settle the divorce, and then, if the members themselves disobey, they cease to be members of the community after repeated warnings.

MARRIAGE without consent of both parents does not produce unity. But there are also other reasons why there should be mutual consent which have not been revealed

SMOKING

Smoking is not as serious as divorce, but it is discouraged, although it is not prohibited.

Frankness and courage should prevail above all. An official government must be obeyed before the Baha'i Assembly. But we should not deny our Faith.

Secrecy breathes suspicion.

The Persian government is a recognized government.

The Persian and Arabic languages are like milk and honey. They strengthen and complement each other as they go hand in hand.

Baha'i Constitution

The Baha'i Constitution is not American. It is Baha'i. The World Order is the birth of the Baha'i Constitution which is born in the West. While the Faith was born in the East. The Child is equal to the Administration.

Baha'i Religion

The Baha'i Religion is more than a religion because the Institutions were established by the Founder. In Christ's time the Kingdom was not established on earth because they are still praying "Thy Kingdom come." All the religious institutions are trembling because they were not established by the Founders. The Baha'i Faith will be established upon the ruins of other religions.

India is politically-minded like Persia.

On the 9th day of Ridvan Baha'u'llah joined with His family.

"The Epistle to the Son of the Wolf" was the last Book Baha'u'llah revealed in the room where Prof. Brown was received by Baha'u'llah. They may be seen.

TRADE: Americans will go to Persia in the future and establish trade and commerce.

LIGHT AND ADMINISTRATION: From the beginning Light has always been shed from East to West. And Administration shifted from West to East. But in the Baha'i Cause both the Spiritual and Administrative function will be centered in Palestine.

90% of scholars say Buddha was not a Prophet.

Hinduism and Buddhism, only for the East. (Confucius was not a Manifestation of God or a Prophet in the true sense. He was a Philosopher) My own notes not quite clear on this statement. But thus they run. S.G.

Buddhism and Brahmanism founded upon a manifold migratory population.

The Aryans came from the plateau of Iran. Scattered nobility. They were distinct from the Bedouins who migrated from place to place. There were four Books called Vedas in the Brahman religion of which only the first was original. In the first Veda- Oneness of God is mentioned. Later on the other three Vedas appeared by the Priests where reincarnation and transmigration and other Teachings appeared.

FULFILLMENT OF THIS PLANET

This age is the fulfillment of this Planet. It is coming of age. And just as ~~A~~ America was discovered, so will other planets be discovered. Afterwards we will become an Entity of a Greater Entity. Our future development or progress will be Interstellar. For man has reached the zenith of maturity.

WAR. After the next war the United States will unite with other nations. Wilson was ahead of his time. There will be a different League of Nations.

CHILD DISCIPLINE: Baha'i Teachings say nothing about the punishment of the child. The Universal House of Justice must decide. Discipline is required. However, severe punishment paralyzes faculties. Severe punishments chills the initiations. But justice depends on punishment and reward. The mother must be active in instilling the Principles of Baha'u'llah. The answer to the question is, 'Truth is the Foundation of Faith.'

Comment about Mr. and Mrs. Bosch: They have rendered great service to the Cause. They have surrendered their will to God.

THE BLIND IN JAPAN: It is the effects of a Tablet written by 'Abdu'l-Baha to a particular blind person in Japan that are now becoming effective in Japan. (In this Tablet are meanings which the Japanese government do not understand as

There will be many blind after the war. Brail is international.

We must identify the coming of age of all.

The cornerstone of maturity is primarily the oneness and unity of mankind. For unity of mankind is a new principle. In Christ's time it could not be accomplished. For first the conception takes place. Then the incubation period. And now the child,—is the World Civilization. The next is unity of religion which is new also in this Dispensation. Christ could not have established unity of religion.

JAPAN: The future for Japan is very very dark. Japan will suffer. And the Pacific will become a great storm center.

What is required in Japan is An Assembly. The Japanese must study the Teachings and associate with Baha'is. A Japanese Girl's School would be useless. Shoghi Effendi said in response to a Baha'i lady wishing to establish one.

BAHA'I TEACHERS: The Oneness of Mankind must be stressed in newspaper articles. For forces are now being released. Be audacious in teachings. The Baha'i teachers must seek ^{the} spiritually-minded and not the orthodox. Many will come for curiosity. Stress obedience to the government. Concentrate energy on a few. Method of approach in teaching depends upon the individual. American Baha'is should scatter and stay to the end of life and never feel discouraged.

INVESTMENTS. There will be great suffering. In investments all will suffer. Baha'is should consult experts. It is wise to invest in real estate remote from centers.

In the future there will be service from Greenland to America.

WAR

The whole world will be involved. After the next war the U.S. will unite with other nations. There will be a League of Nations that will function effectively.

If one had money it would be O.K. to stay in foreign countries for teaching purposes. A tremendous reaction will take place after the next war. 'The Lesser Peace will be put forth by nonBaha'is. The Greatest War will end war. The last war was a great war. The next will be the greatest. The last war only a prelude to the new Governments will embrace the Baha'i Cause. The Baha'is must obey governments. If they say, keep silent on peace—obey. But Baha'is should not deny their Faith.

CHURCH TEACHINGS

The Teachings of the Church have no relation to Christ.

Christian Scientists sincere, but misled. Christian Science may, however, serve as stepping stone. But it is not a new religion.

'Abdu'l-Baha's picture should be circulated among the friends. But the picture of Baha'u'llah should live in the hearts and minds of the people.

There are many revealed Teachings in the Gleanings.

Sir Oliver Lodge may be ahead of scientists. But he can never reveal the spiritual world, for it cannot be revealed. There are many other worlds.

Ahmad Sphrab left the Cause. He hypnotized Mrs. C. By leaving the Cause he has in a mysterious way helped the Cause. The Baha'i Cause will survive all attacks. There will be increasing oppression. Mus_ almen, Christians, and Muhammad Ali are enemies of the Cause in Palestine. They will affect the Anglican church, which in turn will react upon the Catholic Church, so that finally the downfall of the Pope will eventually be effected.

Study books of the enemies in order to be able to refute them.

The Hebrew University in Jerusalem is the largest of its kind in the world. A professor there recognizes the Baha'i Faith as the 4th religion in Palestine. The Hebrew University is open to all religions. Students come from Germany now, but in the future they will come from all over the world.

The Arabs had a literary culture before Muhammad.

It is the task of Baha'is to interpret the Quran according to the Baha'i Teachings.

The Manor in Bethlehem is the only authentic Christian site in Palestine.

FAITH: Faith is a great gift of God. Faith is different from character. For Character is acquired. Character and faith are complementary. Both are essential. The Power of Faith has a great force and is very mysterious.

A great calamity follows, and great retributions. The Baha'is

must not follow the current. Baha'is may have faith and character, but we must not make a compromise. The Baha'is must learn by experience and not by the current.

We must not imitate the Christians in our services, nor the missionaries in chanting the services etc. Be original! ~~XXXXXX~~

We must ventilate our feelings with frankness and moderation. To be brave is different from cautious. We must disregard personalities.

ALCOHOL: Alcohol is alcohol whether in cooking or drinking. Do not approach alcohol. Write to hostess, if invited, and say, we do not indulge in wine. Be brave. Timidity is lack of strength. Association does not imply affiliation.

Reason why women cannot become members of the House of Justice will become clear as the sun.

There is no doubt that souls are closer together in the invisible world than in this world for the body is a great hindrance.

The Governments will attack and misinterpret the Baha'i Administration, and say we have a government within a government.

Jerusalem will be the last stronghold of Christianity. The Governments are first impirical, while they send missionaries, they are political.

English Government's accomplishments in Haifa: Gen'l Allenby received orders during the World War to protect 'Abdu'l-Baha in Haifa. Gen'l Allenby, when he marched into Haifa, asked 'Abdu'l-Baha what He wanted. 'Abdu'l-Baha answered- To cable Persia that He was safe. This request was performed by the British Govt. 2nd. The British Gov't has protected the Mansion in Akka by proclaiming it a sacred place. Hence it is useless to Muhammad Ali who refuses to relinquish his share in the house by inheritance. 3rd. Property of Baha'i community (not individuals) has been proclaimed tax free.

Copy #16

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HAIFA NOTES
of
Shoghi Effendi's Words

Taken at Pilgrim House during the Pilgrimage
of Mrs. May Maxwell and Miss Mary Maxwell.

January, February, March,
1937

VOLUME I

(The classifying under headings was done by
me in order to keep the subjects often re-
ferred to together.) R.R.

1548 Pine Avenue
Montreal,
P.Q., Canada

Beloved Friends,

It is a great privilege to share these notes with those Baha'is who have asked for them both for themselves and to share with other Baha'i friends. It will greatly simplify our understanding of their status if we bear in mind that they are not the official statements of our blessed Guardian, that he has not sent them through the Administrative, official channel, but that inasmuch as he sanctions both their recording in his presence and subsequent sharing with fellow Baha'is, they are of priceless value being his free and spontaneous utterances to those Baha'is who are actually in his beloved presence. These notes taken by Ruhiiyyih Khanum (then Miss Mary Maxwell) have the same status, is a vast field of subjects as the notes of all others.

Lovingly yours,

(signed)

Mary Maxwell

One woman was always singled out in every religion

Sarah	Abrahamic
Ariyih	Mosaic
Maryan	Christian
Fatimih	Muhammeden
Tahirih	Bab'i
Baha Iyyih	Baha'i

The greatest Holy Leaf's name will be added by Shoghi Effendi. The Virgin Mary (Maryan) did not recognize the full station of Christ till after His Crucifixion.

All things proceed from God. God is the origin of all things, including human characteristics.

Why did God allow evil to exist in the world? A satisfactory explanation has never and can never be given. Surely God could have created some other scheme that would have allowed less evil. His motives, the way He works, are beyond us. It would cease to be a Revelation if the Americans could resolve all these mysteries - it would be a product of the American mind.

The Protestant movement is a protest against the abuses of the Catholic Church and, being a protest, it is negative.

Social reform is of great value, but its area is very limited. It is the influence of religion on the individual that can bring about the results. Any philosophy that is based on materialism is fundamentally defective. This does not mean social reform has no value. Its value is restricted.

REVELATION has three aspects. God its Revealer, the Prophet, and then His successor appointed by Him.

Every religion has its mysteries - it must, because it is perfect from God and we are human, hence mysteries must exist for us because we cannot encompass religion, it not being man-made.

There are two Covenants; the Greater and the Lesser. The Greater Covenant of which God is the Author, The Manifestation the object, and the people of the world the ones covenanted with. The Lesser Covenant the Manifestation is the Author, His successor the object and the believers are the covenanted with group. Page 255, paragraph 527, of the Baha'i Scriptures refers to the Greater Covenant.

Krishna was the Prophet of Hinduism; Buddha of Buddhism. The religion of the Sabians exists but we do not know the name of its Prophet.

Confucius and Laotze were reformers, not Prophets. The remnants of Sabianism are the idolaters of Africa, it appeared in Mesopotamia. The religion of Abraham was revealed among the Sabians just as Jesus appeared among the Jews. All Prophets have had followers; Hud, for instance, but the followers have ceased to exist.

There was a time when they not only existed by flourished. All these Prophets are within historic times. The followers of Hud lived in Petra, Transjordan. The religion of Abraham was revealed among the Sabians, whose original Prophet is unknown.

Buddha and Krishna were the Prophets of Buddhaism and Hinduism, but all their authentic teachings have been lost. In the case of Sabianism, we do not even have the name of the Prophet. Sabianism, Hinduism, Buddhaism, Zoroastrianism, Judaism, Christianity, Muhammadanism, the Babi religion, and now the Baha'is. These are the nine great religions, whose followers still exist. This does not mean that there were not many other religions. These nine great religions are one of the significances of nine. Another is the name of Baha, symbolic of the name Baha'u'llah; the third meaning is that it symbolizes perfection. Nine is symbolic, as it symbolizes the Revelation of Baha'u'llah, which is the culmination of all religions, even as nine is the culmination of all numbers.

The Prophets retain their identity and authority in the next world. The Letters of the Living retain their identity, their position, in the next world, but we cannot tell in what way or manner these function. (See page 141 of Iqan.) There are three worlds, God lives in a world of His Own, but who can picture, who can conceive of that world; then the world of the Prophets and the world of Creation. God is immeasurably exalted above the comprehension of all the Prophets and Messengers. Words he is translating on meditation of Baha'u'llah. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased,

* * * * *

THE PROPHET

Prophets "endow with constancy" means that They are the bearers of a new law and that, having revealed the Law of God, they can endure every persecution. They are determined to uphold the Revelation of God against every opposition.

Christ's Words: "Why has Thou forsaken Me?" Baha'u'llah says Jesus was overwhelmed and the human element in Him became impatient. Jesus had His moments of fear and agitation, and this sentence reveals it. The Prophets have their moments of fear and agitation; the human element is always there in the Prophet.

The body of the Manifestation and His Soul have a beginning - because this part of them is human. But the spark of God in them partakes of the pre-existence of God.

The human element in the Prophets is human, but the power working through their atoms is from God, is stronger than in other humans. The soul works through our bodies . . . the Spirit of God through Theirs. If the Prophets were apart from us entirely how could we know them? They have something in common with us, in other words, Their human bodies, which are subject to sickness, etc.

The soul will see the Prophets in the next world. They have always existed as themselves.

Any specified science, etc. is outside of the province of the Prophet in the sense that He does not wish to pronounce upon it. We must always disassociate the human part of the Manifestation from His Spirit. It is the rule that the powers of the Manifestation from His Spirit. It is the rule that the powers of the Manifestation are stronger; His sense of beauty; His memory, His power of endurance and strength. It is the Spirit in Him that is more powerful. This does not mean that the body of the Manifestation is of a different stuff - no. keen is the word, everything in Him is keener. This is due to His unique Spirit, but does not mean His atoms are different. His body is not of a different order than that of human beings, they are all the same. Although the body is the same the soul is not the same.

It is not a more intense reality, it is of a different order, quite different. If the body shows a keener perception it is due to this soul. The Master, the Guardian, the Saints, all else apart from the Prophets belong to the human order.

BAHA'I DISPENSATION

A

- A The Bab
- B Baha'u'llah
- C 'Abdul-Baha
- D Administrative Order

BAHA'I
DISPENSATION

- (I. Guardianship
- (a. Hands of Cause
- (b. Other Hands
- (II. Universal House of Justice
- (a. National Houses
- (b. Local Houses

(As drawn by Shoghi Effendi)

B

The Bab, Baha'u'llah, 'Abdul-Baha, and the Administrative Order are the correct way of mentioning the Cause. The administration was conceived by Baha'u'llah, but matured in the womb of the Master's mind. Baha'u'llah is its Father, 'Abdul-Baha, its Mother. The Guardian is the interpreter, the House of Justice the legislator. Formerly all other Faiths had one person as these two things; the Caliphate, the Primate, and the Pope. Revelation has three aspects; God the Revealer, the Prophet, and His successor appointed by Him. The Guardian may be the heart, but the heart is part of the body, the Administrative Order is the body.

THE BAHAI FAITH

also references to
Baha'u'llah, The Bab, The Master
and Their Lives

* * * * *

The World Order was anticipated as announced by the Bab, conceived by Baha'u'llah and formulated by the Master, and is now being built by the Baha'is.

Baha'u'llah abrogates, modifies and augments the Bab's laws. The laws of the Bab went into effect for about 19 years. Baha'u'llah revealed His laws only after His arrival in Akka. The interval must be short between a forerunner and a Manifestation. It happened the forerunner was a Prophet - a law-giver. Years are not of much importance. God can cause the fruit to ripen very fast. The first intimation was in the dungeon in Tihiran. 19 years after the Bab's declaration He declared Himself in Baghdad. The most stirring, the most fiery of Baha'u'llah's Tablets were revealed in Adrianople (not yet translated).

Christianity advocated union, Baha'u'llah unity. The world is read for unity today.

In 1844 the Bab released the forces which were destined to enable mankind to attain maturity. (See "Gleanings" page 77, where Baha'u'llah refers to year 60.)

The Bab prophesied that His religion would spread to the whole world. One of the chief causes why this will be possible is because schism has been made impossible in the Cause due to the appointment of a successor in the "Book of the Covenant" and "Will and Testament" therefore there will be no opposition to its spread, such as Protestantism and Catholicism, Shi'ih and Sunni.

Previous religions have been more for the individual than society, whereas this religion is primarily for society.

The "Golden Age" is the maturity of the Revelation of Baha'u'llah and it will start with the unification of the world; that marks its beginning. We have passed the period of infancy and are now in the formative period. As far as this planet is concerned, there is nothing beyond this Golden Age (i.e. unification of entire world). Thence its endurance for five hundred thousand years, just as the individual states in the U.S.A. united to form one federal government, so the nations of the world will unite to form a federal international government, which is the highest thing for this planet. Every five hundred thousand years a Revelation equal to that of Baha'u'llah will appear. The Prophet who next comes has the right to abrogate the whole of the Aqdas if He wishes to, but all Prophets will be under the shadow of Baha'u'llah. It is the spiritual influence of Baha'u'llah that will over-shadow for five hundred thousand years.

A He is not sure all the American Baha'is recognize that
see Baha'u'llah is the coming of the Father, they identify Him with the
B coming of Jesus and think the Father is God and cannot appear. When
we say Baha'u'llah is a final Revelation of God to mankind, when the
Father appears, it means the fullest Revelation has appeared. The
followers of every Revelation believe it is the final one. The Baha'is
must not believe this; there is no finality: "From the beginning that
has had no beginning to the end that has no end." In the Gospel is only
a reference to the Revelation of Baha'u'llah. The Quran refers to both
the Bab and Baha'u'llah.

He strongly feels we must safeguard the integrity of the Cause,
its purity, in presenting it to the public. Not to make compromises, not
to dilute the teachings to please the public. When you compromise you
undermine the integrity of the Cause. Everything is being compromised
in these days. In teaching we must start with the spiritual principles
of the Cause, as the Master did. The laws are not mild, they are hard
bread, we must wait until they have teeth for it.

In the Aqdas the House of Baha'u'llah, and the House of the Bab
in Shiraz are established as the pilgrimage - the friends can choose one
or the other. This is a law. Obligatory for men, optional for women;
this is a rule in favour of women. The institution of pilgrimage is to
these two Houses. We visit Haifa and the Shrines. The House of Baha'u'llah
takes precedence over that of the Bab. The Qiblih and the pilgrimage are
the same in Islam, but in the Cause they are separate.

This is a state in the evolution of the Cause, being persecuted
by the politicians. They are afraid of the Administration because they
begin to realize it is a state within a state. The reason why the German
government does not oppose the Cause is because their numbers are negligible.
He does not think the Cause in the West will reach the stage of sufficient
numbers and importance to be opposed by the government before the next war.
The fall of Western Civilization is really the destruction of the whole
fabric of civilization, East and West. There will be a mass reaction in
favour of the Cause - entering the Cause in troops. The Cause is now being
consolidated, but not yet proclaimed. It will be proclaimed after the next
war. This teaching work and construction of the Administration is only the
first step to enable the Spirit to function in the body; it is more than a
new religion, it is a new type of civilization. He prefers Baha'i Faith
to Bahaism. It is all so simply expressed by Baha'u'llah and the Master,
that the friends have failed to realize its greatness.

Baha'u'llah has come primarily to organize humanity and this cannot
be done without Justice.

The Cause is impelled forward through crises. The spread of the
Cause precipitates crises, and the crises gives the spread of the Cause a
chance to overcome it, and the solution of the crises through the operation
of the Cause facilitates the spread of the Cause.

Growth, crisis, and the manifestation of the spirit of the Cause;
and then it starts again, further growth, crisis, triumph, etc.

The Bab's Revelation released the forces required to bring about the maturity of the human race. When we enter the Golden Age of this Cause, then this maturity becomes a fact. The Golden Age is when it yields its fruit. The culmination of a process, the consummation of a cycle, is what is meant by "Knowledge was contained in 27 Letters, two of which have been revealed before the coming of the Bab." When the world is unified it marks the beginning of a development, which is world civilization. The coming of age of humanity marks the beginning of the unfoldment of world civilization. How could the whole world be unified by the coming of Jesus? - America was not yet discovered. It was too early - premature. In the prayers of Baha'u'llah there is reference to: "His Sovereignty" and "His Government." This passage refers to the last stage in the Baha'i evolution, when all nations are unified as a Baha'i Commonwealth. Evil will almost disappear. There is nothing in the Teachings to make us believe there will be a decline. In previous Revelations there was the rise and fall, previous Revelations were preliminary. The character of this Revelation being fundamentally different, its results must be different - there was corruption in other Revelations, there cannot be any in this one, owing to the Administrative Order. Evil will cease to be the force it is at present, it will become negligible.

This is the Law of God. The Prophet appears amongst the most backward of people, they become the greatest. A Tablet of Baha'u'llah states that the Government of His land will become the most honored. He feels the Persians are quite wrong when they claim, some of them, if not all of them, that it was their capacity that made them worthy of having Baha'u'llah appear in their midst; quite the opposite. They should be proud because Baha'u'llah has brought about such a change. He has no sympathy with the attitude, in fact very much resents it, that they admire the Cause, love the Cause, because of what it will mean to Persia; in other words a nationalistic viewpoint. The Orthodox standpoint is the Cause first, be ready to sacrifice the interests of Persia to those of the Cause. Not Baha'u'llah for Persia, but Persia for Baha'u'llah. The national interests must be subordinated to the interests of the Cause.

There is a Baha'i standard to which every one must make sacrifices. It is not an American thing. It is God's will that America should happen to be the first to build up this new civilization (Baha'i), it is not that America happens to be superior. The prejudice and corruption prevailing in America is responsible for the initiation of the Baha'i civilization in that country first, as the Faith first dawned in the darkness of Persia. Although the Cause was born in the East its proclamation was in the West. There is a Tablet of the Master where He says the mysteries of the Cause will be made manifest in America, etc. What they are establishing is not American it is Baha'i, and the Americans themselves must make concessions to it. Is it American that nine people should conduct things and not be responsible to anyone? This is anything but American.

The friends of Persia do not realize it was Persia who lead in the Heroic Age, and now it is America's turn to make its contribution in the formative period. In the Golden Age they will all be merged into a mysterious entity.

The Bab had His first intimation of His Revelation when He had the dream of drinking the drops of blood that fell from the severed head of the Imam Husayn. The Bab was a descendant of Fatimih through Imam Husayn.

The Bab and Baha'u'llah were constantly in communication by letter. The first chapters of the Qayyumu'l-Asma were those papers which the Bab sent to Baha'u'llah by Mulla Husayn.

In the Name of Baha'u'llah the name of Husayn has precedence over the name of Ali. This precedence establishes the greatness of Husayn. Husayn was the third Iman; Ali the first.

It is the worst form of heresy to identify Baha'u'llah with God, and when we say He is God, we must be careful to explain the relationship.

Baha'u'llah has come primarily to organize humanity and this cannot be done without Justice.

Sinlessness is like the rays of the Sun, inherent. It can be compared to the light of the Sun. Sinlessness means free from error, which is infallibility. There are two kinds of infallibility, one derived, the other inherent. In the case of the Sun, the Manifestation, it is inherent; the other, derived, is like the Moon and its Satelites. The Satelites revolve around the Moon. (Moon is like the Master; the Satelites, the Guardian and International House of Justice) but they receive their light from the Sun. The Master's statement in His Will makes it clear that they are under the direct guidance of Baha'u'llah and the Bab. In this connection we must not think of the Bab as a part of the Baha'i dispensation, but the Bab's Dispensation. As they are both Manifestations the infallibility is derived from two independent Sources. Because infallibility is of two kinds it does not necessarily imply being a Manifestation. The Master is all-knowing, but not the Satelites, the Guardian and the International House of Justice, they are neither all-knowing nor perfect as the Master was. Perfection and omniscience are the attributes of the Master and these are not inherent but derived.

The Master is essentially human, the Prophet essentially Divine. The Prophet must assume the human form, the human shape in order to reach us. Divinity is not incarnation. Divinity means manifestation, revelation, the mirror. The Master is essentially human but had the attributes of the Prophet. This is the thing that makes Him a mystery.

How can you believe a human being is perfect and all-knowing, this is the paradox - when one starts by saying the Master is human not divine and has the attributes of the Prophet. This is a mystery. The Guardian and the International House of Justice are also human, no divinity should be associated with them. Although they are human, as the Master is, they cannot claim to have the attributes of divinity as He had. They are fundamentally different from the Master as He was from the Manifestation.

The Guardianship and the International House of Justice are the two pillars that support the edifice of the Administrative Order. It is not supported by the members (or their calibre) of the International House of Justice; it has nothing to do with their being representative of the believers, of the National Assemblies, etc., it is the fact that they have been given this derived infallibility. Each of these two pillars has its Satelites; the International House of Justice has its local and national Houses of Justice. The Hands of the Cause are a corporate body, an organized body, these are the Satelites of the Guardian.

All the Prophets following Baha'u'llah for 500,000 years are Prophets of constancy, but under the shadow of Baha'u'llah and derive their authority from Him, and this authority is so great that they can abrogate the laws of the Aqdas in part or in whole. Their authority is not inherent but derived. See "Dispensation of Baha'u'llah, page 19, par., "Under the Shadow of the Ancient Beauty."

Baha'u'llah is the greatest figure in this planet's past and future life because He is the supreme figure associated with the coming of age of the human race. They (future Prophets) are supreme over their generation and Baha'u'llah is supreme over them all.

The unique greatness of the Cause: that the Founder should have a forerunner who was a Prophet.

If the followers of Muhammad all repent, it will be the effect of the prayer in the Master's Will: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection. Purity of heart, of motive, is not sufficient. We must have faith, faith in God, be spiritually-minded, religiously-minded. One can have faith in God and not believe in the Administration and vice versa.

The influence of the believers is as mysterious as the mysterious way the Manifestations Themselves work. The nearer the believer is to the teachings, to the Manifestations, the more mysteriously he will work. The events taking place in the world react on the individual and help mature the seed of the Cause.

The leading Baha'i countries are: first Palestine, the Qiblih, (point of prayer) of the Faith, the place of Ascension; second Irak (Baghdad) Center of Pilgrimage, the place of sojourn; third Persia, the birthplace of the Faith. The Bab said the Manifestation, "He whom God will make manifest" should be the Qiblih, not the place He revealed Himself, not as in Islam, where Mecca is the Qiblih and not the resting place of Muhammad in Medina. These three countries are contiguous, geographically they touch each other.

The Cause of God has always been born in the East. The Administrative center has shifted to the West and then been reflected back into the East. The civilization begotten by the Faith was born in the West. Hence the Sun of Civilization appearing in the West: "O Beauty of God, unveil Thy Face that the Sun may arise from the West:" says Baha'u'llah in one of His Odes. The unveiling took place in the East, but the Sun of the Civilization of the Faith arose in the West. There is a Muhammadan tradition that when the Promised One appears, the Sun will rise in the West.

Five hundred thousand years is an indication of the greatness of this Revelation.

Abraham Lincoln's vision for the United States is comparable to Baha'u'llah's vision for the whole world. How it is possible for a man to conceive of a greater destiny for the United States, a destiny incorporating her in the Federation of World States, encompassing the whole world. This is comparable to that Prophet who may appear after 500,000 years, and who would do the same thing for the planets. Inter-planetary, which corresponds to the incorporations of the United States with the other nations. A scientist says there can be beings, not human beings, outside this planet. The cosmos includes many universes, as these are infinite and space is infinite, so divine revelation is infinite, the Revelation of Baha'u'llah is the biggest thing for this planet, because it has united it and there is nothing beyond unity. Is there anything beyond world unity for this planet? That is the answer. That is why it marks the coming of age of humanity - world unity. If there were at least one more planet, if science had discovered it, gotten in close touch with it, then a greater Revelation than Baha'u'llah would be needed to create the unity of these two planets.

(See page 163 of "Gleanings" reference to: "Fixed Star hath its Planets, and every planet its own creatures.") Revelation has had no beginning and will have no end. But divine revelation has had a beginning and will have an end on this earth. Isaiah prophesied 3,000 years ago the prophecy of the coming of age of humanity; the lamb and the lion will lie down together, the Kingdom of God on earth is nothing but the stage of maturity - the coming of age of humanity. It has also a political connotation and this will be fulfilled at the Coming of the Golden Age. This is for the German believers to realize (Isaiah being a Jewish Prophet.) Christ's prophecy of "Thy Kingdom Come, Thy Will be Done, etc." is a vague, hazy statement, compared to the prophecy of Isaiah. This does not mean Jesus did not make more definite prophecies, just that we did not have them. Justice is the hall-mark of the Kingdom. "Justice filleth the earth as the waters cover the sea," can be a reference to the International House of Justice. World unity cannot be established unless it is founded on Justice. The lamb and the lion lying down together would require Justice. A strong nation might be a lion, and a weak one a lamb.

A man may be devoted to the Cause and not have a good character. A man may sacrifice his whole life to the Cause and yet have a despicable character. Character is different from faith, from devotion. Laxity in morals is as bad as thieving or lying or back-biting. A young Baha'i may be devoted, and sacrificing, but have moral laxity which is just as bad as stealing or lying. Not all the heroes of the heroic age led saintly lives. We must not confuse a hero with a saint. Hero primarily denotes the attitude of a person towards the Cause. We must not confuse loyalty to the Cause with character. A believer who is loyal, who will sacrifice for the Cause, is a tremendous asset and we must recognize it - but it is not enough. We must have character; a Saint who is a man of action becomes a hero too.

Baha'u'llah observed the Ramadan all His life and 'Abdul-Baha for 25 years. The Master until the end of His life went to the Mosque and when He died the Muslims came and said the Muhammadan prayer for the dead for him. But after His death they were forced to change their policy, because of the declaration of the Muhammadan religious court made in Egypt, that the Baha'i Faith is independent: A Muslim is not a Baha'i, a Baha'i is not a Muslim. There was a difference of opinion among the Muslims as to the position of the Baha'is in relation to Islam, some contending we are a sect of Islam. In Egypt they proved we have laws that abrogate the laws of the Quran as their justification for our expulsion from Islam, they went too far. They consulted the Aqdas and then in their verdict quoted the laws of the Aqdas; pilgrimages, Qiblih, fasting, etc. The Jews in their relation to us are neutral. We have sprung from Islam, it is the parent that opposes.

Baha'u'llah's Revelation synchronizes with international unity.

Twenty-five people claimed to be the Promised One in Baghdad. This is the Master's statement. During the most troubled period when Baha'u'llah had left for Sulimaniyah, the Bab had appointed no successor. It was the most disturbed period in the history of the Cause. The Master was 10 years old at that time. Nabil says he met the Master at this age, and the Master said: "I am a boy, but I feel old." Baha'u'llah sent Muhammad-Ali to India about 5 years before his passing, He knew what was going to happen. The Master was all alone with the Greatest Holy Leaf after the Ascension of Baha'u'llah. All the brothers sided with Muhammad-Ali. They expelled the Master and His family from the Mansion. There were almost a hundred people in the Mansion. The Master had no son, His daughters were young. It was only when the first American pilgrims came that it was changed.

After the turmoil of the Covenant breakers came the triumph in America of the Cause, its spiritual consequence was the rise of the Cause in the West. Every crisis in the Cause has its spiritual benefit, spiritual consequence. A crisis suffered by the Master or by the Cause has its direct spiritual effect in the Cause. It was a very severe test to the believers when the whole family sided with Muhammad-Ali. The Master had no Sons, no man in His family to send messages by to the believers. His sense of mourning for Baha'u'llah was deepened by His family turning against Him. This was dispersed by the arrival of the first pilgrims from the West. The rise of the Armenians of Egypt against the Spiritual Assembly which they tried to undermine by establishing a "Scientific Society" and which they fought against is an example of this law. They sought to fight against the Spiritual Assembly and after this, as a direct spiritual consequence of it, came the first Baha'i Convention in Egypt, the establishment of the N.S.A., and the pronouncement of the Muslim authorities, of the independence of the Faith. He believes all this was the direct consequence of the affair of the Armenians. Like Merrigal and Mrs. White in Germany; now Germany has been resurrected. But for this bitter experience, this agony, the Administration would not have been established, Khayru'llah led to the beginning of the establishment of the Administration in America.

The turmoil is the cause, and the rise and consolidation of the movement, the effect. Crises, trials and tests are like spiritual food - they feed the body of the Cause - they do not subvert it, because there is a foundation, the tempest does not uproot the Cause it reinforces its roots. The Cause works in a mysterious way. It has its ups and downs, its ups and downs. The Cause is growing and as it grows it must show signs of disorder. If there is no disturbance in the Cause it is a sign of stagnation. The greater the growth of the Cause the greater will be the disturbances which the Cause itself originates. This does not mean that every one of the disturbances is God-sent; the lesser disturbances are due less to the attacks of its enemies than to the unwisdom of its friends. We must not lose heart, get discouraged. The completion of the Temple (in America) will arouse agitation in the Cause. The achievement of such a triumph of the Cause will itself arouse turmoil; it will arouse its watchful enemies. The Muhammadans are destined to oppose the Cause very fiercely in India, the Hindus in the distance future. The wailing and lamenting of China and India, which the Master referred to - (These allusions are in a Tablet of the Master addressed to the Great Afnan, the cousin of the Bab), is this opposition of the Hindus and Buddhists to the Cause. Opposition is not yet even born in America. It will spread from America to England. The declaration of Baha'u'llah in Baghdad, His banishment from Persia which preserved His life, were all the direct consequence of the martyrdom of the Bab. His Tablets to the kings and rulers were the result of His banishment to Constantinople and Adrianople just after He had declared Himself and things were better. The fulfillment of all biblical prophecies were again the result of His being exiled to Akka, where no one thought He would ever survive.

The violation of the Covenant of Baha'u'llah had as its first direct consequence, the establishment of the Cause in the West. As the Master was waiting for the ship to come and take Him away, He wrote the Tablet to the Great Afnan. (See: "World Order of Baha'u'llah," further considerations page 5, "How Great, How Very Great, is the Cause!" etc.) He does not think the friends realize that the crisis begets the triumph, just as the coming war is the begetter of the Most Great Peace. Every crisis in God's plan is but the prelude to a triumph.

THE SUCCESSION

In The
Baha'i, Christian,
and Muhammadan
Religions

* * * * *

Luther could never have opposed the pope, nor Paul, Peter, if the terms of the Bible had been at all like this Dispensation. Peter was so simple he divided his food into seven portions and when he arrived at the last one he knew it was the day of rest. Forty days after the death of Muhammad the schism started in Islam. Sunni means democratic in Arabic: "Majority of the people", Shi'ih means "Upholding the family of the Prophet." Umar appealed to the democratic element. "He said the people have to elect the successor." We must become Shi'ih Muslims before becoming Baha'is. No Baha'i in the West can be called a Baha'i unless he is first Muslim (believer in Muhammad's Revelation and teachings and the Imams) and a Sunni Muhammadan can never become a Baha'i unless he becomes first a Shi'ih Muslim. The Sunnis were following a false line, they must recognize their error and accept the Shi'ih truth and then this Revelation. The fact that the Bab is a lineal descendant of Muhammad is sufficient proof for us that the line of the Imam Hussayn (son of Ali, son-in-law of the Prophet) was the authentic one. Could the Bab have descended from a line of usurpers? In the light of Baha'u'llah's tribute to the Imam Hussayn could we doubt it? So must the Jews first become Christians, then Shi'ih Muhammadans, then Baha'is. Paul usurped the right of Peter as the Caliphs usurped the right of Ali. The Baha'is must sympathize with Peter as they do with Ali, because both had their rights usurped.

In Christianity, there are two weak points: There was no right of interpretation given definitely, and it was vague as far as the succession was concerned. Also no administrative principles in the Gospels, no administrative order has been given. No statement that Peter is the sole successor and interpreter, thus giving a chance for Paul to say He is the co-successor; nor does the succession invest any successors after Him with the same authority. One of the reasons why we consider Islam an improvement on Christianity is because we have the laws, Pilgrimage, Fasting, Marriage, Inheritance; these were all in the Quran from the Founder and could not be corrupted by either Sunnis or Shi'ih. This was an improvement of Muhammadanism over Christianity, because of these administrative institutions and laws. There is not one reference in the Quran to succession, but traditions were enough to give the succession to Ali, but as no quotations could be found in the Quran to substantiate these, the Sunnis rebelled. Now comes the Baha'i Revelation.

In the Baha'i Revelation we have the institutions and laws and succession. The Bab referred to it, but it was vague again. In the Gospel there is a reference to a succession, but no administrative principles, institutions or order. In the Quran there is reference to administrative principles, laws, etc., but no reference to the succession. The Babi Revelation referred to both, but vaguely. The Baha'i Revelation has administrative institutions established by Baha'u'llah and made clear in the Master's Will and Testament. The Master's Will appointed both the successor and interpreter.

No other Revelation has this. Forty days after the death of Muhammad the schism occurred, the Caliph rejected Ali. The split in Christianity was not Luther, but Paul versus Peter. Decline is an inevitable result of schism. There can be no schism in this Cause, hence no decline. Differences are inevitable, but schism is impossible in the Cause. One is inevitable, the other impossible. The Cause is like the body of man, growing continuously, and crises occur which are a sign of growth. There will always be crises even in the Golden Age. The Golden Age will witness no decline. It is a new phase - The Golden Age. The Bab says: "All the world will accept My Revelation."

After all Peter was the most stupid among the Apostles, and yet he was the successor to Jesus - that is what it amounts to. Umar had more experience, was more powerful, and yet Muhammad chose Ali. The Baha'is must believe in the primacy of Peter as in the primacy of Ali. Many of the traditions quoted by Baha'u'llah which He considers as binding in authority as that of Muhammad (though the station of the Imams is not the same) are from the Imams. Peter's position in relation to Christianity and Ali's in relation to Islam is represented by two institutions in the Cause: The Guardianship and the International House of Justice.

He considers the mission of the Baha'is in the West, more particularly the Americans, is to establish Islam in the West. Even if this Movement had not sprung from Islam, we should establish it, vindicate it, establish its divine origin because it is a later Revelation than Christianity, a step further in Divine Revelation. For its own sake we should do this. Not convert people to its institutions, but to the truth of the Muhammadan Faith, the Imams, etc. Now it happens that this fuller Revelation is the parent of the Baha'i Revelation. A believer can never be considered a believer unless he recognizes the truth of Islam and accepts it as a fuller one than Christianity.

A Baha'i must first become a Muslim before he becomes a Baha'i, and how can he do this unless he studies and knows Islam? Not only become a Muhammadan but a Shi'ih Muhammadan. We must be wholly detached from our feelings and beliefs, discard them, throw them away. People can appreciate the Cause much better if they are familiar with Islam. Islam is a fuller revelation. It is a blasphemy to believe that Islam was not meant to be a universal religion. There is a point of similarity between our Faith and Islam that does not exist with Christianity because every word is a word of God, divinely revealed, this is not true of the Gospels. The Gospel is so fragmentary, so unreliable, we can scarcely trust everything in it. We cannot be sure these are the exact words of Jesus. The Trinity, for example, each a God and all three Gods are One - they call it a mystery, it is nothing but supposition. The "Beloved" is a new word used by Baha'u'llah, it is confined to the Baha'i teachings.

Secularization will increase in Irak to such an extent that maybe the Holy Tombs of the Imams may be desecrated.

Islam will greatly suffer. The Jews were punished for two thousand years. The Muslims - Sunnis and Shi'is - will suffer for a long time (because of persecuting the Bab and Baha'u'llah, opposing the Cause, etc.) It is their turn now to suffer, they will suffer in proportion to their crime. Then it will be the role of the Baha'is to vindicate the glory of the Imams, establish their spiritual position and significance. The important thing to remember about the 12th Imam is that he died - not disappeared - died.

We must teach Islam with courage and not mind criticism.

Mustapha Kemal, an avowed Muslim, overthrew the Caliphate. That is very significant. The Temple of Solomon was destroyed by a Roman, but a Muslim, calling himself one, has dealt such a blow to Islam! The Caliphate and the Sultanate were both overthrown by him. How humiliating this is to the Faith of Islam. Mustapha Kemal did it; he overthrew the Caliphate and Sultanate, the arch-enemy of this Faith. To re-establish Islam from a spiritual point of view, will be one of the tasks of the Baha'is in the Golden Age. To vindicate the spiritual position of the Imams, not to re-establish the machinery of Islam. It is these crises in the world that unfold to us the importance of these events.

EXPLANATION OF SACRED WRITINGS

BAHA'I
CHRISTIAN
MUHAMMADAN

* * *

Meanings of, "He is God," the identity of God with God, of the Prophet with God, of Baha'u'llah with God, of the Bab with Baha'u'llah.

The Bab in Chapter III of the Persian Bayan, uses the word "Order"; "Happy is the man who fixeth his gaze upon the Order of Baha'u'llah and renders thanks unto his Lord."

The Qayyumu'l-Asma was regarded as the Qur'an of the Babis.

The correct term is Babi dispensation and Beha'i dispensation.

The Shaking in the Qur'an: "The earth shall tell her news," refers to the Most Great Peace. The Daybreak, in the Qur'an: "When the earth is made to crumble to pieces," refers to the next war and may be taken literally. Bombs, etc.

Surih of Joseph was the only work of the Bab in the possession of those who were martyred in Zanjan, Nayriz and Tabarsi. Tahirih was the one who translated it into Persian.

Iqan was written by Baha'u'llah while He was a follower of the Bab, before His own Revelation. The title page of Nabil is Baha'u'llah's reference to the Bab from the Iqan.

A Page 16 of "Gleanings" - 'Ere long He will sail His Ark upon thee,' see etc. Ark symbolizes the legislative body - the International House of B.C. Justice who will sit in Haifa.

B Page 16 of "Gleanings" - 'call out to Zion,' Zion is a hill near see Jerusalem and here it means Jerusalem the Holy City. A.C.

Page 9 of "Gleanings" - 'Except them whom God was pleased to guide.' Predestination and free will will always be a mystery, we can never draw a clear line between them. Like the origin of evil, we cannot get at the bottom of it. We have a certain amount of free will, if we don't use it we are deprived of the flow of these forces, (i.e. promises made in the teachings regarding progress, etc.)

"The lamb and the lion will lie down together." One explanation is big and little nations; they will have equal rights and representation in a world government, like the states in U.S.A.

C Pages 15-16 of "Gleanings," the terms "His Throne," "City of God," see and "Celestial Kaaba," all refer to the Holy Shrine either of the Bab, or A.B. perhaps in the future of Baha'u'llah.

Baha'u'llah refers to two wholesome things in "Gleanings," (Pages 216, 342, 3) civilization ends liberty which, if carried to excess, will exercise a pernicious influence on men, and also civilization which, if allowed to overleap its bounds, will bring evil upon men. So even devotion to the Cause, if carried to excess leads to fanaticism. References to Civilization . . . "when its flame will devour the Cities . . . is a prophecy

referring to the bombing of the cities in the next war. Western civilization will commit suicide in the next war because by the very weapons it has created it will destroy itself.

Suratu'l-Haykal is the fulfillment of the prophecy in the Bible, "the Branch shall build the Temple of the Lord." Baha'u'llah stated this after He had revealed it.

The "Evil One" is the self, the corrupt nature within man, (See 'Baha'i Administration.')

The divorce law is made very easy by Baha'u'llah and marriage very difficult; but the Master, because of the ease of the divorce law, discourages divorces extremely. There is in Baha'i divorce absolute equality. According to Baha'i law the husband must pay the wife's expenses for the year they are separated, then they come together and if they still wish for divorce it becomes immediately effective. They can remarry. Regarding marriage, the parents must be quite detached and uninfluenced by the wishes, the standards and the ideas of the marrying ones. But in divorce they need consult no one. "We have a wisdom in requiring the consent of the parents. Our purpose is to promote unity and not disunity," says Baha'u'llah. Marriage is not something that concerns two people, it is a social institution.

In Baha'i marriage, they must go to the Spiritual Assembly, not to an individual - this is priesthood.

"The Cord that none can sever," referred to in the "Gleanings;" Cord in general means His Love.

The Visitation Tablet for the Tombs of the Bab and Baha'u'llah is in three parts: first part was revealed by Baha'u'llah to a believer who could not make the Pilgrimage. A few days after the Ascension of Baha'u'llah The Master asked Nabil to arrange selections to be chanted in the Tomb of Baha'u'llah. Of the Tablet of Visitation the first part is not addressed to God but to Baha'u'llah Himself. The second part is a prayer revealed by Baha'u'llah addressing God and the remaining paragraphs refer again to Baha'u'llah and not to God direct. It has been used ever since as the Visitation Tablet.

The laws of the Aqdas can never be touched or changed by any International House of Justice. (See "Confusion of Tongues," - interesting in this connection.)

The Valley of the Indus in India is the cradle of the Arian race, says Baha'u'llah.

	(	Persian
	(	Indian
	(	Teutonic
	(	Anglo-Saxon
	(	Latin
CAUCASIAN	(
WHITE	(	Jews
	(	Arabs
	(	Semetic
	(	Assyrians
	(	Babylonians
	(	Egyptians
	(
	(	Hamitic
BLACK		
	(	Turks
	(	Japanese
YELLOW	(	Finns
MONGOLIAN	(	Laps
	(	Hungarian
RED		

(from chart indicated by Guardian)

Referring to the promises made in the "Son of the Wolf" in the last pages (he who says Allah-u-Abha and counts forty names on the shore of Akka, etc., etc.,) those promises are true forever, not only for Baha'u'llah's lifetime.

The confusion of tongues referred to in the "Gleanings" is true historically. Once there was one race, one tongue, in Northern India, which migrated and became parent race to Persia, parts of Europe, etc., but not of the whole world at once. The Prophet is not a scientist or sociologist, he is however authoritative in whatever He states, but does not elaborate. (see chart attached)

Page 12 "Epistle to the Son of the Wolf" - book of Fatimih referred to was a book which the daughter of the Prophet, Fatimih, saw revealed to her in a dream by Gabriel. She was overcome by grief after the death of her husband, Ali, the martyrdom of the 3rd Iman Husayn, and the death of the 2nd Imam Hasan, both of whom were her sons, as well as the death of her father the Prophet. The Angel Gabriel revealed words of consolation to her which, however, were never known; and also promised her that from her issue the Promised One would appear. Shi'ih tradition believed that the Promised One would bring these words again. When Baha'u'llah revealed the Hidden Words, He called them the "Book of Fatimih". They were revealed before His declaration. Later they became known as "The Hidden Words" because they were hidden all the centuries between Fatimih's vision of them and the appearance of the Promised One.

The prayer for the dead is the only congregational prayer in the Cause - (not yet translated).

What the friends consider to be the Star Tablet is not the Star Tablet to which the Master refers. The Bab revealed many Tablets in the star shape, but the original Tablet with the 300 odd derivations of Baha is lost.

Quddus's station is higher than any other Letter of the Living.

The Bab's taking Quddus to Mekka with Him apparently invested him with that peculiar authority he later manifested.

"The Epistle to the Son of the Wolf", page 37: "He will stand by you and your Empire shall extend over all the lands lighted by the Sun." This is to be taken literally. If Napoleon III had accepted the Cause his material empire would have extended over the whole earth. He (i.e. Manifestation) gives men the means to use what God has given them. Men are not born equal; that is a fundamental principle of the Cause.

The power of the Greatest Name can either mean power in the name of Baha'u'llah and His Attributes, or in the repetition of the Greatest Name, Ya-Baha'u'l-Abha.

"Hidden Words": "Myriads of hidden mysteries are made vocal in a single speech" etc. refers to the manifold meanings of Baha'u'llah's utterance.

In the Christian dispensation that ray that proceeds from God is called the Holy Ghost. In the Quran, the Muslim dispensation, it was the Angel Gabriel. The trinity in Christianity was the Father, Son, and Holy Ghost. The Holy Ghost was in the form of a dove. In the Muhammadan dispensation it was Allah, the Apostle and the Angel Gabriel who were the trinity. In the Baha'i dispensation the Most Great Spirit is the Holy Ghost or ray. On page 17 of the "Dispensation of Baha'u'llah" it says: "The Holy Spirit itself hath been generated through the agency of a single letter revealed by this Most Great Spirit. (D see E) - "if ye be of them that comprehend . . ." This only means the superiority of the Baha'i Revelation and is not to be taken literally. In the Baha'i Revelation it is not symbolized as in the dove, in the Christian and the form of the Angel Gabriel in the Muhammadan dispensations. The term "Most Great" means the consummation of a cycle but not finality, finality is different from consummation and culmination of a cycle. Most Great in the sense of consummation and not finality.

We believe in the trinity; in God, the Prophet and the Holy Spirit, but not as the Christians do. To us it is heresy because we believe that the sun, the ray, and the mirror always remain each themselves. The mirror never becomes the sun, or the ray the mirror, or the sun the ray. So God, the Holy Spirit and the Prophet are each distinct and Their relation to that of the Sun, the ray and the mirror.

In the "Epistle to the Son of the Wolf," there is reference to a hidden language and a hidden script. Shoghi Effendi himself asked the Master regarding this, and He said that no one ever asked Baha'u'llah regarding this, so it remained hidden in the stores of His knowledge.

"The Shri11 of the Supreme Pen," is Baha'u'llah's references to the reed pen with which Hewrote.

When the Aqdas is translated the Baha'is will realize to what extent Baha'u'llah has abrogated the laws of previous dispensations.

The spiritual significance of the resurrection we believe in absolutely on the authority of Baha'u'llah. It often happens that Baha'u'llah's quotations differ from that of the text of the Gospel. We must of course accept His words as the Gospels themselves do not agree and were written down many years later. The Gospel must not be taken literally. The text is not authoritative in the sense that the Quran is. The proof is that Baha'u'llah, when quoting Christ, quotes Him in a way that is different from the Gospels.

In the "Will and Testament" where it says, "Under the shelter and guidance of His Holiness, the Exalted One," refers to the Bab. The Exalted One is always the Bab.

The friends in the West are familiar with the principles. There are two pillars of the Faith; principles and laws. They are the warp and woof of the fabric.

The principles are either spiritual or administrative; the spiritual ones are in the addresses of the Master, etc. The Administrative ones are in His Will. They are embodied in the Administrative Order. The friends in America, in the West, have faith. They are well grounded on both of these principles, but they are only just beginning to know the laws which are in the Aqdas, these are a greater challenge. The Cause is growing within the Administration. The VI volume of "Baha'i World" will have the original reproductions of those portions of the Aqdas prepared by the Egyptian N.S.A. for presentation to their Government. This is a beginning, eventually it will lead to the publishing of the Aqdas. The laws are from Baha'u'llah's Ordinances, secondary laws are from the International House of Justice.

We must not be afraid to say we have doctrine; all that is in the "Dispensation" is doctrine. We have doctrine, but no dogmas; we have mysteries, but no superstition.

"Baha'u'llah and the New Era," "Some Answered Questions," and the "Iqan" are essential books in teaching.

All titles of the chapters of the Quran were given by those that compiled it and have nothing to do with Muhammad. He never divided them. They put the latter part of His Revelation at the beginning; those passages regarding the Promised One, those that announced the coming of the Day of God, which were revealed at the beginning of His Revelation they put at the end, just as the Bab in the Qayyumu'l'Asma, His first book, was His most powerful one and is comparable to those Surihs of Muhammad at the end of the Quran.

The friends should read and study the "Will and Testament." We are too near to see it in its proper light. It is like a huge edifice, we cannot yet see it in perspective. This and the Aqdas are the two chief depositories of the truths enshrined in the World Order of Baha'u'llah. There are gaps in the Aqdas which the Will fills in as if the Master and Baha'u'llah had arranged it. An example of this complementariness between the Will and the Aqdas is the Huquq. Huquq is referred to in the Aqdas, also endowments, fees, fines, inheritance, etc. Baha'u'llah specifies in the Aqdas that fines, fees, inheritance, if the heirs are dead the endowments are all payable to the House of Justice. He establishes the House of Justice and fixes its revenues. Regarding Huquq, He does not say in the Aqdas to whom it is to be paid, neither in the Aqdas text on questions and answers. Baha'u'llah says what Huquq is, emphasizes its importance, but does not say to whom it shall be given and does not say that it goes to the House of Justice. In the Will the Master makes it clear. The ordinance of Huquq is established by Baha'u'llah in the Aqdas, but He never said to whom it was payable, so He left a gap which the Master, in His Will, fills. He anticipates an Institution but does not refer to what it may be anywhere. Were it not for the Will, this would be very perplexing.

"Will of Abdu'l-Baha,' part 1, page 8: by a "Just King," "Just Government," the Master means an established, legitimate form of Government; that we must give our allegiance to any established form of Government.

"Will," part 1, page 13; referring to the Hands; they must report the delinquent member to the Guardian, he puts them out. Three elements in the Will: The Guardian is the Interpreter, the International House of Justice the Legislator; the Hands propagate and teach the Cause, through research work and the example of their lives and conduct. The Administrative Order would be paralyzed if one of these institutions should cease to function.

The friends do not realize that some of the passages in the "Gleanings" were written by Baha'u'llah as Babi, before He declared Himself. "Gleanings," page 73, refers to Himself who will be manifest. When He says "We," He means we Babis; "As well as those who shall come after Him till the end that hath no end . . ." refers to the Prophets who will come after Him, once He has declared Himself.

In the "Gleanings" top paragraph, page 212, is an excellent quotation in relation to politics.

"The Epistle to the Son of the Wolf," is the last book revealed by Baha'u'llah. No doubt part at least of it was revealed in Akka.

Compare the "Gleanings," page 285 with "The Epistle to the Son of the Wolf," page 75.

Jesus abrogated two laws of Moses, Sabbath and prohibited divorce. The Master explains - Tablet to Miss Rosenberg - that monogamy was not taught by Jesus. The Gospel prohibits divorce but says nothing about monogamy. The Fathers of the Church made it a law, but Christ never did. There was polygamy in His days, and it was not prohibited among the early Christians. Then they not only established monogamy, but said that celibacy should be the rule. When Jesus had not even enjoined monogamy, and had tolerated polygamy, the Church Fathers went so far as to establish celibacy.

The Quran prohibited polygamy, but the commentators misinterpreted the text. The text says polygamy is conditioned upon Justice, in another passage Muhammad says Justice in these circumstances (i.e. polygamy) is impossible. So we see that Islam is a step in advance of Christianity. The mission of the Baha'is in proving Islam is a further step in Revelation than Christianity must cite this evidence.

These things should be taught in the summer schools in relation to comparative religion and Islam.

We have to consider the Aqdas in the light of the authorized interpreter, the Master. Baha'u'llah in a passage says marriage with two wives is conditioned upon Justice. The Master says in a Tablet to Miss Rosenberg, that Justice is impossible, (to be just to two wives). It is just like the Quran. Both the Quran and the Baha'i teachings are a step further than the Gospels. The missionaries, the enemies of the Cause will quote the Aqdas and claim we do not advocate monogamy. Then we must quote the Master's Tablet.

Baha'u'llah says in the Aqdas, "Refer ye to what is not in the Aqdas to the Most Great Branch;" and in the "Tablet of the Covenant, (Kitab-i-Ahd) He quotes this passage of His and says the Master is that Branch. The Church Fathers had no right to prohibit what Christ had not prohibited, and yet they went a step further and established celibacy.

"Hidden Words", Persian, verse 63, corresponds to the Words of Baha'u'llah as to the Great Calamity; it is a punishment from God for their negligence and indifference to His Revelation. It is retribution. "Unforeseen" agrees with "all of a sudden."

The text of the Quran does not agree with the Ptolemaic system and the commentators of the Quran misinterpreted the text in order to agree with the Ptolemaic system. Galilee 100 years later supported Quran's text.

We must not be afraid in stating truths in spite of the fact that they may run against what the biologist, the astronomer, the physicist, etc. say. His point is that we should not impose it on the scientist, but we should have the courage to make these statements and not be afraid of stating them and saying we have no proof. We must admit that we have no proof, but state these are our teachings and express the hope science will prove them. These statements are divine Revelation and we believe in them. We should not do what the Muslim and Christian leaders have done and compromise. It is a very subtle form of corruption that the Muslim leaders have introduced into the Quran (regarding marriage, astronomy, etc.) If science discovers a fact contrary to the text of the teachings, the Baha'is must adhere to the text of the teachings, even if it takes a thousand years to prove it as it did with the text of the Quran, (Surih 36) and (Answered Questions, page 28).

Tablet of Ishraqat, where it says, "God will inspire them," corresponds to the Will and Testament.

The Guardian and the House of Justice are under unerring guidance and protection. Experts, non-Baha'is, will have to examine the Aqdas so that it may be published with many notes and commentaries of a clear, explanatory nature. In the Aqdas there is modification, abrogation and addition to religious law. Fasting, Pilgrimage, and Obligatory Prayer are modified. The Baha'is will not be prepared for the Aqdas with its wealth of technical notes, unless they study Islam, its history and teachings. The summer schools are doing this now.

Baha'u'llah alludes to the Aqdas in the Iqan, where He enumerates the books of laws of the different Faiths, and then mentions the book of "Him Whom God will make Manifest."

The 'Holy Book' is the Gospel, the "Most Holy Book" is the Aqdas. The "Holy Spirit" is in the Bible, the "Most Great Spirit" (E see D) in the Baha'i Revelation. Always the superlative "Most." This Revelation cannot be surpassed, all future Prophets being under His shadow for five hundred thousand years.

We can increase our faith and strengthen it through observation, meditation, prayer, and activity.

It is better not to change the personal pronouns in saying the prayers, (from me to us, my to her, etc.) but leave them exactly as revealed. However before we say the prayer we can address a few words to God saying the prayer is on behalf of such a person or such a group, and then read or say it as it is in the text.

(In connection with translations of the teachings being misleading, confused, inaccurate). Due to insufficient understanding of the Master's statements, inability to express it on the part of the translator and also whether the person it is translated to has understood it.

"Gleanings," page 114: "Spread thy skirt, oh Jerusalem," means a fuller revelation, His Revelation. (See also under Palestine).

"The Kingdom is God's alludes to that Kingdom which the Christians have been praying for and Christ announced. This is the Kingdom of Baha'u'llah which will be raised on the ruins of western civilization. It is referred to by Christ as the "Kingdom of God;" by the Jews as the "Reign of Righteousness;" and by Muhammad as the "Day of God."

The story of Joseph and his brothers is paralleled by the treatment by Suhh-i-Azal of Baha'u'llah and His troubles. The Bab's commentary of the Qayyumu'l-Asma is about Joseph and his brothers, and was a prophecy of the treatment Baha'u'llah would receive from His brothers. It is the most significant, the most eloquent work revealed by the Bab. It is very intimate too, as He refers to His mother and His wife in it.

Baha'i Scriptures, page 255, paragraph 527, "Verily the Tongue of the Ancient gives Glad Tidings to those who are in the world concerning the appearance of the Greatest Name, and who takes His Covenant among the nations." The "Who" in "Who takes His Covenant . . ." refers to the Tongue of the Ancient, i.e.: God. This is the Greater Covenant that God makes with all the people of the world regarding His Manifestation; in this case, Baha'u'llah. "Verily, He is Myself, the Shining-Place of My Identity; The East of My Cause," etc. All this part is God speaking; i.e. The Tongue of the Ancient, referring to Baha'u'llah and testifying to Baha'u'llah as God's Covenant. It has nothing to do with the Master.

"Some Answered Questions," page 42, Chapter XII: "And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots:" The words "rod" and "Branch" are one and the same thing in this sentence, it is a repetition of the same thing and refers to only one thing and this is Baha'u'llah. There are Tablets revealed by Baha'u'llah, (not yet translated,) in which He refers to Himself as the Branch, but He means by this the Branch of the Tree of Divinity. This chapter in Isaiah does not refer to the Master at all but to Baha'u'llah. The Manifestations are all branches that grow out of the Tree of Divinity, as They are all the Rays of the Sun. When Baha'u'llah refers to Himself as a Tree, then the Master is

the Branch of that Tree, (see "Baha'i Scriptures," page 256, paragraph 529;) "Verily the Branch of Command hath sprung from this Root." On page 76, in Chapter XII of "Some Answered Questions," the Master says: "Universal peace and concord will be realized between all the nations, and that incomparable Branch will gather . . ." etc. Surely the friends must see that He, Abdu'l-Baha, could not refer to Himself as "that incomparable Branch." Mr. Kinney knows more than anyone else the tone of the Master and that He would never refer to Himself as the "incomparable Branch." The term "Lordly Branch" refers to Baha'u'llah. (also page 76.) This means the Branch of Divinity, Abdu'l-Baha is the Branch of the Manifestation. The friends read the writings but they do not ponder them enough.

In "Some Answered Questions," Chapter XII, page 73, we find that the Master shows that the prophecy of Isaiah, Chapter II, verses 1-10, not only proves that the "Branch" from the stem of Jesse did not refer to Christ but to Baha'u'llah, but also states the immaculate conception: "This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was of the descendants of Jesse, the Father of David: but as Christ found existence through the Spirit of God, He called Himself the Son of God. If He had not done so, this description would refer to Him. Moreover, the prophecies were not fulfilled at that time. Universal peace did not come into existence at the time of Christ. In the word "but" the Master makes the immaculate conception quite clear. In a Tablet that has not yet been translated from the original Persian, the Master says the conception of Christ was extraordinary, against the natural law. He defines the natural law and says it was not according to this law. The Baha'is must accept the immaculate conception. Every religion has its mysteries. The Virgin Mary's perplexity was not due to shame, but because she could not explain her condition. The Iqan, where Baha'u'llah refers to Mary as "that mild and immortal countenance," if she were not blameless, how could He refer to her in such terms?" "Mild" here means the essence of chastity. But even if Baha'u'llah and the Master had not said these things about the immaculate conception, to a Baha'i the mention of it in the Quran would be quite sufficient proof.

There are many references to the coming of Muhammad, in both the old and New Testament. Deuteronomy, Chapter 33, verse 2; "And He said, the Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them." "The Lord coming from Sinai" refers to the Mosaic dispensation. "Rose up from Seir unto them," refers to a mountain in Gallilee and means the Christian dispensation; "and He came with ten thousands of Saints" is the Baha'i dispensation. All references to Mount Paran refer to Muhammad. Paran is a mountain in Arabia. The word "Paraclete" also refers to Muhammad. Paraclete means "the Praiser" in Greek, and Muhammad means "the Praiser" in Arabic. Further references to Muhammad in the "Answered Questions," page 78, etc, Genesis, Chapter 21, verse 21: "And He dwelt in the Wilderness of Paran" refers to Muhammad. The Arabs are the descendants of Ishmael, Numbers, Chapter 12, verse 3 the word Paran occurs. The wilderness of Paran is in Trans-Jordan. David could easily get to it. The reference in Deuteronomy is the most important reference, (Chapter 33, verse 2.) Genesis, Chapter 17, verse 20, "And as for Ishmael . . . and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, etc." The twelve princes are the twelve Imams. Also in Deuteronomy, Chapter 18, verse 18, "I will raise them up a prophet

from among their brethren." This refers to their cousins, the Arabs, brethren meaning cousin here in relationship, and the prophet is Muhammad. If it had meant Christ it would have said "seed" and not "brethren."

The twenty-four elders who will stand before the Throne of God refers to the 19 Letters of the Living and 5 others who will be made known, said Abdu'l-Baha.

In Arabic there are two words:

Ilham and Wahy
Inspiration Revelation

The word for Revelation is confined to the Manifestation of God in Arabic, and has a companion word: Ayih - which is applied to any verse or sign revealed by the Manifestation. So that the use of the word "Ayih" is the criterion. All others are inspired: Ilham. the Master, the Guardians, the poets, etc., are inspired.

SOUL, MIND, and
BODY

also

FUTURE LIFE

* * * * *

The Master says death is when the mirror ceases to face the sun. The sun is the soul, the body is the mirror. The soul is the prime mover of the dream, the body reacts on the soul and the soul on the body. Dreams are due to various influences; fatigue, fear, etc., of the body reacting on the soul, also when the soul comes under an influence and reveals itself in a dream, is another; and the Holy Spirit influencing the soul, prophetic visions, an intimation from God to man in a dream. Three types of dreams: first the body influencing the soul; second the soul manifesting itself; third the Holy Spirit influencing the soul. But then we must be very careful, most of our dreams are the body influencing the soul. The soul starts when the embryo is formed. The soul has a beginning but no end. Man has a beginning but no end. God alone has no end and no beginning. The body of the Manifestation and His Soul have a beginning too because this part of them is human, but the spark from God in them partakes of the pre-existence of God. Pre-existence is the sole prerogative of God. But man is immortal. Conception is the beginning of the soul. We cannot understand the nature of the world of the Manifestation because it is above us, as the mineral cannot understand the vegetables' state, etc.

The way we use our capacity in this world helps it to develop for the next world. If we misuse or neglect it, the progress of the soul in the next world will suffer.

We lose a great opportunity if we do not use the body in a way that will prepare the soul for the next life. The importance of the body lies in that it is an instrument for the preparation of the soul for the next world. The soul will enter the next world in an immature state if it does not use its opportunities in this world. To wish death is not a wholesome inclination. Discipline, struggle, suffering disappointments, these are the things that train the soul. Mental, physical, struggle is an exercise for the soul. If we fail we must not be disappointed, because if we fail we must exert our will to pull ourselves out of it. Think about what you have to do today, and not speculate about the past and future. Forget the past, don't brood over it, it paralyzes us.

The soul is the center, the spirit is a Manifestation of the soul, so is the mind. The soul is the image of God. Embryonic evolution is the history of mankind.

There are certain limitations of the human mind that no science can transgress, otherwise we would not be human.

The soul has developed ever since the embryo; the embryonic world, this life, and the future life are its three stages; hence there is no re-incarnation. God reveals Himself but never enters into anything. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased.

Imperfection is a mixture of good and evil. It manifests itself differently in this world to its manifestations in the world beyond, because evil always exists: ego; because God alone and His Manifestations are perfect. We may have set-backs in the next world too.

There are mysteries in all the worlds of God. Ever deepening mysteries as we advance. God's mercy over-shadows all, even covenant breakers. His mercy and forgiveness are infinite. We must not dogmatize about these matters or set any limit on God.

What is imperfection? A mixture of good and evil. We are never perfect, but always becoming perfected. God works in a mysterious way not only in this world but in the next one. The more we understand the greater the mysteries are. In the next world as in this one there can be set-backs, they can be blessing in disguise as they are here.

THE FUTURE

Peace, War,
Civilization,
etc.

* * * * *

The circumstances of the next war will produce the great peace - builders of the epoch to come. The change will come 100 years after Baha'u'llah's declaration. We can only try to localize the war which will be swift and destructive in its scope.

Japan is similar to Germany; youth, virility and not yet mature. The Japanese will have to suffer. The coming war is a providence to the whole world. The coming conflict will be sudden, swift, short.

What is now being done in the Cause is infinitesimal compared to what will come after the world conflict. They will come in by troops, create a new race of men. We must fear God's justice and love His mercy - these are the days of dread and fear, after will arise His mercy. First the punishment, then endless peace.

After the war Lord Lemington went to Persia, (he was much inspired by the Cause there.) He wrote and asked the Master about the future. The Master said the distant future is very bright. He meant the near future will be very dark.

They (nations of Europe) will be fused in this crucible of war. One year after the Armistice the Master foretold the next war. There will be no line between combatants and non-combatants in the next war.

Does not think the Cause will in the West reach stage of sufficient numbers and importance to be opposed by the governments before the next war. The fall of Western civilization, is really the destruction of the whole fabric of civilization, East and West. There will be a mass reaction in favour of the Cause - people entering the Cause in troops. The Cause is now being consolidated but is not yet proclaimed. It will be proclaimed after the next war.

All these cults, etc., are a natural outcome of the deterioration of society, giving rise to them. Cults, these fancies, these fashions, superstitions. All this is but the beginning of the decline. We are only just entering the fringe of darkness. People are drifting, perilously drifting. Society has lost its anchor, institutions are all drifting, drifting, drifting. The explosion is the next war. There is a slow process of destruction along with decay - what remains the explosion will destroy. There is a reason for this: explosion being a violent thing, it will produce a violent reaction. The forces of religion will be revived, released. It is what is left of the human race, the remnant, a powerful minority will arise to spread the Cause. We can only imagine the bare outlines of what will take place, but the result we know. One thing is certain, it will be very violent, very sudden. The last war was but a drop compared with it. The great war was but a prelude to the "Greater War" which will be the war to end war. America will suffer between two great storm centers, Europe and the Far East. Compare the state of the early Christians and their institutions before the fall of Rome, and the Baha'i institutions now, before the coming of war.

Who knows, maybe the race prejudice will become worse. We are now only on the fringe of the darkest period in human history. The Cause is progressing in spite of these weaknesses of the Baha'is, but what would have been their progress if they had overcome these things? Their concentration on the administration has blinded them to their weaknesses. They think that because they are building it, that is enough.

First is national civilization, such as England and France have and Germany is developing. Then comes European and pan-American civilization and then comes world civilization, world unification. Prior to the conversion of nations, first the nations will establish, as non-Baha'is, the Lesser Peace. Then as great groups come into the Cause, gradually nations will become Baha'i and then consciously develop the Most Great Peace. The Most Great Peace implies the political association of the United States with Europe.

The stage of mass conversion will come after the next war. Accepting the Cause in the days of the Manifestation when its glory is not yet manifest is one stage, and the heroic age, the days of the Bab, Baha'u'llah, and the Master; next is the formative stage, consolidation of the Administration; (now) and then the Golden Age and mass conversion.

Strange, the process of disintegration outside the Cause and integration inside it. These are the days of dread and fear, after will arise His Mercy. First the punishment, then endless peace. Morally people will become worse than ancient Rome and this is a result of irreligion. Irreligion will bring in its wake moral laxity and this will increase until the next war, the "unforeseen calamity." There will be a tremendous protest, a reaction, after the next war.

China with Russia, Japan against Russia, Europe against China and Russia. Africa will revolt when she sees the decline of European civilization. The whole world will be involved, South America - the whole world. Baha'u'llah says all of a sudden it will appear. In a sense it is correct to say this is a calamity that will visit the world because it failed to appreciate Baha'u'llah, as Rome failed to appreciate Christ. The present League of Nations is the outcome of the last war. Agony begets something, and as the last war was not war to end war, the next war will beget a true League of Nations, it will precipitate it. A result of the coming war will be to inaugurate peace, the true League of Nations. Just as the last war was a prelude to the coming war, the last League, begotten by the war, was the prelude to the future League of Nations, The Lesser Peace will be established by the nations not yet Baha'i, and gradually develop into the Baha'i World Order. The present League of Nations is the dawn of Universal Peace, but the sun is the future League of Nations.

Dictatorship is an instrument that is hastening the next war. The dictators release forces which they cannot control. The masses are so organized, so controlled, that even the dictator cannot control them, he becomes a tool in their hands when they become out of control. If the next war is not fiercer than the last it will not stir the people enough. It must be much worse. He thinks the war will break out internationally and then there will be a series of civil wars. Probably the whole world will be involved in the next war. The Master said that when the women will arise for peace there will be peace. Then the true League of Nations will be born. There will be such a universal reaction in favour of peace that both small and big powers will work together to establish a real League. They will be converted through suffering, not the rulers but the masses, and the masses will force the rulers. Patriotism has been the ruling force in the past. Then there will be mass conversion to the Cause. The present mentality is un-Baha'i; nationalism is the fashion at present and hence the Cause is extremely unpopular; when the masses, as the result of intense suffering, realize nationalism is not enough, then they will be ready for the Faith. Another thing that will attract them to the Cause is when they realize all this has been prophesied by Baha'u'llah. Suffering will purge and refine them, the new race of men will be raised up. It will be more than a new generation - a new race of men; not only with a new mentality, but with a new spiritual power, a new capacity. They must establish this peace through their hearts as well as their minds. The prophecy of one hundred years after the declaration of Baha'u'llah, 1953, (see "Baha'u'llah and the New Era") does not mean that the Baha'is will then become the world government, but that then will be the beginning of the Lesser Peace, that of the nations of the world without necessarily becoming Baha'i. Gradually afterwards, the nations will become Baha'is. There will be a tremendous reaction in favour of the Cause, Baha'i Government will be formed and then they will, conscious of the Revelation of Baha'u'llah, establish as Baha'is The Most Great Peace. The Lesser Peace will mark the coming of age of humanity and the inception of the Golden Age. The Most Great Peace is like the age of maturity which comes later, as in man. This new world civilization will supersede the Christian civilization, on the ruins of western civilization the world civilization will arise. It will be totally unlike all former civilizations; this is world civilization. From the dawn of history it was quite impossible to establish a world civilization because the whole world was not discovered. To the Romans it was not even discovered. Napoleon could have conquered it perhaps, but never have unified it because the physical means were not yet perfected. The world above the nations and not any particular nation first. Assuming the interest of a nation to be required to sacrifice itself for the good of the whole, it should be ready to do so. The peoples of the world must have such a love for this entity which is humanity, that they will be willing to sacrifice themselves for this entity. What will induce such a love? Such a sense of human solidarity? The next war. Teaching campaigns, the Temple, committees, will not be enough. It must suffer; humanity is like an unruly tempestuous youth who must go to school, be trained. What will do this except the school of adversity, this is the next war.

The coming of age of the human race is the core of the Baha'i teachings. Every Baha'i teacher should stress this, the significance of the stage which the world is approaching: its highest stage. If the people say they don't see it, we must tell them after the next war they will see it clearly. He believes that after federal unity was achieved in the United States it marked the birth of American civilization. It would have been impossible without federal unity. The present League of Nations is a fore-runner only, not a nucleus. The League which will be formed after the next war will be a nucleus, as it develops it will become a pattern. Western civilization will commit suicide in the next war, because by the very weapons it has created it destroys itself, He should not be surprised if this League of Nations will entirely disappear from Geneva, but will resurrect after the last war. (next one) The League will never die, it will evolve after the next war, it will establish the Lesser Peace and later the Most Great Peace, when the International Government becomes Baha'i. The world will be prepared after the next war for a still more Baha'i League than that conceived by Wilson. The coming war is a providence to the whole world. The coming conflict will be sudden, quick, short. A federal international state can be established, a unitary state, as in Germany, is impossible for the whole world. The new world is so young and tender that one can hardly recognize it, but it was born after the world war.

There is a tremendous fight before the Cause. The friends do not realize it. It will spread as far as China. China and India will be the last to fall. "The wailing of China and India will be raised," said Abdu'l-Baha; this refers to the religious leaders' opposition to the spread of the Cause. Who knows, perhaps Mussolini's conquest of Abyssinia will facilitate the spread of the Cause. First the Mullas of Islam arose against the Cause. Now the Protestant missionaries are beginning to oppose - this opposition will spread to the Anglican Church in England, and, if there is anything left, the Lutheran Church in Germany. Catholicism will be the last of all. The Pope, their head, will oppose and this will precipitate its downfall. After Catholicism Christianity is done. Then it will spread to the Far East; two hundred million Hindus, then to China, the four million Buddhists. When we compare this great upheaval, when the Catholic Church will be aroused, to the scratchings of the New History Society, Fareed, etc! It is a twofold process, decline within the Church and opposition to the Cause. The Mohamadans are destined to oppose the Cause very fiercely in India, also the Hindus in the distance future. The wailing and lamenting of India and China which the Master referred to, is the opposition of the Hindus and Buddhists to the Cause.

After the lapse of a thousand years there will be a new prophet to give new laws. After five hundred thousand years, it may sound preposterous but what he would describe as inter-planetary unity may be possible - it is even probable that in three or four thousand years there may begin inter-planetary communications with beings, not human beings.

Future generations will appreciate what is taking place now in the formative period of the Cause, even as we appreciate the Heroic Age. There is no doubt that all these cults that are springing up the world over, is because the foundations of religions are tottering. Europe must suffer something equivalent to the Civil War in the United States before they can be united: (its nations) they will be fused in this crucible of war.

GUARDIAN

In Will and Testament of Abdu'l-Baha the words "irremovable and expounder" are found (irremovable Head of International House of Justice and expounder of teachings.) The Huquq is a fixed revenue for the Guardian, paid direct, and has nothing to do with the administrative funds, local, National, or International.

The Guardians are the equivalent in the Baha'i Revelation to the Imams in the Muhammadan Revelation.

It is the Guardian's responsibility to prevent the International House of Justice from abrogating any of the laws of the Aqdas.

The Master shares with the Prophet His perfection, Shoghi Effendi shares with the Master the right of interpretation.

In a very vital issue the Guardian could know the true fact of a matter even if not told - or misinformed. If it is essential for the Guardian's protection or the protection of the Cause, he will be guided.

The English King reigns, but the Guardian is active as the hereditary element in the Universal House of Justice. The aristocratic element exists in that the elect rule, not the people, not a dictator.

Referring to Will and Testament of Abdu'l-Baha to: "That Tree which overshadoweth all mankind." Through the influence of the Cause the Guardian overshadows all mankind. Infallibility is either inherent or derived. The Guardians and the International House of Justice's infallibility is acquired. The power that overshadows all mankind is nothing in the Guardian as himself. The integrity, the purity of the teachings is the most important thing.

Baha'u'llah purposely left a gap in the Aqdas which was filled by the Master's Will and Testament with the Guardianship. (Huquq).

There was a danger that the friend's might misunderstand the Master's Will and so the "Dispensation of Baha'u'llah" was written, his (Shoghi Effendi's) spiritual testament in detail. He has fixed in it the relations of things to each other. We cannot go beyond what he has defined, however the second Guardian can interpret the "Dispensation" itself, he has the same promise to be the inspired interpreter. The Guardian is the interpreter, expounder of the Cause and the protector of the Cause.

The Guardian can over-rule a decision of the International House of Justice if he conscientiously feels it is not in accord with the teachings. This is the interpretive right. The second part of his work is participation in the legislative body. All endowments, international and local, are to be deferred to the International House of Justice. The Guardian has no right whatsoever in these matters. He has the Huquq. Fines specified in the Aqdas and inheritance, go to the International House. Huquq is 19% of one's capital and 19% of one's income. The individual is free to decide what his expenditures are to be, if he expends his total income he does not need to pay Huquq, but if he does not, then on the surplus of income over expenditure

he must pay 19% Huquq. It remains entirely with the individual, once he has paid the Huquq on his capital.

It is the duty of every Baha'i that remembers statements of the Master that are confusing, to write to him about it, because that is his business, (Guardian's) his chief work, to elucidate these things. Anything that confuses any believer, they must write to him so he can help them. The Master has not contradicted Himself, there is now duality in the teachings.

He does not mind if the friends think of him, concentrate on him, as long as they have the right concept of him. He is linked to the Administrative Order. He is not an independent entity, he is a part of a unit, not an entity as the Master was. (See "Dispensation.") He agrees that the institution of Guardianship takes precedence over the International House of Justice.

The "Beloved" is a new word used by Baha'u'llah. It is confined to the Baha'i teachings.

The Will of the Master is like a huge edifice, we must recede from it to properly grasp its import. "Even if I had the time I could not do it," said Shoghi Effendi regarding elaborating on it. It must recede from us. The lapse of time and unfoldment of the Revelation will enable us to fully appreciate it. The words of the Guardian are as binding, have the same authority, as the words of the Bab, Baha'u'llah, and the Master, but the stations are different. He considers he has written his testament, his statement, in "The Dispensation of Baha'u'llah." What he says about the Guardianship is binding on future Guardians. The Will of the Master is a third kind of covenant. Baha'u'llah's Will is the lesser covenant.- (See under "Religion.")

End of Volume One

HAIFA NOTES
of
Shoghi Effendi's Words

* * *

Taken at Pilgrim House Table during the
Pilgrimage of Mrs. May Maxwell and
Miss Mary Maxwell

* * *

January, February, March,
1937

VOLUME II

(The classifying under headings was done by
me in order to keep the subjects often referred
to together.) R.R.

ADMINISTRATION

AND

WORLD ORDER

Also Activities Related
to Them.

* * *

Uniformity in principles and essentials and insist, not only allow, insist on diversity in secondary matters. There is a mysterious power within the administration that maintains this uniformity. The Germans tried to get changes for Germany, changes regarding the regime, etc., He just absolutely refused.

If an N.S.A. or local S.A. gives out instructions to teachers or groups, that are against the teachings, we must obey, but we can communicate with the Guardian. If we do not obey the ruling we would be weakening the administration. So the only way is to communicate with the Guardian and he must take it up with the N.S.A. or local S.A.

The duty of every American believer outside the United States is to keep reporting to their N.S.A. Working in German Territory the believers should report to both N.S.A.'s.

Justice in social relations, mercy in individual relations. Facing responsibility is a sort of spiritual sustenance. They (Assemblies) must welcome the difficulties, the problems, and not shrink or transfer them.

There are laws and principles in the Faith and the principles are sub-divided into spiritual and administrative.

The Divine Plan is the soul of the administration, but for the Divine Plan the administration would be stagnant. The administration is the body and now the soul must function in the body, the machinery of the administration. The Temple is an organ of the administration. Now that all these organs have been established the soul must animate the body. Had he (Shoghi Effendi) not stressed the Divine Plan the friends would spend all their time perfecting details of the administration. When this teaching work advances sufficiently a new stage of the administration will be reached which will be international. The "Baha'i World" should be printed here in Haifa by an International Committee. Then we have to think of perfecting the International Administration.

However destructive, whatever is happening, in some mysterious way is helping us, helping the very administration we are building.

(Answering a question where all nine members of a local Assembly no longer functioned, he expressed this view:) Before everything else they (believers of that particular city) must deal with the situation of the S.A. It must be made complete - 9. The general principle of an Assembly is to be 9. Before everything else, even teaching, the local Assembly must be properly organized and function well. Prefers 15 members in a group and a strong S.A. than a hundred with a poorly working S.A., as it may all disappear overnight.

The correct term is the Administrative Order, which will in future become the World Order. The Administrative Order as it functions has its own administration; in other words the machinery which the body of the Cause employs for its own development. Administrative Order is the institution itself, the body of the Cause itself. The Administrative Order is born in the formative period of the Cause, it will evolve until it emerges into the

World Order of Baha'u'llah in the Golden Age. The system of Baha'u'llah has upset the material equilibrium of the world, tremendous power has been released (science) but it will never be properly utilized until the world becomes spiritualized, and this will be done by the spread of the Cause.

Christmas ceases as an institution for us. We do not observe Christmas even as Baptism is quite out of place for us. Baha'u'llah has abrogated these sacraments, Communion, Baptism, the celebration of Easter, etc., also New Year. The Zoroastrian and Muhammadan, Baha'is have given up their former religious observances for the Baha'i observances, why should not the Christian Baha'is do the same? We have our own feast days.

The Ordinances of the Church must not be associated with Jesus, they being man-made. A Baha'i cannot identify himself with an ecclesiastical organization or post, as he then must support the ordinances of the Church.

Regarding membership in Free Masonry, etc., the Baha'i should withdraw. Also they should ask the N.S.A. regarding membership in other societies, and if the N.S.A. is not aware of the aims, purpose, methods, etc., of a society they must investigate and then guide the individual.

We should refer to qualifications for members of the N.S.A. but never mention personalities, no application to individuals; even if we are asked for our opinion we should say, "I prefer not to mention any names." What we should remember is their qualifications. Almost everything in America is exemplary except their election, (refers to Baha'i election here) the reason for it is that everything is so corrupt and it influences us, but we must fight against it (we American Baha'is.) It is a weak point in our community. That is why the relation of the Convention to the N.S.A. is very delicate; he revolts immediately at any attempt of the N.S.A. to interfere with the rights of the Convention. But if the N.S.A. has considered a question and conscientiously decided by majority vote that the Convention shall not discuss such and such a thing, then they must obey (the Convention must.) The Convention ultimately must obey the N.S.A. but all he can do (Guardian) is to appeal to the consciences of the N.S.A. members to deal with the Convention justly. Delegates have the right to ask the N.S.A. to justify itself on any course that has been taken. This is the chief purpose of the Convention, but the N.S.A. has the right to refuse discussion if they feel it is premature or bad for the Cause. As a rule the delegates are free to bring any subject that they wish to the Convention, and it is very very rare that the N.S.A. might interfere or forbid it and their decisions must not be prejudiced, they must not abuse that power of deciding if a subject can be discussed or not. It is a very sacred responsibility, especially when the Convention is in session, and to curtail the sacred rights of the Convention is a great temptation to the N.S.A. to usurp the rights of the Convention, because ultimate authority abides with them because they have been made the Interpreter of the By-Laws. They must ask themselves that question: Was there a sufficient need in the Cause for them to curtail the rights of the delegates? The friends must not think the N.S.A. does not err. We must not believe that they do not make mistakes - they make lots of them. The Master says they will commit mistakes, but they have to be obeyed even if they do make mistakes. Only the International House of Justice and the Guardian are under the direct guidance of God.

The greater their authority, the more careful they must be in exercising it.

(In answer to the question: Do the local and National Spiritual Assemblies pray enough?) "I would prefer they would curtail the program of the Convention and devote more time to prayer. To realizing they are not infallible. I agree they do not pray sufficiently."

We have to discuss the teachings informally among ourselves. But discussion must not lead to controversy. We should encourage one another to express ourselves. We must encourage all classes in the community to express their views; the most humble, the most illiterate, the least significant. Whatever they say we must listen to dispassionately. After all Peter was the most stupid of the Apostles and yet he was the successor.

Eventually all N.S.A.'s will have a Palestine Branch, owning property and this will show our unity and protect the property; also they will have other branches in other nations, giving great solidarity to the Baha'is all over the world.

The Baha'is must develop their fund until it can help in the community help non-Baha'i interests, whether scientific, social, humanitarian, etc. The local fund must be divided into two sections: specifically Baha'i, and community interests. At present this is not possible, but in the future the National Baha'i Fund will be made up of these two things. If a friend, a non-Baha'i wishes to contribute to the Baha'i fund we must make it plain we accept it only for the second or municipal fund. We regard our Temple, Summer Schools, etc., as gifts to humanity. When you give a gift you do not accept money for it from the recipient. We want everyone to know that the Baha'i institutions are supported by people who whole-heartedly accept Baha'u'llah, are believers. This protects the Cause from calumny, misrepresentation, etc. Non-believers are always welcome to give money to the fund for humanitarian purposes directed by believers. The Baha'is for instance, could establish where there was need for it, a hospital, one run by them but not for Baha'is and not considered as a Baha'i Institution.

Believers may inquire regarding both spiritual and material affairs from their local and national S.A.'s, encouraged to do so. There must be no interference however, under normal circumstances, in the affairs of the individual on the part of the S.A., but if they ask for help the S.A. must not disappoint them, if they turn to them. The S.A. function is to help the community if they need advice, financial support, help, the S.A. must help, especially if the individual is alone. If appealed to they must settle disputes between individuals and non-Baha'is, between families. In Persia they go to one extreme, in America to the other, (in appealing to the S.A.) The S.A. has not only the right but the obligation to settle disputes if referred to them. If the individual, of his own accord, refers the matter to the S.A., they must handle it not shirk it. In Persia the friends go with any problem to the S.A. In America they do not do it enough, particularly if the dispute affects the Cause. The duty of the S.A. is to interfere in order to safeguard the Cause, the interests of the Cause have

precedence over the interests of the individual and in such a conflict the individual must abide by the decision of the S.A., besides the S.A. must acquire enough experience to become a Baha'i Court, a Baha'i Government in the future. The greater the difficulties the stronger will be the spiritual constitution of the S.A. It nourishes them - the difficulties that arise. The first thing is to face, not shirk responsibilities; second is to base all their verdicts on justice, be animated by justice. Justice and not tempered by mercy. In future they will be called, not the House of Mercy, but the House of Justice. Baha'u'llah said: "But for the law of God, I would have kissed the hand of my would-be murderer and would have shared with him a part of my possessions, but the Law of God restrains me, and I have no possessions to share." This is a very significant statement, it indicates that as an individual He is personally inclined to forgive but the Law of God is higher than His Will and restrains Him. Even the Manifestation Himself has to forget His personal inclinations and obey the Law of God. This is an example of local, National and International Houses of Justice. Stability and order are based on two pillars, punishment and reward, and not on forgiveness; He excludes forgiveness. The person who has been injured, aggrieved, harmed, can beg for the forgiveness of his enemy. If on the part of the aggrieved person he pleads for mercy, then the Assembly can take the plea into account. Justice will solve all the problems of the world. "Righteousness and Justice filleth the earth as the waters cover the sea." Referred to in both the Gospels and Islamic tradition. Unerring, undeviating, uncompromising Justice. Nothing can bring the lamb and the lion together unless they are sure justice will rule. The small and big nations will never come together as in the League unless they are sure it is based on justice.

He does not mind if the N.S.A. know they can and do err in their judgments. Only the International House of Justice is infallible, under the guidance of God direct.

B The leaders in most of the countries (refers to the Baha'is) are
See weak, the masses are strong. (leaders: members of S.A.'s, etc.) They are
A often led by the masses without realizing it. But for the reaction of the masses they would have erred more.

The administrators (in the Cause) as a rule have capacity, ability, but their devotion to the Cause, their characters as Baha'is, is not as great as some of the others. Some of the others have the devotion, but not the education and experience required for administrators.

If a believer has any doubt as to what constitutes an alcoholic beverage, he must ask his N.S.A. who must enquire of the American Government what their ruling regarding prohibition was.

When the believers refer to the Guardian a decision of the N.S.A., if the question at stake is purely national he must refer it back to the N.S.A. and ask them to reconsider their decision. The N.S.A. must do the same with all local affairs, unless they are very important, refer them back to the local S.A.

The Baha'is don't stop to reflect whether their partisanship in some organization might not affect the Cause. Social organizations may or may not be suitable for us to belong to. We should refer these questions to the consideration of our local S.A. The Americans do not do this enough; the Persians too much.

The dangers that surround the Cause in these days are much greater. Ecclesiastical and political economics; these, as the Administrative Order develops, will oppose us more and more, vigorously and openly oppose the Cause. In the early days of the Cause, the Master chose certain individuals to act as an intermediary between the body of the believers, but now that we have the administration, the S.A.'s play this part. It is only logical, this new step has been made. Then one member of an Assembly makes a motion and it is carried, he must not say this was suggested by him, he must only let it be known as a decision of the S.A. Even in cases of teachers doing work, the more they associate their work with an Assembly, the better. He admires the person who, after making a splendid suggestion which was un-animously accepted by the others, leaves the meeting and says the S.A. have decided so and so, and gives no hint that he made it; just as the person who contributes a large sum to the community and does not mention it as being from him. Secrecy is a very bad thing, but some things must be kept absolutely secret. The S.A. should decide after a meeting what is secret and then not mention this, but when they come to decide this they should not exercise undue secrecy. They must resist the temptation of undue secrecy. He is the first person to say that the local and National S.A.'s make mistakes, but he is the first also to say that the majority on the S.A. and the whole community must obey their decisions. We believe the International House of Justice is guided, the National and local make mistakes, the International is under the guidance of God. We must not live in a fool's paradise by thinking all their decisions (local and National S.A.'s) are guided.

When a spiritual Assembly is established, they can then establish the 19 Day Feasts. The S.A. is the first Baha'i institution in any locality, before its establishment they can hold meetings with non-Baha'is, but as soon as the S.A. is established they start 19 Day Feasts for believers only. They can hold meetings before the establishment of the S.A., on the feast day, but it cannot be considered a 19 Day Feast. They must not be too harsh, if a non-believer happens to come to a 19 Day Feast we must not force him to leave. But generally the Feasts are for believers only.

But for our prejudice the progress of the Cause would have been much more rapid. (racial, etc.) If someone wishes to become a believer and accepts the station of Baha'u'llah, the Bab, the Master, and the Administrative Order, and all this implies, and they conscientiously make an effort to approach the standard of Baha'u'llah, we cannot ask more. Character has nothing to do with membership; if a person is willing to do their very best and strive, it is a question of good will. We should be satisfied with the bare statement, the resolution.

The 19 Day Feast is not something we have to be too rigid about, (attendance of Baha'is.)

Obedience to the N.S.A. and S.A. is required, even to the sacrifice of personal conscience. If a local case is reported to the N.S.A, they must ask, is this a local issue? If so, refer it back to the local S.A. The same thing applies to the National and International Body.

A The rank and file in the Cause influence the spirituality of their
see N.S.A. by their own progress spiritually. The masses are strong, the leaders
B are weak, in most of the countries where the Cause is established.

The Baha'i village as outlined by the Master is a more or less tentative scheme. There is a great danger in America to crystalise something that is fluid, tentative. It has not only 7 revenues but 7 expenditures.

The laws of inheritance were given by the Bab and modified by Baha'u'llah. He changed the percentage inherited by the children to 1/3 and thus increased the share of the children.

The Baha'is own one million dollars' worth of property on Mount Carmel, one quarter of this is owned by the American N.S.A., about 35 acres. Muhammad Ali's son, Moussa Baha'i, had to sign all the deeds which went to America as he is on the land commission. When they wanted to transfer the property in the name of the N.S.A. of America, through a power of attorney, Moussa Baha'i said the N.S.A. was not recognized legally in Palestine. Shoghie Effendi went to a lawyer, who recommended forming a Palestine Branch, A new power of attorney was sent and the property transferred. This pilgrim house (Western) belongs to the N.S.A. of America, also a plot of land near Akka. Shoghi Effendi's plan is to have all the N.S.A.'s of the Baha'i world own property here on Mount Carmel. This will impress the authorities and protect the property. The "endowments of the Baha'i Faith in America" would be a better name than "property of." There are National, International and local endowments. The endowments here in Haifa (Akka, etc.,) are International. The Temple, etc. is a National endowment, and local endowments must be also obtained. The Haziratu'l-Quds is the Administrative center for a city. The N.S.A. should move their headquarters to Chicago - C (See D.) - and call it the National Headquarters of the Baha'i Faith. The Temple is a spiritual building. The Haziratu'l-Quds is only one of the dependencies of the Temple. In future this will be built up. In the Temple only prayers will be offered and meditations in the form of prayer. Prayers from the Bab, Baha'u'llah, Abdu'l-Baha and the Qur'an, the Bible, etc., but only holy prayers and meditations.

As to music in the Temple, he is awaiting a tablet of the Master, written to the Baha'i of Ishqabad on this subject. The S.A. of Tihiran have bought 500 acres of land for a Temple. Now they must find an original design. If in Persia they cannot create something original, then instead of copying a former architectural style, they may have to copy the Chicago Temple.

The trouble with Greenacre is that it was an institution established before the Administration, it then had to be adopted, whereas Geyserville is a child of the Administration. All Summer Schools are National institutions and should be owned by the N.S.A. Now is the time for the friends to offer if they feel the urge, local endowments, no matter how small; real estate or building or a fund, to the local incorporated S.A.'s. None as yet have local endowments. Now that the National endowments amount to over two million dollars, it is time the local endowments were made. - An N.S.A. can decide if an endowment is local or National. - In India it has already been done (local endowments.) It is preferable the endowments should be unlabelled, An endowment could take the form of a local headquarters. He thinks now the friends are justified in communities, especially where they are incorporated, to support the local fund and give it favour. It is a great service to the Cause to have local endowments established.

Every effort should be made by the local Assemblies to solve their own problems and not refer them to the N.S.A. He thinks contributions to the local fund should be as secret as voting. Is it necessary even for the treasurer to know? The Name and amount of the contribution should be kept a secret by the local and National Spiritual Assemblies. There is nothing to be ashamed of in calling certain things a secret in a Spiritual Assembly. Secrecy is sometimes necessary for the efficient conduct of Baha'i affairs. They must be secret in the true sense of the term. There is a danger, however, of introducing an atmosphere of secrecy into an Assembly, which would be very bad. He prefers that contributions should not be given at 19 Day Feasts, and if they are given, be kept a secret. We must learn to be discreet. The treasurer must keep nothing private, the unity of the Spiritual Assembly must be complete in all matters. There is too much National organization in the United States and not enough local. Why have they incorporated local Spiritual Assemblies? To enable them to own property. Then why should not a local S.A. seek exemption from taxation on grounds of a place of worship? When a local community becomes the owner of a tax-bearing piece of land, etc., it stimulates it to meet taxation, to carry the burden. All local Spiritual Assemblies in the United States must eventually incorporate. First, have By-Laws copied on the New York Communities By-Laws then incorporate, then transfer property which becomes local endowments, then manage this property. This should be done in all local Spiritual Assemblies. If they cannot raise taxes, etc., why not apply to the Government and say this is not only an administrative headquarters, but a place of worship? If he, Shoghi Effendi, is pleased by local endowments, then why shouldn't a local S.A. have its Palestine Branch and own property here? It will neutralize the localization of power.

Individuals who wish to add to a Baha'i institution can specify what they would like the money to be used for, but at the same time leave the N.S.A. free to decide and be willing to do so, and accept the N.S.A.'s decision gladly.

In every country the National Baha'i Administration must come first and then the local (i.e., a National Temple, magazine, summer school, etc., before the local ones.)

Geyserville is the child of the administration and reflects the spirit of the administration impersonally. This is essential, to the administration, that the Summer Schools should not be a burden to the National Fund. The National Fund must be fed by publications, summer schools, local funds, etc., and then go to the teaching fund, etc., and not vice versa.

Geyserville is an example to all summer schools, the way they have effaced themselves (those responsible for it.) Although they have financed the whole thing, committees do everything. An individual should offer his property to the Cause and then be satisfied with the way the committee handles it - be entirely severed from it.

The oneness and the wholeness of mankind are good to refer to. When we refer to unity we must be careful not to give the impression we mean uniformity, unity in essentials, diversity in non-essentials.

He thinks the Archives in the future will have a part that will be shown and a part that will not be shown, but the whole institution is under the N.S.A. Every believer who presents something to the Archives, should have it done in his name, the name of the giver - unless he does not wish it - the name of the person, town, and the country should be connected with the gift. Personalities should be given due recognition so long as they do not weaken or confuse the operation of the administration or a vital principle of the administration. Files, books, relics, etc., will not all be shown. Eventually there will be a local Archives in every nation, village and town; even in every hamlet there will be an Archives. We must not require individuals to offer their relics but urge them, when they do offer them, to offer their relics without making any conditions such as where they will be exposed, if they shall be exposed or not, etc. There should be no pressure, even no hint, brought to bear on the individual to give their relics.

What the friends have not yet got in the West is a National Headquarters; one division a meeting place for the N.S.A., another division Archives, another for its Convention. The ideal thing would be to shift it to Chicago, - D. (See C.) - under the shadow of the Temple. The N.S.A. must first decide if it is practical to shift from New York to Chicago and then decide on the site, etc. There are three reasons why it should be in Chicago; first, the first Temple of the West is there; second, the first group of Baha'is was in Chicago; and third, it is the geographical center of America; just as Haifa is the heart of the world geographically, it is the meeting place of three continents: Europe, Asia and Africa.

He does not consider a local Baha'i news wrong if they have first contributed to the National Fund; then to the local teaching work and the local administrative activities, Then if they have done all this and have a certain amount of money left, there is no reason why they should not have a local newsletter.

The N.S.A. of America is a model in regard to the way they keep in close touch with isolated believers. The friends must realize that not until the national institutions function and acquire both the administrative and spiritual capacity to elect the International House of Justice, can this election be held, especially is this true of newly organized countries. The administration is not enough, we must have the spiritual foundation, The Guardian said; "They send me my co-workers, I have no voice in it, I must give them full liberty, I have no voice in their election and have no right to intervene." Such a body is elected by the N.S.A.'s direct. Nor the Guardian, nor the delegates, nor the individual, have any right in this election. They must (the N.S.A.'s) do it conscientiously, think of the Cause alone, elect the most qualified irrespective of their country, even if they all come from one country. It is quite unique, nothing like it has ever been attempted before. His task is to watch very carefully that they do not get out of their sphere of activity, legislation. This is solely his responsibility: to define what is legislation. If the Master has said such and such must be done it is binding regardless of the fact it is not written by a Manifestation of God.

The principle is this: do not restrict the freedom of the individual unless the Manifestation has done it, and when he has laid down something, then by all means enforce it. There is nothing in the teachings for or against contraceptives. But Baha'u'llah said the primary purpose of marriage is to have children. All these details are questions for the International House of Justice to decide. If there are States in the United States that require both civil and ecclesiastic marriage, then, through the N.S.A. we could state that we are not church members, and make an effort to obtain their consent of our use of a Baha'i marriage certificate. In other words, it must be done by the National Spiritual Assembly, who could communicate with the Guardian on the subject, etc.

E The Baha'is think that the spirit suffers by coming in contact with
F see non-Baha'i experts, on the contrary, it benefits.

The legal committee is one of the most important to protect the Cause. The legal committee should have an advisory committee of legal experts, non-Baha'is. In fact many Baha'i committees will need expert advice and they in turn must report to the N.S.A. They must not believe they will be guided, they must have expert advice, - F. (See E.) - and they must not feel that a non-Baha'i cannot advise Baha'is. The consciousness of the orthodox element in the Cause has been banished by the administration. Both elements have made concessions. The orthodox element in the Cause gave the Master a station equal to the Manifestation, the liberal gave him practically no station or a confused one. The old problems have disappeared and now there are a new set of problems; the relation of the Cause as it evolves within the state - a state within a state. The first stage of oppression and persecution is passing, we are now in the second stage of emancipation. The stage of recognition will be the third stage. He has thought about this but not yet written about it. Oppression (persecution,) emancipation, recognition. We are trying to obtain recognition now from the authorities; the fourth

stage is establishment, when we become recognized as the state religion. When the state regards the Faith as its religion, we enter the fourth stage: the phase in which it becomes the reigning Faith; when it becomes the state religion, the civil government will recognize it as the state religion (Islam in Persia, the Anglican Church in England.) The fifth stage is when the state becomes Baha'i, no more distinction between the state and secular; Church and State. It will be one reigning state and this will be Baha'i. The sovereignty of Baha'u'llah will be proclaimed: "Thy Sovereignty and Thy Government." The last stage is when the Baha'i World State will be established: that is the World Order of Baha'u'llah. Baha'i states will be joined together in a World Baha'i Government. The Kingdom of God upon earth.

We are now in the second stage. When the Egyptian, Indian, or Persian Government accepts a Baha'i Court, we will enter the third stage, recognition by the civil authorities. When the International House of Justice is established, the formative period will be over.

Unification can only be established on a basis of equality. In the United States a small state has its rights just the same as a large state: equality. East and West, large and small powers, must all come together on a basis of equality. The West is declining, the East, advancing. Nations and religions will rise against us when they become conscious that we are building up a state within a state. They will investigate and investigation will lead to opposition. The Baha'is in Persia are being opposed because the Government thinks they are planning one day to seize power. We never use force, violence is against our principles, we never use it. The end does not justify the means, we never lie to protect the Cause, because the Cause is based on truth and we must never revert to a method which is against the Cause to promote it. Immediately an institution, Islamic or Christian, begins to oppose the Cause it will release the forces that will lead to its own disintegration. Opposition strengthens the Cause and precipitates the down-fall of those who attack it. These are the two effects, whether religious, political or individual, in nature of attack.

In Persia the Baha'i Faith was born, in America the beginnings of Baha'i civilization. The beginnings of the Baha'i civilization is the Baha'i Administration.

The Administration first and foremost is the declaration of Trust which is international and applies to all countries. Whatever is not therein is secondary. Non-voting in political matters is universal. The German N.S.A. should have circulated a copy of the American N.S.A.'s ruling in this matter. The Baha'is must not vote when their vote will identify them with a particular political party. There are things in the Nazi program that are splendid, but when we cannot wholly support a political party, then we cannot give it our support. If the Government should force the Baha'is to vote they must obey, but if it should force them to recant they must never do so. There is a difference between something that affects the progress of the Cause and something that affects its integrity. Even to the forbidding of the N.S.A. we should obey. Would it humiliate the Cause? No. But if one individual recants it is more humiliating to the Cause than to have all the institutions of the Cause forbidden. In Russia the authorities went to the members of the

S.A. and said you must give us a detailed report, secretly, of all your S.A.'s transactions. The Russian Baha'is refused, Shoghi Effendi said they did wrong, they had nothing to deny, to be afraid of, they would only be telling the truth.

The Baha'is live in 40 countries all of which are opposed to each other. If the Baha'is identify themselves with the policy of one Government, the other Governments are displeased with the Baha'is.

An incident occurred in Moscow illustrating this: The central authorities summoned an S.A. member and said: "We have heard there are many Baha'is in Tihran, also some in the Persian Foreign Office, is this so?" At that time Persia and Russia were opposed to each other. The Russian Baha'i guaranteed that no Persian Baha'is were in any way employed in political posts. This action (assurance) saved the destruction of the Temple in Ishaqbad, and the assurance of our non-political stand enabled the friends in Russia to have more freedom.

If our government forbids us to teach the Cause, we must obey - but never recant. Anything that dishonours the Cause we must not obey, but anything that retards the Cause, we must obey. The only way we can reconcile the "obey our Government" and other things in the Cause is to see whether it is an administrative thing at issue or a spiritual one. We are not ashamed of what might retard the Cause, but we cannot have it humiliated.

If each one followed the dictates of his own conscience in war time, what would happen to the Government? The minority must submit to the majority. We as Baha'is advocate this, we must practice it. Even at the front lines there must be no half-hearted loyalty; then we would be traitors. We must go to war if required, if no other way is possible into active service, and there do our duty. If we give the right to the minority to challenge the rule of the majority, and if they, this minority should come into power, then they too must give the minority the right to challenge the majority; this would make society unstable, chaotic. Dictators appeal to the right of conscience and as soon as they come to power they deny that right to the minority who then might feel the same as they did when their party was the minority. Anyone who claims the right to follow his own conscience challenges the stability of society. Majority rule involves the stability of society. This does not mean the minority must not try, through legitimate means, to change and influence the majority; they must try to persuade the majority - let them be preachers. While the minority is carrying out the rule of the majority, they have the right to persuade the majority. When there is 1 against 8, he can try to persuade the 8. A member of a Committee can bring his point to the S.A., who can, if they deem fit, bring it up for discussion at a 19 Day Feast, or let him bring it up himself at the 19 Day Feast. Individuals can write to the S.A. and express their ideas or objections, or criticisms, When the time for election of the S.A. comes, the Community must not be swayed by the outgoing S.A.'s convictions, they, in their functions as electors, are responsible to the voice of their conscience alone. The electors are invested with the authority of independent election; the S.A. of independent decision. Baha'i elections must be three things: 1, universal: 2, free - no one must influence or be influenced by another - and 3, secret, a written ballot.

The political stand of Baha'is (nonparticipation in politics) was given by the Master first to the Persian Baha'is. At that time it would have been premature for the West. How could it be possible for a world-wide community to allow its members to participate in political affairs in other countries, often antagonistic to each other? Shoghi Effendi explained this to the Governor and he quite agreed, saying it would "split the Cause from top to bottom."

The Baha'is have every right to tell their Government, "We do not agree with all your principles," but this does not prevent our obeying our Government, it does not justify our disobeying them. We are loyal to them although we disagree with them. In other words, all other forms of government are deficient. Communism is militant atheism.

In administrative matters we must obey the Government, in spiritual matters we need not obey. If the Government says don't meet such a person, we must obey. It does not mean we have antagonism towards him, but if the Government requires us to denounce him, speak evil of him, this is violating a spiritual principle. The law may say we discourage you from doing such and such a thing - we need not obey - we must obey what is prohibited. We are weighing the two; discouragement by the Government and a spiritual principle.

But as soon as you prohibit it, we obey, (if it does not dishonor the Faith in any way.) We will never obey in violating a spiritual principle, even if the law commands it. If the Government lays down a law that the Baha'is must denounce a Jew, we will never do it, but if the Government says we must avoid him, we obey. We must not rely on the Interpretation of others. We must get the text of the law. Who has laid it down? A responsible person? It often happens in Persia that a law is laid down by a self-appointed authority, subordinate officials, etc. This is a corruption - we must be sure of the text of a law. "I must say that the Baha'is have not got sufficient courage - but this does not mean they should be unwise." Look up the law, be sure it is a law. Let them be imprisoned. In spiritual matters we prefer to suffer martyrdom rather than obey our Government. That is why we have had twenty thousand martyrs in Persia. Obedience to the Government in spiritual matters dishonours the Cause, is a stain on the Cause. Let them be put to death - it will create excellent publicity for the Cause provided they are right. It would be a manifestation for the Cause if they were in the wrong.

We should be ashamed if one individual sacrifices a vital spiritual principle in order to obey his Government, but there is no disgrace when the whole community obeys the government regarding Administrative principles if they close our meetings, forbid our correspondence, etc., we are weakened but not humiliated.

Individuals are free to vote in elections so far as they feel they can do so without riding with any party. His belief is that it is not possible to vote in America without involving identification with a political party, however, he leaves it to the individual to conscientiously decide

Party politics, party policies, it is clear we must keep out of. The individual must conscientiously decide if by voting they are not siding with a party. and if this can be done, they are free to vote. The general principle is that we must ride with no party. A Baha'i can never be a Republican or a Democrat, because when we call ourselves a Republican or a Democrat, it means we sacrifice to the party platform, if there is one item only that does not coincide with the Cause; that precludes our supporting it. We believe in World State Authority, that is one thing that precludes a Baha'i from supporting any party, because all Governments believe in their national sovereignty. So long as they do not identify themselves with the party in Germany by voting, they may exercise participation in the vote. Participation in the vote in political affairs is different from voting as a man, if we can vote for an individual and not identify ourselves with the party in so doing we may vote. If they vote for Hitler (in reference to the Baha'is and the National vote of 1936 in Germany) it means they find him the least objectionable candidate. Although we are not departing from a Baha'i principle by voting (in manner he specified) it is better not to vote, it is safer not to vote, because it might lead to complications. If a believer cannot make up his mind regarding voting and party complications; he can refer to his local S.A. We are above parties and not against parties. Sooner or later there will be a labor Party in the United States. We cannot belong to that either.

FAST
CALENDAR
HOLY DAYS

Also

Abjad System

Vahid means unity in Arabic (literally "one".) And the word Vahid has a numerical value of 19, 19 x 19 Vahids making one Kull-i-shay. The Bab wished to emphasize the unity of God, the unity of the Prophets, the unity of man. Hence He chose this number, 19 x 19. The nineteen Letters of the Living were to emphasize this idea of unity. The numerical values are according to the Abjad System; each letter of the alphabet having a numerical value. It is Muslim in origin and has no relation to the teachings except that certain prophecies had words which gave dates when marked out according to this system. This was the inspiration of the prophet and not because the system in itself was divinely inspired.

The beginning of the Baha'i Calendar is the Year 60.

The Baha'i day starts at sunset, not at midnight, and is like the Muslim system and the Jewish system. If the normal equinox starts one minute before sunset on March 21st, then March 21st is Naw-Ruz, but if it is one minute after sunset, we celebrate the Baha'i new year on March 22nd, and all the Baha'i anniversaries as well as the first day of every month will shift accordingly. Our Greenwich time is Tihiran, when the equinox occurs in Tihiran will be the criterion for the whole Baha'i world.

The Month of Allah is the month of the Fast and under all circumstances is only 19 days long, therefore we start our Fast one day later, if Naw-Ruz will fall one minute after sunset of the 21st Baha'u'llah says. Naw-Ruz immediately follows the last day of the Fast, therefore we must find out before the Fast when it is due; if due the 22nd of March, we begin fasting the 3rd instead of the 2nd of March. Then the intercalary days will have one more. All Baha'i months have 19 days, any variation is taken up by the intercalary days. Abdu'l-Baha in a letter to a believer in Nayriz has clearly defined our 9 Holy Days. In that same Tablet He says it is not obligatory to celebrate the 28th of November, Day of the Covenant. The Master did not want the friends to commemorate this day on the day the Kitab-i-Ahd was revealed, but six months later, in other words, the furthest day from the ascension of Baha'u'llah. In view of what the Master stated in this letter, Shoghi Effendi says the ascension of Abdu'l-Baha is also not to be regarded as obligatory, a Holy Day, but not a holiday. The question was put to Baha'u'llah whether the friends should fast on the birthday of the Bab and of Himself, when they fell during the Fast. He replied no, not to fast on these days. Every thirty-three years it shifts around again because these days are the 1st and 2nd days of the lunar month of Muhurram. The Master says the question of these differences between dates in Eastern and Western calendars, lunar and solar months, must be settled by the International House of Justice. But Baha'u'llah in the Aqdas says that the birthdays of Bab and Himself are consecutive.

HOLY DAYS

First of Ridvan
Ninth of Ridvan
Twelfth of Ridvan
Naw-Ruz

Ascension of Baha'u'llah
Martyrdom of the Bab
Birthday of Baha'u'llah
Birthday of the Bab
Declaration of the Bab

(Day of the Covenant)
(Ascension of Abdu'l-Baha)

are anniversaries which should be observed, but not days on
which work is forbidden.

* * * * *

THE TEMPLE

We must not allow the teaching fund to indefinitely postpone the Temple fund and its completion. The friends must not expect the prophecies of the Master regarding the Temple to be fulfilled until the entire super-structure is completed.

All he asks is that before the lapse of seven years the outside ornamentation be completed. Just that we think of it, not lose sight of it, so we cannot say he did not let us know in time. The Temple must have a body of experts to advise - non-Baha'i experts - they may have one or two Baha'i experts, if they are good enough. Three bodies: N.S.A., its Committee and the Committee's advisory body of experts. The Persian Temple will never be even started or considered before the outer ornamentation of the American Temple is finished. The Master referred to the 3rd Baha'i Temple being in Persia. So it is in the hands of the American believers. The land is bought, but it will not be begun till after the American Temple's exterior is complete.

He would call the Temple and its dependencies the symbol of this new civilization of the Faith. The Faith is the begetter of this new civilization, its symbol, the Mashriqu'l-Adhkar.

Germany is the heart of Europe, Frankfort A/M the heart of Germany. If the German believers are forced to copy the American administration, He gives them absolute freedom to choose their own Temple design, but if they choose something unoriginal, then they will have to copy the American design. It is according to the Master's wish that the third Temple be built in Persia. After Persia will be either Palestine or Germany.

The completion of the Chicago Temple and the start of the first Persian Temple would be wonderful at the beginning of the second Baha'i Century. The friends have purchased one million square meters of land near Tihiran for their Temple. The first Temple is on a plain, the second by a lake and the third will be on a mountain side. The dependencies of the Temple are the administrative social and humanitarian side of the Cause. Worship and service are both symbolized in the Temple institution and dependencies of the Cause.

The Mashriqu'l-Adhkar is a place of prayer and meditation, even the Tablets of Baha'u'llah are quite out of place there.

The important thing is for the rich people to contribute to the extent of sacrifice. The rich give out of their abundance - but do they sacrifice? They should make some sacrifice, to forego some material comfort or benefit, some degree of sacrifice. When there is an element of sacrifice, however small, that contribution has a great spiritual effect. It is not only that the rich give more, it makes the element of sacrifice universal. Two requirements: it should be wholly supported by believers and entail sacrifices from rich and poor, then the Temple will exert a tremendous influence. Otherwise the influence will not be as great. It comes in a mysterious way both materially and spiritually: giving. If a contribution of one dollar has a great sacrifice behind it, and someone has given ten thousand dollars, the one dollar, if the sacrifice is greater, is greater.

SPECIFIC
REFERENCES TO
CERTAIN NATIONS

America
Germany
Egypt
Jews
Palestine
Persia
France
Czechoslovakia
Russia
Canada

Missions of Certain Nations

The Egyptian Baha'is mission is to establish the Cause in Abyssinia, Sudan, and Central Africa, thus uniting with South Africa and establishing a chain across Africa, just as the American Baha'is mission is to carry it to South America. The Persians' mission is Afghanistan, Baluchistan, and Russia. The mission of Irak Baha'is is to establish the Cause in Arabia, Yemen, Hijaz, and the Kingdom of Saudi Arabia. China and Japan fall under the care of the Indian Baha'is and also the Americans, Germany, Scandinavia and the Balkans.

Research for the Germans, execution for the Americans, contemplation for the Persians.

America

The relation of children to parents and wives to husbands is too extreme in America.

The loyalty of the American believers is marvellous, exemplary. Germany is following, but we cannot say that of England. Our weak point (Americans) is race. The friends must not seek popularity, criticism is often good for the Cause.

The faults of America are lawlessness, prejudice, and corruption. The salvation of America lies in her close association with the Nations of the world. Wilson in a way could not but fail; a man who is ahead of his times is doomed to failure. Wilson was inspired, not only through what he may have read from the Baha'i books. He was an instrument of God's purpose. It is through Wilson's efforts that the dawn of the Most Great Peace has broken, but its sun will shine and appear through the teachings of Baha'u'llah.

He clarifies these things so that the believers may have the courage to state these things. To realize that Wilson was misunderstood by this generation, who were unfair to him. The Baha'is who do not accept what the Master said about Wilson are fearful, of little faith, like the Muhammadans who changed the text of the Quran to agree with the Ptolemaic system - (see "Explanations of the sacred writings.") When the American people realize they must participate in world affairs, they will have a greater appreciation of Wilson. Through his (Wilson's efforts the dawn of universal peace will arise. Wilson was the greatest man of his generation. He stood for a very high principle, but he failed to achieve it.

The Baha'is in America, due to the fact that they are tainted with race prejudice - and he understands this because of the general prejudice in America - overestimate the effect of public opinion. In Germany the prejudice is the Jews, in England against the lower classes, the commoners. We should associate informally, but not always on public platforms. Regarding races and other prejudices, we must discriminate in our association and

attract the better elements. (Referring to Louise and Louis Gregory's marriage.) The master brought it about, was not what He did right? Can we criticise His actions? Is not He our example? But let them do what the Master did occasionally, just to stir people up. He didn't do these things every day, we must follow Him. The friends are only scratching the surface now with trembling hands. The thing to remember is that in spite of the imperfect instruments, the Cause is forging ahead.

Among new problems in America our most important one is non-participation in Political bodies, non-partisan political posts. Political offices are not to be accepted, etc. With political societies we must not accept affiliation, but association is good.

There is a great danger in America (in the Cause) to crystalize something that is fluid, tentative.

Considers that the Munroe doctrine has become obsolete. America cannot isolate herself from the world situation. America, to save herself and the world, must unite with herself with the world and Europe. The sooner the better. The American Baha'is, like the believers of every other country, have become to a certain extent prejudiced by the traditional thoughts of their country. (Quoted Master's words to Congressman in "Goal of a New World Order.") Japan and Europe, on either side of America, will come closer and closer, she will find herself forced to adjust her relations to them. America will have to associate as closely with Europe as England has to the Continent, Science will force this to happen.

It is for the National Spiritual Assembly of America to appoint a committee to study where, in what States and how they can help the negroes and work in such a way as to not antagonize the whites and help the negroes.

The Persian believers, the Dawn Breakers, have ushered in the Faith of Baha'u'llah, now the American believers are ushering in the civilization of Baha'u'llah. The American believers chief mission is to issue in this civilization. They are the spiritual descendants of the Dawn Breakers, and usher in what they have commenced.

The Most Great Peace implies the political association of the United States with Europe. Has hopes that the United States will take the initiative after the coming war of establishing the true League of Nations. Any Baha'i that thinks America will help the world by staying out of European affairs is acting contrary to the Spirit of the teachings on the subject. (See Master's words to a member of Congress on the subject in: "Goal of a New World Order.") When we say our salvation is in keeping aloof, it is exactly contrary to the Master's words. The very fact that the American people are now acting so differently from the Master's teachings may lead to a great reaction after the coming war and they may take the lead. We should observe without being misled the thought and tendencies of our nation. He believes we are quite wrong in being afraid to adopt the Constitution of the

United States. The economic changes require its change and modification. He should not be surprised if the United States became in future a unitary State, like Germany. In the United States principles are following personalities and not personalities following principles.

GERMANY

Germany is half Oriental, hence the Master's reference to them as being like the Persian Baha'is.

Anti-semitism is a disease. Germany is the center of modern philosophy which is based on Socrates' wisdom who received it from the Jewish Prophets. The German Baha'is must accept this sequence: divine revelation from the Prophets of Israel; Socrates expounding them, the German philosophers elaborating Socrates.

Frankfort A/M will become in future the center of the national Baha'i institutions. Stuttgart is like the Chicago of Germany: the oldest center. Berlin will become like the New York of Germany.

The Germans are too analytical, too inquisitive. It is good to be analytical but not too analytical.

The German race is a very promising race, they have a great future both materially and spiritually. Scandinavia is already receiving help from Germany, (Baha'i) the Balkans from Germany. The knights of Baha'u'llah, the warriors of the Faith. But they must give up their pagan gods. He thinks the Germans may be able to help the Russians too. We have no Baha'is in Russia proper. The ones in Moscow dispersed after the revolution; in Caucasus and Turkistan there are believers, mostly Persian.

Germans are a happy medium between the East and the Far West. They are not as crude as the Orientals and not as sophisticated as the Far West. Munich and Innsbruck will act as links between Vienna and Germany. Salzburg, Munich and Vienna are important centers and should become vital spiritual centers. They are destined to be powerful Baha'i centers in the future. What we need are the young men in Germany who will enter the administration and seize the reins, battalions. A Baha'i - a teacher - especially an International one, must teach the principles of the Cause, both spiritual and administrative. Germany will be the focal center of the spiritual forces, they will radiate from Germany to Europe. In Sofia, the one who really established the Cause (in Bulgaria) Herr Benke, was a German. Leipzig has already rendered a historical service in that Herr and Frau Benke established the Cause there and Herr Benke died there. Similar to Keith, sacrificing in a foreign land and dying there. So we see numbers do not count, it is the vitality of their souls rendering great services. German Baha'is must not get the tendency of making too many laws, copying the system of their Government, making it too rigid - the administration of the Cause - being a slave of conventions and rules. The Baha'is must pray for their government, nor must they think this implies

criticism or otherwise, if the N.S.A. tells Assemblies to pray for the Government this does not imply the Government is wrong and we are praying for correction. We must be clear in explaining a ruling or instruction when it is given.

He does not think the German believers help the Austrian believers enough in sending teachers and corresponding more frequently. When we do anything under false pretenses we are violating the principle laid down by the Master of loyalty to Government, (regarding the crossing of the frontier on an excuse, not the real reason,) The friends seem to think (not specifically just Germany,) that because a Government may be unjust or corrupt or dishonest, it changes their attitude of loyalty towards it. We must be loyal to any established form of government.

The North German centers must try and send at least one or two friends, delegates and non-delegates, to the Convention. The N.S.A. could perhaps arrange to help with train fare from the Northern Centers; the National Fund could easily defray this expense. On one hand we must emphasize the authority of the N.S.A. and on the other hand it is not infallible. It has taken almost fifteen years to establish the Administration in Germany. Germany had to have something equivalent to Dr. Khayru'llah in America. Germany did not have this until after the Master's passing, with Herrigal. In their teaching work there must be no hesitation whatever in going ahead with the fireside meetings, these, as they exist in America, are excellent. Publicity is unwise at present. Dresden is a very important center, the first thing is to have a local assembly there. Nurnberg is also important. Hanover should also have a center and Konigsberg in East Prussia. East Prussia is very important.

Centralization is now amounting to persecution in Germany. Hitler is under the influence of the extremes, whether military or regarding religion. Germany will remain a unitary state. Her destiny is to join the larger whole - Europe.

EGYPT

All courts in Egypt which deal with marriage, divorce, inheritance, etc. are religious; Jewish, Christian, or Muhammeden. Islam has now pronounced the Baha'i Faith not a sect of itself but a separate religion believing in different founders, hence the Baha'is now have in these matters no local recourse. All Baha'is marrying now can only do so under the marriage certificate of the S.A. which has as yet no legal status, hence legally they do not exist. As missionaries are continually circulating the claim that we are an off-shoot of Islam, a sect of Islam, this denial of Islam and her casting us off officially is a great proof that we are not an Islamic sect. Islam is now doing in spite of us what the Baha'is should have achieved long ago but were too timid and hesitating.

The declaration of trust, a petition, and excerpts from the laws of the Aqdas, have been given to the Egyptian Government three years ago, but they refused to reply. The first step has been taken, the enemies of the Cause, the Muslim leaders. have proclaimed our independence - we should have

done this. The Egyptian Baha'is difficulty is that they have no civil courts in Egypt. The authorities can either give us our religious court rights or tell us to go back to the old relationship with the Muslim ones, they may also, in the meantime establish civil courts. He hopes this will not be done, as he wishes our recognition as an independent religion with full rights.

The N.S.A. of Egypt is the first to own legal property in its name in the East.

JEWS

The Zionists constitute a political movement. We should be very careful what we say regarding the prophecies in order that the Jews may not think that we sympathize or partake of their political aspirations. If we should show that passage (page 76 "Answered Questions") "All Palestine will become their home," to a Jew, a Muhammadan would say we are political. But in America it would be a great help in attracting the Jews to show them this passage written 40 years ago also a help in Germany. Believes the Jews will overflow in part of Syria and Trans-Jordania.

The Jews threaten that if the different Governments do not help regarding their regaining a Fatherland, they will promote revolution. There are grounds for Germany's statements, they are ruthless.

The Zionist Jews are a majority they are in sympathy with the Cause. There is a section in the University library in Jerusalem devoted to Baha'i literature from all countries. They are friendly toward the British Government who has helped them to establish a National Home. (See "Answered Questions," page 76, "All Palestine will become their home.") Other Jews, (a minority in a Jewish state) are against the British Government and the Baha'is.

Hitler's policy is another link in the chain of the destiny of the Jews. The Balfour declaration made it possible for the Jews to build a home. The British Government drove away the Turks and the Mandate made it possible for the Jews to come.

PALESTINE

Sir Herbert Samuel said he believed Palestine could support six millions. Now the population is a little over one million. There are about 13 or 14 million Jews in the world. Now if they concentrate on a small country like Palestine, think of the possibilities. In Gleanings, page 116-117 refers to the future, also "spread thy Skirt, O Jerusalem" refers to the Christian Revelation, and when it spreads over the Jordan symbolizes it will reveal itself more fully through the Baha'i Revelation, extending the bounds of previous Revelations. The Jews will be instrumental in laying down the material foundation which the spiritual structure of the Cause requires. The Jews are doing this for Palestine with Jewish blood, Jewish money and Jewish personnel.

There are two great forces working hand in hand to prepare this country for what it is going to become which is the world administrative center of the Cause, the British administration and Government, and Jewish capital and enterprise. The publicity which the Cause will attain here in the future through the visits of princes, prominent figures, etc., will open the eyes of the Jews to the Cause's importance and they will accept it. The war was the first, then the Balfour declaration and now Hitler's policy are the three factors in sending the Jews back to Palestine. The war made it possible for the British Government to be established in Palestine, to drive away the Turks. The Balfour declaration made it possible for the Jews to come and establish their home, Hitler is a means of making them migrate.

One of the benefits of the last war was the Jews' return to Palestine. Unlikely that Palestine will become a Jewish nation. There are three kinds of prophecies related to Palestine: one is fulfilled by Baha'u'llah's coming to Palestine, to Haifa and Akka. The second is the return of the Jews, this is in the process of fulfillment. The third is the establishment of universal peace, this is not yet fulfilled.

Haifa in the future will be the terminus of three great railway lines. To the south it will go to Cairo, then through Central Africa to Capetown. To the East to Calcutta, direct line from here to Baghdad then across Persia to Afghanistan and then to Calcutta. A north line going to Beirut, Aleppo, Constantinople and linking with the European route to Calais, and the Jews have been raised up by God to construct such a material center. After 2000 years of punishment the bounty of God will allow them to do this. England and the Jews are instruments raised by God to bring about the development of Palestine. The money of the Jews and the order of the British Government, law, order and experience in administration, and the well-known financial power of the Jews. This was foretold by the Master 40 years ago: "all Palestine will become their home." They will become the envy and admiration of their friends and their foes. This does not mean they will have a political state here, but a cultural one.

The Port of Haifa cost one million pounds, the money was raised in London and guaranteed by the British Government.

Haifa is the nerve center of the Cause. The more powerful the center the greater the tests. Anything in the Baha'i World that happens is immediately felt here and vice versa.

The Baha'is should be very appreciative of all that the British Government has done for use here at the World Center of our Faith, ever since the British occupation of Palestine.

Mount Carmel is the heart of the world and the Shrine is in the heart of that heart. Haifa is the heart of the world geographically; it is the meeting place of three Continents - Europe, Asia, and Africa. Akka and Haifa are the twin cities. They will be joined in the future. Akka is the heart of the Faith, the Qiblih of the Baha'i Faith. The Arabs and the missionaries are against the Cause and make obstacles for it - they will be entirely eliminated.

PERSIA

Baha'u'llah says that Arabic and Persians are like milk and honey. Baha'u'llah has set an example to the Persians in matters of language and style. This present generation in Persia is much too overwhelmed by the forces of nationalism to overcome the corruption of the language.

The state of emancipation (of Cause) in Persia and Irak will come when the state and church become separate.

Believes that the establishment of the administration in Persia is due to Keith's stirring them up spiritually. She did before seeing this achieved. Persia has 600 local Spiritual Assemblies. The National Spiritual Assembly has divided the country into 21 administrative units from which 95 delegates for the convention are elected. Truthfulness, the Persians are very weak in this respect. It is due to Saadi; (the poet) he has corrupted the Persian character. The principles of his philosophy are un-Baha'i. (The Guardian copied out the following verse as an example of this:

"A lie which serves a particular interest
is better than the truth which causes
turmoil."

Saadi

FRANCE

After Lyons is an assembly, Lucienne must be sent elsewhere to establish a third S.A., and then he guaranteed France will have a National Spiritual Assembly. Then the French can take part in the international elections for the House of Justice. This does not mean a Baha'i from France could not be elected to it in any case, but France would have no part in the elections. The elected members to the International House of Justice are to be chosen from the whole Baha'i world. The important thing is to establish a local Spiritual Assembly in Lyons and see that it does not disintegrate.

France has to play her share in the great federation of nations, she is a great nation and has a vital part to play, an important share to contribute to the world civilization which Baha'u'llah will create. Germany, England, France, Russia, in the order of their future importance. First is national civilization, such as England and France have and Germany is developing, then comes European and Pan-American civilization, and then comes world civilization, world unification.

(To Mother) What she has done in Paris is the introduction of the Cause to the latin races.

Terrible corruption in French politics. Sooner or later there may be revolt. Corruption may lead to revolt and civil war. The Communists are ready to ferment a civil war. They are more active in fermenting a civil war than in a larger war. As soon as they find factions, they work to create a civil war.

CZECHOSLOVAKIA

Czechoslovakia has a great future in the Cause, he is sure of that. There is relatively little prejudice there.

The President of Czechoslovakia is a great admirer of the Cause.

RUSSIA

The Soviet Government published, three or four years ago, a pamphlet against the Cause. The Government, by attacking the Cause, its spiritual and social principles, was distributing the knowledge of the teachings. They claim that religion fosters superstition, also they believe in equality and we don't; the Master referred to society as an army needing generals, captains, privates, etc. The authorities have required the Baha'is for a number of years to not vote by secret ballot in their elections, which they obeyed, but now they have modified their constitution and allow the Baha'is to vote by secret ballot. The Baha'is now rent the Temple from the Government, who claim to be its legal owners. Many Baha'is have been imprisoned, deported and sentenced to death by the Government. He communicated with the American N.S.A. who through the Ambassador to Russia received commutation of the death sentence; (See "Baha'i World.") There are a lot of Baha'is in Tihiran who may not return to Russia. In Russia it is improving; in Persia getting worse. This is a stage in the evolution of the Cause.

CANADA

Canada will in the future have her own National Spiritual Assembly provided she is not politically united with the United States; she only needs to get strong enough to have one.

A Canadian summer school would be a good thing, but the N.S.A. must be first consulted as to its locality, etc.

GENERAL TOPICS

The National Spiritual Assembly of Egypt is incorporated as a commercial, not a religious body.

We should use the name of Tahirih in referring to her and not Qurratu'l-'Ayn. She translated the writings of the Bab from Arabic into Persian.

The Iqan was not written in one night.

We must always tell the truth, our first purpose we must say, in visiting Haifa is to visit our World Center, our sacred Sites, not reference to personalities. So when the Persian Baha'is say this they do not receive permission, but this is only temporary.

"Tablet, revealed word, and revelation" should be confined to the Master's writings.

Shoghi Effendi was asked if it were not a waste of time to devote oneself to Art in these days, and he agreed that, unless one had genius, it should be only a pastime.

A
see
B
and
C
The New Commonwealth Society in England is perhaps the nearest to the Cause of any society, yet he has asked the friends not to identify themselves with it. He is having a newspaper clipping on the New Commonwealth Society translated into Persian for the Haifa Newsletter.

Ruth White sent a letter and cheque to the High Commissioner of Palestine, asking him to investigate the Master's will. He returned the cheque and said it was a purely private matter and she must hire a lawyer.

First Baha'i school in Palestine is organized now in Adasiyyih. They are Zoroastrian Baha'is, they learn three languages, Persian, Arabic and English.

At the Shrines they have given out thousands of copies of pamphlets, but never one unless it was asked for.

Don't refer to the name of the system, Communism, Fascism, Nazi, etc., directly but indirectly; not by name and not to its political leader, but to general principles and compare them with ours such as that equality is impracticable in society and this is a rejection of communism (in teaching and public.)

B
see
A
and
C
Regarding membership in W.S.D.A.P. Frauenschaft. Even the New Commonwealth Society in England, which is far nearer the ideals of the Cause than any other group, he has dissuaded very strongly the friends from joining. They may associate with groups if they like, exchange speakers, etc. but there must be no affiliation with either religious, political or social organizations. With scientific, humanitarian, industrial, educational, and civic affairs we can affiliate.

What we really require are endowments for teaching to enable people to settle, travel, and teach, etc.

The superficialities of the West are spreading in the East.

The Dunns established a pillar of the universal House of Justice in Australia. We need workers in Poland, Czechoslovakia, the Baltic States, Finland, Estonia, Lithuania and Latvia.

To us (Baha'is) the cross is a sacred symbol of the sufferings of Jesus, we do not worship it as the Christians do, we revere it.

He always encourages people to settle, not in favour of these short visits and voyages. Martha Root is an example of an itinerant teacher. The Dunns as settlers are exemplary. Mr. and Mrs. Dunn are unique in what they have achieved in Australia. They had no work and were friendless; they read the Divine Plan, sold their property in California and went to Australia and now we have centers in all the leading cities of Australia and in addition they have established a National Spiritual Assembly and have incorporated most of their local assemblies. India and Burma have all their National Spiritual Assemblies incorporated.

Asked whether the treatment of sexual perverts by imprisonment was right, Shoghi Effendi replied it was no use, that they must be converted, spiritual reform must take place.

Shoghi Effendi has received to date 12 volumes of Tablets of Baha'u'llah, the Bab and the Master, all authenticated by the local assemblies from Persia, etc.

The 'Baha'i Scriptures' are full of mistakes.

The shrine of the Greatest Holy Leaf will be the future center of the international buildings.

No buildings will ever be erected around the Shrine of the Bab, as a sign of respect. The Government has been assured that this land will never be sold, rented or built upon, hence they have made it tax exempt, also all the land from the top to the bottom of the mountain owned by Baha'is. The tomb of Baha'u'llah, the Mansion, the house of Baha'u'llah in Akka and the Garden of Ridvan and the Pilgrim House are exempt. These are the only properties in Palestine that are exempt.

All 20 Tablets (to Baha'u'llah and the 19 Letters of the Living) reproduced in Nabil's narrative, were among the Master's papers. How He got them we do not know.

Superstition is the negation of fact, while a miracle is a fact which we can never explain.

One's intention can often be almost as good as the deed itself.

Human motive is never entirely pure, one cannot expect it to be. We must not dwell on or grieve over things we did not do exactly right as it does no good.

Purity of heart, detachment and intention is more important to him than brilliancy of action.

Faith breeds courage, but when it is not well enough grounded it is timid. God's mercy over-shadows all kinds of criminals, even Covenant breakers.

The more teachers we have in Europe the better, He encourages friends to settle in Europe.

There is a tendency to introduce new mysteries into the Cause. We have a few mysteries in the Cause, we must not introduce any man-made ones; in order to satisfy our desires or emotions, we produce mysteries. Sometimes our emotions are bad, they can go too far. A desire is either corrupt or wholesome. But a wholesome desire, a love, a devotion to the Faith which is in itself a wholesome and good thing, even that if not restrained leads to excesses. What is Fanaticism - it is devotion to the Cause carried to an extreme. Devotion to the Cause, if carried to excess leads to fanaticism. (Baha'u'llah refers to this in "Gleanings" pages 216, 342-3, regarding excess.)

The relation of children to parents and wives to husbands is too extreme in America. Baha'is must have the consent of all four parents in marriage whether the parents are Baha'i or not. But obedience to parents in all things is not required by Baha'u'llah.

We must not identify ourselves with different systems; political beliefs, theories of evolution, etc.

Considers the separation of church and state in England inevitable. The last to fall will be the Catholic Church.

We must expect these things, our tests and trials, and when we get into these states of depression we must have confidence and persevere. It is the effort that one makes that gives one the susceptibility to receive more. Some suffering is self-inflicted, but that is sometimes providential. Martha's faith and effort, daily effort, is a magnet that attracts the confirmations suspended between earth and heaven. It removes the barriers between God and herself. Perseverance in effort will attract the power which will sustain us. Love is the greatest force and the mainspring of all effort.

The grandson of Nasir'd-Din-Shah came to Haifa and begged, literally begged him, (Shoghi Effendi) to give him an introduction to the National Assembly of Persia. He informed him the Baha'is are absolutely non-political, explained their stand on this subject, etc., and the Shah's grandson went away satisfied, but never came back. The British Government asked the Guardian if this had happened, and he told them the whole story.

Also the grandson of Sultan Abdul Aziz, Sayfu'd-Din, called on the Guardian and asked for financial aid. Shoghi Effendi gave it to him twice, and also gave him Esslemont in the Turkish language, printed in Latin characters. It is astonishing that the grandson of Sultan Abdul Aziz should come asking for financial help and the grandson of Nasiri'd-Din for political help. Abdul Aziz was the greatest enemy the Cause ever had.

If the followers of Muhammad Ali repent it will be due to the effect of the prayer in the Master's Testament: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection.

Sales Quran is the most authoritative, Radwells, the best.

The statement of Queen Marie, wherein she refers to "the Father" is the greatest test of all to the Christians. Also for Muhammadans her reference to Christ, Muhammad and Baha'u'llah as Prophets, is tremendous.

Numerology has no organic relation to the Cause but was used by the Seers to foretell the Bab's coming. Numerology, astrology, palmistry, etc., is left to the individuals. They should be left free as far as possible, as long as they don't associate these ideas with the Cause.

Queen Marie is both granddaughter to Queen Victoria and the Czar of Russia, to both of whom Baha'u'llah revealed Tablets.

The Iqan was written by the request of the father of the great Afnan (chief builder of the Temple in Ishqabad) who was the maternal uncle of the Bab. He went to Baghdad and asked Baha'u'llah certain questions which were answered in the Iqan.

Baha'i ring stone has B and H on it, the Arabic letters for Baha. The five pointed star symbolizes the temple of man, head, arms, legs, the body of the Cause. When God willed it, His Revelation appeared "be and it is". (In a former translation of a prayer it says, "by which the letter kaf was linked with the letter noon.") Kaf and noon form the word "Kon" which means "be" - be and it is.

Many terms used by Baha'u'llah came from the Quran, also from the terms used by the Bab, Sun of Truth, Sun of Righteousness, World Order, are terms used by the Bab.

Trade is paralyzed between the nations, this is what makes them poor, politically they are divided, but economically they form an organism. The economists wish to unite the world, the politicians to divide it. Nationalism is causing this.

The standard of living in the East is too low, in the West too high, too much luxury. Germany is half way between. Comfort is different from luxury. He objects to luxury, not comfort. Importance is attached to non-essentials and not essentials. Peoples differ as to what are essentials. It is all right to maintain a high standard when there is not want and

destitution around you. People are the slaves of convention, they could reduce their standards and help the poor, but their conventions prevent them - they do not have the moral courage. Germans are a happy medium between East and far West. Not as crude as Orientals and not as sophisticated as the far West.

The "Most Exalted Leaf" is really the correct translation of the title of Khanum. The word Holy has been added, does not exist in the original. Her resting place has been chosen as the center of the International Institutions, a woman, not a man, has been chosen for this.

Apart from certain restrictions in the teachings, men and women are indistinguishable. As far as the teachings are concerned this is so. It is the immutable law of god and not for us to question; the Imams, the 12 Disciples, the Prophets in the Mosaic dispensation, etc., were all men. The Guardians are all men. In the West in almost every way, in teaching, in the administration, etc., the women are taking the lead, and this is the Will of Baha'u'llah. He would not be surprised if soon the Persian women become like their American sisters: "one of the distinguishing features of the Baha'i dispensation is that the women are showing more courage, more initiative than the men," said the Master. We have Baha'is now in 40 countries and more than half of these have been opened, have been conquered by the American believers. Most of those who have opened these countries have been women, not men. Jackie in Bulgaria, Agnes in Japan, the Noblocks in Germany, Mrs. Hoagg in Italy, Martha in so many countries, Leonora in South America, Fanny Noblock in South Africa, Mother in Paris, Johnanna Shubarth in Norway, Mrs. Cropper in London, Mother in Canada, not only American believers, but women.

If anyone asks about the equality of the sexes, we must tell them equality, except in certain cases. (The Imams, the Guardians, etc.)

The 13th Letter of the Living came to Akka and met Baha'u'llah. He was the only one who called on Him after He revealed Himself. He also accepted Him.

Characteristic passages of the "Hidden Words," "The Iqan," and other books, should be committed to memory. The right quotations made at the psychological moment have a great effect, great power. He does not think the teachers do this enough.

When Baha'is have visions and try to get others to act accordingly, it is un-Baha'i and very dangerous and pernicious. The individual himself is left free in such matters. We must tell them it is mostly imagination, but they are free. However they must not seek to influence others.

He wants the Catholic Church aroused but it must not be done artificially, but through the natural spread of the Cause. We have to combine courage with tact. We must not be unnecessarily provocative.

The Baha'is should adopt Esperanto at present as a universal language, even if only a temporary one.

Modern philosophy is based on the teachings of Socrates. Plato enlarged the philosophy of Socrates, Aristotle went further. Even the philosophy which Socrates established was based on the religious teachings of the Prophets of Israel, which proves that the essentials of philosophy were based on religious teachings. Socrates taught the existence of the immortality of the soul. (See same subject under "Germany.")

Regarding violators we must not be fanatical. It is going too far to believe we are contaminated by being in the same room, etc., with them. But we must not associate with them. There is no difference in civil rights. The rights of a violator are as sacred as those of any believer. If we have a business dealing with one we must settle our dealings with him. We must have no dealings with violators, but if circumstances should be such that we happen to have a dealing with one, we must settle it normally and have no future dealings. If they happen to have written a book, either on the Cause or anything else that has a value, we must admit the value of anything they may have accomplished, even if they are against the Cause. If they have rendered any service in any sphere, we must recognize it. "Justice, equity, is loved above all." But that does not mean we must associate with them under any circumstances. Herrigel rendered great services (in Germany) we must admit this, but also see that his later opposition nullified it; it has darkened the record of his previous services. We must not belittle what he did once accomplish, admit what was good and correct, but relate it to what he did later.

(Countries to be opened up to the Cause and Developed.) First comes Germany, then the Balkans, then Scandinavia, then Western Europe, then Italy and Spain. Community life is now confined to Germany in Europe. In England it is just a skeleton, just beginning to move. England is similar to France, not as bad but similar. The English are very proud, very dry. They are very shy and conservative in matters of religion. Americans think too much of personality. Principles are not for personalities, personalities are under principles. It is a challenge to the Baha'is to rise above their environment, be totally different from it. The believers today are being adapted to the administration, it is being imposed upon them. They are not born into it.

Hitler is a national leader, but does not have the sense of world politics that is required - such as Briand's, Stresemann's, who had much greater world vision. Stalin is not a man of principle, he is ruthless, unlike Lenin who had principle but whose principle was wrong. First Wilson, the greatest of the men of his generation; he stood for a very high principle, but he failed to achieve it. Second was Lenin, his principle was wrong but he carried it out with great vigour. Third Lloyd George who had no principle, neither right nor wrong. A leader must lead the people and not be led by them, he must have courage.

The trouble with the world is the leaders have great vigour, but their principles are wrong.

The Catholics and the Shiah's, the two most dogmatic sects in Christianity and Islam, claim that the study of abstract science is a waste of time.

END OF VOLUME TWO