

SUPPLEMENTARY NOTES

- I In connection with the request for such a list, one delegate suggested that this would be one way of determining those in whom confidence has been reposed locally. Another felt it was time for the new spirit of politics to enter into Baha'i elections. He felt that the delegates were usually instructed and acquainted with those who have been proficient in the affairs of the Cause in the past and this is sufficient for them to make a wise selection in voting. He said: "We do not elect names but characters and capacities."
- Another felt a directory would be of little use unless it also gave something of the financial status of the person, whether or not he can afford time and money to serve on the N.S.A., etc., Even then it would not assist the delegates in judging whether or not they will be able to fulfill the obligations placed upon them.
- Still another pointed out that names mean little in the Cause. We prosper only by deeds. In the latest letter from Shoghi Effendi he mentions few names and yet we know the individuals by their deeds.
- II. Mr. Holley threw further light on this situation. He said there had been strong intimations from Shoghi Effendi that the attacks on the Cause in this country will be through the missionaries. Persia is a Protestant field. The Protestants have made great investments there and they have been chagrined because their schools have not turned out the Christian students or made the progress they anticipated. Today the persecutors of the Baha'is are the Christians in Persia and not the Mohammedans. He thought it might be well to draw up a subtly worded appeal to the heads of Protestantism in this country to uphold their Christian ideals. Since these people have the keys to wealth in the U.S. the Persian officials will take considerable heed of any publicity that might be given the situation from that source. If a wedge can thus be driven in between the Persian government officials and the Protestant interests it will have great influence upon what is going on.
- Some of the delegates also pointed out that publicity given in the U.S. to the persecutions would probably stir the government officials to action since Persia is a member of the League of Nations and as such is obligated to protect the interests of minority groups in that country.
- III. Reference the apparent change in the instructions of the Guardian as reported in the News of December 1932, February 1933 and again in April 1933: It seems to be the feeling that the first utterance of the Guardian on the subject of voting came from his heart and when he found that it was disturbing to those who were not ready to accept the instructions his second letter was softened to meet a lesser loyalty than he had anticipated.
- The instructions about not voting does not mean not obeying the laws of the country. Out of his great love he is wisely advising us to forbear from political activities. Time shall show us he has in store for us. (Kahn)
- Mr. McDaniel called attention to a paragraph in the Ja. 1926 News as follows: "We may be assured that Shoghi Effendi would not have resurrected these appeals to his American friends unless abundantly justified by an understanding of their relative importance in the evolution of the Baha'i Cause which will become perfectly clear to us later on." And again in "The Golden Age of the Cause of

Baha-u-llah", last paragraph page 17, a similar statement. Also Baha'i Administration, p.53: "Are we to believe that the ways of God-----". Mr. Titchener of West Englewood said; "Up to the stage where we become a Baha'i our thinking and deeds are more or less individual matters. When we become a Baha'i we submerge our individuality. There can be no midway station between a Baha'i and a non-Baha'i. When we become a Baha'i we are no longer interested in such matters as party politics. The question revolves itself into a question as to whether we are or are not Baha'is and the individual must make the decision. To some it is a test and to others it is a privilege.

Mrs. Haney quoted from Baha'i Administration a paragraph pointing out that when an individual has become convinced of the Divinity of Baha-u-llah there should be no difficulty in obeying His laws and that Baha'i Administration and laws derive their authority from the Will and Testament of the Master.

IV. The supplication as translated is as follows: "He is the Counsellor, the Compassionate, the Merciful. I testify, oh my God, my Lord, the Goal of my Hope and the Desire, to Thy Oneness and Singleness. There is no One like unto thee nor hast Thou an associate, peer or counsellor. Thou hast verily created the creatures as a manifestation of Thy Munificence and Gift. Thou has taught them the path leading unto Thy good pleasure and hast made known to them Thy Guide, and hast led them unto Thy right path and Thy message. I beg of Thee, by the Prophets and Thy saints who assisted Thy Cause through their possessions and themselves, and by the sea of Thy Knowledge and the Heaven of Thy Grandeur to ordain Thy maidservant to act in accord with that which has been revealed in Thy Book. Then illumine her heart with the Light of knowing Thee and ordain unto her that which Thou has decreed unto the Countenance of Thy exalted Paradise. Verily, Thou art the Lord of Mankind, and the King of the throne and the dust. There is no God but Thee, the Forgiving, the Merciful, the Mighty, the Knowing, the Wise."

V. On the

subject of ways and means for the completion of the Temple, Dr. Kahn spoke as follows:

This is a solemn occasion when we are presented with the opportunity to devise worthy ways and means for securing the wherewithal for the completion of this glorious Temple. We all know that the great Guardian has predicated the establishing of a peaceful world and the inception of a new world order on the completion of the Temple. This should alone be the impulse to urge us to achieve that end. There is even greater reason why we should stress the importance of achieving this goal in the shortest period of time: Time flies. Our lives do not endure. This is the only Temple which is being built and which is unique in that the site upon which it has been erected was dedicated by the hand of the center of the Covenant Himself. As time goes on there will be many temples but this is the only Temple whose ground has been so dedicated. This is enough to show us the great opportunity that is before us to bring it to completion. There is a Mohammedan prophecy which says that whatever money is spent for the Cause of God shall be rewarded one hundred fold in this world and a thousand fold in the next world. The people of Baha do not make their offering in the hope of reward in this world but they may be assured of rewards in the next. What we need is faith in the Manifestation of God and in the glorious words of the Guardian. We who have been given privileges above all other members of

society in various instances have demonstrated our faith. Why have we not accomplished the Temple. The task can be accomplished through prayer to God and the dedication of our lives to the purpose of carrying out the commands of the Guardian.

Mr. McDaniel recalled his visit to the Guardian five years ago when the Guardian talked about conditions in America. He said these were the days when the expenses of the N.S.A. were about \$50,000 a year on a budget of only \$35,000. Mr. Early spoke about the dust of the earth. "I felt like the dust of the earth." He went into details of the various expenses. I gave no answers. The Guardian gave the answers. He said: The N.S.A. in America has failed in exceeding its budget. It has lost the confidence of the friends. On the other hand the friends have failed because they have not cooperated with the L.S.A. and the N.S.A. There is a lack of understanding, a lack of spiritual unity a lack of cooperation. When you return to America I hope you will talk this over with the N.S.A. and that steps will be taken immediately to remedy this situation. We cannot have progress until there is full unity between the N.S.A., the L.S.A. and the believers in America.

Mr. McDaniel said there is a lesson in these words of the Guardian for us. The Master when speaking to the various groups said the Temple will arise as a symbol of unity. unity in all the factors of life. We must have unity and full cooperation. May we not have only 50 or 70 percent cooperation in the building of the Temple but every soul and every Assembly arising to do its part in contributing what they can for the building of this glorious Temple. When we arrive at that station in every Assembly when every believer is contributing as he can then we shall have the unity the Guardian expects of us, the unity which will make us successful in the completion of the Temple.

Mr. Taylor of Cincinnati said: I have been deeply impressed for several years with the seriousness of the situation that confronts us in the world today. As we read the recent letters of the Guardian, his instructions to study the Dawn Breakers, and the tenor of such letters as the Goal of the New World Order, I am impressed with the fact that the Guardian is preparing us not to sacrifice merely our material wealth but to sacrifice our all. How uncertain are our material properties today! How suddenly the Jews of Germany found everything disappeared. It seems to me we are called upon by these recent instruction and letters of the Guardian to prepare for a day which we cannot as yet clearly discern but which may come sooner than we expect.

May Maxwell spoke of the suffering of the Babis at Tabarsi. She said: Why in Tabarsi was it permitted that a few souls should become living skeletons? Does the story not show that not until the force of the spirit has pushed us to the absolute limit that there comes release? Is not this divine Temple our Fort of Tabarsi? Can we not make the sacrifice that will bring this Temple as a symbol of our Faith into the western world? Since receipt of the message from the Guardian, have we not seen great changes through the whole world? They are changes that have come to give us a brief respite before the collapse of the world.

With reference to intermittent appeals and contributions, Mr. Kelsey said: Sporadic efforts are not the way to build the Temple. Is it not possible that we are called upon to search our hearts and find if we cannot find this divine economy laid out in the teachings of Baha-u-llah. Because our salaries have been cut we have had to adjust our standards and have had no choice in the matter.

There is within the Cause a principle which if lived up to by the American believers could establish the Cause forever--the business principle is that of tithing. Might it not be that we could send a message to our Guardian and agree amongst ourselves to bring to the attention of all believers, asking the permission of the Guardian to establish a tithing plan. Spiritual benefits can only come to the extent we obey the spirit and the letter. Is it not possible that we can have courage to force ourselves to follow Baha-u-llah's wish for the world? If we could take this step it would bring in funds regularly to the National Fund. If all of us were obliged to give up a certain amount of our income, might it not be that this would be the first beginning of the divine economy within the Cause of Baha-u-llah?

Mr Kahn pointed out that the Guardian has stated that the time is not at hand yet when the laws of the Book of Akdas are to be revealed to the American believers. These laws include instructions for tithing.

Mrs Schopflocher quoted the following words; "To those who arise to serve the Cause of God nothing is impossible-----" She said the trouble with us is that we are poverty conscious. We haven't faith. "Let us teach! The teacher must first believe and then be bursting with faith. If we are not bringing in believers we can blame only ourselves. The veil of egotism, no matter how thin, prevents our functioning just as much as if it were thick. We must arise to serve and have faith that He will assist. We want lots of money. We cannot get it with the procedure we have been following the last two days. What we must do is to tap that great source of Faith then there will come thousands of believers who will open their pockets. The local Spiritual Assembly is a miniature World Order of Baha-u-llah and we should urge it to tap that tank of faith.

The chairman pointed out that the message from the Guardian implies that there were forces in this convention and asked if we were going to release them or keep them bottled up.

Jean Silver of New York said that our quibblings about funds are inconsequential. If we would give what we have great blessings will flow to us. The sounds of the work going on in the Temple at the moment are like the voice of Baha-u-llah, Abdu'l Baha, and the Greatest Holy Leaf calling us to service. We are asked to give only of our material wealth. The lights of the World Fair will be dimmed in comparison with this Temple. John Early is ready to build the Temple if we only can give him the material means by which to do it.

V. Functions of a Local Spiritual Assembly----

Mrs. Maxwell asked for a ruling on the removal of names from the voting list. The chairman referred her to the Guardian's own words in the May 1933 number of Baha'i news, dated April 11: "As regards admittance of new members-----" and said each case should be considered thoroughly by the L.S.A. which if unable to decide it should refer to the N.S.A.

Mrs Mathews suggested that there be a little more education about coming before the L.S.A. She felt most problems were due to lack of education through the Nineteen Feasts.

Mr Kelsey said: Since one of our troubles is that we are not familiar with Baha'i Administration, one of the functions of the L.S.A. is to see that the entire body of believers in a community is active. The Guardian points out that when the L.S.A. has been elected we cannot pass the buck to the L.S.A. If the friends are awake to the Cause they will see to it that the L.S.A. studies Baha'i Admin-

ministration. One of the duties of the L.S.A. is to see that the friends are put in some active work.

Dr. Morris of Racine, discussing the matter of non-attendance at the meetings asked: Suppose some one has not attended two or three meetings. Have they a right to come and vote? 2. If there is someone who cannot be made to harmonize or is constantly obstructing, could we say that we could get along better without that obstructing influence?--have we the right to tell them the truth, if it would help us in getting fuller cooperation from the other friends. Can we let the community know of those who are willing to work? In answer the chairman said: The Guardian said that no one could be barred because of absence from voting. Each case must be dealt with on its own merits. In reply to the second said there had been no ruling as yet on this but that it will be ruled on in the near future.

Mr. Taylor of Cincinnati: Many of these questions resolve themselves into the question of "Knowing thyself". We must be sure of our motives. When we take someone in we must be sure it is not for the purpose of boasting our numbers. The most subtle thing in the world is to know whether or not motives are pure and of no other substance but the Cause of God.

Mrs Haney: Has any member of the community of Baha'is the right to call together the entire community for any purpose without first the permission of the L.S.A.? The Chairman replied: The general principle under which the representative body controls the affairs in a community would necessitate the individual to obtain the permission of the L.S.A. The motive behind it would be the determining factor.

RE Committees: The question was asked whether committees should consist of L.S.A. members only? Mrs Cooper asked if from standpoint of developing our members for future service committees ought not be appointed from among the community. The chair said the Guardian stresses this. Convention recommended that this be adopted as a principle.

IV--Appeals from Local to N.S.A.--Baha'i News for February 1933
Chairman pointed out that the machinery for appeals is necessary otherwise the believers would have to make use of the courts. It is important that the full hearings be given both sides before a decision is made.

Mrs. Maxwell: This discussion has brought out the necessity for expert advice and constant study of Administration but that does not take the place of consultative meetings of this kind. Shoghi Effendi has said that the Tablets of Abdu'l Baha exist only on paper until there are translated in the lives of the believers. Interpretation of the letters of Shoghi Effendi and Baha'i Administration are according to the spiritual development of the L.S.A. and communities.

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V. Qualifications of Voting Members))))

Dr. Kahn: Any teacher who gives the teachings in detail on Baha'i Administration should feel that he is not only teaching in the teachings but is also an administrator in the Cause. Therefore it is important that all phases and aspects should be presented.

Arthur Ioas asked: It is right to get the friends our right near election if they have not been attending? Horace Holley replied: Instead of blaming the believer for being absent, blame the L.S.A. for the failure for the friends to attend the meetings. The L.S.A. carries the responsibility.

Mr. Dale Cole: This is a serious problem. What are we doing about the people who are sincere believers but who are sick and cannot

come out? On the other hand, what are we doing about the person who stays away and then comes out to cast the ballot? This latter should receive some attention for something is wrong. It seems to me that this question borders on internal politics. Only coming to one or two meetings and voting is a thing that each L.S.A. should consider and clear up.

George Latimer: In the discussions of the past several hours we are advancing towards an understanding of what Baha'i Administration means. The L.S.A.'s have not realized what their responsibilities are. Let us bear in mind that the greatest thing is to pave the way for new souls to come into the Cause. Work is worship and the deed is just as effective as the spoken word. Every person in the community is a teacher to the person coming into the Cause.

The chairman: The highest outpouring the L.S.A. can hope for is for guidance. With reference to Mr Cole: The Guard-... says all MUST vote. Give them credit for that whatever their motives were is another matter. Believers should become sensitized to motives.

Miss Easterbrook: We should put our houses in order, because everyone in walks of life are looking to the Cause of Baha-ullah. This is more important at the moment than bringing new blood into the Cause and I am going home wondering how we are going to bring the Cause into THE world.

VI. Teaching Methods----

Leroy Ioas: There is great searching of the Baha'i Movement by those who are concerned about the situation of the world today. The first teaching method is the establishment of the Baha'i Cause. The second is developing Faithful, enthusiastic communities throughout the world. We realize from Shoghi Effendi that the present world is collapsing. As we will be able to carry it into our community life, we set in motion this great dynamic spirit and release those forces that will establish the World Order of Baha-u-llah. (He outlined the teachings program followed last year and closed with) "The Supreme Course is waiting for us to make ourselves the medium through which that new spirit can function.

Bishop Brown: We have been discussing the importance of following the Administration. From time to time I have noticed that the L.S.A. feels that it is their responsibility to act as a committee (in too), They feel that the election of committees is unnecessary. That is debatable. The responsibility is in the hands of the L.S.A. I emphasize the responsibility of the L.S.A. because it is emphasized by the N.S.A. and Shoghi Effendi. Questions arise all the time. Constantly and insistently the L.S.A. is asked to make decisions and to accept responsibility and it must be ready and must understand the meaning.

We have a teaching program -- you have a local situation. Perhaps the program does not fit into the picture for your community. Perhaps some point can stand considerable emphasis and some cannot be borne down upon. How can you handle these points? Should the L.S.A. appoint a committee and then never point out to that committee its functions? Shall there ever be any discussion of progress, methods, teaching--in other words consultation with that committee. How do you conduct the affairs of your Assembly? Are your meetings those to which you love to go, or are there some from which you flee? Are they meetings to which you come with constructive plans, are there meetings from which you come feeling that bond of unity has been established?

The question of the responsibility in teaching on the part of the L.S.A. is serving the community, assisting the teachers, etc., Do you ever consider the differences in degrees of your teachers? What consideration do you give these questions? How can you take them into account and work out the plan which you feel is the best plan for your L.S.A.? Have you gotten over the difficulty of personality so that you can serve in perfect agreement? Those are the responsibilities that will always face us.

In this convention there has been an absence of humility. We all know we have failed to do the thing that was set for us to do and yet I have not heard many expressions of humility today on the part of those present. We should not have any feeling of self satisfaction. We have been given a challenge and that challenge should be taken back and discussed with the L.S.A. as to how that challenge shall be met. The last paragraph of Shoghi Effendi's recent letter points the finger at us. We have only to read it and we will have humility.

Philip Sprague: Mr Brown has brought forward important point, one which we should hold uppermost in our minds and hearts. We have failed to do what the Guardian wanted done at a time when he wanted it done. None of us have the slightest realization of the mercy of God. We do not know how patient He is going to be with us for our failure. If we scan the pages of the first letters of Shoghi Effendi asking for the Temple to be done at a certain time he says he knows the difficulties we are facing. Later the Chairman of the N.S.A. broadcast a message in which he said the utmost effort was necessary, and still later he (The Guardian) said to Roy Wilhelm that he hoped that by the time of the convention "at least the major part of the dome would be completed". Delay and Neglect in the prosecution of this work will hasten the onrush of troublous times. In the latest letter he refers to the American Baha'is as the distributors of this Cause--and at the American people are endowed with great capacity. We must take seriously these words of the Guardian. It is important for us to realize that if we take the words of Baha-u-llah concerning the Master we must take the words of the Master concerning Shoghi Effendi. When Shoghi Effendi has shown what the American believers have done, he wipes the slate and pictures what we are going to do in the future. The TEMPLE is our greatest teacher. The Guardian says it is the mystic chain which links us to the Source. If we fail, it seems to me that the first link in that chain has been broken. It is the responsibility of everyone to take back this fact about the Temple which is still unclothed and it is our job to clothe it and do it soon.

Re Publicity:

Doris McKay said: This service requires a particular kind of sacrifice. One does not get the thrill of accomplishment out of it as one does from other types of service--it is just as everyday endeavor. Publicity on the Cause has still to be sold to the editors. (Said in order to learn how to contact editors, feature, club, news, etc., said we must be sure that our material gets to the right editor). Give publicity to outstanding people who appear on our platforms. They are known to people--their names are news. Appearing on our platforms they are for a time being sponsored by the Baha'is. Sometimes we can go as Baha'i speakers before peace groups. We need to have on the publicity committee some one who is used to meeting

people. who has contact with the world, one who can use the typewriter to get out many notices, one who can express himself with (1) accuracy (2) brevity (3) and clarity--the ABC's of

editorship. It is difficult to find one person who includes all three of these, so it is best to have a committee. Letters were sent to all Assemblies asking what is being done in publicity. Reports were received from 36. Wanted to know how approach was made to the editors, what types of publicity was most successful and how it was secured.

Mr Holley reported that the United or Associated Press articles prepared by the N.S.A. are usually of international interest and come usually from the Guardian. Stories of the persecution of the Baha'is in Persia. the ascension of the Great est Holy Leaf, are examples of news that is local. national. and international, and should be released in some national way.

Re: Amity Work: Archbishop Barrows: It took none years for me to qualify for the priesthood. I feel that if I live to be ninety I would not be qualified to speak on the Baha'i Cause--I have studied it for six or seven years. With regard to amity work--I cannot cooperate with what is "inter-racial" work, but I do cooperate with Baha'i Amity. "Inter-racial" has got into disrupete. We should not limit our work by using that word. The Master never used the word in connection with amity work. If we accept the principle of the oneness of humanity we should not do anything that will express differences. "Inter-racial" itself means "between" and expresses a negative idea. Many of us read the Words and listen to the Guardian with a preconceived idea. WHEN he says "amity" we are thinking of "inter-racial". In the Cause of God amity is amity among all.

XI. Nineteen Day Feasts

Discussion largely re non-believers attending the feasts. The chairman pointed out that the instructions concerning this have been given in the news Letter.