

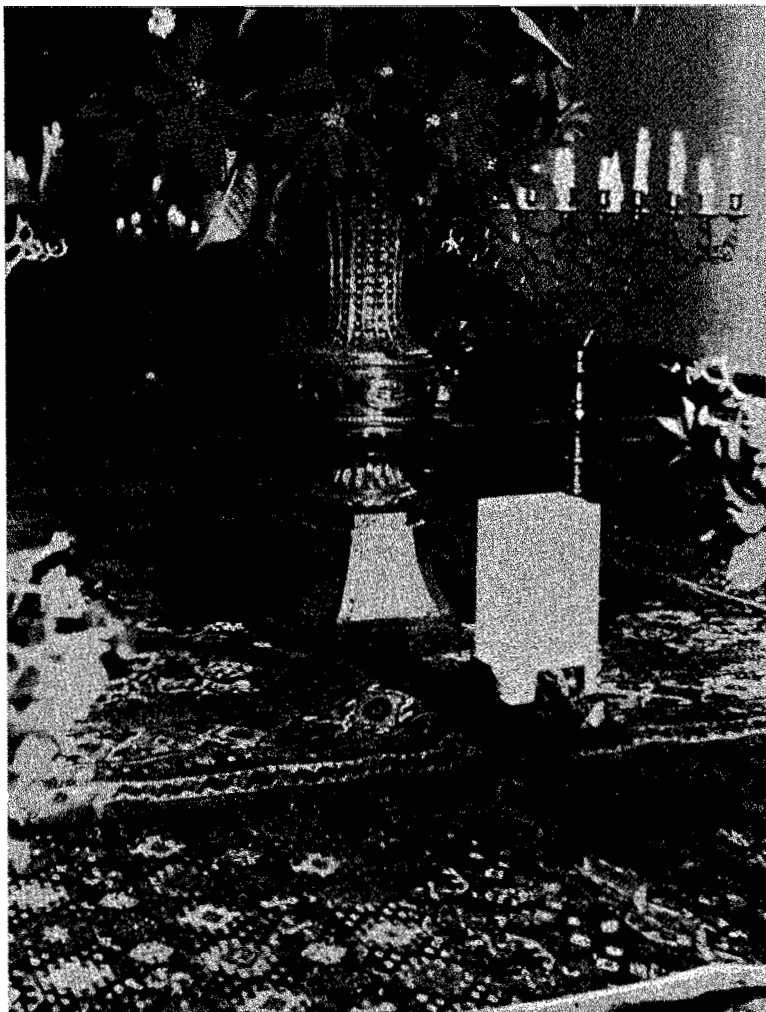
THE
BAHÁ'Í
WORLD

1944-1946

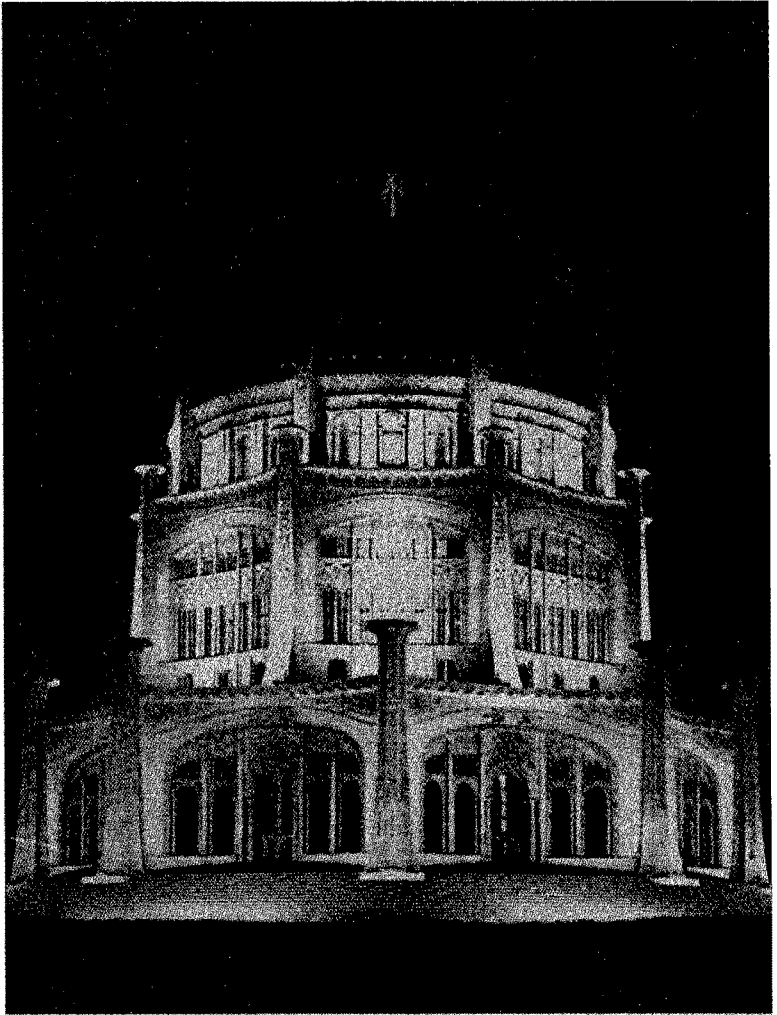
THE BAHÁ'Í WORLD

101 AND 102

1944-1946 **A.D.**



Interior of the Tomb of the Bab on Mount Carmel, Haifa, Palestine.



Color photograph from the Chicago Sunday Tribune of June 17, 1945.
The Bahá'í Temple, Wilmette, floodlighted on the occasion of the
Centenary of the Faith of Bahi'u'llih.



THE BAHÁ'Í WORLD

A Biennial International Record

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

Volume X

101 AND 102 OF THE BAHÁ'Í ERA
APRIL 1944 - 1946 A. D.



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

Printed in the United States of America

To
SHOGHI EFFENDI
Guardian of the Bahá'í Faith
this work is dedicated
in the hope that it will assist
his efforts to promote
that spiritual unity
underlying and anticipating the
"Most Great Peace"
of
BAHÁ'U'LLÁH

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INTRODUCTION

DURING the past twenty years the Bahá'í community of East and West has learned to anticipate each successive volume of *THE BAHÁ'Í WORLD* (the first number was entitled "Bahá'í Year Book") as the best means by which the individual believer may keep abreast of the steady development of the Faith throughout the world. This work, in its illustrations as well as in its text, has recorded as completely as possible the progress of current Bahá'í events and activities over an area now embracing more than seventy-eight countries. In addition, each volume has presented those "historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age."

The existence of so many evidences of a newly revealed Faith and Gospel for a humanity arrived at a turning point in its spiritual and social evolution has likewise a profound significance for the non-Bahí'í student and scholar who desires to investigate the world religion founded by the Báb and Bahá'u'lláh. For in these pages the reader encounters both the revealed Word in its spiritual powers, and the response which that utterance has evoked during the first one hundred years of the Bahí'í era. He will find what is unparalleled in religious history—the unbroken continuity of a divine Faith from the Manifestation onward through four generations of human experience, and will be able to apprehend what impregnable foundations the Bahá'í World Order rests upon in the life and teachings of the Báb and Bahá'u'lláh, the life and interpretation of 'Abdu'l-Bahí, and (since the year 1921) in the development of an administrative order under the direction of the Guardian of the Faith, Shoghi Effendi.

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

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PART ONE

THE BAHÁ'I WORLD

I

AIMS AND PURPOSES OF THE BAHÁ'I FAITH

BY HORACE HOLLEY

MAY 23, 1944 signalized the ending of the first century of the Bahá'í Era. That date marked an event of transcendent importance in the evolution of religion and civilization.

From the dawn of the new era one hundred years ago, religion, reborn and revitalized, has been a spirit encompassing all mankind. It has penetrated into every department of human activity, creating influences capable of destroying old, outworn ideas and their instruments and of disciplining and training the masses of human beings for unified association in an ordered and peaceful world. The rise of science, the spread of invention, the revolution in industry, the movement of peoples, the clash of nations and the implacable struggle of social philosophies, alike disclose the motivation of one spiritual impulse and energy which, laying hold on humanity, has been shaping its life in conformity with the possibilities of a new, a greater age.

Denied, even resisted by the prevalent attitude of materialism, this force of transmutation has, while the century closes, manifested its irresistible power by gathering up the peoples of East and West and plunging them into the crucible of a common agony and trial.

Such an outcome can no longer be attributed to controllable human wills, acts and social trends. The groups and organizations, great and small, which so long have maintained the principle of independence and self-sufficiency, even nations and em-

pires, find themselves confronted by menacing conditions both within and without. The universal upheaval is unprecedented. Its implications can not be grasped except by recognition of this spirit from God and the working of His divine intention. Sovereignty has been transferred from nations to world and from races to mankind. The direction of events has been seized from human will and exercised through its own channels and instruments by the will of God.

Therefore the sects and creeds, reflecting the religious experience of an era that has departed, attached to and dependent on the principle of social isolation and self-sufficiency, have been deprived of divine guidance. Hence too the political and economic policies representing the material activity of that same disavowed principle have become ineffective and impotent except in their capacity to undermine the order on which they themselves depend.

Destiny has moved outside and beyond the ancient law of struggle and conflict to be the guardian of a new Dispensation of justice and order. The Bahá'í Faith, fulfilling the hope and vindicating the truth of former Revelations, is the conscious expression of the new, world-unifying spirit in its source, its purpose and its power to regenerate the life of mankind.

THE SOURCE OF FAITH

The source of religion is sacred and inviolate. Every Faith has come into this world from a higher realm. Every Revela-

tion has conveyed light from the Sun of truth to the darkness of human hearts and minds. In each Dispensation the life of the soul has been rekindled, releasing capacity for moral conduct, ethical truth and social cooperation. The life and teaching of the Founder of a religion is the essence and reality of that Dispensation, not the catalogue of dogmas and creeds which afterward registers the progress of disputation among His followers and enthrones the arbitrary authority of a few official religionists over the people.

Bahá'u'lláh has given the world today a fuller measure of spiritual truth, befitting the mature development of humanity and the larger responsibility laid upon men called to establish a world civilization imbued with the spirit of divine law.

"The door of the knowledge of the Ancient Being," He declares, "hath ever been and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory."

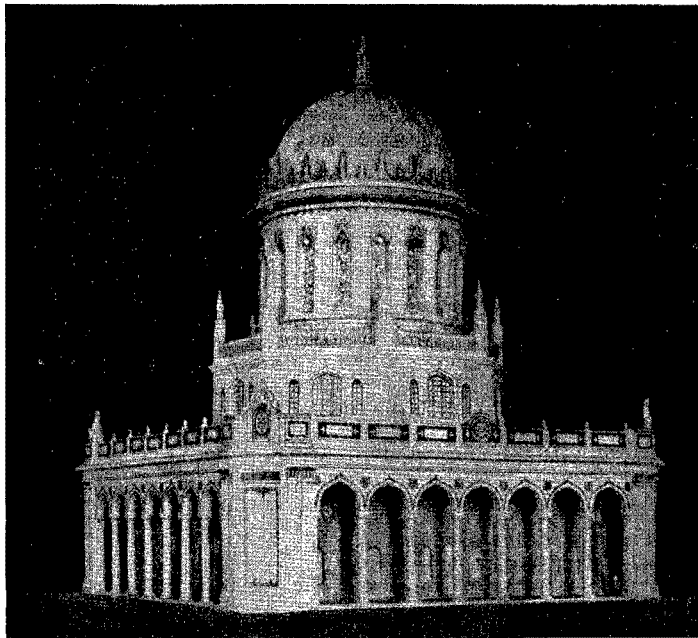
In these words the touchstone of religious truth and sincerity, the mainspring of faith, has been set up by which the attitude of the individual and the worth of the religious group are being tested in this age as they were divinely tested by the words of Jesus in His Dispensation or by the commands of

Moses in that Dispensation which Christ brought to an end.

The Founders of revealed religion, Abraham, Moses, Jesus, Muhammad, the Báb and Bahá'u'lláh, "are all but one person, one soul, one spirit, one being, one revelation," and Bahá'u'lláh warns the people "lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation . . . Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers."

Thus we may realize today that the successive Faiths have been different stages along the same path of revealed truth. Their relationship is that of one religion in continuity, each later Faith fulfilling all those that preceded it and preparing the way for the future Faith to appear in its destined time. To conceive of many religions and different faiths existing simultaneously, their mutual tolerance springing only their separateness of inner purpose, is to identify men's repeated denials of God with obedience to God and their imitations of His merciful Revelations with divine truth itself. It is when this identification has become complete, and the name of religion connotes some divisive sect, some militant creed or some impotent affirmation of already accepted general ideals, that the Manifestation of God returns to earth with power to destroy error and establish teachings for a new cycle.

The oneness of revealed religion emerges also when we consider the connection between each Faith and its corresponding civilization and culture. In its primitive purity, religion comes as a creative spirit inspiring human beings to establish a community for the expression of their union in devotion to newly revealed laws. They feel that their faith opens for them a greater possibility of ordered life than man has ever before achieved. Out of this common experience a great civilization arises, runs its course of development, and decays with the lapse of the motivating sacrifice and loyalty. Once



A scale model showing the future superstructure of the Bib's Shrine. The present building, constructed by 'Abdu'l-Bahi Himself, on the very spot pointed out to Him by Bahá'u'lláh, is to be seen behind the arches of the future arcade. It will remain intact, receiving the embellishment of the dome which 'Abdu'l-Bahi envisaged for it in its final state.

the process of dissolution has set in, the civilization can never regain its unity of purpose or restore the vital life of its faith. The disintegration of a civilization reveals a prevalent sickness of soul, for the cycle of religion coincides with the cycle of the civilization it came to found. Until the spirit is renewed by the divine will, the world has no power to heal its own disease. Attempts to reestablish the old order, or found a new society, by revivals, adaptations and experiments, are vain. Effort to seize the new spirit and render it servant to the maintenance of old ideas, old standards, old forms and old authorities is fruitless. The continued existence of mankind depends upon

the return of the Holy Spirit, and this dependence is the basis of true faith.

THE DIVINE PURPOSE

The second illuminating truth conveyed by Bahá'u'lláh is that revealed religion is not only continuous but progressive. The race of man, under the manifest law of the universe, grows and develops. Humanity passes through stages of development and encounters greater opportunity and responsibility as the stage of childhood recedes. Human capacity emerges and new faculties and talents unfold. This organic process, the divine purpose for mankind, moves forward by successive and enlarging spiritual im-

pulses. At each stage, the soul and mind of the race receives a new influx of inspiration, human consciousness deepens, and when the direction and possibility of the new cycle has become established in the realm of faith, men express their enlarged capacity by forming a greater civilization.

"The All-Knowing Physician," in Bahá'u'lláh's statement, "hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements."

In his capacity of interpreter of Bahá'u'lláh's Writings, Shoghi Effendi, first Guardian of the Bahí'í Faith, has definitely traced the operation of this principle from stage to stage.

"Just as the organic evolution of mankind has been slow and gradual and involved successively the unification of the family, the tribe, the city-state, and the nation, so has the light vouchsafed by the Revelation of God, at various stages in the evolution of religion, and reflected in the successive Dispensations of the past, been slow and progressive. Indeed, the measure of Divine Revelation, in every age, has been adapted to, and commensurate with, the degree of social progress achieved in that age by a constantly-evolving humanity. . . . The Revelation associated with the Faith of Jesus Christ focussed attention primarily on the redemption of the individual and the molding of his conduct, and stressed, as its central theme, the necessity of inculcating a high standard of morality and discipline into man, as the fundamental unit in human society. Nowhere in the Gospels do we find any reference to the unity of nations or the unification of mankind as a whole. . . . The Faith of Islam, the succeeding link in the chain of Divine Revelation, introduced, . . . the conception of the nation as a unit and a vital stage in the or-

ganization of human society, and embodied it in its teaching."

With the creation of independent nations, replacing the tribal units of earlier faiths, the cycle of world order was Providentially prepared. The divine purpose has manifested itself anew, the law of the oneness of mankind has been revealed, and the spiritual impulse by which the race can achieve world unification has been communicated through the agency of a new World Faith.

"No sooner had He revealed Himself," Bahá'u'lláh wrote concerning the appearance of the Báb in 1844, "than the foundations of the kindreds of the earth shook and trembled, and the learned swooned away, and the wise were bewildered, except such as have, through the power of Thy might, drawn nigh unto Thee. . . ." "Through that Word," He wrote concerning His own appearance, "the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness. Through that Call Thou didst announce unto all Thy servants the advent of Thy most great Revelation and the appearance of Thy most perfect Cause."

'Abdu'l-Bahá, the Center of Bahá'u'lláh's Covenant, who promulgated His Faith through the East and West, exemplified the perfect type of human character, intelligence and soul expressive of the laws and principles of this World Era. "Humanity has emerged," He said, "from its former state of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moral standards, new capacities. New bounties, perfect bestowals, are awaiting and already descending upon him. The gifts and blessings of the period of youth, although timely and sufficient during the adolescence of mankind, are now incapable of meeting the requirements of its maturity. . . . All nations and kindreds . . . will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have

one common faith, will be blended into one race, and will become a single people. All will dwell in one common fatherland, which is the planet itself."

LAWS, PRINCIPLES, TEACHINGS

Religion is the depository of spiritual truth. Its laws and principles revealed by the Manifestations of God constitute the reality of man's relations to God, to himself and to other men. What science is to the natural universe religion is to mankind in all that pertains to its spiritual, its supernatural endowment and aim. There is no chaos nor void where truth ceases to exist nor laws to operate, but there is in man a realm of ignorance where he attempts to deny a divine law by substituting human desire and human opinion. The appearance of the new Manifestation brings all spiritual evasion and subterfuge to an end. He creates a condition in which only truth can survive.

In the Bahá'í Dispensation we find laws, principles and teachings, all reflecting the spirit of the new World Era. In this Dispensation religion brings fulfilment to feeling, will and reason in balance and harmony.

The western world first learned of the Faith through its principles. 'Abdu'l-Bahá expounded them in the form of general truths acceptable to the enlightened mind whatever its class, creed, race or nation. In one of His public addresses in America He presented the following summary:—

- "The oneness of the world of humanity.
- "The protection and guidance of the Holy Spirit.
- "The foundation of all religion is one.
- "Religion must be the cause of unity.
- "Religion must accord with science and reason.
- "Independent investigation of truth.
- "Equality between men and women.
- "The abandoning of all prejudices among mankind.
- "Universal peace.
- "Universal education.
- "A universal language.
- "Solution of the economic problem.
- "An international tribunal."

Of the source and meaning of these teachings He said: "His Holiness Bahá'u'lláh has dawned from the horizon of the Orient, flooding all regions with light and life which will never pass away. His teachings . . . embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world. . . .

"Every one who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, the very destroyers of humanity, whereas the teachings of Bahá'u'lláh are the very healing of the sick world, the remedy for every need and condition. In them may be found the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulus and illumination of mentality, the impulse for advancement and uplift, the basis of unity for all nations, the fountain-source of love amongst mankind, the center of agreement, the means of peace and harmony, the one bond which will unite the East and the West."

Those who sought no further than this preliminary discussion, conceived of the Faith as a leaven gradually penetrating the masses of mankind, urged and promoted by the enlightened and the ideatitic in and through the reformation of the traditional movements and organizations. 'Abdu'l-Bahá, however, plainly set forth the sovereign quality of revealed religion, as, for example, in the following Tablet addressed to American Bahá'ís.

"In the contingent world there are many collective centers which are conducive to association and unity between the children of men. For example patriotism is a collective center; nationalism is a collective center; identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are, in reality, the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revo-

lutions and upheavals, all these collective centers are swept away. But the collective center of the Kingdom, embodying the Institutes and Divine Teachings, is the eternal collective center. . . . The real Collective Center is the body of the Divine Teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity."

Behind the principles of rational truth, therefore, we look for the deeper implications of law and ordinance.

In studying Bahá'u'lláh's laws and ordinances, we note that He revealed nothing in the form of a code or constitution. His teachings represent virtues and attitudes, or deal with matters which He did not intend to be altered during this cycle. The Bahá'í code will come into existence through the legislative institutions which Bahá'u'lláh created, and whose enactments are subject to revision from time to time as conditions change.

The laws of Bahá'u'lláh include: the obligation of daily prayer; an annual fasting period of nineteen days; prohibition of use of alcoholic liquor or drugs; monogamy; marriage contingent upon the consent of all four parents, or those living; obedience to civil government; obligation to engage in a useful trade, art or profession; prohibition of a clergy in the Bahá'í Faith.

Other ordinances and directions found in His writings can be summarized as follows:

Man's first duty is to know his own self and the conditions of progress and abasement. After maturity has been attained, wealth is needed for the attainment of social personality, and this is to be earned through the practice of a profession, art, trade or craft. Associate in a joyous spirit with the followers of all religions and the members of all races and nations. The supreme obligation is to attain a good character. Through trustworthiness mankind will obtain security and tranquillity. Respect possessors of talent. Meet all obligations due to others. Refrain from slander and backbiting. To acquire knowledge is incumbent on all, but knowledge must be of matters useful to mankind. Agriculture is of first importance. Human existence rests upon the two pillars of reward (for

obedience to divine command) and punishment (for disobedience to it). Kings and rulers are to uphold religion as the means to world order and peace. Schools must train children in the principles of religion. Celibacy and seclusion from the world are not approved. Warfare for religious reasons is prohibited. Kings and rulers are exhorted to protect and assist the Bahá'í community. Governments must appoint or elect to office only such persons as have character and capacity. The repentant sinner must turn to God for forgiveness and not to any human being.

The realm of law and ordinance is defined and given a firm basis in the establishment of social institutions with definite functions for the Bahá'í community, and the conveyance of specific authority to be effective after Bahá'u'lláh's ascension. "The affairs of the people are placed in charge of the men of the House of Justice of God. They are the trustees of God among His servants and the daysprings of command in His countries.

"O people of God! The trainer of the world is justice, for it consists of two pillars: reward and retribution. These two pillars are two fountains for the life of the people of the world. Inasmuch as for each time and day a particular decree and order is expedient, affairs are therefore entrusted to the ministers of the House of Justice, so that they may execute that which they deem advisable at the time. Those souls who arise to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all to obey."

The relation of this function to the spiritual realm of the Faith has been placed beyond the possibility of doubt and disagreement. "Administrative affairs," Bahá'u'lláh declared, "are all in charge of the House of Justice; but acts of worship must be observed according as they are revealed in the Book."

The aim of this term of social and spiritual evolution has been firmly fixed. "The ministers of the House of Justice must promote the Most Great Peace."

As 'Abdu'l-Bahá explained in His Will and Testament, this House of Justice is an international body whose members are to be

elected by national representatives of the Bahá'ís.

In the Person of 'Abdu'l-Bahá, Bahá'u'lláh established authority as Interpreter of His Revelation and Exemplar of the Faith. The Dispensation of Bahá'u'lláh in reality is to be viewed as more than an initial spiritual impulse breathed into the human heart and left to humanity's own devices to direct and apply throughout an historical epoch. His Dispensation is an organism created to function in and through the entire epoch, for divine guidance has been promised to mankind henceforth, the day of God's Kingdom having dawned.

Shoghi Effendi, Guardian of the Faith, has disclosed this new dimension which religion in its fulfillment has attained. "For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit, He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for the future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth."

BIRTH OF A WORLD FAITH

The inmost soul of religion is its reflection of the divine light and love. The Being men call prophet, messenger or messiah, outwardly a physical man, is inwardly a flame enkindled from a higher world. By Him men are born from their physical self to their spiritual reality. By His summons a mighty tempest is unloosed which destroys evil attitudes, habits and patterns. To recognize Him is man's supreme blessing, to serve Him is the essence of existence. Through Him God destroys and creates, punishes and rewards, darkens and illumines all things on earth. He sends an ocean of truth to confound men's limited conceptions

and lights a sun of love to replace their flickering candles of personal affection. Aside from Him there is no path to God.

The cherished mystery of true faith has been the sacred teaching of the Covenant which the Creator made with man, that He would not abandon the human race but send His messenger to redeem them from age to age for evermore. But the Covenant laid upon human beings the condition that they would remain firm in the Promise and recognize and obey the Lord of the Covenant whenever, wherever, however He might appear.

The proclamation uttered by Mírzá 'Alí-Muhammad (the Bib) in Shíráz, Persia, one hundred years ago, restored to the world in its night of darkness the power of the Holy Spirit. His manifestation offered to the people of Islám the fulfillment of their hope; to Christians He was the return of Christ; and to Jews their assured Messiah. Against Him the inveterate forces of fanaticism, materialism and ruthless intolerance inflicted martyrdom six years after He undertook His mission to herald the imminent appearance of Bahá'u'lláh. He left behind Him among the Persian people such intense devotion and faith that thousands underwent torture and death rather than forsake their love for Him. But during that six years the Báb invoked the measure of faith and new spiritual life that was required to prepare the world for the greater Manifestation to follow.

The Bib was martyred in Tabríz on July 9, 1850. After cruel imprisonment in Tíhrán, the seizure of His wealth, and exile to Baghdád, Bahá'u'lláh declared His mission in the year 1863, surrounded by a small company of believers who had succeeded in accompanying Him. From Baghdád, Bahá'u'lláh was exiled successively to Constantinople, Adrianople and 'Akká, in the Holy Land, where He remained a prisoner until His ascension in 1892. Under such conditions Bahá'u'lláh revealed the spiritual and social teachings for the world civilization and divine order with which His Dispensation is identified.

A prisoner and an exile, Bahá'u'lláh addressed letters to kings and rulers, to heads of religion, expounding the laws of peace

and calling upon them to heed the counsels revealed in the Greatest Name of God. The mystery of worship, the realities of faith, the principles of conduct and the evolution of justice and order were given the world in innumerable tablets and books at a time when in the countries of Islám it was a capital offense to even possess a copy of His sacred Word.

From 1892 until 1921, 'Abdu'l-Bahl led the Baha'i community, guided its development, inspired its efforts, clarified its teachings, unified its members, and preserved its spiritual integrity. Released from prison by the revolution in Turkey which overthrew the Sulṭán, Caliph of Islám, 'Abdu'l-Bahl traveled from 1911 to 1913 in Egypt, Europe, the United States and Canada. During this journey He established the Faith of Bahá'u'lláh in the West and brought it into contact with innumerable public leaders and organizations. The result of this unique teaching mission was the enrichment of Bahl'i literature by the recorded addresses He delivered in Paris, London and many cities of North America. Upon the American Bahi'is, 'Abdu'l-Bahá laid the great responsibility for carrying the Faith to the ends of the world after His earthly work had come to an end.

It was 'Abdu'l-Bahl, likewise, who developed the administrative order of the Faith, guiding the progress of the Bahá'ís in many countries through the early stages of the local and national Bahi'i communities upon which the future international Bahi'i order is to rest. For He, in addition to His station as Interpreter, was also appointed by Bahá'u'lláh to be the Center of His Covenant with mankind. Through Him the formative and evolutionary spirit of this Dispensation carried forward the work of Bahá'u'lláh without interruption for thirty years, assuring the preservation of the fundamental aim and character of the new Faith.

Concerning the nature of the mission bestowed upon Him by Bahá'u'lláh, 'Abdu'l-Bahá declared: "In former cycles no distinct Covenant was made in writing by the Supreme Pen (i.e., the Manifestation); no distinct personage was appointed to be the standard differentiating falsehood from truth . . . But in this Dispensation of

the Blessed Beauty (i.e., Bahá'u'lláh), among its distinctions is that He did not leave the people in perplexity. He entered into a Covenant and Testament with the people. He appointed a Center of the Covenant."

"One of the enemies of the Cause," 'Abdu'l-Bahá warned, "is he who endeavors to interpret the Words of Bahá'u'lláh and thereby colors the meaning according to his capacity, and collects around him a following, forming a different sect, promoting his own station and making division in the Cause." Acting on this truth, for the protection of the unity of the Faith, and to symbolize forever the fundamental difference between superficial tolerance and oneness of faith, 'Abdu'l-Bahá Himself expelled treacherous persons, including members of Bahá'u'lláh's own family, from the Cause.

"He is," the Guardian has written, "and should for all time be regarded, first and foremost, as the Center and Pivot of Bahá'u'lláh's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word . . . the Ensign of the Most Great Peace."

Since 1921 the Bahl'i community throughout the world has been unified and directed by the Guardian, within the administrative order set forth and established in 'Abdu'l-Bahá's written Testament. 'Abdu'l-Bahá provided details for the formation of local, national and Universal Houses of Justice. He created the Guardianship in a line of succession through His eldest grandson, Shoghi Effendi; endowed this office with sole authority to interpret the Baha'i writings after His own departure; made the Guardian the presiding officer of the future International House of Justice; attributed to him the payment of the special donation known as Huquq, and authorized the Guardian to appoint a body to be known as the Hands of the Cause. "The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have . . . given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this

most great Dispensation," the Guardian explains.

During the present formative period, sacred writings of the Faith have been translated into some thirty-five languages, comprehensive selections made by the Guardian from words of Bahá'u'lláh have been published, works of Bahí'í history made available, the institutions developed, and the Faith carried into thirty or more countries where the light had not penetrated in 'Abdu'l-Bahá's ministry. In North America, properties have been transferred to Bahí'í trustees for educational activities in Eliot, Maine, Geyserville, California and Pine Valley, Colorado Springs, Colorado, in addition to properties dedicated as memorials to 'Abdu'l-Bahá in West Englewood, New Jersey and Malden, Massachusetts. A vigorous publishing activity has long been maintained, and local communities founded in more than one hundred cities. The spiritual and administrative activities of the American Baha'i community revolve around the impressive House of Worship in Wilmette, Illinois, the superstructure of which was constructed in 1930 and 1931, and the exterior ornamentation completed in January, 1943.

ADMINISTRATIVE ORDER

The Faith of Bahá'u'lláh expresses itself through a community and not through a church. Since this Dispensation began, the power of the Faith to assimilate and unify diverse peoples has been demonstrated with ever-increasing might. Nowhere else in the world today does there exist any social body similar to the unique community which has arisen in response to His call. Spread in many parts of the world, separated by difference of language, custom, tradition and outlook as well as by the operation of conflicting political and economic policies in their environment, this community of believers could not be held together by personal agreement but by a power which surrounds them and combines them through a superhuman force.

The Bahí'í community feels itself immersed in a spiritual reality which encompasses it as by an invisible but potent atmosphere or sea. The influence of that

surrounding spirit makes itself continuously felt, like the virme of health in a physical organism which adjusts it to continuous growth and development.

The believers think of the teachings of Bahá'u'lláh not as doctrines but as truths which come to life in their application to problems of conduct and human association. The concept of foreignness or the alien in mankind has been replaced by the ideal of fellowship. Bahá'u'lláh has given assurance that the process of destruction now operating is but the necessary preliminary to the process of construction which will eventually produce the harmonious coordination of the views and feelings, the interests and the institutions, the activities and the aims of all mankind.

On the foundation of spiritual equality before the law and the authority of their Faith, the Bahá'ís maintain their community worship and activity through local, national and international institutions which distribute power and authority in accordance with the natural duties and functions of an ordered society. All that pertains to daily action is assigned to the local Spiritual Assembly under the principle of decentralization of administrative control. The local communities are coordinated by a National Spiritual Assembly elected by delegates chosen on the basis of proportionate representation. These National Assemblies in turn will be the electoral bodies by whom the members of an International Assembly, or House of Justice, will be selected. In the delegation of authority, the source or reservoir of power lies at the Center of the world community, and duties and functions are assigned downward to the progressively smaller national and local units. This order follows inevitably from the fact that the whole body of authority was created in and through Bahá'u'lláh and by Him assigned to His ministers and institutions as servants of mankind. Historically, the Bahá'í World Order originated at the Center, unlike those social bodies which develop from local units and whose central institutions reflect a secondary and imperfectly delegated power.

The Bahá'í thus realizes himself as part of a newly-created world, a world raised up by God above the tumults of the past, and en-

THE BAHÁ'Í WORLD

dowed with a new destiny which the forces of disunity can assail but never destroy. The believer need no longer be partisan to the titanic struggles of competitive social values, whether capitalism, communism or state socialism, because such conflicts can never be resolved. What the world needs, He has learned, is a new mind and a new heart.

"This Administrative Order," Shoghi Effendi points out, "is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. . . . Alone of all the Revelations gone before it, this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards incorporated and elaborated in its teachings, succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter."

SACRED WRITINGS

"The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it."

—Bahá'u'lláh.

The Writings of Bahá'u'lláh available in the English language include the following titles, with a brief description for the information of the seeker:

Hidden Words: sayings which summarize the spiritual truths revealed in past Revelations.

Seven Valleys and Four Valleys: treatises on the journey of the soul through the stages of experience and unfoldment to its recognition of the divine Friend.

Kitáb-i-Íqán: The "Book of Certitude," interpreting the theme of the oneness of the revealed Faiths and the station of the Manifestation of God.

Epistle to the Son of the Wolf: ad-

ressed to an implacable enemy of the Faith, setting forth Bahá'u'lláh's suffering and recapitulating many of His teachings.

Gleanings From the Writings of Bahá'u'lláh: the Guardian's selection and translation of one hundred and sixty-five passages from the body of Bahá'u'lláh's Writings.

Prayers and Meditations by Bahá'u'lláh: the Guardian's selection and translation of one hundred and eighty-four passages from Bahá'u'lláh's Writings pertaining to prayer, supplication and the spiritual life.

Of works revealed by 'Abdu'l-Bahí the American Bahá'ís have available:

Some Answered Questions: His exposition of religious and philosophic questions submitted to Him by an American believer at 'Akkl in 1907.

The Promulgation of Universal Peace: the text of the public addresses delivered at Bahá'í gatherings and at public meetings in the United States and Canada during His visit from April to December, 1912.

Tablets of 'Abdu'l-Bahá: three volumes of collected letters (Tablets) revealed to Bahá'í Assemblies, groups and individual believers during the early years of the Faith in America.

The Bahá'í Peace Program: combining the text of 'Abdu'l-Bahá's Tablet to the Committee on Durable Peace, The Hague, and His Tablet to the late Dr. Auguste Forel of Switzerland.

A one-volume collection of the Writings of Bahá'u'lláh and 'Abdu'l-Bahí has been issued under the title of: **Bahá'í World Faith.**

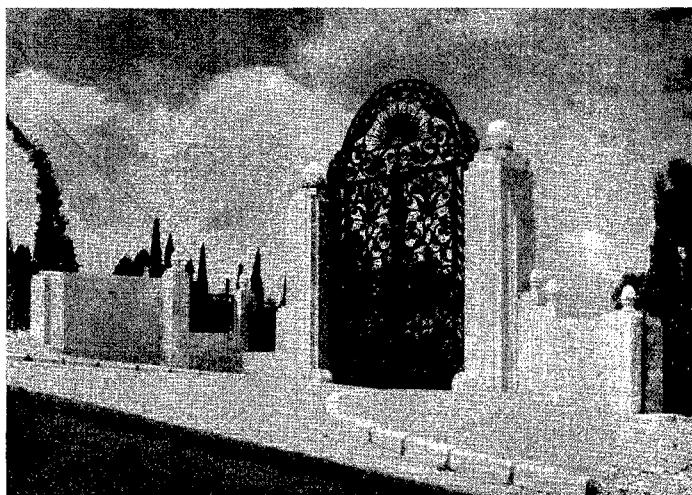
The published works of the first Guardian, Shoghi Effendi, include:

Bahá'í Administration: letters to the American Bahí'í community, annual Convention, and National Spiritual Assembly outlining the administrative order.

The World Order of Bahá'u'lláh: statements on the Faith in relation to the current period of international struggle and war.

The Advent of Divine Justice: the significance of the teaching mission entrusted to the American Bahá'ís.

The Promised Day Is Come: the impact



Views of the recently constructed main entrance gate to the Báb's Shrine on Mt. Carmel, Haifa. The road shown in the upper picture is the private driveway leading to the Shrine and the Oriental Pilgrim House; that in the lower picture is one of Haifa's main arteries, leading to the towns on Mt. Carmel ridge.

of the Revelation of Bahá'u'lláh upon the peoples, races, nations and religions of the modern world; war and revolution realized as punishment of human sins and purification for the blessings of the Day of Justice and Peace.

God Passes By: a summary of the history of the Faith during its first hundred years, with statements on the mission and teach-

ings of the Báb and Bahá'u'lláh, the ministry of 'Abdu'l-Bahá, and the development of the administrative order.

The most comprehensive presentation of the activities and progress of the world community of Bahá'ís will be found in the successive volumes of The Bahí World, the International Bahá'í biennial record edited under the Guardian's supervision.

II

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

BY HORACE HOLLEY

THE two years covered by this survey witnessed the ending of the second World War, the gathering of nations at San Francisco to lay the basis for an era of peace, and the widespread realization of the peoples of East and West what havoc and destruction had been inflicted on mankind, how shattered the structure of civilization, how unbalanced the world's affairs, and how long and painful the road to regeneration, recovery and a sound world order.

This was the conflict which the world did not need as warning but incurred as punishment. Warning of disaster had been signalled by World War One clear enough for a child to understand; but humanity had ceased to be a child and failed to become the mature man. Humanity had arrived at that stage of development which lies between the infant and the adult: the stage when the soul must worship but cannot distinguish between God and His betrayer; when the mind can know, but understands not the difference between knowledge of truth and knowledge of error; when the heart feels urgently the clamor of self-preservation in every awareness of self-sacrifice; when the simple things are complicated so as to serve at once the terror of the slave and the cruelty of the tyrant, and every experience holds up the distorting mirror making beauty to be a beast and a beast to be beauty. Therefore the warning could be evaded, misapplied, buried with pomp beneath the monument of a formula of unity committed to the disunited, until pressure of concern for personal, family or community

security could absorb all attention, employ all energy, and conceal the monstrous shape of world insecurity behind a screen of smoke.

Had there been no warning, and no evasion of it, there could have been no punishment. World War Two was punishment and not misfortune because it brought into the arena of military operations a final determination to command not merely the person but the mind and spirit of the vanquished. It opened to the processes of war waged with the infinite resources of the scientific intelligence a subjective difference of attitude and value which can only be resolved through mutual appeal to divine truth and law. Warfare which had begun by slaying human bodies for the sake of lands ended by destroying lands in order to seize what God had conferred as His gift to mankind.

The significance of warning is only partly discerned by assuming it threatens suffering. The moral validity of warning consists in the fact that with its threat of punishment for breaking the law stands assurance of reward when the law has been obeyed. This assurance exists only in the revelation by the prophet of the divine will. Because Bahá'í-ulláh offered the kings, the leaders and the peoples the blessing of peace, the road to war could no longer be claimed as a dire necessity. Necessity and pressure in human affairs which produce evil are the clear sign that the divine will has already been manifested and its authority denied.

What entered the first war were nations and empires. When these were shattered, the

conditions for world order had been attained. What entered the second war were thmries of the nature of civilization and of man. When these were condemned by destiny, the conditions for a political and economic world order had been transformed. The second world war released the flood of psychological as well as material destruction which can only be stayed by the power of a world religion. When men denied peace they denied themselves. Now we may have peace on God's terms or there is no peace.

The selection of San Francisco for the Allied Nations Conference seemed truly providential to the Bahá'ís. They recalled the messages which 'Abdu'l-Bahá revealed in city after city during His visit to America in 1912 concerning universal peace—His appeals that its social basis he laid in America and His assurance that the banner of peace would be unfurled in that land. For example, in Washington, D. C. He said: "May this American democracy be the first nation to establish the foundation of international peace. May it be the first nation to proclaim the universality of mankind." In Cleveland He said: "This revered American nation presents evidences of greatness and worth. It is My hope that this just government will stand for peace so that warfare may be abolished throughout the world and the standards of international unity and reconciliation be upraised. This is the greatest attainment of the world of humanity." In New York: "The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, praise he to God! in all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. . . . There is no doubt that this wonderful democracy will be able to realize it, and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world." In Sacramento 'Abdu'l-Bahá declared: "The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. It is the time for love. It is time

for cementing together the East and the West. Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. . . . May the first flag of International Peace be upraised in this State."

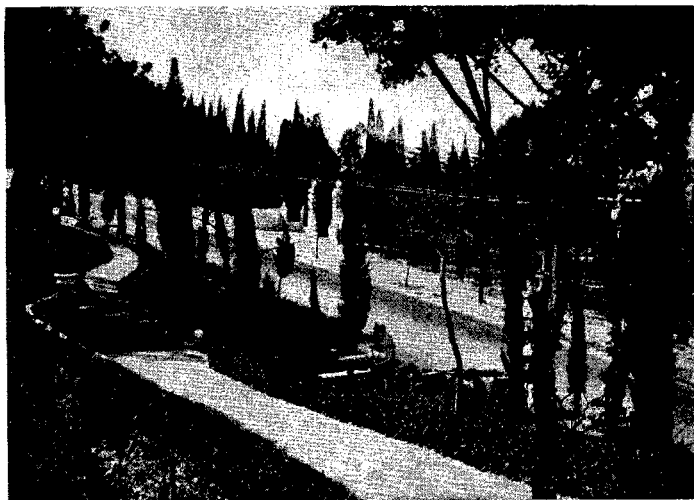
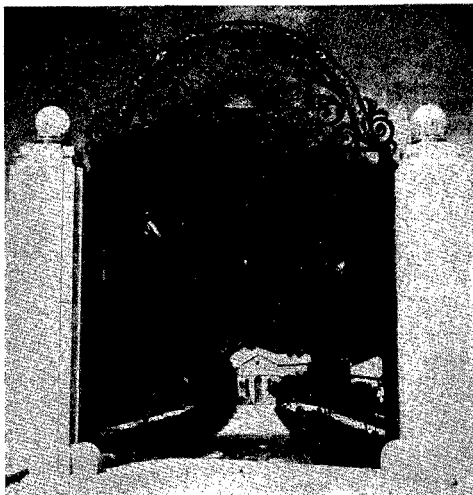
Unresponsive as the masses of mankind were to the revelation of truth and law through Bahá'u'lláh, He had a hearer and a witness and a perfect responder in 'Abdu'l-Bahá, as if 'Abdu'l-Bahá had been appointed to be a trustee of the true spiritual interests of all humanity. His words are significant first because they fully express the purpose of the word of Bahá'u'lláh; and second because they are a testimony uttered on behalf of a world that could later, by evolution, attain to a collective and unified obedience to divine truth and will.

But the Bahh'ís during this period had their own communal experience in addition to the public events affecting all peoples. In their observance of the Centenary of the Declaration of the Bib the various local and national Bahá'í communities felt associated with a pure, clear Spirit through whom the world had been called to God. They felt that a victory had been won in which human beings can share. They rose to an hour of lofty elation. Nothing else in human life, they knew, could matter as it matters to be aware of the Person of the Prophet of God, adore God through Him, and through Him learn to know mankind.

With the ending of hostilities the Baha'ís also looked for the restoration of their international spiritual community, sundered by the war. Palestine once more could function as the world center; Burma and Germany regain independence to act; England and France recover from their wounds; Japan and China return to the family of nations; Russia accept the common obligations of mankind and learn the mystery of interdependence: this hope stirred among the Bahi'ís as at the war's end they looked for the coming of the great, the universal peace.

The Bahá'ís also, the most important and far-reaching event in the Centenary programs, received from the Guardian his work

CURRENT BAHÁ'Í ACTIVITIES



Bahá'í Properties on Mt. Carmel. Upper view shows the new entrance gate to the Shrine of the Báb on Mt. Carmel, with the Oriental Pilgrim House beyond. Lower view shows the same gate as seen from the gardens surrounding the Resting Place of the Family of 'Abdu'l-Bahá.

on the history of the Faith during its first hundred years, "God Passes By." The structure of this unique document is revealed in its table of contents. It opens with the **Guardian's** Foreword which summarizes the events of the first Bahí century, explains the significance of the Faith, and defines the purpose and scope of his book. This is followed by an **Introduction** written by Dr. George Townshend and signed by him with his title and rank then held in the Church of England.

Chapters one to five present the Mission of the **Báb** and cover the first period of Bahá'í history, **1844 to 1853**.

Chapters six to thirteen summarize the Ministry of Bahá'u'lláh, the second historical period extending from **1853 to 1892**.

The third period represents the Ministry of 'Abdu'l-Bahá, and chapters fourteen to twenty-one outline its principal events and meanings from **1892 to 1921**.

Chapters twenty-two to twenty-five explain the rise and development of the administrative order, the fourth period, from **1922 to 1944**, and the work closes with a chapter entitled **Retrospect and Prospect**.

What Shoghi Effendi has given us in this volume is a new dimension of spiritual truth—an authentic history of a revealed religion throughout its first one hundred years of action upon human existence. In no previous cycle has this been accomplished: a presentation of the Figure of the Manifestation and of His disciples and His Exemplar and Interpreter created by one so spiritually endowed that he can turn back to the Person and the sacred Events and give them actual reproduction at a later time.

By virtue of the Guardian's power to experience the history of the Faith as a living and vital present force and not merely a past event, the days of the **Báb** and the days of Bahb'u'llih live for us again. We can in this book behold once more the episode of the **Declaration** of the Bib, His imprisonment and His execution, the sufferings inflicted upon Bahá'u'lláh, His exile from land to land and eventual incarceration in 'Akká; and the moving record of the Master's services by which the Faith of Bahá'u'lláh was firmly planted in East and West. A clear light is thrown upon all the significant epi-

sodes and events—the revelation of Bahá'u'lláh's principal works and an analysis of His essential teachings; the rise and fall of the great betrayers and deniers of God's holy Cause; and the forces which transferred the power of action in the Bahá'í community from Persia to America.

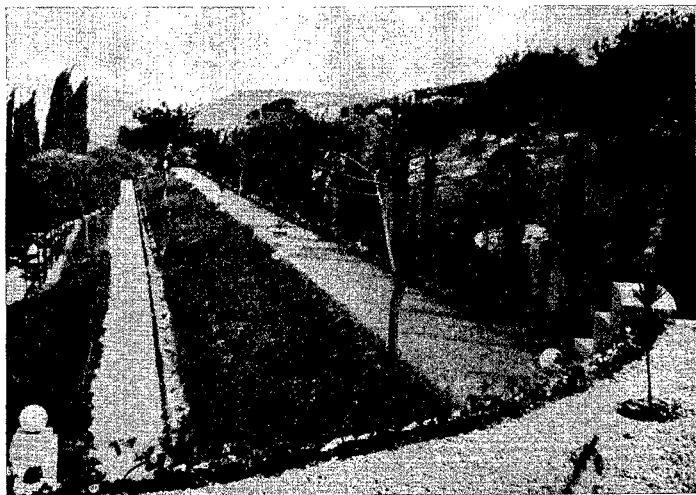
Thanks to this book the Bahá'ís have the infinite privilege of living within a fully unified world—the world of spirit and the world of humanity acted upon by divine forces for a divinely ordained end.

Therefore the Bahá'ís have been able to look beyond the event and the condition, however disturbing it has been, to the Power which has employed it for its own purpose. The Bahb'ís have looked upon the development of the greatest concentration of human energy, science, mechanical equipment and social will the world has ever created, summoned by the dire urgency of battle—a massive force which nothing could withstand; a force able to move mountains and divert seas, command the ether and explode the universe within the atom, all for victory in war. This energy they have seen dissipated, undone and turned into weakness when the supreme issue became not war but peace. They have seen the League of Nations go into receivership, not because peace is impossible but because it had not been willed; and they have drawn parallels between the Charter of United Nations and the Bahá'í principle of world order which indicate how far we still are even from the "Lesser Peace" which has been ordained in this age as the preliminary stage leading to the "Most Great Peace" of divine intention and effect.

ALLIED NATIONS CONFERENCE

The calling of an Allied Nations Conference at San Francisco on April 25, **1941**, offered an ideal occasion for bringing the Bahb'í Peace Program to the notice of responsible leaders and the general public throughout America.

The theme of peace had been made dominant in the public teaching plans of the American Bahb'ís throughout the preceding year. A compilation of 'Abdu'l-Bahá's American addresses entitled "Foundations of World Unity" had been reprinted; a new collection of Bahá'í teachings entitled "Peace:



Views of the gardens which surround the Resting Places of 'Abdu'l-Bahá's Family on Mt. Carmel.

A Divine Creation" had been made available; a national committee had distributed by mail, with the help of local Assemblies, more than 25,000 copies of a series of four broadsides on peace; and the local Assemblies had been requested to hold one or more public meetings or conferences on peace.

These efforts to elevate a spiritual affirmation of peace during the final period of the war seemed to culminate in the unique opportunity afforded by so responsible an undertaking as the Allied Nations Conference proposed to carry out.

A Committee on Bahá'í Peace Plan was therefore appointed, with a membership centered in San Francisco, to explore the possibilities for the conduct of a public demonstration of Bahá'í teachings on peace and bring the teachings to the attention of the conference delegates in a suitable manner.

The outcome was profoundly gratifying. No other spiritual concept of peace made such an impression. The committee prepared an admirable pamphlet, "Bahá'í Peace Program," a thirty-minute radio recording on "World Order Is the Goal" was prepared which was not only broadcast in San Francisco but later used in nearly forty other cities. A symposium on the subject of the Bahá'í Peace Program presented Dr. Rudolph Holsti, former delegate to the League of Nations from Finland, Dorothy Beecher Baker, Marion Holley and Leroy Ioas to an audience of about 650 persons. A banquet was soon afterward arranged for the friends of Dr. Holsti participating in the Allied Nations Conference. Some fifty guests were honored, among them His Excellency, Francisco Castillo Najera, Mexican Ambassador and its delegate to the conference; His Excellency, Ivan Kerno, delegate from Czecho-Slovakia and its Envoy Extraordinary and Minister Plenipotentiary; Dr. Li Shu-Fan, Adviser to the Chinese delegation; Dr. Carlos Rodríguez Jimenez, Secretary to the Venezuelan delegation and Consul General; and M. Alphonse Als, Adviser to the Luxembourg delegation.

Two official observers representing the National Spiritual Assembly attended the conference sessions; Marion Holley and Sylvia Ioas.

Three Bahá'í exhibits were maintained in San Francisco; at least 4200 copies of the

peace pamphlet were presented to conference delegates and San Francisco citizens; the local Assembly of the city conducted for thirteen weeks a series of radio talks on the theme, "Foundations of Universal Peace." Later editions of the pamphlet gave wide distribution of the text throughout the country.

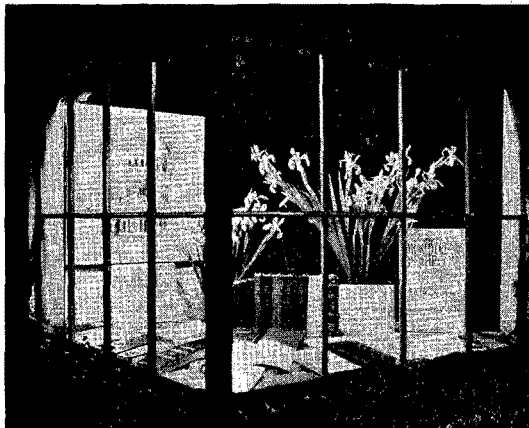
Shortly after the plans for the Allied Nations Conference had been published, the National Assembly addressed the following telegram to the President at the White House, Washington:

"It is the prayerful hope of the American Bahá'ís that your Excellency, chief magistrate of the American nation and symbol of its destiny at this great turning-point in human history, will be spiritually guided and reinforced to lead the nations and peoples of the world in the inauguration of universal peace. We recall with reverence and devotion the exalted mission upheld for America by 'Abdu'l-Bahá in 1912 when He traveled from city to city promulgating the principles of universal peace and in the city of Washington declared: 'May this American democracy be the first nation to establish the foundation of international agreement. May it be the first to upraise the standard of the Most Great Peace and through this nation of democracy may these philanthropic intentions and institutions be spread broadcast throughout the world. Truly this is a great and revered nation. Here liberty has reached its highest degree. The intentions of its people are most praiseworthy. They are indeed worthy of being the first people to build the tabernacle of the great peace and proclaim the oneness of mankind. I will supplicate God for assistance and confirmation in your behalf.' May the dire needs of humanity be met by the creation of a new world order through the efforts of the forthcoming conference in San Francisco under your leadership."

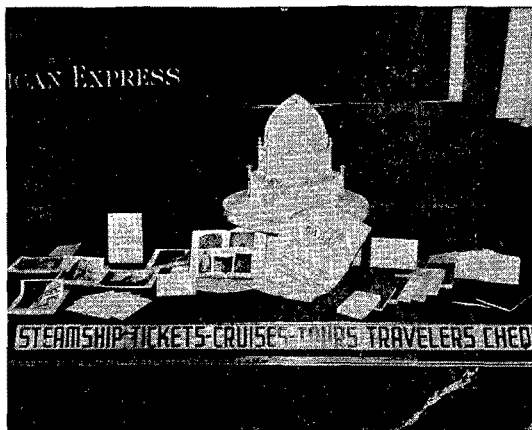
REESTABLISHMENT OF
NATIONAL SPIRITUAL ASSEMBLY
FOR GERMANY AND AUSTRIA

On August 14, 1945 the Education and Religion Officer of Detachment F-10, Second Military Government Regiment, U. S. Army, issued a notice certifying that the Stuttgart Bahá'í religious community had been author-

CURRENT BAHÁ'Í ACTIVITIES



San Francisco Bahá'í Peace Committee Exhibit at
Yazdí Gift Shop, Berkeley.



San Francisco Bahá'í Peace Committee Exhibit at
American Express Co., San Francisco.



Bahá'ís of Esslingen, and neighboring districts, Germany, hold a joyful reunion with John Eichenauer present, a young American Bahá'í attached to a Medical Unit of the U. S. Army, on August 26, 1945.

ized to reorganize and to hold religions meetings within the City. This notice, signed by Carvel Busey, served to end the ban which had been laid on the German Bahá'í institutions and activities by the Nazi regime.

We have details concerning this suppression of the Faith of Bahá'u'lláh in Germany from Bahá'ís who suffered under it, as we in previous years had statements of fact concerning the suppression of Bahá'í activities in southern Russia by the Soviet party.

The last summer school held at Esslingen in 1936 and the National Baha'í Convention of Heidelberg in May 1937 demonstrated a culminating point in the history of the Faith in Germany, as they proved the brilliant achievement of a period of strenuous teaching and administrative efforts. The reports about the last meetings of the German pilgrims with the Guardian in Haifa were presented before the Convention and shared by the believers.

The first signs of impending persecutions of the Cause occurred a little earlier in Stutt-

gart, where a threatening article against the Faith was published in a national socialist youth paper of Stuttgart and the doorplate of the Bahá'í-Buro of the town was stolen by unknown culprits.

On May twenty-first, 1937 the Faith and its administrative institutions were interdicted by special order of the Reichsführer SS and chief of the German police Heinrich Himmler, published by the newspapers in June 1937. Events then followed rapidly and the efforts of Mr. Max Greeven to obtain an annulment of that given order were in vain. Also the several personal efforts of Mr. Otto Geldreich, believer of Stuttgart, following the same purpose at the Geheime Staatspolizei of his town, had no results. By confiscation of the stock, all the books and leaflets of the Bahá'í-Verlag and the Bahá'í-Esperanto-Eldonejo, as well as "Sonne der Vahrheit" and "La Nova Tago," also the archives of the National Spiritual Assembly and local Assemblies, the greater part of private hooks and even personal souvenirs were

lost, while the Geheime Staatspolizei of Heidelberg, by request, explicitly stated that private possession of Bahá'í books and visits among the friends, even in larger numbers, were not prohibited. Mr. Emil Jörn, believer of Warnemünde, was not allowed to write to or meet any one of the believers.

In 1939 Mrs. Marta Brauns-Fore of Karlsruhe, member of the National Spiritual Assembly, had to undergo domiciliary visit, her books and correspondence being confiscated, and she herself cross-examined for four hours in a most rude and scoffing manner. Due to a letter of Mrs. Anna Grossmann of Neckargemund, member of the National Spiritual Assembly, found at Mrs. Brauns', Mrs. Grossmann was questioned by the officer of the Geheime Staatspolizei Gerst of Karlsruhe, probably one of the examiners of Mrs. Brauns—although the letter did not contain any word about the Cause. As no matter of complaint could be found, she was officially admonished for having kept "suspicious relations to a former member of the National and Spiritual Assembly of the Bahá'ís, a certain Frau Brauns in Karlsruhe." A copy of one of the daily prayers of Bahá'u'lláh, multigraphed by Mr. Paul Kohler, believer of Dresden, which was found at the said domiciliary visit, gave basis for a sentence of a lower court (Amtsgericht) of Dresden, condemning Mr. Kohler to six months of prison. (Some years later he died by an accident.)

The third and most menacing wave of persecutions arose in 1943, when Mrs. Carla Macco, believer of Heidelberg, was suddenly put into prison due to defamatory accusations of a political character. It is to be supposed that the center of all the subsequent trials and persecutions was the said Officer Gerst from the Geheime Staatspolizei of Karlsruhe, who had already been the initiator of the second wave of attacks leading finally to the imprisonment of Mr. Kohler. As the calumnious character of the accusations of Mrs. Macco became evident she was then accused of being an active Bahá'í. Then, based on falsified records of her sayings before the Geheime Staatspolizei, by sentence of the Sondergericht Mannheim, executed through order of the Amtsgericht of Heidelberg from 21.2.1944 she was condemned to six months of imprisonment. These falsifications also

laid basis to the then following accusations and condemnations of a number of other believers, in spite of Mrs. Macco's hardest efforts to prove before the courts the mendacity of the records taken by the Geheime Staatspolizei. An advocacy in Mrs. Macco's plea was almost impossible, as nobody was allowed to get in touch with the prisoner and even her advocate had no chance to know the accusations charged upon her, nor partake at the session of the Sondergericht. Only after a number of weeks Dr. Hermann Grossmann and Mrs. Anna Grossmann, from Neckargemund, succeeded in clearing up the facts when they, on their own part, were examined at the Geheime Staatspolizei of Karlsruhe, thus being able to give a chance to the son of Mrs. Macco, the late Mr. Fritz Macco, also a devoted believer of Heidelberg, to see his mother and shield her from being transferred to a concentration camp. On December 1, 1943, the examiner Gerst came for domiciliary visit to the homes of Miss Elsa Maria Grossmann and Dr. Hermann and Mrs. Anna Grossmann at Neckargemund and Miss Frida Eichler at Heidelberg, believers belonging to the Local Assembly of Heidelberg. Miss Elsa Maria Grossmann and Frida Eichler were examined most rudely and in a threatening manner, Miss Grossmann even menaced by a pistol. All their private Bahá'í books and literature, and even private correspondence and objects not at all referring to the Cause nor to Bahá'í persons, were taken off and kept.

Dr. Hermann Grossmann lost the greater part of his extremely valuable Bahá'í library and archives, which had to be destroyed, including nearly all his documents and records concerning the development of the Faith in Germany, which he had gathered at great effort over a period of twenty years. Only a part was allowed, at Dr. Grossmann's plea, to be given to the University Library of Heidelberg, which accepted it most gratefully and treated it with care and attention. Thus the University Library of Heidelberg has become the first one in Germany to possess an important collection of materials on the Faith. Elsa Maria Grossmann was arrested and without assigning reasons, kept for nine days at Heidelberg in a prison cell, No. 19. Further interrogations were carried

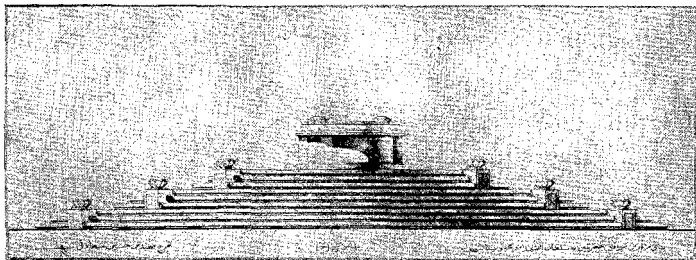
out by the Geheime Staatspolizei of Karlsruhe in Heppenheim an der Bergstrasse, Darmstadt, Stuttgart, Esslingen, Goppingm and Dresden. The diverse examinations entirely agreed on the same truth that all the questioned believers had abstained from any proceeding which might have been contrary to the prohibition of May 21, 1937, and the explanations given to it by the Geheime Staatspolizei of Heidelberg. They also stated clearly the unpolitical attitude of the believers who did not deviate even in the slightest from the principles of the Faith. Nevertheless, on May 2, 1944, the first great public judicial proceedings were taken against seven of the believers and friends of the Cause questioned before the Sondergericht of Darmstadt. Here are the names of the accused: Mr. Hans Gaius Schmidt, believer of Heppenheim and his wife Mrs. Maragareta Schmidt, the believers Mr. August and Mrs. Maria Ehlers of Klíngental near Heppenheim, Mrs. Marie Schenk of Nieder-Ramstadt near Darmstadt, Mrs. Anna Marie Schweizer of Stuttgart-Zuffenhausen and Mrs. Anna Grossmann of Neckargemund, falsely accused of "having continued the organization of the dissolved and prohibited Baha'i sect," and here the names of the public prosecutor Staatsanwalt Mayer and the judges: Landgerichtsdirektor Rode, president, Oberamtsrichter Dr. Doerr, Landgerichtsrat Dr. Friedrich, assistant judges. The defendants were defended with admirable courage and warm understanding for the Faith by two well-known counsels, the late Herr Carl Neuschaffer from Darmstadt and Herr Edwin Leonhard from Heidelberg.

Strange to say, the persecutions during all that time did not pay attention to Dr. Grossmann personally, in spite of his share in the German Baha'i work. Thus he got the great chance to fight for the Cause of Bahá'u'lláh at the Centre of Geheime Staatspolizei of Karlsruhe, as well as before the tribunals of Darmstadt and Heidelberg, where he succeeded in being admitted as a witness for the defendants. He explicitly stated the absolute non-political character of the Faith and the attitude of the believers, pleading for a just treatment of the Bahá'ís, who only cling to a Faith, which must be regarded as the firmest foundation for any sound order in

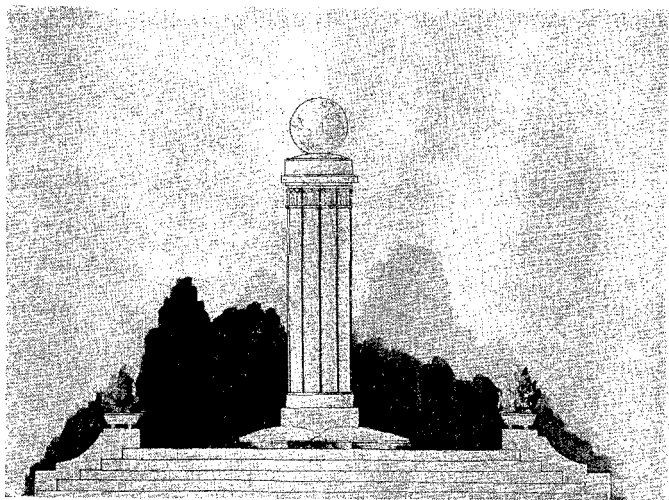
their respective countries, as well as in the world as a whole. He asked the Geheime Staatspolizei to make an effort in order to clear up the matter and lead to an abolition of the interdiction. As a matter of fact, the accusation of *staatsfeindlichkeit* was not supported further but only maintained as a transgression of the prohibition. Thus the persecutions could temporarily be reduced to a less dangerous character, yet restricting to the least degree any chance of contact for the majority of the believers. He as well as the accused Baha'is, when asked about the international character of the Cause, stated that the Faith stands for a Universal Order, which does not exclude national order. They further especially opposed the attempt made of regarding the Cause as *staatsfeindlich* (hostile to the state), a proceeding, which entirely disregarded the attitude of the Bahá'ís throughout the world, as well as in Germany.

At the Sondergericht's trial in Darmstadt it happened for the first time that a larger number of Bahá'ís stood before the bar of a German tribunal. The spirit of the Cause of Bahi'u'llih revealed itself very strongly there and its majesty and power became evident in each one of the believers present. Particularly Mrs. Schweizer showed a most genial and unique manner of spiritual superiority and leadership in picturing the essentials of the Faith. The trial at this court, as well as all examinations at other places, culminated in the question raised by the inquirers if the believers would continue to uphold the Cause, and in their clear confession of the Faith of Bahá'u'lláh.

On June 27, 1944, there took place a trial before the Amtsgericht of Heidelberg against the two believers Miss Frida Eichler and the twenty-year-old Ruth Espenlaub from Goppingen, who both were accused of the same trespasses as the believers before the Sondergericht of Darmstadt. This trial, contrary to the one of Darmstadt, had a public character and, strange action of Providence!—while the Baha'is mere deprived of every possibility of teaching the Cause privately or in a public way, here the public prosecutor gave a clear statement of the history and principles of the Faith, as well as of the claim of Bahá'u'lláh. The courageous confession



Design for the Grave of two of Bahá'u'lláh's distinguished disciples, at Isfáhán, Persia. The joint tomb of the two brothers, the "King of Martyrs" and the "Beloved of Martyrs."



Design for the Grave of two of 'Abdu'l-Bahh's distinguished disciples in Cairo, Egypr. The monument which will mark the resting places of Mrs. Lua Getsinger, the "Mother Teacher of the West," and Mírzá Abu'l-Fadl, the brilliant teacher and writer on the Faith.



Maḥbúbu'sh-Shuhadá', the "Beloved of Martyrs."



Sulṭánu'sh-Shuhadá', the "King of Martyrs."

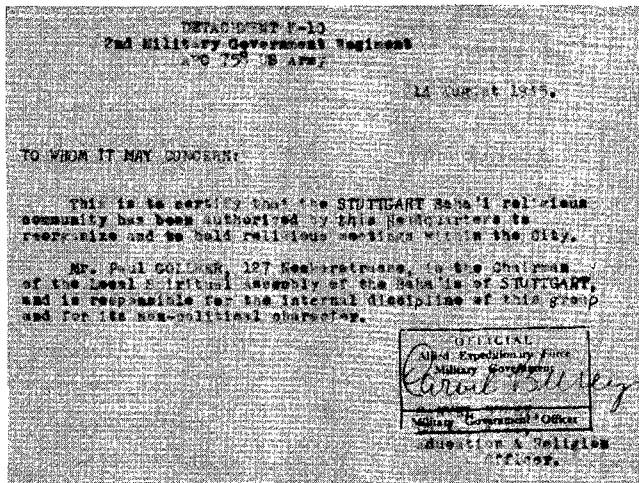
The two famous Bahá'í brothers of Iṣfáhán, Persia, who were disciples of Bahá'u'lláh and received their distinguished titles from Him after their tragic and heroic death took place.

also of these believers revealed most emphatically the greatness and victory of the Cause.

The judges had declared before the tribunals that they intended to extinguish the Cause in Germany, but the Almighty Army of Bahá'u'lláh was stronger than the forces of His enemies: lacking any chance to maintain their false accusations and attempts made to the Cause and its believers, the judges had finally to abstain from any condemnation which might have attacked the lives and property of the Bahá'ís. A part of them was fined and had to pay large sums of money, these were the accused of Darmstadt and Heidelberg. The same happened later on to Dr. Hermann Grossmann and Miss Elsa Maria Grossmann, who all of a sudden were sentenced to pay a fine or six months in prison for the first and one month for the latter.

The persecutions seemed to have come to an end and the subsequent political occurrences demonstrated that the enemies of the Cause had really finished their game. At

every place in Germany where the light of the Faith had been enkindled, the believers with unceasing endeavor tried to keep the full splendor of its glory. An eventful chapter of the development of the Faith in this country has come to a close. At the end of this record stand the names of those who lost their lives on the battle-fields, amongst them some of our promising Bahh'í youth, or by other war-events. These are, as far as for the moment it can be recorded, their names: Jorg Brauns of Karlsruhe, Wilhelm Gollmer of Stuttgart, Hansjoerg Kohler of Stuttgart-Unterturkheim, Fritz Macco of Heidelberg and Alfred Schweizer of Stuttgart-Zuffenhansen. The fate of other young friends is still unknown. By other war events died Mrs. Else Gricke and her two little daughters Margot and Rita, all from Leipzig. The fate of four Jewish believers of Frankfort, i.e. Miss Sophie Rothschild from Weinheim and the three Werthheimer sisters is still unknown. They were deported, as far as can be remembered, in November



Authority issued by Allied Expeditionary Force Military Government, through Carvel Busey, Education and Religion Officer, for reorganization of Stuttgart Bahá'í community and holding of its religious meetings. This official permit, terminating (for Stuttgart at least) the period of dissolution enforced upon the Bahá'í community by the Nazi regime almost ten years ago, was granted on application made by John Eichenauer, III, American Bahá'í serving in the army in a non-combatant capacity.

1941, and it is supposed that they are no longer alive. Up to the last moment before their deportation, friends of Frankfurt, Darmstadt and Neckargemund took care of them, while in the Ghetto, at the risk of their lives. Edith Horn was present at Miss Rothschild's at the very moment when Sophie and her neighbors were called for deportation.

May the sacrifices of their lives and the fact that none of the living believers—as far as the writers of this record are informed—flinched or budged, even for a single moment, in the profession of their faith, become the foundation stone of a new era of development of the Cause in Germany and lead, in connection with the brilliant achievements of the believers all over the world, at the top those of their American friends, to the final establishment of the World Order of Bahá'u'lláh, Whose Faith we all love more than our lives.

The permit to resume practice of their re-

ligion given by the American Army of Occupation in August, 1945, enabled the German Bahá'ís in the western zones to restore their shattered community. Publication of Bahá'í literature was resumed to the extent possible under severe restriction of paper; public gatherings were arranged; and by early April 1946 the Bahá'í affairs had been reordered on such a scale that a national convention of Bahá'ís in the American zone was called.

That historic conference elected a National Spiritual Assembly of the Bahá'ís for the first time since 1937. The following report was prepared by John Eichenauer III, whose vigorous support of the Bahá'í interests in Germany contributed so much to its early restoration:

In accordance with decisions arrived at by seven former N.S.A. members in counsel with two American believers, Sgt. Bruce Davison of Miami, Florida, and Sgt. John

Eichenauer of Phoenix, Arizona, in an organizational meeting held Sunday evening, 17 March 1946, in the home of Fraulein Anna Köstlin, 1 Wehrneckerstrasse, Esslingen, a Convention Call was issued to the Bahá'í Communities, Groups and isolated believers in the American Zone. The 19 delegates of the four communities of Esslingen, Frankfurt, Heidelberg and Frankfurt would come together Saturday and Sunday, 6 and 7 April, in Stuttgart. On Saturday evening there would be a semi-public meeting (limited because of space) in the Bahá'í Center, 20 Olgastrasse, for the presentation of annual reports. Sunday morning the delegates would meet at the home of Herr Paul Gollmer, 127 Neckarstrasse, to elect the N.S.A., and the rest of the day the N.S.A. would spend in consultation.

Some 150 believers from all over the American Zone gathered in a reconstructed, bomb-damaged room, about 5:00 p.m., Saturday, 6 April. Loving hands had converted this workers' dining room at 20 Olgastrasse into a hall of dignity and beauty, an important site of Bahá'í history. Flowers and green sprigs decorated the tables of the audience and the speaker's rostrum. Many long interrupted friendships were renewed and far-reaching plans were laid for spreading the Cause.

Mr. Eichenauer was presented to the delegates and spoke to them in German.

"Dear Bahá'í friends, on this momentous occasion, let me convey the cordial greetings of our beloved Guardian to each and every one. In a letter dated 13 March and received here on 1 April, he urges everyone to write to him of his experiences during the war and since the end of the war. His address is Shoghi Effendi Rabbani, Post Office Box 155, Haifa, Palestine.

"We are very honored in having present with us today a dear Bahá'í brother from Red Bank, New Jersey, Captain Henry Jarvis, recently returned from long service in the Pacific where he met the Australian Bahá'ís. You all know our dear brother from Miami, Florida, Sgt. Bruce Davison, the organizer of the Frankfurt Assembly. Let me also tell you how privileged I feel to be present with you today.

"We all know the high purpose of these meetings today and tomorrow, to choose a National Spiritual Assembly that will in time join other National Assemblies in establishing the International House of Justice as directed by Bahá'u'lláh. I urge you all to devote your utmost to the success of this convention thru careful use of the voting privilege and full discussion of common problems and plans for the future, such as public meetings in new cities, fireside meetings for preparing new believers, publication of literature and preparation of radio programs."

1725 * * * Captain Henry Jarvis, newly arrived from the Orient and America, was introduced and conveyed the following message: (in German)

"Dear Bahá'í friends, I am very happy to be here today and to see the re-establishment of the N.S.A. I hope that the Bahá'í Faith will flourish and endure in Germany. I left America only two months ago and bring greetings from the American Bahá'ís to all German Bahá'ís."

1730 * * * Tiny, dynamic Fr. Marta Weiss was called upon to give an account of the varied activities of the Esslingen Community. Outstanding were the series of public meetings held in December with a total attendance of about 400.

1743 * * * Elderly Fr. Edith Horn was timid in appearance but thrilling in her narrative of Bahá'í work in Frankfurt since 1937 and since Sgt. Bruce Davison first contacted them in September, 1945. Starting with a small group of believers, Sgt. Davison organized a Local Spiritual Assembly in about six weeks and arranged for Dr. Grossmann of Heidelberg to speak to an audience of 200 about the Cause.

1711 * * * Dr. Hermann Grossmann, editor of *Bahá'í Nachrichten* (Bahá'í News) which first came forth on 19 Jan. 46, gave an eloquent discourse on activities in Heidelberg and Neckargemund and surrounding area. He was fined and falsely accused by the Nazis during the war for his Bahá'í stand and is one of the most active Bahá'ís in Germany today. A doctor of economic science by profession and manufacturer by occupation, he is Argentine as well as German and speaks English and Spanish and



Graves attacked by fanatical Muslims. Desecration of the Bahá'í cemetery of Abidih, Persia, the burial place of the famous Nayríz martyrs.

wishes to travel in South America in the service of the Cause.

1805 * * Frau Marta Brauns-Forel, daughter of the famous Swiss scientist Dr. August Forel, gave a moving account of the work accomplished by the Group of five believers in Karlsruhe. She visited Switzerland for two months during the winter and contacted Mrs. Anna Lynch in Geneva and brought back Bahí'í books and pamphlets printed in German in Switzerland.

1809 * * Bahá'í endeavors in *Göppingen*, including public meetings she and her invalid husband organized, were reviewed with deep sincerity by Frau Anna Hicker.

1816 * * Herr Julius Henseler outlined the work he and his wife had done as isolated believers in *Plochingen*, about 15 miles from Stuttgart.

1825 * * The continuous surge of energy expended in spreading the Cause in Stuttgart was described by a diminutive but outstanding writer and speaker, Herr Robert Shultheiss. The first Military Government permit was secured 14 Aug. 45, 5,000 Bahá'í

Religion an introductory pamphlet was published last fall and copies presented to the Minister President (who knew of Consul and Frau Schwarz, 'Abdu'l-Bahá's hosts in Stuttgart in 1912, and acknowledged the pamphlet very courteously) of the new German Government of Wuerttemberg-Baden and his Ministers, youth activities were stimulated, a Center was established, a public meeting in January (highly publicized with placards in the street cars and street corner kiosks) attracted an audience of over 400, and *Sonne der Wahrheit* (Sun of Truth), comparable to World Order Magazine of U. S. and Canada, is almost ready to go to press with a leading article of the history of the Faith in Germany since Dr. Fisher, an American dentist first proclaimed it in Stuttgart in 1905.

1836 * * Dearly beloved Frau Anna Marie Schweizer, one of the first and oldest believers in Germany narrated some of the trying experiences since 1937, and read parts of a recent letter she received from the Guardian regarding his high hopes for the inauguration

of an intensive teaching campaign in Germany. She conducts weekly firesides in Zuffenhausen, a suburb of Stuttgart.

1847 * * Dr. Adelbert Mühlshlegel read a cordial letter of greeting (received in German and Persian) from the Persian N.S.A. to the German believers.

1852 * * Dr. Adelheid Koller-Jäger reviewed the activities of the Bahá'í youth who organized in several communities last fall and now have a collective attendance of 45 to 50 at weekly meetings throughout the Zone. The Esslingen Group circulates a type-written bulletin. Youth conferences have been held at Neckargemünd and Esslingen Summer School with a total attendance of about 200.

1900 * * Dr. Grossmann rose to new heights of eloquence in underlining the need for the N.S.A., the importance of our work and how only a supreme effort could attract the masses from their disillusion and waywardness.

1917 * * Another musical number by the Stuttgart Musika Hochschule ensemble prepared everyone for the closing prayer (1920) read by Frau Hedwig Schubert.

For the next 45 minutes Herr Fred Kohler projected movie films of Esslingen Bahá'í Summer School activities in 1936, and of a conference in Heidelberg before the war.

THE ELECTION OF THE NATIONAL SPIRITUAL ASSEMBLY

Neckarstrasse is one of the main avenues in Stuttgart and was one of the most beautiful. Today it is lined with fire-gutted and bombed-out buildings. One leaves the center of the city by this street and after a short walk in the direction of Bad Cannstatt (north), there looms a four-story dwelling which for some unknown reason escaped the destruction of the buildings surrounding it. The street number is 127. The name plate on the entrance to the fourth story apartment is Gollmer.

This humble site, the home of the Chairman of the N.S.A. of Stuttgart, saw the rebirth of the National Spiritual Assembly of the Bahá'ís of Germany. The nineteen delegates and three American visitors, Captain Henry Jarvis and Sgts. Bruce Davison and John Eichenauer, met in the living room of

the Gollmer apartment about 8:00 a.m. Sunday, 7 April. A beautiful painting of 'Abdu'l-Bahá hanging from one of the walls of the exquisitely furnished chamber watched over the proceedings. Several days before the host and Sgt. Eichenauer invited the Religious Affairs Officer of Military Government for Wuerttemberg-Baden, Dr. Karl J. Arndt, to be present, but he was not able to accept the invitation because of other pressing duties. The Convention Officers, Chairman, Dr. Hermann Grossmann, and Secretary, Dr. Adelheid Koller-Jäger were elected by the delegates on Saturday previous to the public meeting.

0836 * * The Chairman asked the secretary to call the roll of delegates. The complete list was as follows:

1. Frau Liesl Rommel, Esslingen
2. Herr Hermann Rommel, Esslingen
3. Fr. Anna Köstlin, Esslingen
4. Fr. Marta Weiss, Esslingen
5. Fr. Edith Horn, Frankfurt
6. Fr. Diesterweg, Frankfurt
7. Herr Fritz Strauss, Heidelberg
8. Dr. Hermann Grossmann, Heidelberg-Neckargemünd
9. Herr Fred Kohler, Stuttgart
10. Herr Eugen Knorr, Stuttgart
11. Herr Paul Gollmer, Stuttgart
12. Frau Hedwig Schubert, Stuttgart-Degerloch
13. Dr. Adelheid Koller-Jäger, Stuttgart-Degerloch
14. Herr Heinrich Walker, Stuttgart
15. Frau Anna Marie Schweizer, Stuttgart-Zuffenhausen
16. Herr Robert Shultheiss, Stuttgart
17. Herr Werner Schubert, Stuttgart-Degerloch
18. Herr Julius Henseler, Stuttgart-Plochingen
19. Frau Herma Mühlshlegel, Stuttgart

The election resulted in the following membership:

1. Dr. Adelheid Koller-Jäger
2. Frau Hedwig Schnbert
3. Dr. Hermann Grossmann
4. Herr Paul Gollmer
5. Fr. Edith Horn
6. Herr Fred Kohler



Bahí'is still bitterly persecuted in their native land. Some believers of Abidih, Persia, injured by a fanatical mob which attacked them, partly destroyed their Administrative Center, and desecrated their burial ground.

7. Herr Eugen Knorr
8. Frau Marta Brauns-Forel
9. Fr. Marta Weiss

Two documents are included in this account because of their historic interest.

The first is a letter addressed by Mr. Eichenauer on March 16, 1946 to Dr. Karl Arndt, Religious Affairs Officer at Württemberg-Baden reporting the plan for holding the convention and election. The second letter, dated April 9, 1946 was sent to Dr. Arndt by Mr. Eichenauer to record the names of the new National Spiritual Assembly.

Dear Sir:

Under the authorization of freedom of worship as contained in American Military Government directives, approximately 120 Bahá'ís of the Local-Spiritual Assemblies of the cities of Stuttgart, Esslingen, Heidelberg and Frankfurt, will, by 1 April, elect, according to proportionate representation, 19 delegates, who will meet at 127 Neckar-

strasse, Stuttgart, on Sunday, 7 April, to elect an administrative, religious body of nine members, to be known as the "National Spiritual Assembly of the Bahá'ís of Germany," in that 80% of the Bahá'ís in Germany reside in the American Zone of Occupation.

The Chairman of the Stuttgart Assembly, Herr Paul Gollmer, 127 Neckarstrasse, has been authorized by the four Bahá'í Assemblies to make the necessary arrangements for the election. Sgt. Robert Bruce Davison, AFN, Frankfurt, APO 757, and Sgt. John C. Eichenauer III, will assist the German Bahá'ís as representatives of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, and as members of the Bahá'í Communities of Miami, Florida, and Phoenix, Arizona. The two American Bahá'ís will report the results of the election to American Military Government for Württemberg-Baden, to the Bahá'í National Office, 536 Sheridan Road, Wilmette, Illinois, and to the Guardian of the Bahá'í Faith, Shoghi Effendi,

at the World Center of the Faith in Haifa, Palestine. All will be guided by the "Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'ís of the United States and Canada" as annexed under the Seal of the Treasury Department and recorded by the Department of State, City of Washington, in the District of Columbia, 17 May 1929, and the "Treuhandschaftserklärung des Nationalen Geistigen Rats der Bahá'í in Deutschland und Österreich of 22 April 1934" (modeled after the previously mentioned document). Both documents are reproduced in "The Bahá'í World—A Biennial International Record, Volume IX, 97, 98, 99 and 100 of the Bahá'í Era, April 1940-1944 A.D.," which is available at the Bahá'í Library of Stuttgart, 127 Neckarstrasse.

This election will constitute the re-establishment of the National Bahá'í Assembly which was dissolved by the Nazi regime on 9 June 1937, when all Bahá'í activities in Germany were interdicted and all literature confiscated, and will accelerate activities in thirty-two Bahá'í Centers in the four Occupied Zones of Germany.

The purpose of this National Bahá'í Assembly shall ever be to promote peaceful relationships among the peoples and nations of the world, as guided by the fundamental principle of the oneness of mankind and other principles of Bahá'u'lláh, the Founder. Bahá'ís the world over support the United Nations Organization, and this National Assembly will contribute its utmost toward its success.

To: Dr. Karl J. Arndt, Religious Affairs Officer, Hq. Office Mil Govt Württ/Baden, APO 154, U S Army

1. On Saturday evening, 6 April 1946, from 1700 to 2000 hours, the nineteen delegates elected by the Bahá'í Communities of Stuttgart, Heidelberg, Frankfurt and Esslingen met at the Bahá'í Center, 20 Olgastrasse, Stuttgart, with about 150 members of the Faith who came from various cities in the American Zone. Annual reports were given of all communities and a moving picture film was shown of Bahá'í Summer School activities at Esslingen before the prohibition in 1937.

2. On Sunday morning the nineteen delegates met at the home of the Chairman of the Local Stuttgart Assembly, 127 Neckarstrasse, and by secret ballot elected the following persons as members of the National Spiritual Assembly. They in turn elected the following officers:

Dr. Hermann Grossmann, Neckargemeind, Chairman

Frau Hedwig Schubert, Stuttgart, Vice Chairman

Herr Fred Kohler, Stuttgart, Secretary

Herr Paul Gollmer, Stuttgart, Treasurer

Frau Marta Brauns-Forel, Karlsruhe

Frl. Edith Horn, Frankfurt

Dr. Adelheid Koller-Jäger, Stuttgart

Herr Eugen Knorr, Stuttgart

Frl. Marta Weiss, Esslingen

3. In the afternoon they deliberated upon various items of the agenda, including the editing of *Bahá'í Nachrichten*, *Sonne der Wahrheit* magazine, youth activities, teaching activities, etc. It was decided that the Assembly should meet monthly at the direction of the Chairman.

4. In all activities during the two-day convention, three American Bahá'ís, members of the occupation forces, acted as observers and counselors: Captain Henry Jarvis, Signal Corps, Signal Section Third Army (Phone 6210); Sgt. Bruce Davison, Public Relations, AFN, Frankfurt (Phone Frankfurt-Hochst 12017); and Sgt. John C. Eichenauer, OMG, Württ/Baden, Stuttgart (Phone 93221 Ext. 146).

SERVICES OF AMERICAN BAHÁ'ÍS IN THE ARMED FORCES

In the restoration of religious rights to the German Bahá'ís we find that outstanding services were rendered by three American believers in the armed forces: Eichenauer, Davison and Jarvis. Captain Jarvis also aided and encouraged the Bahá'ís in France while stationed in that country. The written testimony is not complete. Concerning the important services rendered by Mr. Alvin Blum in New Zealand and also in the Philippines, we have available the text of a brief statement he prepared for *World Order Magazine*, July, 1946.

On Sept. 1, 1942, my outfit sailed from San Francisco, and twenty-three days later



The Hadíqatu'r-Rahmán (burial place of the Nayríz martyrs) of Ábádih, Persia, wrecked and burned by a fanatical mob.

I arrived in the harbor of New Meauer on the island of New Caledonia. A few days later, because of adverse war conditions, we moved south to New Zealand, and it was here that I miraculously spent twenty-eight of the thirty-eight months overseas. I say miraculously because my whole division went back to the fighting zone, and just a handful were left.

It was in 1924 that mother and father Dunn came to New Zealand to do pioneer work, and the result of their efforts was a flourishing Bahá'í Community which I contacted through the Public Library. I was the first American Bahá'í to come to New Zealand since Martha Root's visit in 1939. The friends promptly put me to work, and engagements were made to speak before many organizations and groups. The eyes of New Zealanders were particularly on America for the assistance rendered them during the war, and so at the outset, I was in a favorable position and as a soldier of the American Army many doors were opened for me.

On my several furloughs the Spiritual

Assembly of Auckland arranged that I visit other cities in New Zealand. In Wellington, Mrs. Phillis Eames (first Bahá'í of Wellington), assisted me greatly, and several talks were given, one to the Theosophists of Wellington. Another furlough enabled me to conduct a series of lectures in Napier. This was real pioneering as no Baha'is are there. The Auckland Assembly arranged for advance publicity before my going there. A slide of the picture of the Temple was flashed on the screen once every evening for a week at one of the local theatres. Miss Valerie Joyce, a member of the youth group in Auckland, assisted me. (She is a nurse and stationed at a hospital nearby.) A fine group of people turned out for these lectures, and follow-up work is to be carried on by the Auckland Assembly. Later I visited a town one hundred miles north of Auckland known as Whangarei and here was ably assisted by Mrs. Parkins, an isolated believer.

It was while ordering a sign for the Government that I got to talking to three young men in the print shop. (They are all Bahá'ís

today and very active.) These fellows augmented a youth group I was conducting and a Baha'i youth group was later formed.

During my stay in New Zealand, I noticed a weekly column written in the Auckland paper known as the "Star." This column was written by the Rev. C. Chandler, and I was attracted by the spiritual quality of his writings and his liberal point of view. I was most fortunate in meeting the Rev. Chandler. We immediately became fast friends, and he invited me to spend a week end at his home in Cambridge, which I did when I received my next furlough. Cambridge is a little town of about five thousand and just a little bit of old England. During my stay there I spoke in his church and his parish house.

In celebration of the Bahl'i Centennial in May, 1944, the Community of Auckland decided to give a dinner and invited the outstanding members of leading organizations and thinkers throughout New Zealand. Close to three hundred people attended, and it was a privilege to be asked to be chairman of this occasion. As leading speakers we had the local Orthodox Jewish Rabbi Astor, Rev. Chas. Chandler, Mr. Au Ch'u (a Chinese lawyer), Mrs. Owens representing the Maoris (the natives of New Zealand), and Mr. Oldfield representing the Quest Club, a liberal, outstanding Christian movement in New Zealand.

It was December 19, 1944, when I left New Zealand. I landed April 2, 1945, on the Island of Leyte, part of the Philippine Archipelago. Knowing that I was going to the Philippines, I contacted American friends who wrote me that there was a group of Bahá'ís in the town of Solano. This is about 250 miles north of Manila on the Island of Luzon. When I arrived on the Island of Leyte, I found this group could not be contacted by mail because of Japanese occupation. This territory was opened later by the American forces in June, 1945.

When I heard that Solano was cleared, I asked for a three day pass and, upon receipt of it, hitch-hiked to Solano. The history of how this group started is quite interesting. Mrs. Loulie Mathews during a trip around the world left some pamphlets in the public library in Manila (which is now completely

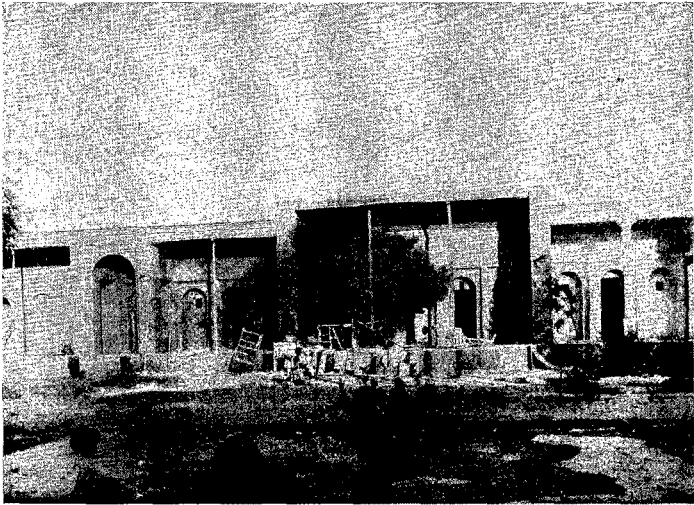
destroyed). A Mr. Felix Maddela of Solano picked up these pamphlets and immediately wrote to America for more information about our beloved faith. Through his efforts quite a few accepted the Faith in Solano, and over \$400.00 worth of books had been collected in their Bahl'i Center which was completely destroyed by the conflict that raged in this area. Not only was the Bahl'i Center destroyed but all of the homes of the Bahi'is as well as the whole city. The only thing remaining when they came back from the hills and rice fields where they lived for three years, was a sign "Bahá'í Reading Room, All Welcome." Out of a group of fifty Bahá'ís twenty failed to return when the conflict subsided. They were either killed or moved to other areas. Mr. Maddela's hair has turned white and he has become stone deaf because of the bombings there.

Messengers were sent to as many Bahi'is as possible as telephone facilities were a thing of the past. A meeting was held early the next morning out of doors in front of the Maddela hut with eleven of the friends present and five non-Bahi'is. A short talk was given, and the rest of the four hours at this meeting was spent answering their many questions. These people are sincere and true Bahá'ís, and one felt their noble and spiritual presence in spite of the destruction and poverty around them. They are in desperate need of every material assistance possible, and the American, Australian, and New Zealand Bahá'ís have sent some parcels of food, clothing, and Bahi'í books to these people.

I made another trip to Solano a month later and this time was able to instruct them on how to form an Assembly and Community according to the Administration. I am the first Bahl'i they had met outside of their own community, and our meeting was a joyous one indeed.

It was on October 14, 1945 that I sailed from Manila to the States after spending thirty-eight months of trials and tribulations mingled with glorious and uplifting experiences which Bahá'ís can experience during such times. If I have in any way been able to assist in spreading Bahá'u'llah's Message, I am grateful indeed that I was chosen as an instrument to do so.

A few glimpses into the work of other



The partially destroyed Ḥaẓíratu'l-Quds of the Bahí'ís of Abddih, Persia. Instigated by the Muslim clergy, mobs sacked property and attacked the believers.

American soldiers can be obtained from these excerpts selected from Mr. Eichenaner's letters and reports.

"If you could have been here today, you would have felt yourselves carried into the realms of paradise. The Bahá'ís of Stuttgart and Esslingen gathered at the Bahí'í Home on the hill overlooking Esslingen and the verdant Neckar valley . . .

"That our Division hovered around in this area had something to do with Divine intervention, not because of myself, but in order that some Baha'i could convey to these friends the greetings from the Bahí'í world without, from which they have been deprived for about eight years, long, hungry, terror-filled years. We were seated in the lecture hall for lunch, with quotations from 'Abdu'l-Bahá hanging from the walls. From there I went to an adjoining room to play the organ. How my heart warmed as the Bahá'í children gathered around. It seems almost unbelievable that out of all this destruction, disorder and chaos, the founda-

tions of that World Civilization of Bahá'u'llah have emerged well-anchored, that the fire and zeal of the believers has remained undimmed, and that their plans for the spreading of the Faith in the coming months will make the Bahá'í world stir up and take notice.

"As the afternoon wore on Bahá'ís came in droves from Stuttgart and Esslingen, aged and infant, drawn by that irresistible Power of the Cause, that indescribable happiness that pervades every Bahá'í meeting. Here are Friedrich and Anna Marie Schweizer, two pillars of the Cause; there is Paul Gollmer, the National Secretary, who risked so much to preserve Bahá'í relics; there are his two daughters, Lilo and Agnes, who both lost their husbands in the war; not far away is Herr Richter of Leipzig, who was on the Russian front, found his way to Denmark, was finally discharged this month and is now looking for his wife and child from one town to the next . . . You are particularly drawn to the youth, Valtrot Kuebler, Hilde-

garde Muller, Peter Rommel and many others. Then somebody asks you, 'Did you hear from Mason Remey?' 'Did you write Helen Bishop?' 'Did you hear from my brother, who is a prisoner of war in Colorado or Missouri or New York?' You say that literature is on the way and only hope that there are plenty of pamphlets in German for these spiritual beavers to disseminate. If the American believers could only be transported into this environment, realize the hardship and privation that these exemplary souls have undergone and are still undergoing to a lesser degree, they would rise up as a powerful, spiritual radio and television transmitting station to proclaim with undaunted fervor the Message of the Lord of Hosts. Have you ever been seated in your homes reading your Bahá'í books and had fear clutch at your heart because you thought the shuffle of feet outside your apartment was some Gestapo agent coming to check up on your activities? Did you ever have to hide your pictures of 'Abdu'l-Bahá because you didn't want them confiscated or desecrated? How long must our beloved Guardian spend his energy directing appeals to the outstanding American believers who fulfill the Seven Year Plan by the skin of their teeth, who pass up so many opportunities to share the Message with their fellowmen that only by the Grace of God is the Instrument of the Cause left in our hands, who have to be pleaded to on bended knees in order to complete a budget that should be many times as large for the tremendous task we have before us.

"As these thoughts race through your mind the 70 some odd believers are gathering in the garden for a picture; you hope it will have a galvanizing effect on the American community. Now they are gathering again in the lecture hall. Hugo has just read a prayer, and now Paul Gollmer is reading from 'Sun of Truth,' a Tablet of 'Abdu'l-Bahá. The meeting over, Anna Marie Schweizer asks you to her Friday evening study class, Dr. Koller mentions her Monday evening class, you realize the need of getting the youth together, you wish you had more time to give to the Cause. . . . Then, when you feel that you could go on living

in this exalted atmosphere forever, you are reminded of the end of the day. You never have felt the warmth that you feel when you shake the hand of each believer and embrace and kiss them and whisper 'auf Wiedersehen, Alláh-'u'-Abhá.' And so you leave this spot of Paradise and wend your way back to Cannstatt, eager to share your joy with your Bahá'í brother (Calvin Wilder), who, as early as May 6, without any address whatsoever, helped you search for the Bahi'is in the spiritual heart of Germany."

"Bahi'í of Wilmette, Calvin Wilder and self found 100 Bahi'is in the Stuttgart, Esslingen, Goppingen, Geislingen area." (As reported in the November News, John obtained written authorization for Bahá'í meetings in Stuttgart from Captain Carvel Busey, Religion and Education Officer of the Stuttgart Military Government Detachment.) John had two interviews with Captain Busey which proved helpful to the Cause. At the second meeting Herr Gollmer, Chairman of the Stuttgart Assembly, and Dr. Adelheid Koller, another member, were present. Herr Gollmer had filled out the political questionnaire which the Military Government requires. This questionnaire when completed reveals one's political history for the past ten years, especially as to whether one had joined the Nazi party. (No one absolutely had to join it.) He was given other forms for the other members of the Stuttgart L.S.A. to fill out. Herr Gollmer showed Captain Busey copies of correspondence between the N.S.A. of the U.S. and Canada and Himmler concerning suspension of German Bahá'í activities.

"Capt. Busey said that each Local Assembly would have to apply for authorization and that later on the National Assembly could apply for authorization at USFET in Frankfurt. Eventually the American National Assembly can present the case of all the Bahi'is in Germany and Austria before the Four Power Control Commission in Berlin.

"The shipping date of our division is uncertain. I am trying to get into Mil. Gov't or UNRRA in order to remain in Germany for 6 months or a year and help bring the Bahi'is of Europe together."

From Mara V. Edmonstone, Publicity Chairman of the Miami Bahá'í Assembly, October, 1945:

"As soon as hostilities ended Bruce Davison got busy in Frankfurt, where he was stationed. He advertised for Bahh'is and received four answers. Within a week they all met. Among them is Mrs. Horn, who formerly lived in the United States. She was sent to Frankfurt by the Guardian. The Frankfurt Bahl'is began holding regular meetings. They are also holding study classes."

From John Eichenauer and Bruce Davison, Heddernheim, Frankfurt, Sept. 27, 1945:

"We are planning teaching activities for American Zone, publication of literature, radio and press publicity and coordination with Bahá'í communities in Europe.

"This evening we are observing the Feast with the Frankfurt Bahá'ís."

In Stuttgart and Esslingen seven weekly meetings and study classes are being held.

REPORT FROM PERSIA

1. *Persecution*

(English translations of reports prepared for this volume by the Persian Assembly have been made by Mrs. Marzieh Gail. Mrs. Gail has also adapted the material for publication.)

In Persia during recent years the Bahl'is have been fair game for anyone. Government orders have been issued against employing them. They have been reviled in Parliament. They have been libeled in the press. They have been blackmailed by venal officials. They have been driven away from their places of business. Their shops have been fouled. Their homes have been broken into; set fire to; raked of everything till nothing but earth was left. They have been humiliated in the streets; affronted; threatened; stoned. They have been criminally attacked. They have been killed.

The Bahá'ís of Persia are not prisoners of war in enemy hands. They are not a racial minority. They are Persian citizens, free, law-abiding, of no political party, representing every Persian type. The treatment they are receiving in their homeland is probably without parallel in modern times. It is meted

out to them for one reason only: their religions belief.

All the elements which go to make up a civilized community break down at this point. The Bahi'is call the police; but the police themselves are with the rabble; police and criminals together have raped and looted side by side. So much for the law.

As for education, inflammatory books libeling the Bahl'is are published by permission of the Ministry of Education and spread throughout the country. But the Bahá'ís are not allowed to publish anything in Persia. They cannot bring their case to the public. They are gagged.

As for the church: the mullás, from their pulpits, whip their congregations into hating the Bahi'is: No one can call himself a Muslim who does not kill the Bahá'ís; kill the Bahá'ís, and we the mullás will stand by you. Then comes the orgy of hate and blood.

The Bahá'ís' only recourse is to report occurrences to their National Spiritual Assembly. The Assembly then approaches the National Government authorities: the Sháh himself; the Prime Minister; the members of Parliament; the Ministry of Justice; the Ministry of the Interior; the Ministry of Education; the Chief of Police; the Chief of the Gendarmerie; the security officials. The Assembly with endless dignity and patience supply names, dates, details. The national Government authorities are therefore aware at all times of what is going on. The Assembly then requests the Government to take action. Occasionally some result is achieved—letters are written; a particularly harsh order is rescinded (having made its effect); but the criminals (even the perpetrators of the martyrdoms at Sháhrúd) are not brought to trial, they are not punished, the local officials whose cooperation with the malefactors has made mob rule the order of the day, are not removed.

This is the life of the Persian Bahá'ís: security of person and property, even the ordinary, everyday rights of all innocent citizens in all civilized countries, are not for them.

Bahá'í pioneers in new areas are favorite targets. The pattern of persecution is generally the same. An agitator, religious or official, comes to a town and stirs up the populace. There is a period of terror. Then a

mob gathers. Bahá'í homes or shops are surrounded, maybe wrecked. The police are not to be found, or are with the mob. A Bahh'í tries to telegraph for outside help; the telegraph office refuses to send his message. A neutral bystander catches an assailant, forces him down to Police Headquarters, only to see him released. A Bahh'í may be beaten until he is maimed for life; if he is killed, his body is mutilated, played with by the mob.

The mischief cannot be localized; it spreads from town to town like flames through straw; it reaches a peak during Muslim religious occasions such as *Muḥarram* and *Ramadán*; it leaves hidden fires burning for the next conflagration. The Bahi'is of Persia today are in constant peril.

Government directives against the Bahá'ís are the most potent sources of the uprisings. A general directive of the Prime Minister is as follows: "Among Bahh'í teachers and leaders there are generally to be found Government functionaries and employees. Their activities and their interference in local affairs lead to an evil outcome. Since the national civil service law strictly prohibits activities and opinions of a political nature in government work, as well as propaganda against the official religion of the country or against the national government, and such activity incurs dismissal—it is required that in order to check the propaganda activities of officials and employees of that Ministry, the strongest measures be taken, and in the event of violation the law is to be carried out to its full extent." Bahá'í representatives held several meetings with the Prime Minister regarding this, with the result that the directive was amended to read: "All national officials in accord with general directive No. 744 are to check any religious demonstrations or propaganda as injurious to law and order. Since information has been received to the effect that a number of seditious persons have made use of the said directive to show hostility to others, and this has led to public turmoil, pillage and murder, it is necessary for you to direct that all transgressors be searched out, arrested and heavily penalized." The national Gendarmerie also issued the following statement: "As all officers and men of the Gendarmerie have

long been informed a group of seditious persons are engaged throughout the entire country in molesting and causing injury to another group in the name of religion. This has resulted in disorders and lack of security throughout the whole country. To put an end to these occurrences repeated and stringent orders have been issued but contrary to expectation events prove that officials of the Gendarmerie have also, whether openly or secretly, given aid to these seditious persons and are themselves among the aggressors. All officers and men are hereby informed that the gendarmes are guardians of the rights of the Persian people, and that every individual, whatever his religion, should live at peace under law and justice and with the help of the authorities; and that any person seeking in the name of religion to wrong another individual should be arrested without delay and given over to the proper authorities. Should the slightest neglect of this directive on the part of officials be witnessed, those responsible will be searched out, dismissed, and handed over to the court."

In *Ábádih*, Bahá'ís were beaten, and their houses sacked and burned. The disorders spread until martial law had to be declared. Later two preachers again aroused the populace, who began working up another storm by publicly cursing the Bahi'is. The local Chief of Police did nothing. In *Áhangib* a Bahi'í. 'Ali-Akbár *Khaymih-Dúz*, was constantly persecuted in various ways. Police did nothing. In *Ábbar* agitators egged on the populace against the Bahh'is; in *Árán* the entrance of Abú 'Alib Bahrayn's shop was set on fire; gangs raged through the streets, cursing and defaming the Bahh'is and their principles; the *Káshán* and *Árán* Assemblies managed to forestall an outbreak. In *Işfáhán* as *Ramadán* approached, there was talk among the populace of attacking Bahh'í centers, preparing witnesses as to apostasy, and putting a Bahh'í to death.

In *Bandar-Ábbds* an attack by the Súnnis and others seemed imminent; efforts by the National Bahi'í body averted the danger. Following *Sháhrúd*, where the martyrdoms set off a chain-reaction of persecutions throughout Persia, the inhabitants of *Bandar-Jaz* began to torment the Bahá'ís. They broke down the *Ḥazíratu'l-Quds* wall and publicly

cursed the believers. Police did nothing. Then a mob of two hundred persons collected to wipe out the Bahh'is. A leading security officer dispersed them. In *Bábul* (formerly *Bárfurúsh*) a critical situation developed when the Bahh'í community acquired a new building. The populace was incited verbally and in writing against the Bahh'is. In *Banádák* (Yazd area) a mulla ordered his congregation from the pulpit to drag the Bahh'is out of their houses, kill them and sack their property, saying that he and his fellow divines would protect whoever obeyed. The few, helpless Bahh'is in this area awaited death from moment to moment. Hearing of the *Shírván*, *Gunábád*, and *Firdaws* uprisings, two Post and Telegraph officials aroused the populace of *Bushráyib*. They spread word that the Bahh'is had been massacred all through *Khurásán* and their property confiscated. The populace fell upon the Bahh'is, cursed and beat them, set fire to two shops and seven homes and to the gate of the Bahá'í cemetery, stealing a coffin and then tearing down the building in the center of the graveyard; stoning the houses of other Bahá'is; savagely assaulting the women and children. The security officers did nothing beyond attempting to collect protection money from the victims. When the Bahh'is tried to wire *Mashhad* for justice, the head of the Post and Telegraph office refused to transmit the message. 'Ahdu'l-Husayn Badi'i tried to leave for *Mashhad* by auto to get help. The head of the Gendarmerie forbade the driver to take him, and threw his belongings out of the car. Other Bahh'is sought refuge at the Gendarmerie. The head security officer and the chief of the Post and Telegraph Office promised to protect them and thus induced them to return home. It later developed that these officials were in collusion with the gangsters and plotting to hand the Bahá'is over to them. That night thirty persons stormed the house of 'Abdu'r-Rasúl Húshangí; the owner and his wife were beaten; doors were broken in, windows smashed, rooms set afire, about 20,000 tumáns worth of property stolen, and then two persons, one the chief of the Gendarmerie (ra'ís-i-pásgáh), criminally attacked 'Abbs Húshangí's wife. This official and some of the gendarmes then set rugs and bedding on fire. Government of-

ficers participating in the outrage were: head of the Gendarmerie; three gendarmes; two officials of the Post and Telegraph Office. A chief instigator was the prayer-leader; when two Bahh'is urged him to check the turmoil, he said, "I and the people have waited many years to see this day, and things shall go even worse with you than this."

In *Bandar-Sháb* railroad workers and others were urged to assault the Bahh'is and sack their shops. They attacked *Qulám-Husayn* and 'Atá'u'lláh Diyhnat and knifed them. A Soviet citizen caught one of the mob and took him to the police, who sent him to *Gurgán*, where he was soon released, returning unpunished to *Bandar-Sháh*. This encouraged the rabble to storm the shop of *Rashídí* in broad daylight. Three Bahh'is who tried to check them were clubbed and knifed; as a result one, *Áqáy-i-Tá'i*, is now an invalid. The police did nothing. In *Bujnurd* fifteen persons besieged the house of the pioneer *Áqáy-i-Akhláqí*. The neighbors helped him and the mob dispersed. He had recognized some of them as municipal employees; he therefore appealed to the authorities against them, but was finally obliged to sign a release and the case was closed. Unable to remain in *Bujnurd*, he and his family left for *Mashhad*. Then *Sangsar* rose against the Bahh'is; in the streets, by day, they heaped insults on the four pioneers, (*Áqáyan* 'Atá'u'lláh *Rahmáníyán* 'Alí-Áqá Subhhni, *Hasan-Áqá-Yazdání* and 'Alí-*Asghar* Harr), clubbed and stoned them. The following day they fell upon and beat *Ahmad Shamsí* and 'Alí *Dhvar-Parast*. For some time thereafter the Bahh'is, in mortal danger, could not leave their houses. The police did nothing. Forbidden to send a telegram, the Bahá'is managed to telephone *Mashhad* for help, and secretly dispatched a messenger. The *Mashhad* Assembly took immediate action, and local authorities there issued stringent orders to *Bujnurd*, orders supposedly to be executed by the very persons responsible for the outrage. Later, there was mounting terror at *Bujnurd*. The populace was completely out of control. Symptoms of an epidemic of fanatical hate began to spread through *Khurásán*.

Bam (Kirmhn): a gang here roaming

in search of a Bahí'í victim, ignored the Chief of Police who was trying to check them, and shouted him down. Authorities finally got the town under control. Burujin reports that the Bahí'ís of *Bavir-Ahmadi* were fined eight thousand thins on the grounds of their being Bahí'ís and they were obliged to pay him that sum for their own protection. In *Hadrat-i-'Abdu'l-'Azim* relatives of the Bahá'í *Hasan-Áqá* tried to make him recant. Failing, they aroused the populace against the Bahí'ís. A mob attacked the house of Dr. *Shafá'í*. In *Khurram-Ábád* (*Shah-Savár*) the Bahí'ís were abused on the streets. In *Khurram-Ábád* (Luristin) efforts of the Assembly averted a crisis. In *Khuvaydak* (Yazd) four Bahí'í pioneer families had formed an Assembly. A dervish came to the village and aroused the populace. Authorities were appealed to and checked him, but they made every effort to collect blackmail from the Bahí'ís.

At three o'clock one morning, a mob from a nearby town came to *Darzi-Kulá* to attack the BahPis. The believers had been warned beforehand; they met, chanted prayers, and formed a plan to protect themselves; when the agitators arrived, three BahPis went out to meet them; the leader of the mob said, "We have come to punish you because you do not keep the Ramađán fast"; they answered him gently, saying that in matters of conscience all should be free. They spoke so well that the agitators asked their pardon and returned to their own village, *Kúchik-Saráy-i-Sháhi*.

In *Rafsanjin* an old, helpless Bahí'í, Mullá 'Ali, was severely beaten. Government officers such as the Director of the Court of Documents, his subordinates and colleagues, Director of the local Court, and Director of the Registry of Documents, and the *Rawđih-Khán* (preacher on the persecutions of the holy Imams) and his fellow, continually stirred up the populace. Sudden and horrible bloodshed was imminent. In *Karimábád* noted Bahí'ís were humiliated and beaten by the landowner, *Qásim-i-Sálihí*. In *Ridá-Ábád* the manager of the villages incited laborers and land agents to attack and beat *Nusratu'lláh Diyá'í*; then they forced him to walk at the head of a mob all the way to *Rafsanján*. The residents of *Rúdsar* attacked the pio-

neers, refused to rent them houses and shops and tried to drive them out. 'Abdu'l-Husayn *Ḍarġhám*, a leading Bahá'í of *Zanján* was warned by the Chief of Police to leave town because of a possible uprising. Obligated to absent himself from his business for two weeks, he suffered considerable financial loss. The martyrdoms at *Shábrúd* began in the same way: local authorities, instead of curbing the mischief while there was time, demanded that leading Bahí'ís get out of town; seeing this, the populace was encouraged to every excess. The rabble of *Zábul* publicly insulted the Bahá'ís, saying, "You have been driven out of other towns and we shall do the same." The Bahí'ís as usual bore this with patience. One night the Muslims fouled the doors of all Bahí'í shops; then, screaming and yelling, they tried to get into the house of 'Izzatu'lláh *Ishratí*, but a neighbor saved him. Two nights later they set fire to *Ishratí's* house; everything he and his family had was destroyed, even his clothing; his loss totaled fifteen thousand túmáns.

In *Sangsar*, the mujtahid told his congregation not to trade or intermarry with BahPis. The Chief of Police collaborated with the agitators here. Bahá'ís were publicly stopped in the streets of *Sári* and threatened with property losses and death and "the fate of the BahPis of *Sháhrád*." A múlla said from his pulpit, "Every Muslim who kills less than a hundred BahPis is not a true Muslim." In *Sýábġil* (Dilmán) a scurrilous, anonymous letter against the Bahí'ís was circulated through the mails. In *Sírján* (Kirmán area) a mob beat five Bahá'ís: *Nusratu'lláh Váthiqí*, *Dhabíhu'lláh Sulţání*, *Qulám-'Alí Núrání*, 'Abdu'l-Vahháb *Núrání*, and *Qulámu'lláh Mawhibatí*. Two are now bedridden. The whole town was in turmoil; the residents closed their shops and besieged Police Headquarters and the Telegraph Office. In the presence of the attackers, the Head of the Department of Justice upbraided the Bahí'í victims and threatened to expel them. The Police Department doctor refused to treat the injured Bahí'ís. The *Tabriz* Spiritual Assembly was able to have priest-instigated uprisings quelled in *Shí-shván* and 'Ajabsbír. The *Isfáhán* Assembly did likewise when there was a similarly inspired outbreak in *Shab-Ridá*. In *Shábi* at

the dedication of a mosque, the mullás from their pulpits urged on the congregation to kill the Bahi'is and carry off their property. Inhabitants of several neighboring villages were uniting to make an attack on the Bahi'is of *Sárf*. Notices were posted throughout *Dizaj*, near *Sháhrúd*, stating that some "Bahá'í dogs" had been killed in *Sháhrúd*, their families arrested, and their possessions set on fire, and that nothing was left in their houses but earth, since even the building bricks had been carried away; and that the "dogs of unbelievers" listed in the notice, should be driven from *Dizaj* at once, or the inhabitants of *Sháhrúd* would come and kill them and a number of Muslims would be trampled in the confusion. This was signed: The inhabitants of *Sháhrúd*. The Bahá'is listed were: "Riḍá Birjandi and his sons; *Sháh-Bábá* and *Amru'lláh*; *Ḥasan-Ustád* *Ihrbhim*; *Bánú Sughrá* Layli with her son 'Abbs; *Bánú Kishvar*; 'Ali-Muhammad and the rest." The notices were typed. The only typewriters in that area are in Government offices; local officials must therefore have assisted the malefactors.

The attack on the Bahá'is made in Parliament, purposely vague and insinuating, accused the American advisors of protecting special interests and giving positions to Bahi'is; it condemned Dr. Arthur C. Millspaugh, administrator general of Persia's finances, as partial and apparently political, and spoke of the Bahi'is as a divisive factor, secretly attacking Islám and engaging in politics and furthering the aims of imperialism. The National Assembly's answer was sent to the Head of the Parliament and to every deputy; the text of this answer is given below.

The *Azádigán* newspaper viciously attacked the Bahi'is, calling them a "corrupt faith" and "fit to have their blood shed" and otherwise defaming and libeling us. It stated that the law excluded Bahi'is from Government positions. The National Assembly vigorously protested to the Prime Minister regarding this public misrepresentation of a large section of the population, referring to the long persecution, the many inflammatory articles in a controlled press, the barbarity at *Sháhrúd* and elsewhere, the official indulgence which made these things

possible. The burning by Government officers of Bahh'i books at the frontiers was contrasted with the authorized circulation of such attacks on the Faith as "Bahli' Pretensions" by *Aḥmad Kasravi*, the "Political Confessions of Prince *Dolgorouki*" and the *Azádigán* article. The National Spiritual Assembly asked that, if such publications were permitted, the Bahi'is might also be accorded the freedom of the press, in order to refute their defamers.

Two Bahh'is of *Tabas* were threatened, persecuted and stoned, until they had to take their families and leave the town. In the *Fashandak* area, Bahá'is are deprived of all security. In *Iráq*, a circular was dispatched to all Government bureaus, protesting the employment of Bahá'is and calling for their dismissal pursuant to article 2 of the civil service law, and citing other cases of Bahá'í dismissals as listed in the newspaper *Iqdám* (No. 607). An outbreak was quelled in *Firúzkháh*. *Firdaws* residents, stirred up by agitators from *Gunbbld*, burned the entrances of Bahli' homes, broke into one and beat the owner. Constantly threatened with death, the Bahá'is gathered together outside of town with a number of gendarmes to guard them. *Mashhad* authorities arrested some of the agitators; this angered the rest. Letters were posted on the walls at night, telling the populace to kill the Bahh'is. Local authorities, including *Qudsi-Niyá*, Commander of the Gendarmerie, whitewashed the risings in *Fáran*. In *Fasá*, Bahá'is are continually subjected to abuse. In *Qurveh-Kurdistán*, a circular directive from the Prime Minister removed the much-persecuted youth, *Mas'úd Raḍaví*, from the post of primary school teacher. Teachers in *Sírján* who attended Bahi'í meetings were ordered to be suspended. In *Qasr-i-Shírín*, the representative of the Ministry of Education incited the populace until they fell on the Bahá'is, stoned and defamed them. A policeman who was present did nothing. Police Headquarters finally summoned the Bahi'is and drove them out of town. In *Qum* they broke into the house of Dr. *Šábir*, wrote obscenities on the walls, fouled the rooms, stole furniture and silver. The police did nothing. In the *Abarqú* quarter notices were written on the walls, warning the populace not to

sell to the Bahi'is nor allow them the use of the public baths. Even the bakers refused them bread. In *Kuláb-Darrib* (near Qazvin) the rabble who prepared to march on the Bahi'is were armed with swords, daggers, sickles and shovels, and led by men beating drums and cymbals. In *Kafshgar-Kulá* a butcher and a farmer tried to kill the Bahá'í Siyyid Ibríhim Laqá'í, hut he was saved by a shepherd. The notorious fanatics of *Káshán* attacked the Bahá'is at will. One night they burned the entrance ways to Bahi'i homes. The police did nothing. A threatening letter was posted by night on the house door of *Khalílu'lláh Talá'í*, a Bahá'í of *Kangávár*. In *Kirmán* a society, "The Religious Society of Kirmán" was formed, which is a center for agitation against the Bahi'is. In *Gul-páyyán* the Chief of Police did what he could to check the turmoil when two Bahá'í homes were set on fire. In *Gurgán* the rabble prey freely on the Bahi'is. In *Gunábád* (*Khurásán* area) the Bahi'is were driven out and all their possessions confiscated. They were beaten. Two went insane and a third broke down. Refugees reached *Mashhad* where the local Bahá'í Assembly made strong representations to the authorities; as a result, 22 residents of *Gunábád* were questioned, 6 arrested, and a meeting was held at which the leading officials there were ordered to maintain the peace. Security was partially reestablished, but many of the believers suffered irreparable loss. In *Mahmúd-Ábád*, *Mázindarán*, the rabble dug up the grave of a Bahi'i, broke open the coffin and scattered the body. In *Firaydún-Kínár* they repeatedly fouled the door of a Bahá'í's shop. In *Míyán-Duáb* seven Bahá'is were beaten in the streets by a gang. The rabble roam at will, attacking the Bahi'is; the authorities issued an order to expel the believers. In *Mahmúdábád* (*Yazd*) a Bahi'i house was set on fire. In *Maballát* (*Káshán*) the 'ulamá were active against the Bahi'is. In *Mubammad-Ábád*, landlords, under pressure, took back the houses they had rented to Bahi'i pioneers. Some of the latter had to leave town. Seven armed persons attempted to attack and kill the family of *Valíyu'lláh* in *Míbríz*; they broke in and stole 10,000 *túmáns* worth of property. Police and gendarmes arrested them; the Baha'is were in

a state of terror. *Ghaffár Jaláli*, prominent Bahi'i of *Míyánaq*, was a constant target. Muhammad-'Ali *Furúghí*'s house was set fire to in *Nardq*. Leaflets were dropped from minarets and roofs into a crowd of pilgrims at the shrine of *Sulţán-'Alí*, urging them to arise against *Furúghí*. In *Ná'in*, Bahi'is were defamed and stoned, and their houses set on fire. There was a fanatical outbreak in *Níshábúr* (burial place of *Umar Khay-yám*). When trouble started in *Nayriz*, the Commander of the Gendarmerie force of *Jahrum* assisted the Bahá'ís, writing to them as follows: "To the respected Spiritual Assembly of the Bahi'is of *Nayriz*: Pursuant to your letter No. 168 to check public wrongdoing and the disregard of personal rights, and your appeal that order be preserved in that area: We have written *Fátih Nayrizí*, Chief of Police there, and also the Head of the Gendarmerie, and issued the necessary orders. (signed) Commander of Force No. 17"

A religious procession in *Nayriz* surrounded the houses of Bahi'is; the mob, with foul language and obscene behavior, attempted aggression; the Bahá'is as usual did not retaliate. Children and youth are constantly affronted in the streets here. One night the rabble fired shots into the bedroom where the children of 'Ali *Asghar Manşúrí* were asleep; mercifully, they were spared. The police did nothing. At *Nahdvand* school teachers in their classrooms urged their students to rise against Bahá'í children in the school. A teacher, *Mujíhid*, taught that Bahá'is were atheists and ritually unclean. The Bahá'í doctor *Shafá'í* was forbidden use of the public bath; two Bahá'is were beaten; *Dr. Tavalkul* was affronted by a gang led by the son of the leading security officer. The Chief of Police in *Hamadán* constantly opposes the Bahi'is, summoning leading Bahi'i business men to Headquarters for questioning. One night a gang near *Mibdíy-Ábád* blasphemed the Faith and beat a Bahá'í, 'Atá'u'lláh *Núriyyih*, with chains and their fists, and kicked him. A Bahá'í woman saved him. In *Hurmuzak* (near *Yazd*) a six-year-old child of a Bahá'í family, who was feeble-minded, fell into a well and died. The security officers arrested *Muham-mad-Ja'far Ámirí* and *Asadu'lláh Ámirí*,

and held them in prison thirty-five days on the false charge that they had killed the child. In *Yazd* Shahríyár Khávarí was dismissed from the office of grain distribution for being a Bahá'í.

The foregoing shows that efforts have been made to wipe out the Bahá'ís of Persia. It should be remembered in this connection that the Bahí'is are Persia's largest non-Muslim community; that far from being enemies of their country they have spread its fame around the globe, as a Holy Land, the birthplace of Bahá'u'lláh. That far from being enemies of Islám, they have taught Islám wherever their own Faith is taught, thereby braving unpopularity in Christian lands. That they are bearing an intolerable situation without retaliation, confident in the Guardian's message to the bereaved of Sháhrúd (sent with hi gift of one thousand pounds to the needy amongst them), that the transgressors without exception would be called to account, and that one day the star of happiness would shine for the Bahí'is of Persia—for God "standeth on a watch tower."

MARTYRDOMS AT SHÁHRÚD

The 15th of Shá'bán is celebrated by the Shá'ahs as the birthday of the Qá'im. Beginning with the first of this month (July 22, 1944) the Muslims of Sháhrúd directed their activities against the local Bahí'i community. They held nightly meetings in mosques, homes, and takyyihis to decide on the persecutions they would inflict. In the streets and bázárs of the city, they began openly to curse the Faith.

On the evening of July 25th a mob set fire to the gate of the Haziratu'l-Quds and carried off some of the furniture. On the 28th, by night, a great crowd suddenly attacked the house of a believer, intent on killing him and sacking his property, but they dispersed with no damage done.

On Tuesday August 8th at eight in the morning, a terrible clamor broke out in the town. The storekeepers and the people from the bázárs closed their shops and joined the mob, which swelled to no less than five thousand persons. They were armed with clubs, stones, knives, daggers, butcher's cleavers.

Some of the friends took refuge at the Police Station, thinking they would be protected. But a police sergeant said, "These are unbelievers—they ought to be destroyed!" At this a policeman rushed on them and beat them with the butt of his rifle.

Meanwhile the mob flung itself at the homes and shops of the Bahá'ís, carrying off what they could, and making bonfires of the rest, both in the buildings and out on the streets. Then they came upon Áqáy-i-Muhammad-i-Jadhbaní, and they surrounded him and heat him with their clubs. A well-intentioned person momentarily saved him, and begged him to run away. He refused and was caught again and this time they fell on him with cleavers and knives. He fainted and two persons carried him to the office of a doctor who lived nearby on the second floor of a building. The doctor set about treating his wounds; at that moment a part of the mob, on their way back from ransacking the shop of Áqáy-i-Khudá'í, heard what had happened. They stormed the doctor's office, flung him and the wounded man down to the street, and fell on Áqáy-i-Jadhbaní with daggers and knives, slashing at his head and body until they thought him dead, and then stoning him till he was hidden to his knees in stones.

Those who had sacked and set fire to the shop of Áqáy-i-Khudá'í now turned to the store of Áqázádih, looted his property, poured kerosene on the building and set it aflame. They passed on to the stores of Muhájir-Zádih, Ṭabá-Ṭabá'í and Aṭharí, pillaged and burnt their merchandise, and then directed themselves against the homes of Áqáy-i-Nádirí and his neighbor Ruhbaní. They were shouting "Yá Ḥusayni!" and "Yá Šáhibu'z-Zamán!", and they started to break in the door of Nádirí's house. With his family, he was able to reach the roof and cross over to the house of Áqáy-i-Ruhbaní. The mob went through the rooms, looking for the occupants; they carried off whatever they could and burned the rest, even to the window frames and the doors. Then they forced their way into Áqáy-i-Ruhbaní's house, searched out the men, found none, assaulted the women, plundered the house and went on to sack the home of Áqáy-i-Tibyání.

That part of the mob which had first attacked Áqáy-i-Jadhbání, followed the first mob to the home of Áqáy-i-Nádírí. Here they assaulted the wife of Áqáy-i-Diljú'í and threatened to kill her, drawing a dagger point across her throat. Then one of them caught sight of Áqáy-i-Nádírí, and struck with a dagger at his skull, cutting it open. The others, unmoved by the cries of the terrified women and children, closed in with their knives and cleavers, and killed him.

That afternoon a non-Bahá'í managed with great difficulty to enter the house. He found the martyr lying with his hands folded, his face and body drenched in blood; the eyes were partly open and looking upward; of the skull, only the forehead was left; the spinal column was torn away, and only the shoulders still in place.

Later, the police were notified that a man was lying unconscious on Mazár Street, and they sent out four men to carry him to a hospital. They laid Áqáy-i-Jadhbání on a stretcher, taking him past the Police Station. It was reported that they dropped their burden several times as they went, to make sure that no life was left in the mutilated body. Before the municipal doctor could see him, he had passed away.

Leaving Áqáy-i-Nádírí's home, the mob next attacked the home of Áqáy-i-Muhájír. Here they laid hold of a brave young Bahá'í, Hidáyatu'lláh A'zamíyán, and assaulted him with daggers, spades and axes, striking at him till he fell unconscious. Then, thinking him dead, they stoned him and went their way. He lived, however; he was brought to Tíhrán for treatment, and his condition is improving.

The mob had thoroughly sacked and looted the homes of Áqáy-i-Tibyání, Áqázádih, Muḥammad-i-Jadhbání, and Khudá'í, even burning the doors and windows. Now they stormed the house of Ḥasan-i-Muhájír. Some of them began to loot the place and others climbed up to the flat roof terrace and here, with clubs, daggers and cleavers, they killed Muhájír. Then they tied his feet together with a rope and threw his body down to the courtyard. Over and over, they raised his body to the roof and threw it down. And then their blood-lust eased and after destroying what they could of the house, they left.

The National Spiritual Assembly had repeatedly warned the Persian Government, both in writing and in the course of official visits, of the situation. Some days prior to the martyrdoms, they had once again protested the issuance by the Prime Minister of a circular of instructions containing statements contrary to the facts and intended to bar the Bahá'ís from employment throughout the country. Their communication had stated that the enemies of the Faith throughout Persia, encouraged by the Prime Minister's instructions, would undoubtedly arise against the believers and perpetrate acts which would dishonor Persia in the eyes of the world. The Assembly had reminded the Prime Minister of the guiltlessness of the Bahá'ís and their good citizenship, urged him to rescind the order, and closed by saying that not even in the days of the tyrant Násir'ud-Dín Sháh had such a decree against the Bahá'ís been issued.

No result was obtained from our representations. The local officials themselves assisted in the perpetration of these crimes.

Following the martyrdoms, the Guardian directed that the strongest representations be made afresh to the Sháh, the Prime Minister, the Parliament, and the Ministries of Justice and of the Interior. As a result, the adverse circular referred to above was officially rescinded by the issuance of another order, and officials were detailed from the capital to conduct an investigation in Sháh-rhd. Considerable effort was required to forestall the enemies of the Faith there, who did all they could to misrepresent the facts in the case; the true situation however, has at last been clarified, with the result that a notorious gangster and some of his accomplices have been arrested, and it is hoped that the other ringleaders will also be brought to justice.

As to public opinion concerning the martyrdoms: the educated classes and notables expressed disgust at the outrage and sympathy for its victims. Except for the ecclesiastical order, very few persons of any class level approved of what had taken place. The press reported these events in detail, expressed horror, and laid the blame on the intrigues of the clergy. Very few newspapers held the Bahá'ís responsible. In Parliament

reference was made to the occurrences and a vote of censure taken. His Majesty was understood, in the course of a recent address, to allude to the case with reproach.

The names and professions of these three martyrs were: Muḥammad-i-Jadhbání, merchant and pioneer from Sangsar; Ḥasan-i-Muhljir-Zldih, a merchant, resident of Sháh-rúd, and Asadu'lláh Nádirí, a government functionary from Tihrln. Solemn memorial services were held for them throughout Persia.

A message from the beloved Guardian, regarding another martyrdom and received after the martyrdoms at Sháh-rúd, follows:

'In speaking of the martyrdom of Jináb-i-Qulám-Ḥusayn-i-Riḍván in Qahfaraj he expressed the greatest sorrow and pity and he wrote to us: The moving account was read. For that wronged and martyred one, that trusted and most obedient servant of the beautiful, self-subsistent Lord, I ask forgiveness and the exalting of his station, from the depths of my heart. Let them console the family on my behalf, and let Áqáy-i-Varqul send them 1,000 túmáns from the Ḥuqúq funds. Assure them that these calamities, and these hostilities and transgressions of the evil doers and the inimical, will all, according to the unfailing divine promises, vanish away, and the sun of glory and joy and power will shine from the horizon of that land. The tyrannical will be afflicted with the direst of torments, and that oppressed community will wax powerful and gain the victory. Be assured. Be patient."

2. The National *Spiritual* Assembly Sends Letter to Members of Persian *Parliament*
To the revered national Parliament of Persia:

As the honored members are aware, on the 16th of Daymih of the current year the honorable member Áqáy-i-Lankirání in the course of a speech made reference to the Baha'is, and most regrettably directed against them defamatory and false accusations.

Although in the opinion of this Assembly, your honored selves and the speaker well knew that these statements were made only for political purposes, to incite feeling against the Bahh'is, and that doubtless the

honored speaker did not himself believe what he was saying—as the Qur'án tells us, "They said with their lips what was not in their hearts"—nevertheless this Assembly deems it necessary, in order to set forth the true facts in the case, to make the following representations to the revered national Parliament:

From the very inception of the Bahh'í Cause, those who found the progress of this religion detrimental to their own personal aims and material pursuits, arose with all their strength to destroy the followers of His Holiness Bahá'u'lláh. With all their energies arousing the populace and its leaders against them, they urged them on to kill the Bahh'is and pillage their property, until finally they shed the blood of over 20,000 followers of this Cause, old and young, men and women, not even sparing infants at the breast. And it was as the poet has written: "There is not the point of a thorn but it drips a martyr's blood."

In addition to slaughtering the Bahá'ís and carrying off their property, the adversaries of this Faith did not cease from defaming and calumniating them, and from their pulpits and in their books they called the innocent Bahi'is now spreaders of atheism and heresy, now partisans of despotism and absolute monarchy, again revolutionaries and anarchists, again the tool of foreign political interests; and yet again they claimed that the very existence of these servants of God was contrary to the good of the nation; or that they had no patriotism; or again they circulated spurious writings such as the "Political Confessions of Kínáz Dolgorouki," falsely attributing these to our northern neighbors; and again ascribing the existence of this community to the political requirements of our neighbor to the south. In brief, they have continually held this guiltless people up before the public gaze, representing them in one form or another as the enemies of society, with the result that most of the population think it pleasing to God that they should either shun the Bahá'ís or heap persecutions on them.

But the Bahi'is, who acknowledge His Holiness Bahá'u'lláh, on the testimony of all Sacred Scripture, as the Promised One of all ages and the Establisher of the oneness

of humanity—and regard His teachings as the cause of brotherhood and peace and concord among all nations and peoples, and as the one remedy for the world's ills, and consider the Sacred Tree as belonging neither to East nor West—feel this heavenly power to be beyond the imputations and threats and alarms of men; and with complete patience and forbearance, trusting in God and clinging to His grace, they have borne the heavy load of calumny that a hostile people have imposed on them. Under fire and sword and chains, on the rack, at the point of the spear, they have not flinched. With utter meekness, they have continued to teach the people and set forth the laws of God.

And so the fame of this Cause has spread around the world, and Bahá'í communities have been organized in 78 countries of the globe, and the literature of this Faith has been translated into more than 45 languages, even published in Braille, and two great Houses of Worship have been raised in Turkistán and the United States—so that men of perception acknowledge that the Bahá'í Faith is above the allegations of its enemies, and sanctified from their unseemly charges. For it is a divine Faith, a divinely-revealed Law, heralded by all the Sacred Scriptures; and in the end mankind will, gathered beneath the teachings of the Life-Giver of men, withdraw their hands from aggression and become as one people, forgetting old hostilities, extinguishing old fanaticisms and hates. Intelligent observers are aware that in spite of every calamity and persecution, today the followers of many different religions—Buddhist, Brahman, Zoroastrian, Jewish, Christian, Muslim and many denominations—have come together in this Faith and live as brothers. This is the mystery concealed in the holy Qur'ánic verse: "Hast thou spent all the riches of the earth, thou couldst not have united their hearts, but God hath united them . . ."

It is indeed regrettable at a time when a great number of progressive nationalities and groups have become members of the Bahá'í Faith, whose Founder was a Persian, and in acknowledging His Holiness Bahá'u'lláh have affirmed their belief in all the Prophets of the past, and consider Persia as their Qiblih and point of adoration, and long some day

to visit the homeland of the sacred Founder, and even to be buried in Persian earth—that the Persians themselves, compatriots of Bahá'u'lláh, still after all these years cannot refrain from hostile acts, and consider this perspicuous Faith as some worldly scheme, and judge of the Baha'is—who have freely given up their property and their very lives to teach the people, exalt the Persians, and promote the happiness of men—in such a fashion.

For more than a hundred years, the Bahá'is have been made the target of every sort of calumny and falsehood, and each man in his own way has attacked this guiltless people, and held them up to ridicule, or spread defamatory and libellous writings against them. And yet the Bahá'is have not stooped to answer their persecutors, and have left them to God and to the judgment of the wise. Now, however, that such statements have been made in an official place, the nation's Parliament, they feel obliged to break their silence and offer this communication to that honored body.

In view of the fact that Áqáy-i-Lankirání's purpose was avowedly to affirm that the Bahá'is were taking part in political affairs and working against the welfare of the nation, this Assembly herewith presents in brief the Bahá'í views regarding total abstention from politics, as well as their utter devotion to Persia—homeland of the sacred Founder of their Faith—whose earth is soaked with the blood of thousands of their martyrs. It will thus become clear that the Baha'is are entirely innocent of the charges. They oppose no government or people, nor do they interfere in the political affairs of any nation; to them, all are sustained by the grace of the one God, all are His children and servants. Their utmost desire is to serve this land, their greatest joy is to work for the education and enlightenmetit and spiritual guidance of their fellow Persians.

His Holiness 'Abdu'l-Bahá, referring to non-interference in political matters, says:

"The community of God do not enter into politics, and they are not concerned with the governments of the world. We are apart from all communities, and with weeping eyes invoke God's grace and bounty on all peoples. . . . We are commanded to obey the Govern-

ment, we shun all enmity and discord. The friends must bring about world unity, they must promote, with the breaths of the All-Merciful, the oneness of all people. . . . We have for partisan groups neither love nor enmity, for to the beloved of God these local strifes, political or religious, are of no import. . . . We are the well-wishers of all, we know nothing of illusory ideas. We endeavor to lay the foundations of unity, we abolish hatred among religions and peoples. We seek universal peace, we desire truth and friendship and reconciliation among all kindreds and communities. This is the purpose of the Bahá'ís; this is the way of the spiritual. . . . Explain your non-partisanship and make clear the fact that you are the well-wishers of all men; and spread the Cause of God."

His Holiness Shoghi Rabbani, the Guardian of the Bahí'í Cause, says: "From political affairs and the hostilities of parties and governments, all must both inwardly and outwardly, in speech and in our hearts, completely abstain, keeping ourselves entirely free from every thought of this kind. With no party should we seek political relationships, with none of these varied and conflicting groups should we affiliate. . . . What connection has the Cause of God with political affairs, what concern with the enmities and discords, whether national or foreign, of nations and peoples? . . . We must, with all dignity and wisdom, ardor and energy, steadfastness and patience, read continually and scrupulously obey, the loving counsels of the beloved Lord. . . . With spiritual instrumentalities, we must improve the character of men, and not hold fast to political and worldly methods. With heavenly powers we must gradually change and subdue the hearts and look to the purifying of minds and souls—not seek after the promotion of our own name and fame, or think of winning a rank and station in this transitory world. . . . We must express in heart and speech our complete non-partisanship where political parties are concerned, and with word and deed demonstrate that we are the well-wishers of all humanity, whether governments or peoples . . . for this is a fundamental Bahí'í principle. . . . At this time the most important matter, and that which will insure the protection and happiness of the friends, is none

other than complete non-intervention in political affairs and partisan groups, whether national or foreign. Regarding this, on many occasions Bahá'u'lláh and the Master revealed clear and emphatic teachings, and absolute instructions are set forth in the Bahí'í writings. Any attempt at interpretation of these would be as a mortal poison to the body of the Cause of God, would cast it into many an abyss, sully its pure raiment, completely shut off the spirit of confirmation, greatly afflict the friends, and deprive them of all the bounties of God."

His Holiness 'Abdu'l-Bahá, concerning the future glory of Persia, says: "That ancient laud will become the focus of shining grace, and the fame of her might will reach unto the East and the West. And she will be the center for the blessings of the All-Merciful, and the dawning-point of the graces of God. The ancient glory will return to her, and the closed doors will be flung wide, for the divine Luminary hath shone in her heaven and the Light of Truth hath raised Its banner above her. The song of the upper world hath sounded and the shining of the Supreme Concourse hath gone forth; the kingdom of God hath raised its tabernacle, the divine laws have been spread abroad. Ere long thou wilt find that land fragrant with the breaths of holiness, that region glowing with the light of yore. Therefore must the Persians treasure this blessing, and praise the Lord of all creation that He hath vouchsafed to them such bounty and granted such adornment and repose. He hath made the old homeland to be the noblest of nations, and the ancient shelter to be the dayspring of the manifest Light. It is fitting that this bounty be cherished, and the Creator be lauded.

"O Thou pure Lord! From the beginning Thou didst perfume the earth of Írán with musk, Thou didst make her heart-stirring and full of wisdom and glittering with jewels. From her east, Thy sun did ever scatter light, from her west the moon did glimmer. Her land induceth love, her heavenly plains are thick with herbs and flowers, her hillsides crowded with rich fruits, her meadows the envy of heaven's gardens; her mind born of the angels, her ardor a clamoring, floorless sea. . . .



A group of Bahá'í students from Persia who have come to America to continue their studies.

"You will witness how by the confirmations of God, Persia shall burst forth, and her life-giving flood shall make the whole earth fresh and verdant. . . . Those regions are the home of the blessed Tree, the land of the Desired One, and in the end they shall flourish in such wise that all the countries of the globe shall emulate her. . . . Today, although the land of light is as a buried city, ere long it shall be as a house built up, and its everlasting glory shall shine forth. It shall be a point of pilgrimage for all the world, and the chief nation of the globe, and the people of light shall glory amidst all peoples. . . . The future of Persia is all majesty and might. . . . All the nations of the world shall look toward Persia with reverent regard; be ye assured, her advancement shall be such as to dazzle the minds of all the wise and great. This is the greatest glad-tidings; tell it to whomsoever thou wilt. This is a promise that shall not fail.

"You who are the well-wishers of the State, and true and obedient to the Govern-

ment, and harmonious, be ye occupied in service, and those amongst you who are employed by the Government, conduct yourselves with the utmost rectitude and truth, purity and detachment and justice."

There are many such teachings, requiring abstention from all political activity, and also prophesying the future glory of Persia. For the sake of brevity, we have contented ourselves with these few excerpts.

I have the honor to remain,

Most respectfully yours,

The Secretary of the National Spiritual Assembly of the Bahá'ís of Persia
(Signed) 'Ali-Akbar Furútan

3. Bahá'í Activity

Parallel with their sufferings the Bahá'ís of Persia are steadily growing. In the first year of the new century, 23 persons spent their entire time as traveling teachers (one of these was a woman, *Ishráqíyyih Dhabíh*, who went to 'Iráq). About 140 others pioneered. Although the persecutions frigh-

ened seekers away from meetings, whenever there was relative quiet intensely interested persons would attend. Youth went to advanced teacher's classes under Bahí'í scholars, and then set out on trips. Although a long waiting period is required of them, hundreds of new Bahí'is enrolled. In Tíhrin there were as many as 76 teaching meetings a week. Receptions were arranged to acquaint new with old believers. Pioneering has been the order of the day, although the economic situation, primitive conditions, and unbearable local fanaticism obliged some pioneers to leave their posts. The National Spiritual Assembly is doing all it can to insure a steady pioneer effort—making a study of new areas, evaluating past experiences, and assisting settlers until they find positions. The Travel Committee drew up a 3½ Year Plan to coordinate activities; meetings primarily for youth and the most noted older Bahí'is were held in Tíhrán to encourage settlement elsewhere and resulted in many volunteers. Itinerants served as a liaison between communities. Receptions honoring returned pioneers were held; their labors were praised and their recommendations studied. Two Záhidán families were able to settle in British Bakúchistán. Dr. Misbáh and his family were not able to remain in Afghánistán. Muḥammad-Ḥusayn Tim and family settled briefly in that country, having obtained visitors' visas, but the Afghán government did not renew these. Persian believers have, however, been able to maintain residence in other neighboring countries.

Miscellaneous activities of Persian Bahí'is show the recent picture there:

Development of the institution of the 19-Day Feast on a uniform national basis modeled after the procedure which the Guardian has established is a primary concern of the National Baha'í body. A newsletter is provided free at Feasts and sold elsewhere, to deepen the knowledge of the friends. It has proved most popular; one result has been the spontaneous forming of literacy classes among older persons. The Feasts are held in several places on a given date and to each is sent a spokesman who talks on the news of the Faith. Tíhrán has a list of 110 such speakers. Management of the Feasts involves

much committee work and constant meetings. At present consultation is provided for by having written suggestions sent in; these are transmitted to the local Bahá'í body, which answers each in writing.

One committee provides food, clothing, fuel and other necessities for the needy; another arranges for their medical care.

4. *Historic Bahá'í Shrines*

The house in which Bahá'u'llah was born is now completely restored. Period objects to furnish it were searched out by 'Abbás Íman. The work, still in progress, had so far cost twenty thousand túmáns. A like sum was collected from the believers to repair the Bahá'í cemetery at Ábádih, destroyed by a mob; 'Alí Áqá Quds Júrábchí contributed the iron gate Bahá'í sacred and historic sites have long been sought out and purchased. The necessary research takes considerable time. Sites not yet determined are: the sacred house in Tíhrin where 'Abdu'l-Bahí was born; the house in Síyáh-Duhun near Qazvin where the Bib resided briefly. A register of all Bahá'í sites with descriptions and photographs is being prepared, and this will safeguard them in their original form through all time. With the help of the Sháhí LSA, important repairs were made at Shaykh Tabarsi; other holy sites were also kept in repair, thousands of túmáns being expended. It is not always possible to purchase these sites; many belong to non-Bahí'is who are not anxious to sell. The Committee in charge is constantly on the alert for opportunities to acquire them permanently. Where possible Bahb'is live in them as tenants, keeping them safe and in repair.

At the Guardian's direction, the N.S.A. contributed 700 pounds to the Bahá'is of Beirut toward purchase of their cemetery. Erection of the tombs of the King of Martyrs and the Beloved of Martyrs was begun. Much of the interior decoration of the Tíhrin Ḥazíratu'l-Quds and almost all wiring and installation of tubing was completed; the large building has indirect lighting and is provided with a stage; a great lamp hangs from the center of the dome. The garden, landscaped, has tree-lined avenues, a pool, a travelers' house and meeting hall, living quarters for a chauffeur, a garage. One

THE BAHÁ'Í WORLD

source of funds for improvements was a highly successful radio drama staged by Bahá'í youth.

The Temple lands, three million five hundred and eighty thousand square meters in extent, are administered by their own committee. Value of the land increased about one hundred thousand *túmáns* when an underground water course was discovered there and a reservoir built. The National Estates Committee reports fifteen properties given to the Faith in one year, four bought and one sold. One of the gifts alone is valued at one million five hundred thousand *riyáls*. The National Spiritual Assembly has placed funds with the National Hospice Committee to build a travelers' Hospice.

I. Archives

Important National Archives are being collected; relics and writings of the Báb, Bahá'u'lláh, the Master and the Greatest Holy Leaf are among these, and even a cannon ball from the siege of Tabarsí has been preserved.

Haifa pilgrims brought back instructions to emphasize the advancement of women and of youth, and the urgency of voting and studying the Administrative Order. The Central Woman's Progress Committee was formed in 101; work accomplished included teaching literacy and other subjects to Bahá'í village women. The National Bahl'í body sent out a circular on the progress of woman, including a translation from the Master's address in Philadelphia, June 9, 1912, and urged the Bahá'í women not to lag behind their sisters of the West, stressing that the Persian Bahá'ís are striving to acquire the good qualities of western peoples, but reject false social standards including various types of dancing and dress current in the West. Literacy, knowledge of the Faith, and general knowledge, are the N.S.A.'s current goals for all Bahl'í women of Persia.

The N.S.A. is doing much to abolish the use of opium. Those using opium may not serve on Assemblies or committees until they have discarded the practice; the buyer, seller and smoker of the drug are all held culpable, and Bahá'í property owners and farmers are urged to abandon cultivation of the opium poppy.

The voting age in Persia was changed from 20 to 21; the age limit for youth is now 30; only youth may serve on local youth committees. A function of youth in large centers is to act as a liaison between them and the other local Assemblies in their area.

The Unity of the East and West Committee entertains foreign visitors to the capital, and provides lectures for them in foreign languages. It translates articles into and from Persian and in general is an important link between Bahá'ís around the world.

BRITISH ISLES

In this long-enduring citadel of western civilization the valiant spirit of faith has remained steadfast during the years of war, gathering its forces for a determined proclamation of the religion of God. From reports relating events during the years 1944-1946 prepared by the National Spiritual Assembly, the following passages are chosen for their emphasis on the new and greater plan of action adopted at the Centenary Convention.

"Moved and thrilled by the successful opening of the Centenary celebrations, we gathered for the annual Convention, at which occurred another event of the greatest importance, namely the resolution to adopt a Six-Year Plan for teaching the Faith, to terminate at the Centenary of the Martyrdom of the Báb in 1950. The Guardian was asked by cable to fix the goal at which we should aim and replied suggesting the formation of nineteen local assemblies situated in all the various countries of the British Isles. Truly a great task for the energies of a new century. The Guardian subsequently wrote us, emphasizing the importance of the work we were undertaking: 'The English believers stand identified with this Plan.' We are coming, perhaps only rather slowly, to understand what this means, to realize that everything we do as a community, everything in our individual lives, must be entirely devoted to it, so that it must be the primary aim always before us all. It would perhaps be fair to say that, although concrete achievements this year may be small, we have acquired some realization of what the task involves and seen, too, some of the practical difficulties that will have to be overcome. Our next and urgent step is to

CURRENT BAHÁ'Í ACTIVITIES

arise, both as a community and as individuals, to carry out the plan, and this depends largely on our being able to realize, to really deeply understand, what the successful conclusion of the Plan means, not only to the Bahá'í community, but to the country at large, which is yet unconscious of the new Revelation still so slowly and so modestly being brought to its notice. So far we seem not entirely ready to take this next step—though one is preparing to go, no pioneer has yet arisen who has cast all other interests aside, moved to a fresh town and settled down to teach the Faith steadily and build up a community. As we said, one is just preparing to go, but many more are needed and until, at any rate, a good proportion of the needed pioneers have been speeded on their way, we cannot honestly say that the Six-Year Plan has properly started, because experience in other countries where the Bahá'í community has developed and expanded earlier than here has shown that pioneer settlement is an integral and essential part of the work.

"Having so discussed the needs of the plan and what lies before us, let us list the steps which have been taken **w** bring the Plan into being and to lay its foundations. The first step was to form a committee to consider the whole situation and the best way to proceed. They suggested setting a goal of nine pioneers to be settled by Convention of 1946 (hoping by then we should be benefiting by the end of the war and the subsequent changing of jobs, etc.) and a further ten by 1947, after that everyone to go all out to finish forming assemblies in each place settled. They also listed the places where work had been done and it seemed possible to do more, and some other places where it would be desirable to try and establish communities. They are now engaged in gathering together information about the various places, for the help of pioneers as they arise to go to them.

"Meanwhile, the National Assembly, convinced that to strengthen the existing communities is a basic part of the Six-Year Plan work, since it is from their ranks that most of the pioneers and other helpers will come, has urged on the local assemblies the need for striving for ever closer unity amongst

the members of their communities, so that not only will they be stronger and function better, but they will also acquire more and more the spiritual attraction which will draw other people to the Faith.

"Two more committees were set up to help with the Plan. Firstly, a committee to prepare and distribute a Postal Study Course on the Teachings and on matters useful to Bahá'í teachers, in order to help all the believers, whether in communities or alone, to forward the Plan. Also, after the experience of the Centenary celebrations, it was thought that Bahá'í exhibitions had a very useful function in calling attention of the public to the Faith, especially when such exhibitions can be held in an empty shop in a main street of a town where work is already being done or is about to commence. A committee was therefore appointed to remodel the material used for the Centenary exhibition and make it suitable for general use. This was done and the material has already been in use; it is hoped that many more of these exhibitions will be held as time goes on and opportunity offers.

"Meanwhile, pending the settlement of pioneers, the ordinary teaching work has gone on, in some cases in towns where there is one or more believers already living, in others where there are none, though it is very difficult to work in a town where there is not at least one resident Bahá'í.

"The most steady and satisfactory teaching work has been done by two groups, Northampton and Blackburn. Northampton is still unable to find a center, but have kept on with their fortnightly meetings, holding them for part of the year in a café and for a while in private homes, and their meetings are well attended. They have also kept the 19-Day Feasts regularly and have in fact become an organized community, though still a small one. Blackburn built up interest first by advertisements in a local paper and, even before starting meetings, had twenty inquiries. Last November they started to hold regular fortnightly meetings, which have been well attended. The patient work of one believer over a long period of years is thus finally bearing fruit. Various visiting speakers have helped both groups and both have started a lending library to

help inquirers. Northampton has two new believers and Blackburn one.

"Liverpool has also for some time held regular meetings with an interested attendance, and the one local believer has been helped by a visiting teacher from Manchester, who has gone over to speak at a number of the meetings. For a while a regular series of meetings was held in Nottingham, but results were not very encouraging, though interest in the Faith is there as we know from the large number of answers to advertisements. Visiting speakers went up for some of them, others were taken by two believers, who both live about ten miles away from Nottingham. It is not easy to keep up a sustained interest when nobody lives here, but we hope to have a pioneer there soon. We held a small Centenary exhibition there. Blackpool is just now waking up and some people are showing interest in the Faith, and a book has been accepted by the public library, with a promise that another may be considered later. Other places where meetings have been held include Ilkeston, Coventry, Birmingham and Buxton, where we took a hall during Summer School. Ilkeston also had a small Centenary exhibition, not well attended but very well reported in the local paper, which also noticed the Centenary itself. During the year, work has also been started in Norwich—quite a number of people were contacted whilst a believer in the Army was stationed there and several meetings were held. There is one new believer, who is now alone there.

"Though no new assemblies have been formed during the year, there have been sixteen new believers, four of them not yet of voting age, and one believer came from America to live here. Against this, three of the believers have passed on and one, an American who accepted the Faith here, has returned to the United States. Mr. Dowson of Sydney, N.S.W., is working here for some months. He has been in London and is now in Preston, Lancashire, and is able to help in Blackburn. We have been in contact with several Bahá'ís serving in the U. S. Army here and one is at present a member of the London community. He recently spent a week's leave travelling around from one community or pioneer believer to another,

paying short visits—a wonderful way of demonstrating the world-wide unity of the Faith.

"The communities have all worked hard during the year. London hoped, of course, to get a lot of new visitors at their meetings after the publicity given by the Centenary celebrations. Unfortunately, about a fortnight afterwards the eying-bombs started, followed later by the rockets, which considerably reduced the attendance at public functions of any sort. They have, however, held their meetings regularly and have had a number of new visitors. They have experimented with different forms of meeting on the various Sundays of the month, in an effort to appeal to different tastes, having sometimes a talk, sometimes a devotional meeting and sometimes a meeting at which questions are answered. They also held two meetings on weekday evenings in order to meet the convenience of inquirers who could not come on Sunday afternoons. Their Naw-Rúz Feast had a record attendance, larger than ever before, the Center being completely crowded out. They have also held two large public meetings, one a purely Bahl'i one, the other on rather different lines in cooperation with other organizations. The Bahl'i meeting was held at Ealing and was attended by about forty fresh people, the subject being 'World Citizenship.' It received quite a lot of attention in the local press. The other meeting, held in a hall in the center of London, was initiated by us but was organized in cooperation with several other organizations interested in the subject, which was 'First Steps towards World Unity.' Three well-known people, unconnected with any of the organizations, spoke, followed by a Bahl'i who summed up in the spirit of the Teachings, without, however, mentioning the Faith by name. They are intending to hold another such joint meeting. Besides these big meetings, speakers have been sent to various other organizations. Two fireside meetings have been held regularly, one at South Kensington and the other at Ealing. One public library has accepted a book and one a subscription to New World Order, and one bookseller has held a display of Bahl'i books. London has had one new believer during the year and three believers

absent on National Service have also returned to swell their ranks.

"Although many of the friends from other communities attended the national Centenary celebrations in London, the communities also held their own celebrations a little later on. Manchester's effort took the form of an exhibition similar to the London one, combined with a series of public meetings. The exhibition was visited by approximately 200 people and the meetings also attracted a number of interested friends. They have also been advertising the Faith in Manchester papers regularly and have had both postal inquirers and visitors. They have held their meetings regularly, for a time having also a short devotional meeting prior to the public talks. They also ran a study group for some months. The Youth Group too, has continued to function, holding regular meetings and sending its bulletins to young Bahá'ís in various parts of the country. Manchester finished the year with a shop exhibition in Salford and they hope to have others in different districts of Manchester in the near future. They have six new believers.

"Bradford, too, held a local Centenary celebration, also in the form of an exhibition, but this time in an empty shop in the center of the town. During a week they obtained 220 names in the visitors' book and a number also did not sign. They finished the week with a public meeting. They have held their public meetings regularly and also had a regular study class. Bradford is badly handicapped still by ill-health and by the number of young members absent on National Service, but one has just returned to Bradford on discharge from the Army and will be able to help the work there.

"Torquay's Centenary celebration took the form of an exhibition of Bahá'í books in a shop window and they had a bookstall in the entrance to the shop, which is right underneath their Center. They also held meetings every evening that week, taken entirely by local speakers, as Torquay was then a prohibited area, which was a great effort for a small community. They advertised in the local press, which also published articles about the celebrations. The young people's social evenings, run by Mrs. Matthews and

Mrs. White, reported on last year, have developed a great deal. The young people are now taking an interest in the Faith and are interesting their parents, some of whom attend the Sunday meetings and are reading Bahá'í books. Also some of the mothers are helping with the social evenings. The little group collaborated in the International Youth Day on March 4th, with other Bahá'í groups all over the world. Not being yet declared Bahá'ís, they did not attempt the rather ambitious program mapped out by the International Youth Committee, but they held a social meeting and invited their parents and friends and talks on the Faith were given. A Bahá'í talk was given to the local Theosophical Society and attempts have been made to establish contacts in Newton Abbot and Exeter, though not yet with much success.

"In spite of the fact that Bournemouth have still not been able to find premises for a center, they have had a successful year, having increased their members by four new believers, one a youth member, and with three more just declaring themselves now. Having no center, their work is mostly done at fireside meetings in private homes and at one time they had as many as five fireside meetings going during a week. Miss South also rented a room at the Psychology Club and gave weekly talks, every alternate one being devoted to the Bahá'í Faith.

"We have not gone in for as much press publicity this year, either in the form of advertisements or otherwise. So far as advertising was concerned, in several towns it seemed that our advertisements were no longer attracting much attention and that all possible inquirers had already written, and it was therefore considered advisable to give them a rest for a little while, with the idea of starting again later if active work was being done there, especially to support a pioneer. At the moment the only ones actually running are in *The Esperantist* which over several years has brought and continues to bring a small but steady stream of inquirers, and in a Nottingham paper which we are keeping on to pave the way for the pioneer we hope to have there soon.

"Last year's Convention recommended that we should continue to employ the pub-

licity agent who helped us for the Centenary. After some negotiation and some delay, this was arranged and he started work. We soon came to the conclusion, however, that for the present, on account of the great events happening coupled with the small available newspaper space, it was not likely that much publicity could be obtained for the Faith this way and, at the suggestion of the publicity officer himself, the agreement was terminated after three months. One thing which we did, however, at his suggestion has proved quite useful. He obtained messages to the Bahí'í community for Naw-Rúz from Dame Sybil Thorndike, Miss Ethel Mannin, Mr. Shaw Desmond, Mr. Clifford Bax, Mr. Reginald Sorensen, M.P., and Mr. Christmas Humphreys, president of the Buddhist Society. These messages were featured in advertisements of the Faith which have been appearing weekly in the personal columns of *The Times*, *The Manchester Guardian* and *The Yorkshire Post*. Quite a number of inquiries have been received. An article on the Faith has appeared in *Cavalcade* and favorable reviews have appeared in the *John o' Groats Journal*.

"There has been another form of publicity, worked by one of the friends. Mrs. Kideout of Amesbury is a member of the panel of people who regularly report on the B.B.C. religious programs. She frequently quotes from the Bahí'í Writings in her reports and has also urged that the B.B.C. allow a Bahí'í talk.

"*New World Order* has continued to appear this year, though at rather longer intervals on account of printing difficulties. One number was devoted almost entirely to an account of the Centenary celebrations and a report of the speeches given. The number of annual subscriptions has remained about the same--the communities have taken larger supplies but subscriptions amongst individual believers have not increased.

"For some time we have had a small collection of books which we lend to postal inquirers. During the year some hooks used a few years ago by the National Teaching Committee were added to this small store and now with the addition of some more hooks it has been formed into a National Lending Library, which is at the service both

of inquirers and of those Bahá'ís who do not have access to the library of a local community, with the special aim of helping pioneers.

"As in previous years, we have been able to hold our various national functions, namely Summer School and the Teaching Conference. Summer School was held at Buxton. Accommodation was limited and was further complicated by staff difficulties, so that we could only take forty people for the Bank Holiday week-end and half that number for the rest of the week. However, in spite of this the school was a great success. With the Six-Year Plan in mind and the fact that nearly all the people attending were Bahá'ís, it was devoted exclusively to subjects which would help prepare them for teaching. The Teaching Conference was usual held in Manchester in January, and was well attended. Everyone remarked that the discussion was more practical and that there was a more alive and active spirit in the gathering.

"On the legal side, we have during the year, continued our efforts to get suitable changes made in our Articles of Association, in order that the Inland Revenue will exempt us from tax. The matter moves very slowly, mainly because the Chief Inspector of Taxes has not yet approved of the amendments we have suggested. The position is at the moment that we have consulted Counsel on the matter and the solicitor has sent a further letter based on Counsel's suggestions. We are also consulting the solicitor about amending the clause which provides for a Convention of 19 delegates, so that when needed through the progress of the Six-Year Plan, a larger number of delegates may be elected.

"Towards the end of this year events in the world have moved and we have once more been in touch with some of our fellow believers on the Continent of Europe. David Hofman visited Paris and saw the believers there. We have also corresponded with them and sent two parcels over to them. We have also received a letter from one of the believers in Lyons and have been in touch again with the International Bureau at Geneva.

"The story of the Cause this year started with two important events, the celebration

of the first Centenary of the Faith, which was a Bahá'í world event, and an event concerning our British community, the adoption of the Six-Year Plan. The first event has come and gone and is now part of our history, the second, even now after the passing of a year, lies almost entirely in the future. The Guardian has said that the Plan constitutes a landmark in the history of the Faith in the British Isles and that the immediate destinies of the entire community depend upon it. These words need surely to be pondered carefully by all of us. Never before has the Bahá'í community in this country been called upon to face so clearly the implications involved in acceptance of the Bahá'í Faith and the responsibility which that entails to spread the Faith to others. We are now confronted with a very definite and concrete task, to establish the Cause in nineteen towns in the British Isles in the coming five years, for a Five-Year Plan is what it has now become, and the job still remains before us. As we have said, the first step is the establishment of pioneers, at least one in all these nineteen places. That must be done before anything else and everything else must yield place to this task. The Guardian assures us that 'when once a few bold, self-sacrificing individuals have arisen to serve, their example will no doubt encourage other timid would-be pioneers to follow in their footsteps' and reminds us that 'the history of our Faith is full of records of the remarkable things achieved by really very simple, insignificant individuals, who become veritable beacons and towers of strength through having placed their trust in God and having arisen to proclaim His Message.' 'Abdu'l-Bahá wrote to the English believers, no doubt foreseeing these times we are living in now: They must not rest day or night but strive to illumine the children of men, and awaken souls. This is not the day of silence. This is not the day of rest.'

THE SIX-YEAR PLAN

Convention 1944 was held in London during the week of the Centenary celebrations. It was distinguished by a strong feeling, shared by delegates and other friends

alike, that there was need for the community as a whole to enter some clear definitive process in its work, in order to concentrate and direct its energies, which so far were general and largely unrelated, towards some specific goal. This feeling found expression in the following cable to the Guardian:—

"Convention desires Six-Year Plan terminate Centenary martyrdom Báb begs you signify goal to be achieved,"

To this the Guardian replied:—

"Welcome spontaneous decision. Advise formation nineteen Bahá'í Spiritual Assemblies spread over England, Wales, Scotland, Northern Ireland and Eire praying signal victory."

Thus was born the Six-Year Plan. Of it the Guardian has said the following in successive communications:—

"The Six-Year Plan which the English believers have conceived and are now energetically prosecuting constitutes a landmark in the history of the Faith in the British Isles. It is the first collective enterprise undertaken by them for the spread of the Faith and the consolidation of its divinely appointed institutions."

"The Plan constitutes a direct and grave challenge to the English Bahá'í community in its entirety. It should be regarded as the greatest collective enterprise ever launched by the followers of the Faith of Bahá'u'lláh in the British Isles. It is, thus far, one of the most significant undertakings embarked upon by the members of the Bahá'í National Assemblies during the opening years of the second Bahá'í century. To it, as already observed, the immediate destinies of the community of the English believers are linked, and on it must depend the future orientation and evolution of the institutions which the members of that community are laboring to erect for the diffusion of the principles, and the establishment of the Faith, of Bahá'u'lláh in their country."

So important a task, fraught, as the Guardian indicates, with such implications for the future, at first fell lightly upon the consciousness of the community, and it was only as the practical requirements of the Plan came to be understood that the friends began to realize what an enormous undertak-

ing confronted them. Considerations, for instance, such as the following:—

1. In six years the community must be more than doubled, if the nineteen Spiritual Assemblies are to be established.

2. Wales, Scotland, Northern Ireland and Eire are virgin territories, requiring pioneers to establish the Faith there.

3. The smallness of our numbers and resources makes settling of believers to form communities impracticable, and we shall have to count on a large influx of believers. This seems to indicate that the time has arrived when people will come to the Faith "in troops." Our own knowledge and vision must be adequate.

The N.S.A. appointed a Committee whose chief function before being dissolved was to suggest a plan of action. This was adopted with minor modifications by the N.S.A. and is now in process of being carried out. Simply, it is this:— In the early stages of the Plan the nineteen new places should be "pinpointed," and the later stages should be occupied with a continual teaching circuit, directing all the forces of the community towards the development of Spiritual Assemblies round the nineteen pinpoints.

The N.S.A. aims at nine pinpoints by Convention 1946, nineteen by Convention 1947; the remaining three years to be devoted to a concerted effort to bring all nineteen places to community status.

"With regard to the communities: London has had rather a changeful year. Its members have been increased by the return of several evacuated members, now that the war is over and by the removal of several friends from other parts of the country. On the other hand the only two pioneers at the moment at work for the Six-Year Plan have been contributed by London. Changes in the London assembly and its officers half-way through the year were caused by their departure together with other resignations for various reasons. Their meetings have varied in form and in time during the year but have not attracted very many people and the community can report only two new believers. On the other hand, London contributed the bulk of the speakers for the Hyde Park venture, reported further on in this report, which was originally organized by the N.S.A.

though later turned over to London. In order to contact people for whom Sunday is not a suitable day, they also held periodic meetings on a weekday evening. They held a large public meeting in a hired hall in July, in conjunction with two other organizations, and they also took an active part in the two meetings organized by the N.S.A. at the time of the UNO meetings. Both the Preparatory Commission and the General Assembly of the United Nations met not many yards from the London Center and during the meetings of the latter a large notice of welcome to the delegates was displayed in the Center windows. London is also experimenting with another form of publicity, namely posters in buses. Another attempt to attract people to the Center took the form of an Art Exhibition, which displayed the work of Bahá'í artists and of a friend associated with the Cause for many years. In this way a number of people were led to make the acquaintance of the Center. Talks have been given to various other organizations. London has kept all the big feasts and the commemoration meetings have been held and attended by some at the proper times, though repeat meetings have been held for those who could not attend night meetings. Fireside meetings have been held at various times of the year in different parts of London, one of the new believers being a result of the Ealing fireside meetings.

"Manchester has been working very hard and can report a good measure of success, with six new believers. Since January their public meetings have grown from just a handful till now they get an average of thirty, and they have also held a number of fireside meetings. At the beginning of the year they held a shop exhibition in Salford. Not many inquirers followed up their initiate interest at the exhibition by attending meetings, but many must have been made familiar with the Faith. A very important feature of Manchester's work has been the effort to develop Altrincham--over the years much work has been done there and now prospects are so encouraging that Manchester hopes it will be adopted as one of the goal towns of the Six-Year Plan. Manchester Youth Group has continued to hold regular meetings and sends its monthly newsletter

to a very wide circle, both in this country and abroad.

"Bournemouth has had rather a difficult year. An unhappy situation arose when it was discovered that one believer had not properly understood the Bahá'í teachings on spiritualism. These were explained and the Guardian also wrote a full explanation, but she withdrew from the Cause and two others followed her, on account of this and other teachings which they found they could not accept. The community has been further weakened in numbers by the departure of two voting members and two youth members for London, and it now finds itself with only just enough members to justify an assembly. As some of these are often ill and unable to attend assembly meetings, it is very difficult for the assembly to function properly. Nevertheless active teaching work has been done all the time. Most of it has taken the form of fireside meetings, since they are still unable to find a place for a center, but a big public meeting was held in February, which was very well attended, and Bahá'ís have also spoken to other groups like the Esperantists. The little handful who do the active work in Bournemouth deserve a sincere tribute for the way in which they are keeping the community and the teaching work going.

"Torquay shows a great example of what a small community can do. Though only just over the minimum number for an assembly, and at that not all members are able to be active, they keep their public meetings going regularly, and their young people's weekly meeting has become not only a social evening but also a study class held on a separate evening. But more than that, they have undertaken active extension work, trying to work up a circle of interested people in Exeter. Regular meetings have been held there since January and Torquay believers have travelled there to hold them, undeterred by the worst of the winter weather. Though they could not find a very suitable hall there and though audiences have been small, they have one or two people who attend regularly and who are trying to help make further contacts. This is a really fine contribution to the Six-Year Plan by such a small community.

"Bradford suffered more than any other community by the absence of members on National Service and they have been glad to welcome back two of them since the war ended, to help in the community work. Others have still to come home but should arrive before long. Meetings have been held regularly and have been taken both by members of the local community and by visiting speakers. Bahá'í talks have also been given to other organizations such as the International Friendship League and the Bradford Business Men's Club and have aroused much interest. A well-supported study class has also been held. One of the newspapers has given them periodic write-ups. Five members of the Bradford community, which has up till now included Leeds in its area, live in the latter city and they have recently started intensive teaching work there, fully supported by the Bradford Assembly. Leeds has been adopted as one of the goal towns of the Six-Year Plan and, as already mentioned, recently a shop exhibition was held for a fortnight in one of the main streets beginning and ending with a big public meeting. The Leeds believers, helped by other members of the Bradford community, put a lot of hard work into this campaign; it made an excellent beginning to their local teaching, which is being continued by fireside meetings.

"Though many of the wartime difficulties still persist, the Publishing Trust has worked hard during the year. Seven publications have actually been received from the printers during the year, including the 1946 diaries. Several of these are pamphlets, none of them very big hooks. Three more are at present in the hands of the printer. A long list of books and pamphlets is planned and most of them are in the course of preparation.

"On the administrative side, we have at last completed the arrangements for the change in the Assembly's Articles of Association as a private company, which we spoke of in last year's report. The Chief Inspector of Taxes eventually approved the draft submitted to him, and the changed wording has been incorporated in the Articles and approved by the High Court of Justice, Chancery Division. This means that in future, for taxation purposes, we can be

accepted as a so-called 'charitable' body, which includes religious bodies, with consequent remission of tax. At the same time the clause regarding the number of delegates to the Annual Convention has been changed to allow of expansion as the number of believers in the country grows.

"At the request of one of the local assemblies the N.S.A. drafted the wording for a marriage certificate, which it is proposed to have printed after the Guardian has approved it. This certificate will of course have no legal standing—it is simply a certificate that a Bahh'í marriage has taken place.

"The current Bahá'í year has seen the end of the fighting both in Europe and in the Far East. Already last year we could report being once more in touch with the friends in France and Switzerland. This year letters have been received from believers in Holland, Norway, and Czechoslovakia, and just a few weeks ago the ban on communication with Germany was lifted, so we hope to be hearing from the friends there also very soon. The good news has just been received that they have re-established their National Spiritual Assembly, which was suspended in 1937.

"The end of the war has meant a focusing of public interest more and more on the new organization by which it is hoped that future war will be avoided and the nations come to live harmoniously with each other. The General Assembly of the United Nations Organization held its first meeting in London in January. All the delegates were sent a letter of welcome from the British Bahh'í Community, together with a leaflet containing passages from the Writings on the subject of World Government. One delegate from Ethiopia sent us a letter of thanks. Further, whilst public interest was focussed on efforts to develop international co-operation, a public meeting was held on January 9th in London, at Caxton Hall, which is very near the place where the UNO General Assembly was meeting. Attendance was not so large as was hoped, as the weather was bad, but discussion was interesting. A further but smaller meeting on the same lines was held on April 17th.

"A little while before the UNO meeting, a World Youth Conference was held in London. It was not possible for us to take any

part, as the meetings were confined to delegates, except for a big one at the Albert Hall which some Bahá'ís attended. A letter of good wishes was sent to the Conference and the secretary was asked to place some free literature in the meeting room.

"Following statements in the House of Commons sympathetic to the idea of world government, both the Foreign Minister, Mr. Bevin, and Mr. Anthony Eden, were sent letters and literature. Mr. Bevin's private secretary sent a cordial letter of thanks.

"There have been two new activities in our community life this year, which it is intended will be repeated in coming years. One was the commemoration on September 11th of the anniversary of 'Abdu'l-Bahá's first public talk in the West. The other was the attempt to attract people to the Faith by talking about it at the open air forum in Hyde Park. For a number of Sunday mornings, several London believers gave talks there to good crowds. Winter weather obliged them to stop for some months but it is intended to start again very soon, as this is a good way of introducing the Faith to large numbers of people.

"For the first time for some years we have had a Youth Committee. It has worked entirely by correspondence, as its membership was drawn from all parts of the country. It has produced a report on methods of attracting young people, which has been sent to all local assemblies, and it is now working on the possibility of producing a Youth Bulletin and also on the program for a Youth Day at Summer School."

EGYPT

Cairo, a cultural capital of Islám, has become the seat of one of the most impressive Bahh'í national headquarters yet constructed in East or West. Built to serve as seat of the Centenary celebrations, this *Házíratu'l-Quds* has created much interest in the Bahh'í message, as the reports of the Egyptian Assembly testify.

"The completion of the *Házíratu'l-Quds* in time for the Centenary, and the magnificent manner in which the sacred occasion was celebrated therein were but a majestic call announcing the glad tidings of the new spirit infused in the body of creation, a new

inspiration destined to elevate the world of humanity, and a new life exhilarated by the Divine Love. For, just as the building, with its beautiful location, excited the curiosity of the multitudes, the celebrations, in their turn, extended its significance and purpose far and near.

"The banner of the Greatest Name was unfurled, and the Teachings and Principles widely disseminated. Groups of inquirers called at all hours in such increasing numbers that the Baha'is scarcely found time to carry on their administrative work.

"The following message dated July 17th, 1941 was received from the Beloved Guardian, through his secretary:—

"He was very happy to read of the wonderful progress made by the Faith in Egypt during the past year in the annual report; likewise the reports of the convention and Centenary celebrations rejoiced his heart, and he felt moved, in view of the activity and devotion of the believers there, to launch them upon a new field of service, namely teaching and establishing the Cause in new localities. In India, Persia and America wonderful results have been obtained by Bahá'í pioneers and settlers, who, leaving their homes, have founded new areas in places where the Faith was unknown and have been able to raise its banner in many virgin fields.

"He feels that the time has now come for the beloved Egyptian friends to likewise take this important step, and he has therefore contributed one thousand pounds to be used to help finance pioneers and aid in the general teaching work.'

NEW SPIRITUAL ASSEMBLIES FORMED

"According to the scheme of teaching the Cause and establishing new Spiritual Assemblies through Bahi'í pioneers and settlers, the National Spiritual Assembly was able to raise the number of existing Spiritual Assemblies to seven by constituting three more Assemblies, one each in Suez, Tanta and Sohag, whereby the number of centers was proportionally increased. Efforts are being made to encourage the believers to settle in more centers where it is hoped Spiritual Assemblies can be formed, and new centers established."

SUDAN

"Aided by the confirmation of Bahá'u'lláh, two of the believers Hassan Effendi El Saeed of Port-Saïd, and Rashad Effendi El Hamamsy of Cairo, were able to settle in Khartúm, Sudan. Accompanied by their families, they left on January 23rd and February 27th, 1944, respectively.

"Since their arrival in Khartúm, the Bahá'is there were greatly encouraged and inspired. The report of Rashed Effendi, who was transferred back to Egypt after six months stay in Khartúm, is replete with joyful news. The number of existing, accredited Baha'is in Khartúm is nine, and another believer lives in Singa. The Cause is also attracting the interest of still others in this area. The center in Khartúm is well organized in accordance with Bahi'í Administration. Meetings are regularly held on Sundays and the nineteen day Feasts are well attended. They have established a small library, and are in constant communication with the National Spiritual Assembly."

ETHIOPIA

"Sabri Effendi Elias, of Alexandria, was able to return to Ethiopia, after a prolonged absence dating from the outbreak of the Italian war against Ethiopia in 1931. He departed for Addis Ababa on January 23rd, 1944.

"Stopping for a few days in Khartúm, he met the Bahi'is of Sudan, and shared with them the joyful news of the progress of the Cause.

"He was accompanied by his wife who is likewise giving hearty support in serving the Cause in that country. Their reports show that the Word of God is being promoted in a wonderful way, and it is our earnest hope that these friends will succeed in obtaining a permanent stay in Ethiopia.

PERSECUTIONS CONTINUE

"As the Cause achieves more progress and spreads its influence over new areas in Egypt, its adherents, in like manner, are exposed to attacks of the ignorant masses, aroused and stirred by their fanatic leaders. The persecutions instigated during 1944, and particularly since the Centenary celebrations were

THE BAHÁ'Í WORLD

held, testify to the fact that there is an organized and antagonistic movement tending to stop, or at least to impede, the progress of the Cause of Bahá'u'lláh, which the opponents consider a threat to the Faith of Islám, and destructive to its authority.

"Motivated by an assumption neither based on sound foundations nor the product of a sincere search for truth, the *Shari'ah* Moslem courts from time to time consider cases of individual Bahá'ís and thereupon issue groundless, misleading and illogical judgments involving the worst consequences they can conceive.

"These verdicts are published in certain newspapers, which to our regret, do not also publish our replies to these false charges. As a result, the fanatic elements find reinforcement and vindication for the attacks they launch against the Bahi'is.

"In Tanta, where a Spiritual Assembly had been newly established, a serious disturbance took place and the Bahi'is are still suffering from the attacks of the aroused mobs. A number of them were beaten and even the policemen had great trouble in dispersing the agitators.

"Anti-Bahá'í proclamations were circulated throughout the city, defaming the Bahá'í Cause, and warning the people against association with the Bahi'is. In order to spread the warning to the utmost, the investigators took the occasion of the month of Ramaḍán, the Moslem month of fasting. This being a seasonal custom they published a time-table in which they quoted many excerpts from the last verdict issued by the *Shari'ah* courts of Arish, in 1944, by which Bahá'ís are considered heretics, who have deviated from the Moslem religion; being thus apostate, their marriage contracts with Moslems become null. A charge against the instigators was brought by the Bahá'ís and is now under consideration.

BAHÁ'Í MARRIAGE CERTIFICATES NOT YET RECOGNIZED

"A Bahá'í marriage certificate issued by the Spiritual Assembly of Cairo was presented by Mohamed Effendi Kamal of Beni-Suef, to the Immigration Department, with a view to obtaining a permanent stay in Egypt for his wife, a Palestinian subject,

"His application was not approved, on the ground that the Bahi'í Faith is not recognized by the Egyptian government, and consequently Bahh'i marriage certificates could not be regarded as legal documents. His wife was thereupon requested to quit Egypt. An appeal has been submitted to high authorities for further consideration.

Negotiations With the Government

"The current persecutions, the frequent judgments issued by the *Shari'ah* Moslem Courts on cases of Bahi'í individuals, the judgment of the Grand Mufti of Islám of Egypt by which he proclaimed the independent status of the Bahá'í Faith, and the critical position affecting the affairs of the Bahi'í community in general, have recently been considered by the National Spiritual Assembly.

"The memorandum is in preparation through which the Bahi'is hope to receive the sympathetic consideration of the government, whereby, in the light of the facts of the matter, it will not hesitate to extend protection to the Egyptian Bahi'is, and give them the right to enjoy the privileges sanctioned by Constitutional Law on an equal footing with other religious communities.

Publishing Activities

"Three committees have been charged with the responsibility of translating Bahá'í literature, and of furnishing articles to the newspapers on every possible occasion.

"The 'Dispensation of Bahá'u'lláh,' the Historic Survey of the Centenary, as well as other items of interest have been translated into Arabic and are now in process of publication. 'God Passes By' is now being translated.

SUPPORT FROM 'IRÁQ

"These undertakings were greatly encouraged by the kind message received from 'Iráq, in which the National Spiritual Assembly expressed their desire to share half of the expenses.

"An article was supplied to the *Masri* (newspaper), commenting on the activities of the Bahá'ís of America in connection with the San Francisco Conference. The comment expressed the high appreciation of

the Bahh'is of Egypt, and dealt mainly with the principles of 'Freedom of Thought'; 'Freedom of Belief'; 'Oneness of Religion'; and the 'Abandonment of all Prejudices.'

BAHÁ'Í SCHOOL

"For the first time a Bahh'i Summer School in Egypt was organized. It is beautifully situated at Port Fouad, opposite Port Said, on the Eastern bank of the Suez, and overlooks the Mediterranean Sea. A fifteen day program was held from July 15th to 30th.

"Seventeen members from different places in Egypt, attended the school. Many interesting subjects were studied, and lectures and debates were also included in the program.

"The results were excellent indeed, and it is hoped that a session of the school, on a wider scope, will be arranged next year."

ÍRÁQ

In proceeding from country to country to survey the condition of the Bahá'í community, one is constantly reminded how thoroughly the world has prepared for enmity and strife, and how pitifully ineffective has been any preparation even for the idea of peace. Truth has had to serve in a garrison, and fellowship has been confined in a prison girt by many walls, from racialism to nationalism, and from class interest to prejudice of creed.

In one part of the world the Bahá'í community is oppressed by the state; in another part by the mosque. Marked and conditioned by its own particular tradition, each Bahá'í community to some extent struggles with the psychic ghost of opposition after the actual opposition has ceased. But the many Bahi'i communities, diverse as they outwardly may be, weak and ineffective as they may appear, more and more rapidly take on the characteristics of the only true world community that can exist today. Moral energy and mental clarity steadily increase among the Bahá'ís, since they are related to the creative power which gathers the peoples together to produce mankind.

In Írîq, as in Egypt and Persia, Islâm makes the psychological environment in which the Bahi'i community has developed.

Public facilities taken for granted in a country like America are denied the followers of Bahá'u'lláh in Írâq where ecclesiasticism has been the law and the court of the state. In such a theatre one can follow the dramatic course of events produced by the meeting of the old era and the new. Those who fail to attain unity with the Manifestation of God in His day can never agree among themselves. That is why even a handful of true believers eventually become the axis around which the society revolves.

From the report of the National Spiritual Assembly of Írâq the following excerpts are taken:

SPREAD OF THE FAITH

"The Teaching Committee has endeavored to meet the increasing need of Bahá'í literature. Study groups were formed and held their sessions daily in the foundation hall of the Hazíratu'l-Quds as well as in the homes of the friends in different parts of the city, for that urgent, vital purpose. The meetings of these groups were presided over and directed by teachers of deep knowledge appointed by the National Teaching Committee to encourage the hungry souls of the beginners, and the seekers after truth through the Divine nourishment of the Bahi'i revelation.

DISSEMINATION OF LITERATURE

"The National Spiritual Assembly, in discharging its responsibility of diffusing the light of the Bahi'i Faith and in instilling its celestial spirit in the heart of those seekers after its truth, has placed large quantities of Baha'i books and pamphlets, in various languages at the disposal of the teaching committee which has disseminated them among a great number of people of every religion, race, and rank throughout the country.

"As a direct consequence of these activities, a number of these inquirers were attracted to the Faith and enlisted as believers in the New World Order of Bahá'u'lláh and became active members in the Bahi'i Community.

"The influence of these teaching activities was not restricted to the local areas of

Baghdád, but has penetrated to other places of the country. Many friends of other centers were stimulated by the Anniversary and rose up, with a new zeal, to promote the Bahá'í Message in their respective centers.

"Reports from teachers reaching the National Spiritual Assembly show their splendid activities in the field of teaching, and that people of every shade of opinion have been attracted to the Faith. The National Spiritual Assembly hopes that in the fulness of time these will become the torch bearers of the Faith of Bahá'u'lláh.

"The Local Spiritual Assemblies of 'Iráq, with the cooperation of the teaching committees, have extended valuable assistance to the management and organization of their teaching work, and of utilizing the capacities and talents of the individuals for the welfare of the Faith.

"Groups and isolated believers in several localities such as Mosul, Karkúk, 'Amárah and 'Azziyyih are in constant and direct touch with the National Spiritual Assembly and are receiving their spiritual support. Their report proved that teaching has become their highest goal in life, and their labors have resulted in the fruitage of a few new believers, establishing a firm nucleus for a Bahhí community. The National Spiritual Assembly confidently hopes that through the confirmations of our beloved Guardian we shall have several new Local Assemblies in the near future.

CHANNELS OF TEACHING

"Means and channels of teaching in 'Iráq are very limited. Owing to the deep religious fanaticism and ignorance of the large majority of the people of 'Iráq, the only possible means which the difficult environment offers for this important service is through personal contacts and individual teaching. The friends in 'Iriq cannot overstep this limit for fear of still more repression which may injure the vital progress of the Faith.

"Publicity through newspapers and magazines, a great instrument and very effective system for the promotion of the interests of the Faith, is not available to us. Editors in 'Iráq dare not publish an article in favor of the Faith. They do not hesitate, however,

to publish articles, against the Faith whenever the situation or their interest demand.

"Another valuable means for the enlightenment of the public about the Faith is the libraries. Unfortunately, the librarians in 'Iráq do not provide themselves with Baha'i books with the exception of an English library where Bahh'i books occasionally are found.

"Another important means for teaching is the lecture platform which is strictly denied to the Bahá'ís of 'Irlq. There is no opportunity for any Bahá'í to deliver a speech or give a talk to a group of people in 'Iráq. Another more important, more vital instrument for the promotion of the Faith is the press which is strictly forbidden to us. The National Spiritual Assembly has many times approached the authorities for legal permission to print some Bahh'i literature, but each time this was flatly refused.

"It is painful to report that this great deprivation of vital rights has blocked the highway of teaching. The National Spiritual Assembly is at the present time following its former way of procuring the Bahh'i literature in the Arabic and Persian languages chiefly from Egypt. Attempts have been made to print some pamphlets abroad but it was found, after experience, that this method costs much more than that of printing in the local press.

"Another more useful, more universal instrument for the promotion of the Message of Bahá'u'lláh is the radio broadcast which we can not employ to reach the people. Were this most effective and comprehensive channel available to us we would have launched a nation wide campaign of teaching the Faith of Bahá'u'lláh. Radio broadcasting in 'Irlq is a governmental institution and is therefore under the control of the authorities and its use is restricted according to the interests of the government. Hence the only practical means remaining in operation under our disposal is the method of personal contacts and the slow way of individual teaching which is so limited in its use, so narrow in its range, so restricted in its results, especially when capable and meritorious teachers are comparatively few.

PUBLIC LIBRARY PLAN

"At the Fourteenth Annual Convention of the Bahá'ís of Iriq, it was resolved to establish a public library in Baghdád, to be chiefly devoted at its inception, to the best current literature, with a section dedicated to the Bahá'í books. Gradually the Bahá'í books may be increased in quantity until, in time, this library will become a Bahá'í book-stall. For some months the National Spiritual Assembly has been looking for a suitable man whose knowledge and experience in teaching can utilize every opportunity offered by this library for teaching the Faith to the enlightened and intellectual classes of the people. The National Spiritual Assembly has taken this matter very seriously, as it believes that this plan would in time be an institution of great benefit and far reaching interest to the Faith. The sum of ID. 2000/ as preliminary budget for the establishment of this vital plan has been allotted, and the committee concerned is doing its best to find a suitable shop for this purpose.

ADMINISTRATION

"The National Spiritual Assembly has consecrated a great deal of its endeavors during the year covered by this report to consolidate the administrative order among the Local Assemblies and the National and Local Committees. The National Spiritual Assembly realizes full well the importance of, and the necessity for, the consolidation of the Bahi'í committees and the strict application of the Bahá'í Administrative Order among the Bahá'í institutions. To see that this was developed and established by the committees and individuals, the National Spiritual Assembly decided to visit the local assemblies to see how the principles and precepts of the administrative order are being applied and to guide these assemblies to the best way of executing the Laws and Ordinances of the administrative order in discharging their duties and obligations. The National Spiritual Assembly held a session in the village of 'Aváshiq, where it consulted with the local assembly and the believers of that village, as well as with representatives of the Bahá'ís of Idhyábih. This session

lasted a day long during which time the National Spiritual Assembly had a good opportunity to give them the necessary practical advice and counsel for better organization in their administrative transactions and the invigoration of their spiritual activities.

"Furthermore, the National Spiritual Assembly studies carefully the records of the sessions of all the local spiritual assemblies as well as all the suggestions made at the Nineteen-day Feasts of all the centers, with the intention of knowing the range and nature of their activities, and is in direct contact and communication with all centers. Moreover, in most meetings of the Nineteen-day Feasts, lectures are delivered and explanations are made on the subject of administration for the assistance of the believers and their increased understanding of the scope and range of this sacred Order of Bahá'u'lláh.

COMPLETION OF THE GUEST HOUSE

"At the outset of this year the construction work of the Guest House was progressing well, and nearing completion with the exception of fixing the doors and windows and electric equipment. Then work was delayed and finally stopped on account of the shortage in building materials such as wood, window panes, etc., while the small quantities of building materials which were to be found in the market stores were under the Government control and were not available for civil use.

"At the commencement of the work the authorities were quite reluctant and very strict about supplying the necessary materials for the completion of the Guest House. The building was registered as a personal house in the name of a believer. But the influx of the Persian pioneers and their lodging in the Guest House provoked and excited the suspicions and apprehension of the authorities and thereupon an order was issued stopping the work, and for a time the Házíratu'l-Quds was visited by many officials in order to be sure that this building is not intended to be used as a rest house or hotel for the Bahi'í visitors and travellers.

"In the meantime the National Spiritual Assembly was compelled to take immediate action for the evacuation of the Guest House which was actually occupied and over-

crowded by the Persian pioneers, and after great difficulty and energetic efforts, permission for the completion of the Guest House was procured and work was resumed again. By January of the present year the work was entirely completed. When our beloved Guardian was informed he graciously sent us the following message:

"The glad tidings telling of the completion of the Guest House has been a source of immeasurable pleasure and extreme exhilaration and is at the same time a brilliant proof to the arduous activity, laudable resolution, energetic endeavors and warm enthusiasm. A copy of the photo of this construction will be placed in a chamber of the blessed Bahji and another one will be reproduced in the *Bahá'í World* so that the Bahá'ís of the East and of the West as well as the pilgrims of the Holy Land might see the high endeavors of the representatives of the Bahá'í community in the City of God and it would be the cause of pleasure and cheerfulness to the Bahá'ís of the East and of the West."

"The total sum expended so far upon the construction of the Guest House amounts to ID. 12000/—or about \$48,000.00 a part of which the friends of 'Irlq have contributed while the other part is a loan made by the National Spiritual Assembly against the mortgage of the building itself.

THE HALL

"The National Spiritual Assembly has made many arduous attempts to get permission for the erection of the Hall which is the third, and last component part of the *Házíratu'l-Quds*. Having succeeded in procuring the necessary permission from the municipality the plan of the Hall was forwarded to the Ministry of Supplies for the acquisition of materials. But the Ministry hesitated for a time claiming that this building had been used as a place of worship by the Bahá'ís of 'Iráq. In this case it could not be built without the knowledge and permission of the Ministry of the Interior, and actually the case was referred to the above two Ministries. The National Spiritual Assembly is continuing to exert pressure to acquire permission for the erection of the Hall in the way and manner that meets with the blessed wish of our beloved Guardian,

who has time and again stressed his wish for the completion of the entire building. In a recent letter dated April 5, 1945 we received from him the following urgent message:

"And now it is incumbent upon you to concentrate your minds upon the construction of the Hall and hold fast in all ways and means until the necessary steps for its erection be made and you are honored in the successful completion of this blessed achievement."

APPLICATION OF THE BAHÁ'Í LAWS AND PRECEPTS

"The gradual growth and perpetual progress of the Faith of Bahá'u'lláh, and the corresponding decline and disintegration in the fortunes of the existing religious systems and institutions, are two factors of composition and decomposition which, working at the same time and in contrasting directions, have given the followers of the Faith of Bahá'u'lláh an opportunity to apply and put into practice the Laws and Ordinances of the Most Holy Book. The National Spiritual Assembly has stressed upon the Bahá'ís the necessity of applying the Laws revealed in the *'Kitáb-i-Aqdas* especially in regard to marriage, and open declaration of the Faith on the part of the believers in connection with legal transactions and official business. Moreover the National Spiritual Assembly in order to acquaint the believers with the spirit of the Laws and Ordinances of the Most Holy Book has formed study classes for teaching this subject and made it a matter of discussion and study in the Nineteen-day Feasts. It has also advised the local spiritual assemblies to watch the execution of the Laws in their entirety by the friends, and to penalize those who transgress them.

"In conclusion it should be said that the refusal of the Government to recognize the Bahá'í marriage certificates has caused much trouble to the friends of 'Irlq. This problem we believe will continue to be a source of trouble until the Government recognizes the independent status of the Bahá'í Faith and gives the National Spiritual Assemblies the permission of executing the Bahá'í Laws and Ordinances enshrined in the New World Order."

INDIA AND BURMA

Part of its area overrun by hostile armies, undergoing a great historical change in its political alignment, India, a continent of races and peoples within itself, has witnessed vigorous development of its Bahá'í community. The National Spiritual Assembly has recapitulated a very extensive record in a few words:—

The Centenary Convention

"Better administration, unity, consolidation of the newly established assemblies; the training of Bahí'í children and youth; the need of a Bahá'í school; a printing press; the need of literature; a magazine in English; a Teachers' Training Class; the passage of the Bahí'í Laws in the legislature; a better structure for the National Ḥazíratu'l-Quds; greater individual effort in teaching; development of the Summer School; the drawing up of a 3-, 4-, or 9-Year Plan; application for land for a Mashriqu'l-Adhíkár; the provision of a Gulastin wherever there are Bahá'ís; training in Bahí'í administration; greater supervision over the newer L.S.A.s; sending of teachers to Ceylon; the need on the part of the National members to travel and see into all affairs—these were the subjects discussed at the Convention.

Twenty-Five *New Assemblies*

"In the field of both pioneering as well as publications we were up against difficulties. In pioneering, the problem was a natural law—the ebb after the flood. The epistles from the Guardian received during the close of the first century reveal, and were responsible for, the heights which the friends in this country scaled under the impetus, and for the success, of the Six-Year Plan that concluded with the termination of the first century. An extract from one of these letters dated October 26, 1943, is given to indicate the measure of the response of the Indian friends to the call of the Guardian. "—The excellent news you conveyed of the

progress of the Faith in so many hitherto virgin territories of India greatly rejoiced the Guardian's heart, and he is proud to witness the manner in which the Indian believers are arising, teaching, and sacrificing for the faith of God. The friends themselves must be astonished at the rapidity with which the devoted pioneers have succeeded in establishing new Spiritual Assemblies; and he hopes that many more souls will, thrilled by these achievements, follow in their footsteps, and thus ensure a truly glorious celebration of the hundredth anniversary of the Cause next May. The eyes of the Bahí'í world are being increasingly attracted by the achievements of the Indian friends, and they have the opportunity of crowning their Centenary Celebrations with a victory outstanding in the records of the Baha'is of the East. The Guardian hopes that in this connection many more Bahá'í young people will arise and serve. They have the advantages of health and freedom from family responsibility which are not always enjoyed by older people, and they should cooperate to the full with more experienced believers in carrying on the pioneer work of the Cause." There were five assemblies in India at the commencement of the Plan; there were thirty at its close. The resources of the friends were heavily strained. When a call came for help, there was no response because all those who could respond were already in the field. So, inevitably some of the newly established centers dissolved due to a decrease in their numbers. The first year after the century saw a diminution in the number of our assemblies. The recession continued up till the Convention of 1945. Some ten centers reverted to group status. The position was realized by the friends at that session. The flow started, never to ebb again. For on this occasion the friends had gained something which they were first without. That was experience. They had learnt the conditions under which permanent settling could be undertaken. And so the new attempts were undertaken on a new basis."

A RECORD OF PIONEER TEACHING

Teacher	Centers Visited
Mr. N. Akhtar-Khawari . . .	Andheri, Belgaum, Bombay, Hyderabad (Sind), Kolhapur, Panchgani, Poona, Sholapur, Deolali, Igatpuri and Lahore
Mr. I. Bakhtiari	Ahmedabad, Hyderabad (Dn), Kariafghanan, Kotah Quetta, Ujjain, Belgaum, Kolhapur, Secunderabad and Surat
Mrs. S. Fozdar	Ahmedabad, Aligarh, Baroda, and Kotah
Mrs. Gawhar J. Halcimian . .	Kolhapur, Bangalore and Mysore
Mr. S. H. Koreshi	Kariafghanan and Amritsar
Mr. I. Sorooshi	Belgaum, Hyderabad, Dn. Sholapur & Secunderabad
Mr. K. Izzadyar	Calcutta, Kamarhati, Serampur, Gorakhpur, Belgaum, Kolhapur, Cawnpore, Allahabad, Panihatti
Mr. I. Yaganagi	Delhi
Mr. and Mrs. I. Yaganagi . .	Surat and Belgaum
Dr. M. E. Lukmani	Calcutta, Gorakhpur, Kamarhati, Serampur, Cawnpore, Allahabad and Panihatti
Mr. M. Naimi	Kolhapur
Mr. R. D. Míhrshahi	Hyderabad (Dn), Sholapur, Deolali, Igatpuri, Secunderabad and Surat
Mr. & Mrs. R. Suhayli	Belgaum and Sholapur
Mr. Sharyar Yazdani	Hyderabad (Sind)
Mr. Rustom Vafadari	Belgaum, Kolhapur, Sholapur
Mr. Khusraw Farahmard . . .	Belgaum, Kolhapur, Sholapur
Mirza M. H. M. Afnan	Bombay, Andheri, Poona, Panchgani, Sholapur, Hyderabad (Sind) and Karachi
Mr. S. A. Husain	Vellore
Mr. S. Yaganagi	Mysore, Vellore
Mr. M. H. Sabiri	Cawnpore
Mr. K. M. Talgeri	Mysore, Hubli
Mrs. Shirin Boman	Nagpur
Rustom Vafadari	Deolali, Igatpuri
Mr. K. H. Payman	Vellore

"Our thanks are also due to Mr. Samimi of Tíhrán, Persia who while on a trip to India on personal business was bidden by our Guardian to visit the Indian centers in reply to his request for permission to visit the Holy Shrines. Mr. Samimi's visit to the centers in India resulted in wide publicity for the Cause as he spoke in public at very many of the places that he visited. A press report of his talk and an interview are given herewith as specimens:

ACHIEVEMENT OF PEACE AND
BROTHERHOOD

Mission of Bahá'í Faith

"The establishment of universal peace and brotherhood, the creation or adoption of

an international language as an aid to achieve peace and brotherhood, and the setting up of an international force to maintain world peace—this is the basis and the creed of the Bahá'í faith," observed Mr. A. Samimi, M.B.E., Head Interpreter to the British Embassy in Tíhrán (Persia), and Chairman of the East and West Committee — in an address to the local pressmen at the Bahá'í Hall last evening.

"The Bahá'í faith, despite its recent origin, had made astounding progress according to Mr. Samimi. It had been embraced and accepted by 51 races in 78 countries. Its followers, Mr. Samimi claimed, loved their fellowmen, knew peace of mind and spiritual bliss. Hatred and antagonism were unknown to the Bahá'ís. They believed in and prac-

tised in their daily life, peace, unity and brotherhood.

"Most of the Bahá'í activities were conducted at present in the U.S.A. without any priests or clergymen, as the Bahá'ís did not believe in priestcraft of any sort.

"The Bahi'is were forbidden from interesting themselves in politics. They were bound, as Bahá'ís, to carry out the orders of their Government, irrespective of the fact whether it was tyrannical or benevolent. The Bahi'is possessed sturdy faith in their future and recked not their present persecution at the hands of the fanatic mauvis in the country, concluded Mr. Samimi."—(*The Sind Observer*, Karachi, June 24, 1945)

Bahá'í Faith

"Lahore, March 26.—Agha Ahmed Samimi of Tíhrán addressed a public meeting in English at the Club House of Model Town, Lahore on Sunday last with Lt. Col. Jamal-ud-Din, I.M.S., in the chair. During the course of his address the speaker, who spoke in faultless English observed, that permanent peace could only be established when it was implemented by Divine Power. The prophets who founded the great faiths were the bearers of the Divine Plan which in its essentials never changed. These successive prophets were in reality the true Educators of the human race.

"The speaker explained the basic principles of the Bahá'í Faith which arose in Írán about a century ago and which had spread all over the world. Quoting Shoghi Effendi, the Guardian of the Bahá'í Faith, the speaker said: 'Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever changing world. It can conflict with no legitimate alliances nor can it undermine essential loyalties. It calls for a larger aspiration than any that has yet animated the human race.'"—(*The Tribune*, Lahore)

Kelief

"The oneness of the Bahi' community is demonstrated in practice throughout the year

for whenever there is a Bahi' in distress, the local and national assemblies succor him. On the one hand, Bahá'u'lláh has enjoined work upon every one and on the other has bidden those responsible for the administration of the spiritual affairs of the community to see that no one is in want. Thus, whenever a Bahá'í is no longer able to work and in financial straits, the spiritual assembly of the locality where he resides is bound to support him, and if their financial conditions prevent them from rendering him assistance it is the duty of the N.S.A. to help. This principle has been in practice in this country and the community has seen that distress among their less fortunate brethren has been relieved and their sufferings mitigated as far as possible.

Publications

"From the small beginning where only a pamphlet or booklet was occasionally printed, to the position where thousands of copies of various books in different languages are printed—this indicates progress. During the period May 1944 to July 1945 the following work has been accomplished or undertaken:—

Originals

1. Din-i-Bahi'—ovr Qádiyán (Urdu)
2. Bishárát-i-Uzma—Arabic (with Urdu translation)
3. Survey of the First Bahá'í Century by the Guardian (Persian)
4. Qá'im-i-Al-i-Muhammad (Urdu)

In the Course of Printing

1. Íqán
2. Shish Alwah

Translations—Printed this year

1. New Era—Kanarese
2. New Era—Marathi
3. Bahá'í Procedure in Urdu

In Press

1. New Era—Gurmukhi
2. New Era—Telegu
3. New Era—Tamil

Reprinted

1. New Era—Gujrathi
2. Shish Alwah—Urdu
3. The Dawn of the New Day—Urdu

In the Course of Reprinting

1. New Era—Urdu
2. New Era—English
3. Íqán—Urdu
4. Bibu'l-Hayat—Urdu

Under Review

1. Book of Qíamat—Urdu
2. Dispensation—Urdu
3. The Promised Day—Urdu
4. Al Fará'id—Urdu

in the Course of Translation

1. New Era—Singhalese
2. New Era—Assamese
3. New Era—Orriya
4. New Era—Pushtoo
1. Hujjaju'l—Bahíyyih

Ready for Press

New Era—Malayalam

Translations Completed

Hujjaju'l—Bahíyyih

Personal Status

"The Bahá'í Laws regarding personal status are being increasingly applied and enforced. It is not very strange that those who newly embrace the Cause feel somewhat queer when they have to change habits to which they have been accustomed for ages hut for those who grasp the truth of these Words of Bahá'u'lláh, the transition is easy. He says: 'True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which we have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found now here except in complete servitude unto God, the Eternal Truth. Who so hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.' The friends are trying to adopt all the commandments which the laws of their country permit and the N.S.A. is also endeavoring to get the Bahá'í Laws recognized by the Government. The local

communities are striving to secure a plot of ground to serve as their Gulastán (literally flower garden, meaning a burial ground) to be enabled to carry out the instructions of Bahá'u'lláh with regard to burial of the dead.

Bahá'í School

"The Bahí'í Summer School was held this year in Karachi from October 16th to 31st, both days inclusive. Among the attendants Quetta was strongly represented while friends also came from Surat, Bombay, Poona, Hyderabad (Sind), Bareilly and Lahore. Quite a large number attended the school from Karachi. The total attendance was about 50. The morning sessions were held every day from 10 * 1 p.m. and evening sessions from 4 * 7 p.m. except on Sundays, when the School remained closed. 20th October being the Birthday of the Bab, the School remained closed. On 30th October a written test was held and a Feast was given on the 31st of October.

"Eleven lessons on Aqdas and Bayán were given by Mr. M. H. Ilmi and each lesson lasted for an hour.

"Nine lessons on the History of the Bahí'í Faith, six lessons on the Twelve Bahá'í Basic Principles and three lessons on the Administrative Order of the Bahí'í Faith were given by Mr. N. Akhtar-Khawari. Ten lessons on the Methods of Teaching with special reference to Indian conditions were given by Prof. Pritam Singh. Both the morning and the evening sessions began with Prayers and Reading from the Scriptures and between the lessons there was a recess of half an hour.

"Special features of this year's Summer School were the taking of notes of each lesson by the attendants and then taking a test which was very satisfactory. The Summer School Committee decided to present a copy of Munajat-i-'Abdu'l-Bahh to every one who had attended the School and this was done on 31st October at the time of the Feast.

Local Centers

"From the reports received from the local centers there is evidence of an ever growing zeal and enthusiasm on the part of the friends in the service of the Cause and a proper administration of its affairs. The response to

most of the Assembly's requests have been promptly met by a majority of the centers; most of them have shown eagerness to cooperate in the execution of the plans for the progress of the Cause; with more or less vigor they have carried forward the work of Teaching; some have displayed great initiative and originality in presenting the Faith to the public on every opportunity they could get; some of them have followed up such work by establishing study groups to which they have invited receptive and spiritual inquirers; they have observed Bahá'í feasts and anniversaries; they have regularly held the 19-Day feasts; they are endeavoring with all their might and within the limits imposed by the law to put the Bahá'í laws into practice; they have infused into their youth a zeal and generated in them a devotion to shoulder the responsibilities they will tomorrow have to assume in a larger measure; they have whenever requested undertaken in behalf of the N.S.A. the publication of Bahá'í literature; they have organized their local libraries; in short, they have demonstrated in a practical manner the working of Bahá'í administration in their centers.

NEWS FROM BURMA

"At this date of writing (the first week of August, 1945) we have not yet received confirmation of news regarding the Bahá'ís at Burma. Immediately after communication with that country was restored, the N.S.A. received this cable from the Guardian: 'Anxious news dearly beloved Bahá'í friends Mandalay Rangoon particularly Siyyid Muṣṭafá.' This was received on the 5th May 1941, considered by the N.S.A. on the 6th May, and immediate action taken to secure some definite knowledge of the Burmese friends. Four or five different agencies, governmental and otherwise, were approached through correspondence for the desired information but having failed for a fortnight to ascertain anything about them, our N.S.A. resolved at its next session to depute someone to go in person to Burma and get this knowledge. Dr. Lukmani, the Chairman, of the N.S.A., offered to go, and set out about the end of May. He was not allowed to proceed beyond Chittagoug, on the Burma border, however, and the only information he

could get from there was that the Upper Burma friends were safe. This news, transmitted to the Guardian by cable, brought this reply: 'Joyous gratitude safety dear Burmese friends. Convey assurance loving remembrance shrines.' After a while these further items of information filtered through but none of them has up to this time been confirmed:—

1. Our beloved brother, Siyyid Muṣṭafá Rúmi, had been killed at Thingagyun by local men.
2. Another friend, Mr. 'Aziz Ahmad, had been killed at Kawlin by the Japanese.
3. The Bahá'ís of Rangoon and Mandalay had mostly taken refuge at Daidanaw when the Japanese invaded the country.
4. The Bahá'ís in Upper Burma were safe, though destitute.
5. Mr. Khudabux of Kawlin and Siyyid Abdúl Husayn Shírází of Rangoon who had been in affluent circumstances were now in a distressing plight.
6. The Ḥaẓíratu'l-Quds at Rangoon and Mandalay had both been destroyed.

"We cabled the news contained in items 1, 2 and 6 to the Guardian on 7th July and received this reply: 'Hearts grief stricken passing supreme concourse distinguished pioneer Faith Bahá'u'lláh dearly beloved staunch high minded noble soul Siyyid Muṣṭafá. Long record his superb services both teaching administrative fields shed lustre on both heroic and formative ages Bahá'í dispensation. His magnificent achievements fully entitle him join ranks hands Cause Bahá'u'lláh. His resting place should be regarded foremost shrine community Burmese believers. Advise holding memorial gatherings throughout India honor his imperishable memory. Urge Indian Burmese Bahá'ís participate construction tomb. Cabling three hundred pounds my personal contribution so praiseworthy purpose.' The outstanding traits in the character of Siyyid Muṣṭafá Rúmi that to our understanding have qualified him for the high station assigned to him by our beloved Guardian are firmness in the Covenants established by Bahá'u'lláh and 'Abdu'l-Bahá with their followers to turn to their respectively appointed successors and steadfast service over a period

of several decades (he accepted the Faith when in his twenties, lived for almost a century), constancy through all the vicissitudes of life and in the face of the onslaught of the enemy, the teaching of the Message to high and low which was the one passion of his long life, and the dedication of his wealth, his time and his talents to the spread of God's Faith."

AUSTRALIA AND NEW ZEALAND

The most important event in the current history of the Bahá'í community has been the acquisition of a building to serve as the national Bahá'í headquarters, or *Házíratu'l-Quds*. This undertaking was initiated and blessed by a contribution made by the Guardian of the Faith in 1943, followed by donations given by the National Spiritual Assemblies of the Bahá'ís of the United States and Canada, Persia, 'Iráq, India and Burma, and also by an individual Bahá'í of Persia. These contributions amounted to a total of over six thousand five hundred pounds sterling.

The property located at 2 Lang Road, Centennial Park, Sydney, was purchased, and the secretariat established there before the end of 1944. It is thus described in the report made by the National Assembly: The building purchased for the *Házíratu'l-Quds* is a sixteen room, two story residence facing the entrance gates to Centennial Park, a public reserve of 600 acres. The entrance is good and the arrangement of the rooms excellent for our purpose. Double doors open from the large reception room into a small library and from the library into a large lecture room. When all the doors of these three adjoining rooms are open the effect is of dignified spaciousness. Much time and energy were devoted by the N.S.A. members and friends in Sydney to preparing the premises for occupation. Mrs. E. M. Axford personally directed and supervised alterations, furnishing and the interior decorating which was necessary. Despite wartime restrictions and shortages which hampered the work on every hand the Secretariat was established in the building by the end of 1944. After much sorting and packing the Secretary and Treasurer for ten years, Miss Hilda Brooks and Mrs. Silver Jackman re-

spectively, of Adelaide, South Australia, finally despatched all the N.S.A. files, books and belongings to the new Headquarters in Sydney. Miss Brooks, who had also been Keeper of the Archives, reverently carried the Precious Relic, Lock of Bahá'u'lláh's hair, pen cases and pens which had belonged to 'Abdu'l-Bahá, framed specimen of 'Abdu'l-Bahá's handwriting and various gifts from the Guardian, to Sydney in her personal luggage. These former officers of the N.S.A. had conducted all the clerical work in their own homes—it was therefore a great joy to them to know that in future N.S.A. officers would enjoy the convenience and dignity of perfectly appointed and equipped offices, thus enabling the clerical work to be accomplished with greater ease and efficiency. In the rows of files and office equipment at Headquarters they see the fulfilment of their dreams. The new Secretary, Mrs. Dive, now resides in the building. The Treasurer, Mr. N. Walker lives in Sydney.

Social functions are held at the Headquarters and both local and National teaching work is carried out there. Many inquirers have called to ask about the Bahá'í Faith. The name "*Házíratu'l-Quds*" has brought forth many queries as to its meaning thus providing the believers with opportunities to expiate and expound the Teachings.

Significant steps have also been taken in the proclamation of the Faith. That the teaching work has been influential, and the community has become firmly established, is attested by the degree to which the Bahá'í Faith has become a public symbol of a new spirit in religion. On the one hand its broad principles and its freedom from race prejudice was noted by the Rev. C. W. Chandler in the *Auckland Star* of March 18, 1944, while its challenge to the former dispensations has been pointed out by a missionary in an article published in the *Adelaide Church Guardian*.

The teaching activities carried on during the two years covered by this survey has been summarized in the Assembly's report.

Owing to the war, it has not been possible to increase the tempo of our teaching efforts as we had planned. The housing shortage brought about by the necessities of war (cessation of building and increase of city

populations, through the creation of war industries) makes it extremely difficult for would-be settlers to find accommodations if they leave their homes to go to new areas. Travel restrictions have prevented the hoped-for organization of Interstate teaching tours by believers able to give public lectures. However the believers have concentrated in their home centers and States and there is not one believer who has not helped in the great co-operative effort called for by the N.S.A. in 1943 and inspired by donations amounting to £872.15.0, from the beloved Guardian for the financing of the teaching work. Many of the friends conduct meetings in their own homes and these have proved very popular and successful, the social atmosphere and the informality of the general discussions being very attractive to inquirers. A new Assembly has been formed at Carlingbah, New South Wales, twenty miles from Sydney as a result of the regular visits by Mrs. Mariette Bolton. This indefatigable worker has also formed study groups at Wollongong and Goulburn and interested some people at Canberra.

Mr. and Mrs. Dobbins have done fine work at Albert Park, a suburb of Adelaide, South Australia. Regular meetings are held at the home of Mr. and Mrs. Featherstone. Six new members have been enrolled as a result of the afternoon and evening home meetings conducted by Mr. and Mrs. Dobbins at Albert Park.

Regular meetings are also conducted by Mr. and Mrs. Fitzner in their home at Joslin, another suburb of Adelaide; six new members have also been enrolled as a result of their meetings.

As settler to Port Elliot, South Australia, Miss K. Harcus is doing valuable work. Speakers at public meetings arranged by Miss Harcus were Miss Hilda Brooks and Mr. H. Fitzner. In Sydney, Adelaide and Hobart weekly meetings provide the opportunity for presenting the Cause publicly, special lectures are advertised in the press and every effort made to attract large audiences.

In Auckland, New Zealand, teaching was given a big boost by the Centennial celebrations; activity has been greater than in any previous year. The Auckland friends are

deeply indebted to the indefatigable efforts and infectious enthusiasm of Sgt. Alvin Blum, an American Bahá'í of the U.S. Army Medical Corps. Sgt. Blum spoke on the platform of many organizations and in private homes as well as at the regular Bahá'í meetings held at the Fabian Club rooms where he was the principal speaker. In Auckland City he spoke to the following:—Astrology Group, Women's Progress Club, Christian Spiritualist Church, Y.W.C.A., Chinese New Zealand Society, Crusade for Social Justice, Rationalist Association, Junior and Senior Chambers of Commerce, People's University, Higher Thought Temple and the Quest Club. To some of these groups and organizations he was invited to speak more than once on various aspects of the Bahá'í Faith. He also gave talks at Howick, an outlying seaside suburb.

Outside Auckland lectures were given at Whangarei by Sgt. Blum and Mrs. Dulcie Dive and by Mrs. Dive in the Hawkes Bay area, Napier, Havelock north and Hastings.

The Faith has had more publicity in Auckland than ever before. This has been achieved through the Centenary celebrations, the press and cinema advertisements of lectures, socials, lantern slides and occasional articles in commercial magazines.

Youth Groups:

The membership of youth groups in Australia and New Zealand has fluctuated greatly and progress has not been maintained. There is however, a small nucleus of Bahá'í Youth in each center which we know will be the starting point for great progress after the war. The 10th Bahá'í World Youth Day was celebrated with success and enthusiasm in Adelaide, Sydney, Hobart and Yerrinbool.

Yerrinbool Summer School:

Summer School sessions have been held at "Bolton Place," Yerrinbool, in January and June of each year. The N.S.A. has appointed a committee to take over the entire management of the school. Mr. and Mrs. Bolton have gladly consented to this arrangement and have placed their home "Bolton Place" under the direction of the committee during the school periods.

Attack on the Faith:

An attack on the Bahá'í Faith in the form of an article entitled "Bahá'ism—a Menace to Christianity in Australia," by the Rev. H. C. Gurney, M.Sc., a Missionary of the Church Missionary Society working in Persia, which was published in the April and May issues of *The Adelaide Church Guardian* was replied to in the Bahá'í Magazine Herald of *the South* and in a lecture given by Miss Hilda Brooks at the Bahh'í Center, Adelaide. The Herald of the South Committee decided to have several hundred copies of the magazine article printed in pamphlet form for free distribution by the believers. Mr. Gurney began his attack with—

"During this year that I have been at home in Australia on furlough after eight years' work as a missionary of the Church Missionary Society in *Írán* (Persia), I have been astonished and very worried to see the way in which the faith known as the Bahá'í Faith is being propagated, and the way this religion is spreading in little groups in our parishes in all the cities of Australia."

In conclusion he wrote:—

"The Bahá'ís I have met in Australia seem earnest and sincere people, and are a real menace because they seem to preach a better and more united and reformed sort of *Christian idealism*."

The Bahh'í statement prepared in reply answers each of the arguments and contentions advanced by the missionary.

**A REPLY TO REV. H. C. GURNEY
C.M.S. MISSIONARY IN PERSIA**

The Bahá'ís of Adelaide have read with painful dismay, the article by the Rev. H. C. Gurney, published in the April and May issues of the *Adelaide Church Guardian*, and entitled "Bahá'ism—a Menace to Christianity in Australia."

In the first portion of his article the Rev. Gurney has incorrectly outlined the origin of the Bahá'í Movement, and in the second instalment has strayed still farther from the truth in his statements concerning the aims of the Faith and the actions of its adherents, and has lost his sense of fair play and justice altogether.

The Rev. Gurney, as a Britisher and also as a follower of Jesus Christ, will, the Adelaide Bahá'ís are sure, be ready to allow them to state their case, and to correct those impressions which will otherwise cause many readers to have wrong ideas of the Bahá'í Faith.

Firstly, then, the title itself—"Bah'ism—a Menace to Christianity in Australia," is completely misleading. The Bahá'í Faith is not an "ISM," but is a universal religion in the broadest and fullest sense; and far from being a "menace to Christianity," it acknowledges Christianity as the greatest world religion up to the 19th Century, and looks upon itself as the culminating chapter, as it were, in the teachings of Christ, that is, the fulfilment of His prophecies, and indeed the logical outcome and consummation of all the great world religions.

'Abdu'l-Bahh, son of the Prophet Bahá'u'lláh, has written:

"The Bahh'í Message is a call to religious unity, and not an invitation to a new religion, not a new path to immortality, God forbid! It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding, and is again made a clear path to the sincere seeker that he may enter therein an assurance, and find that the Word of God is One Word though the speakers were many."

With regard to the article itself, the Rev. Gurney accuses the Bahá'ís of Persia of showing hatred, opposition and fanaticism towards the Christians, but this is in direct opposition to the teachings of Bahí'u'lláh, Who has instructed His followers to "consort with the people of all religions with joy and gladness." Bahá'ís, in whatever land they may dwell have no wish to speak ill of any religion or religious body; but only to give praise to them for the work which they have accomplished in the past, which has indeed been truly colossal; yet they desire also to stress the point that religions, like everything else in this world, must obey the universal law of change. Religion must be fluid, not static, for that which is static is moribund, and religion, to be alive, must forever progress.

That is not to say that the teachings of

Jesus Christ were not perfect in themselves; but Baha'is believe that a Messenger of God will only teach so much as the people of His day are capable of assimilating in their then state of mental and spiritual development.

The teaching of Bahá'u'lláh is the same as that of Jesus in its fundamental reality, just as the lessons taught in the High School and University are basically the same as those of the Primary School; they differ only in their degree of complexity and advancement.

Jesus built His teachings around the word "LOVE," and Bahá'u'lláh has built His around the word "UNITY," for each Prophet brings His individual, special lesson to humanity.

Jesus could have taught the lesson of UNITY, but of what avail would it have been to a world yet undiscovered in full, with only the poorest means of communication, and with people having very little knowledge of their brothers in other lands?

Today, men realize as never before that UNITY is needed more than anything else. Mr. Anthony Eden, speaking at the San Francisco Conference, said: "The world today is one large city and our countries are its several parishes." Does not this show the need for unity, and for religious unity above all else? How, otherwise, can the apparently insolvable problems of the Moslem and Buddhist, Christian and Jew, not to mention the hundreds of sects within the religious themselves be solved! Only a great world religion can fuse and weld mankind into one universal whole.

What other hope is there for humanity? At the San Francisco Conference the Chinese representative, Dr. Wellington Koo, speaking on behalf of his Government, said: "We are prepared to yield, if necessary, part of our sovereignty to the New International Organization, in the interests of collective security." So must each individual religion be prepared to yield a part of its own exclusive claims for the sake of world unity?

The Rev. Gurney expresses his anxiety at the ignorance of the clergy regarding the Bahá'í Faith. Surely all those who enter the Church should make a study of Comparative Religions. No book on this subject is complete without some mention of the Bahá'í Faith. Three of the best known books on

Comparative Religion are those written by Dr. J. Estlin Carpenter, Mr. A. W. Martin, and Rev. J. Tyssul Davis. Each of these writers speaks of the Baha'í Faith with unbiased sympathy.

In his synopsis of the history of the Baha'í Movement, the Rev. Gurney shows that his knowledge fails in several details, e.g., that the Bib had two sons; that Bahá'u'lláh was the son of the Bib, that Bahá'u'lláh was exiled because of an attempt on the life of the Sháh of Persia; that the Bahá'ís have borrowed any idea which has appealed to them in any other religion, etc.—all of which statements are without foundation. Bahá'u'lláh was completely exonerated from having had anything to do with the attempt on the Sháh's life and was exiled to Baghdád because the Moslem priests were afraid of the effect of His teachings upon the populace. As for Bahá'ís borrowing ideas from other religions, this suggests that Baha'is have manufactured their own faith, whereas they simply try to practise the laws and ordinances laid down by Bahá'u'lláh and are not responsible for the introduction of anything into the Faith.

The Báb had only one son, who died in infancy, and Bahá'u'lláh was the son of a Persian prince.

The Faith of Bahá'u'lláh is a universal one, and so must of necessity gather together the threads of all the great world religions because it contains the fundamental reality of all religions; because it is the latest chapter in the series of God's purpose for mankind, as revealed through His Prophets, from age to age.

Thus the Rev. Gurney arrives at the conclusion that "Bahá'ís are Christians when in Christian society, Moslems when among Moslems, etc." By this he suggests that Bahi'is are not true to their faith; but the facts behind all this are that Baha'is are taught to look for the good in everything and to show love and brotherhood to all men of whatever religion. Bahá'u'lláh has written: "Religion must be the cause of unity." If religion brings dishonour and disagreement, then it were better to have no religion at all.

It is true that Bahi'is do make a distinction between spiritual teachings that are basic and eternal and those which are merely

temporal and subordinate to the exigencies of the time. But Jesus Himself made this distinction, changing the temporal laws with regard to divorce and the keeping of the Sabbath day. Indeed, this was one of the main charges which the Jewish priests brought against Him. Yet He declared, "I came not to destroy the law, but to fulfil it." He clearly proves that certain laws must change with the times, but the great eternal laws of God, such as the Law of Love, are immutable.

We ourselves are living at a time when the temporal laws dealing with marriage, divorce, and illegitimacy are being altered to suit the needs of today. But the Golden Rule, which has been given to men by every Prophet right through the ages, still stands and will stand for all time. It is the universal Law of Love towards God and our neighbor, which must stand for all time unalterable.

The Rev. Gurney is again at fault when he says that Bahá'ís do not believe in Christ's promise of the coming of the Holy Spirit. Do Christians really believe in His promise themselves? If so, why should they feel such anger and bitterness towards those who believe that Christ's promise has already been fulfilled? Are not the Christians eagerly awaiting it? Bahi'is believe that Bahá'u'lláh is the same Holy Spirit Who should come "to lead us into all truth," the Father Who would come to visit His vineyard.

Continuing in the May issue of the *Church Guardian*, the Rev. Gurney carries his attack still further and throws all fair criticism and unprejudiced judgment to the winds. He plunges headlong into wild statements, which have no vestige of truth. He declares that there is not an original teaching among the principles laid down by Bahá'u'lláh. The following list will prove how false such a statement is:—

Among the principles laid down by Bahá'u'lláh are:—

- (1) Independent Investigation of the Truth.
- (2) The Basis of All Religion Is One.
- (3) Religion and Science Must Go Hand in Hand.
- (4) Equality of the Sexes.
- (7) Universal Free Education.

(6) An International Language, an International Coinage, and an International Script.

(7) A World Parliament and a World Federation.

What other Prophet has given these teachings to the world?

The Rev. Gurney then declares that Bahi'is have no idea how these principles are to be put into effect. But on the contrary, Bahi'u'llih has left a detailed scheme for the economic security of the world.

Bahi'is are next accused of ignoring the Cross of Christ. Yet there are no people on earth who can appreciate the sufferings of Christ more than the Bahi'is, who know of the agonies endured by Bahá'u'lláh and the twenty thousand martyrs to His Cause in Persia, from the vivid and terrifying descriptions given by eye-witnesses.

"Few prayers are enjoined," is another misleading statement, for Bahá'u'lláh's book, "Prayers and Meditations," is a prayer-book containing one hundred and eighty-four prayers for every occasion, every one written by the Manifestation of God Himself, whereas the Church of England Prayer Book, although containing many beautiful prayers, includes only one given by Jesus Himself. The Bahi'is have also obligatory prayers, which are said daily. Again, the Bahi'í Faith does not prohibit divorce, but on the contrary it makes divorce easier and marriage more difficult.

"The Bahi'í Cause in Persia," says the Rev. Gurney, "is a subtle and partly secret society." This is completely refuted by the fact that on 10th May, 1925, in the Appellate Religious Court of Beba in Upper Egypt, the verdict was given that the Bahi'í Faith is to be regarded as a distinct religion, wholly independent of the religious systems that have preceded it. "The Bahi'í Faith is a new religion, entirely independent, with beliefs, principles and laws of its own, which differ from and are utterly in conflict with the beliefs, principles and laws of Islám," was the formal declaration of that Court, Translated into several languages, circulated among Bahá'í communities in East and West, this verdict gradually paved the way for the initiation of negotiations between the elected representatives of these communities and the

civil authorities in Egypt, in the Holy Land, in Persia, and even in the United States of America, for the purpose of securing the official recognition by these authorities of the Faith as an independent religion.

The statement that the Persian Bahi'is, though dealing well with their brothers in the Faith, are quite unscrupulous in their dealings with non-believers, is a mischievous and false accusation. This is followed by the remark that "Bahi'is are trained to argue with members of other religions," and that their arguments "are clever and subtle enough to upset the ideas of all but the well-trained theologian." The truth is exactly the opposite, for Bahi'is are forbidden to argue on the grounds that argument causes disunity, whereas the Bahá'í Cause is designed to draw all men together in love and harmony.

"Bahá'ís are sent specially to confuse and break up Christian meetings," is another malicious accusation. "They worm their way into Christian meetings and will even proceed as far as baptism unless detected beforehand." This is mere childishness, for what object could any Bahá'í have in being baptised as a Christian? And again, "They do all this with the object of breaking up the Church from within." The following words of Bahá'u'lláh show clearly enough that no Bahh'í may lawfully indulge in any such misconduct.

"Beware lest ye contend with anyone, nay rather strive to make him aware of the truth with kindly manner and most convincing exhortation. . . ." Dispute not with anyone concerning the things of this world and its affairs, for God hath abandoned them to such as have set their affection upon them." The Christians may be assured that the Bahá'ís have never for one instant entertained such an idea, even if it were possible to do this. The ideals of the Bahá'í Faith are not destructive, but constructive and cooperative. Bahi'is attend the church service or any other religious meeting with the sole object of worshipping God, Who is the same God, in whatever temple He may be worshipped.

Bahá'ís do indeed "claim to be Christians," for they pay reverence to Jesus the Christ, the Divine Son of God, and the fact that they believe in the fulfilment of His

promise to come again, does not detract one iota from the love and adoration which they humbly offer to Him.

The Rev. Gurney continues: "Its appeal, I think, can only be explained by . . . the claim to unite all religions in one, and the appeal to the principles of peace and brotherhood." Surely this should cause no surprise or apprehension to a Christian, whose Master was heralded into the world with the proclamation of "Peace on earth, good will to all men."

The Rev. Gurney appeals to the Church of England clergy to make themselves familiar with the Bahh'í teachings. The Bahi'is of Adelaide heartily endorse this appeal. It is a vast claim that Bahá'u'lláh has made and so mighty a Revelation demands from the sincere seeker, deep and earnest study, and an open mind free from prejudice.

'Abdu'l-Bahá says: "Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West."

SGT. ALVIN BLUM IN NEW ZEALAND

Grateful comment and appreciation for the outstanding teaching services of Alvin Blum, of the United States Army Medical Corps, stationed for many months in New Zealand, is expressed on several occasions in the pages of the *Bahá'í Quarterly*, issued by the National Spiritual Assembly of Australia and New Zealand. An excerpt from the July, 1945, issue of the Quarterly touches upon some of Sgt. Blum's teaching activities before he was transferred to the Philippine Islands.

"Teaching in the Auckland City Area: Sgt. Alvin Blum of the U.S. Army Medical Corps has been mainly responsible for presenting the Message of Bahá'u'lláh to many and varied organizations, groups and meetings. He did not confine his activities to public lecture rooms; he also spoke in private homes to audiences ranging from one to thirty persons. His main lectures were given to the following organizations in Auckland City:—Astrology Group, Women's Progressive Club, Christian Spiritualist Church,

Young Women's Christian Association, Chinese New Zealand Society, Crusade for Social Justice, Rationalist Association, Junior and Senior Chambers of Commerce, People's University, Higher Thought Temple, and the Quest Club. To many of these groups and organizations he has been invited to speak more than once on various aspects of the Bahh'í Faith. These lectures are exclusive of the regular monthly meetings held at the Fabian Club rooms, where he was a principal speaker. He also gave talks at Howick, an outlying seaside suburb. We sincerely offer our heartfelt thanks to God for sending Sgt. Alvin Blum to our country.

"Sgt. Blum gave a final lecture at the Fabian Club rooms on 15th October, 1944. Over fifty people received special invitations, the majority of whom attended. . . . Lectures were given at Whangarei (outside the Auckland Area) on the 24th and 25th of July. . . . During the year Sgt. Blum addressed groups at the home of Mrs. Vera Alexander, Rama Rama."

REV. C. W. CHANDLER
IN *The Auckland Star*

"He Hath Made of One Blood All
The Nations . . ."

Following the publication in this column of a resume of the life of "George Washington Carver," I have received a letter from an American negro living in St. Louis, Mo., U.S.A. By some means or other he must have got hold of the *Star* of 8/1/43. His letter betrays something of his broad human sympathy and Christian understanding. He is an attorney, his age is just over 60, and his name is Louis G. Gregory.

BY REV. C. W. CHANDLER

"The founders of all the world's great religions," he says, "all believed in and acted upon true brotherhood, and set such examples as inspired the early followers of their respective faiths to vindicate their love for humanity by heroic deeds of sacrifice and devotion."

Color is a very superficial thing, and at heart all sincere seekers after truth are actuated by one Spirit, which is the Holy Spirit of God. Gregory, my Negro correspondent,

continues: "The Golden Rule is in all religions. The Holy Spirit is the one Reality. It is the Power which creates and gives life to mankind and to all besides. The early Christians reflected the idealism and sacrifice of the Exalted Christ, but all religions, when remote from the time of their establishment, show a tendency unmistakable to lapse into forms which lack substance, and to substitute dogmas and ceremonials for loving kindness and altruistic deeds."

Ming Tse Again

To-day I also received a letter from Ming Tse, my Chinese friend, with whom many of you are already acquainted. As another of these "colored" men he sees the failure of institutional religion. Quoting from a source unknown to me, he says: "Nearly half way through the 20th century the nations of the West are no longer so confident of their superiority. They seek new gods. Science, which alone had given them that superiority, has turned in their hands, for they have not the wisdom to use it aright. Christianity, which gave to Europe at least the common bond of a spiritual form, has been destroyed by materialism, nationalism and reason. For even their virtues are at war, lacking the guiding Spirit. Christianity has gone—European civilization is going."

Without agreeing that Christianity has gone, I would at least say that institutionally it is in a rapid process of decay. It is just platitudinous and powerless in the face of States organized for destruction.

Both this Negro and this Chinese are feeling as millions are feeling everywhere, namely, that we see more of the shell than of the substance of religion, and that the further we go from our beginnings the deeper lies the pearl beneath the weight of accumulated dogmas, prejudices and misinterpretations.

I feel honored in receiving Gregory's letter, for he knew Dr. Carver, the Negro scientist of whom I wrote on the occasion referred to above. His letter confirms my own deep-rooted conviction, that God is revealing Himself to-day in most unexpected quarters, that as in the days of Our Lord's earthly pilgrimage, He found more faith in

outcast Samaritans, Roman Centurions, despised publicans and harlots, than He did in recognized religious leaders, so to-day, the challenge for true Christian living and courageous witness is coming from outside our churches—not exclusively, hut in a measure that should humble our pride, and help us to see that the Holy Spirit is far less orthodox than we ourselves are. The Pnuma tou Theos, or Breath of God, does not discriminate, for whoever humbly waits for the Spirit's prompting, be he white, black or brindle, can be sure of a generous response.

Bahá'u'lláh

Louis Gregory is a follower of what is known as the Bahá'í Faith, which was founded by Bahá'u'lláh, a Persian, whose son, 'Abdu'l-Bahá, was knighted by King George V.

"God in His mercy and love," says Gregory, "sends a new prophet or manifestation about every thousand years to renew the spirit of religion, and to give mankind new laws in keeping with the needs of the day." I would add that these later recurring manifestations are not in conflict with anything that has gone before. "The teachings of Bahá'u'lláh are the light of the age, and the spirit of the century, and are conferring new life upon mankind."

In the pre-Christian era we stoned our prophets. To-day we only ignore them. Who is to say that God did not inspire this Persian Seer with a message for to-day, and that the Christ Spirit did not dwell in him?

Archdeacon Townshend, of County Galway, Ireland, in his "Heart of the Gospel" (published 1940) says: "How many difficulties, hitherto insuperable, would disappear if only there could be kindled again in us the fire that burned in the hearts of the early Christians!" He concludes his book with this question: "What adequate plan of action survives for men to work to, save only that prophetically traced long since by the pen of Bahá'u'lláh?"

In the non-racial discrimination of the Bahá'í Faith, rather than in the White Man's Church in America, wherein "niggers" are not allowed to worship, has my valued correspondent found a spiritual home. If he has

been lost to any branch of the Christian Church, who is to blame?

UNITED STATES AND CANADA

As in the case of other Bahá'í communities, the believers of North America entered the second Bahá'í century with the feeling that a victory had been attained, and that spiritual victory does not end the struggle hut prepares the way for greater responsibility, intensified resistance and weightier tasks.

Following the Centenary celebrations, the community at the end of the Seven-Year Plan inaugurated in 1937 counted at least one local Assembly in every State and Province, and an Assembly or active nucleus in each country of Central and South America. The Centenary, indeed, for the first time brought together in worship, consultation and action elected representatives of the Bahá'ís of the western hemisphere.

The two years, 1944-1946, were characterized by three motivations: first, the consolidation of goals already won; second, a bolder public proclamation of the Faith through meetings, radio broadcasts, publicity and selective mailings; and third, a coordination or focussing of different teaching techniques for the more effective conduct of a common national program.

The community consciousness reflected two predominant influences specialized to this period: the new degree of understanding of the Faith in its successive epochs and its manifold realities made possible by access to the Guardian's historical survey, "God Passes By"; and the deepening of faith arising from the worldwide tragedy of a war which revealed the inherent lack of peace in all institutions and traditions.

These trends and forces appear at least in outline as one considers some facts emphasized in reports of national committees.

NEW ENDOWMENTS

Green Acre

The Trustees report that Mr. Siegfried Schopflocher has turned over to them the original deed of gift to the Ole Bull Cottage for transfer of title to the Green Acre Trusteeship. He also executed a deed of gift transferring the furnishings and equipment of this cottage to the Trustees.

Wilhelm

The Trustees received two deeds, dated May 22, 1944, signed respectively by Elizabeth James and Elizabeth James as sole surviving executrix of the Last Will and Testament of Julia James, deceased, to lots 13 and 12 in Block D of a certain map entitled "second map, property of the Phelps estate, Teanck, New Jersey."

The transfer of these two lots to the Wilhelm Trustee property represents the fulfillment of the wishes of the late Arthur James, who purchased the lots many years ago in order to protect the adjoining property which was the historic site of the memorable Feast given by 'Abdu'l-Bahá in 1712. Similar purchases of other lots by Mr. Walter Goodfellow and Mr. Roy C. Wilhelm have already been transferred to the Trustees. This gift now puts the Trustees in possession of 15 lots including Evergreen Cabin, the former National Bahá'í office and the Wilhelm residence and this property will have the one memorial in the United States erected to the memory of our beloved Master.

Bosch

On August 1, 1944, John and Louise Bosch, as a further evidence of their continuing generosity, created a deed of gift, transferring to the Trustees title to two adjoining parcels of land comprising five acres of valuable fruit orchard together with several buildings, situated on the East side of the Redwood Highway.

This indenture of trust was signed on the occasion of the 89th birthday of Mr. Bosch and constitutes the first endowment of property in North America in the second Bahá'í Century.

Another piece of property adjoining the main tract of the Bosch Trustee property situated along the Redwood Highway was given to the Trustees this past year by Mrs. Amelia E. Collins.

Temple

Legal assistance was given to the Spiritual Assembly of Muskegon to effect its incorporation so that it could take title to a lot given to the Bahá'í Temple Unity Corporation many years ago. The abstract of title to

Lot 14, Block 10 of the Revised Plat of the City of Muskegon, Muskegon County, Michigan, made by the Title Department of the Muskegon Abstract Company, with final date of December 18, 1913 was forwarded to the Muskegon Assembly and the title to this property is now vested in that incorporated Assembly.

The Trustees are happy to report another generous gift from Mrs. Amelia E. Collins of a lot opposite the Temple on Linden Avenue, described as Lot 3 in Owners Subdivision of lots 1 to 10 inclusive, in Block 17, in Lake Shore addition to Wilmette, in the County of Cook, State of Illinois.

CONSOLIDATION OF THE COMMUNITY

As we take stock at the end of this first year of the Second Century, we see that a transition is in process, from the conquest of virgin States and Provinces, to the possibility of an unprecedented expansion of teaching on this continent. In the words of the Guardian: "A new chapter is now opening, a chapter which ere its termination, must eclipse the most shining victories won so heroically by those who launched the first stage of the Great Plan conceived by 'Abdu'l-Bahá for the American believers."

1944-45 has been a year of unceasing struggle to hold the spiritual prizes already won. At the same time through the organization of Bahá'í groups, through studies, and the initial steps toward a more effective co-ordination of national and regional teaching, the birth of a new momentum is discerned more promising for the growth of the Faith than any past achievement.

The magnitude of these continental opportunities is best reflected in the accompanying table, which compares the status of the Faith at the opening of the Seven-Year Plan, May, 1937, with its status as of March 1, 1941. Eight years of teaching have carried the American Community from a scattered foothold in half the areas of North America to a rootage in numerous localities of every one,—from 94 Bahá'í communities (Assemblies and groups) in 30 areas, to 472 communities in 60 States, Provinces and Territories, an increase of five times, calling for the most extensive and well-coordinated

plans to bring to fruition this mighty tree of the Administrative Order. To study this table, region by region, is to gain a deep and thrilling conviction of the potentialities of

collective teaching. The future is boundless, the victories assured, the influence upon America's destiny a solemn promise if we but carry forward our tasks.

THE DEVELOPMENT OF BAHÁ'Í TEACHING IN NORTH AMERICA

Eight Years, May 1, 1937-March 1, 1945
Comparative Figures by Regions

	Assemblies		Bahá'í Groups			Isolated Bahá'ís	
	1937	1945	1937	1941	Six & Over	1937	1945
UNITED STATES							
New England	5	10	2	39	2	18	42
New York	6	7	4	28	2	10	35
N. J. Pa.-Del.	6	8	3	30	3	6	40
Md.-Va.-W. Va.-Wash. D. C.	3	6	0	7	0	8	15
Ohio-Ind.-Ky.	8	11	0	29	7	21	49
Ill.-Wis.-Mich.-Ia.	16	23	4	71	9	39	69
Neb.-Mo.-Kan.	1	4	2	12	2	8	11
N. Dak.-S. Dak.-Minn.	2	5	1	4	2	2	8
N. Car.-S. Car.-Ga.	1	3	0	8	2	7	21
Florida	3	3	1	10	1	8	11
Ala.-Tenn.	1	3	0	5	1	3	9
La.-Miss.-Ark.	0	3	0	5	0	4	5
Okla.-Texas	0	2	0	8	0	11	8
Calif.-Nev.-Ariz.	8	18	5	55	5	58	48
Wyo.-Colo.-N. Mex.	2	4	0	5	0	10	15
Mont.-Ida.-Utah	0	4	1	1	0	11	6
Wash.-Ore.	4	5	0	13	1	12	17
Alaska	0	1	0	0	0	0	4
Hawaii	2	2	0	0	0	0	0
Puerto Rico	0	1	0	0	0	0	0
Sub-total, U. S. A.	68	123	23	330	37	236	413
CANADA							
British Columbia	1	1	0	2	2	3	7
Alta.-Sask.-Man.	0	3	0	1	0	2	4
Ontario	0	1	1	4	1	2	8
Ouebec-Maritimes	1	4	0	3	1	3	10
Sub-total, Canada	2	9	1	10	4	10	29
Total, U.S. & Canada	70	132	24	340	41	246	442

INTER-AMERICA UNION

The elections of the delegates to represent the different Latin-American Republics were reported to the Inter-America Committee through the N. S. A., and all matters of transportation were taken care of by the N. S. A. direct.

CENTENARY CELEBRATION

The Latin-American representatives who were present at the Centenary in Map were:

Dr. Fernando Nova Brazil
 Senor Esteban Canales Leyton . . . Chile
 Srta. Josephina Rodriguez . . . Colombia
 Senor Raoul Contreras . . . Costa Rica



National Bahi'i Assembly and Latin-American Representatives. July 9, 1944.

Senor Eugenio GinesCuba
 Senor Eduardo Gonzales Lopez Ecuador
 Dr. Edelberto Torres. . . . Guatemala
 Mr. William Mitchell . . .Jamaica
 Senor Carlos VergaraMexico
 Srta. Blanca V. Mejia Nicaragua
 Mr. Alfred Osborne Panama
 Dr. Manuel Berges Dominican Republic

Pioneer Teachers returned from Latin-America were:

Miss Elisabeth Cheney
 Mrs. Gayle Woolson
 Mrs. Louise Caswell
 Mrs. Cora Oliver

Miss Margaret Lentz
 Dr. Malcolm M. King
 Mr. and Mrs. Ellsworth Blackwell
 Miss Josephine Kruka
 Miss Winifred Louise Baker
 Mrs. Frances Stewart

The Latin-American representatives attending the July All-America Consultations were:

Senor Salvador Tormo Argentina
 Srta. Angela Ochoa Velasquez Honduras
 Senor Roque Centurion Miranda Paraguay
 Sra. Isabel Tirado de Barreda Peru
 Srta. Clara Luz Montalvo .San Salvador

Other visitors and Pioneers from Latin-America included:

Mr. Irving Ray Betts . . . Lima, Peru
 Srta. Ofelia Montalvo . . . San Salvador
 Miss Elisabeth Cheney
 Miss Margaret Lentz
 Miss Gwenne D. Sholtis
 Mrs. Gayle Woolson

Senor Eduardo Gonzalez Lopez and Senor Esteban Canales Leyton, who had remained in the United States, were also present during these consultations.

The reports of the Bahá'í elections in Latin-America on April 21st, 1945 brought the heartening news of the formation of eight new Spiritual Assemblies—namely, in La Paz, Bolivia; Contratacion, Colombia; Punta Arenas, Chile; Ciudad Trujillo, Dominican Republic; Guayaquil, Ecuador; Panama City, Panama; Caracas, Venezuela; and Montevideo, Uruguay.

The following cable sent to the Inter-America Committee by the Guardian was received in Wilmette, April 30th: "Heartfelt congratulations superb achievement Inter-America Committee opening year second Bahi'í century. Advise concentrate attention formation Assembly one remaining republic, Nicaragua. Consolidation newly fledged Assemblies multiplication groups throughout Latin America, reinforcement outpost Magallanes, intensified efforts dissemination literature paramount tasks present year. Praying fervently removal obstacles despatch pioneers fulfilment hopes necessary prelude launching second state (stage?) Divine Plan. Appreciate two photographs each Assembly Central South America adorn walls mansion adjoining Bahá'u'lláh's holy tomb."

1. ARGENTINA

BUENOS AIRES

The Community here lost two valuable members,—Etta Mae Lawrence, who returned to New York in June; and Haig Kevorkian, who pioneered in Guayaquil from April 9th to November 4th.

Shirley Warde, the newest pioneer, left Miami on March 5th, 1946, for Buenos Aires, where she is to assist in teaching and spreading the Faith, and to help the Publishing

Committee. Because of her background of experience in radio, Mrs. Warde will give special attention to the developing of radio scripts and programs for the different centers.

LA PLATA

Mary Poghaharian and Antronek Kevorkian were married in the Buenos Aires Center, September 22nd, and moved to La Plata to do Extension Teaching, with the hope of establishing a new group.

2. BOLIVIA

LA PAZ

Flora Hottes, who had been in Bolivia nearly three years, left for her new post in Montevideo in early June. Gwenne Sholtis, the new pioneer for Bolivia, arrived in La Paz on July 16th, and sends very encouraging reports about the development of the Bahá'í activities there.

There are now eleven adults and one youth in the Bahi'í Community. Arturo Cuellar, one of the most active members, translated and forwarded to the Committee in Buenos Aires "Foundations of World Unity." and Gwenne Sholtis has published at her own expense an excellent small booklet, "La Fe Bahá'í."

SUCRE

A group has been started here, and at present there are two declared believers.

3. BRAZIL

BAHIA

Mr. and Mrs. Roy Worley, from the Bahia Community, were in the United States for the summer, and visited Wilmette on September 13th, on their way back from California to Brazil.

During the year, Bahia was visited by Mason Remy, Mr. and Mrs. Sala, and Shirley Warde.

RIO DE JANEIRO

On April 12th, the Committee was informed by Leonora Armstrong that she was now living permanently in Rio. She was asked to serve as Chairman of the Publishing Committee for Bahá'í literature in Portuguese, and graciously accepted the task. Carol



Spiritual Assembly of the Bahá'ís of Santiago, Chile, 1944.

Wood conferred with the Inter-America Committee in Wilmette on July 11th. She is home on a visit but plans to return to Rio some time soon. Virginia Orbison arrived in Rio on November 9th, to serve as pioneer. Mary and Edward Bode, also pioneers, arrived here on January 16th, to remain indefinitely. The Committee is very happy to report the recent formation in Rio, of a group numbering six,—one of these a new believer. Dr. Tomas W. Sanchez Egea, a Bahá'í from Montevideo, is the Secretary. The Inter-America Committee rejoices that Leonora Armstrong, who has been "holding the fort" so valiantly for all these years, is now being reinforced and assisted by these newly arrived pioneers.

Mason Remey, Mr. and Mrs. Sala, Gertrude Eisenberg, and Shirley Warde have all visited Rio during the past year.

SAO PAULO

Gertrude Eisenberg arrived in Sao Paulo October 21st, to start a completely new teaching project. Gertrude has reported exceptionally interesting and promising con-

tacts, of which she is taking full advantage.

Mason Remey stopped over in Sao Paulo, and spoke to a group whom Gertrude had interested.

4. CHILE

PUNTA ARENAS

Artemus Lamb has been working devotedly to preserve the status of the Spiritual Assembly, which lost several of its members through their departure from the city. He was greatly assisted, through October, by Esteban Canales; and by Marcia Steward, who visited Punta Arenas from September to November 10th.

Mason Remey included Punta Arenas in his visit to Chile.

SANTIAGO

The Spiritual Assembly here, together with the Punta Arenas friends, has been sponsoring Extension Teaching in Valparaiso, with most gratifying results. Four new believers were recently reported.

Emeric and Rosemary Sala and Mason Remey visited here.

VALPARAISO

Marcia Steward has concentrated her efforts on the teaching work in Valparaiso, where there is now a fine group, two of whom came from Punta Arenas, ready to form a Spiritual Assembly in April. They have recently established an attractive center.

5. COLOMBIA

BOGOTA

Louise Caswell spent six weeks in Colombia, visiting Cali and Medellín on her way to Bogota, where she arrived on November 20th. Elisabeth Cheney arrived in Bogota January 9th, and is to remain here at least until after the April election. She has started regular classes,—one for the Bahá'ís, and the other for newly-attracted inquirers,—and reports encouraging progress with these.

Mason Remy is just due to visit Bogota.

6. COSTA RICA

SAN JOSE

Gayle Woolson arrived in San Jose on October 31st, remaining there until December 5th, during which time the Salas also visited San Jose. Study classes, radio programs, and other activities were resumed, but the friends needed the continued assistance of a resident pioneer. Elisabeth Cheney stopped over in San Jose January 4th, on her way to the Panama Conference, to assist the new pioneer, Evelyn Larson, who has arrived there on December 18th. Gayle Woolson returned to San Jose from Panama, February 26th, and will be dividing her time between the friends here and in Panama City.

7. CUBA

HAVANA

According to the latest reports, there are now sixteen members of the Community here. Jean Silver returned to Havana on August 15th, and was soon after joined by Josephine Kruka, who had been in the United States for a holiday.

Both of these pioneers report trips inland to Trinidad, Camaguey, and Santiago, in the interests of the Faith. The first marriage in Cuba, that of Eugenio Gines Vallina and

Srta. Trinidad Hernandez Montella, took place in Havana on November 9th.

The Bodes, Mr. and Mrs. Sala, Frank and Dorothy Baker, and Mason Remy were among the visitors to Havana during the year.

8. DOMINICAN REPUBLIC

CIUDAD TRUJILLO

Louise Baker and Ofelia Montalvo worked intensively in Trujillo, and when the Spiritual Assembly was assured, Louise left for Caracas, Venezuela to be there for the election. Elaeen Marsella arrived in Trujillo on June 24th, to assist Ofelia until the latter was transferred as pioneer to San Salvador in December.

Trujillo was visited by Mason Remy in November, by Mr. and Mrs. Sala in February, and more recently, by Shirley Warde.

9. ECUADOR

GUAYAQUIL

The newly-fledged Spiritual Assembly has carried on valiantly in Guayaquil, since the departure of the two pioneers,—Virginia Orbison to the United States, May 19th; and Haig Kevorkian to Buenos Aires, on November 4th. Virginia had been working devotedly in Guayaquil since December, and Haig had arrived there from Buenos Aires on April 9th. The attractive, well located center has been of great help to this community.

Gwenne Sholtis, Virginia Orbison, and Elisabeth Cheney all passed through Guayaquil for short stays en route to their new posts; and both the Salas and Mason Remy later visited here.

10. GUATEMALA

GUATEMALA CITY

Gayle Woolson was in Guatemala City, October 4th to 8th, and Mr. and Mrs. Sala spent six and a half days here from October 31st. Another welcome visitor was Mrs. Amelia Collins, who stopped over for a few days on her way from the Panama Conference.

11. HAITI

PORT AU PRINCE

The Committee regrets to report the death of Gerald McBean on October 25th.

Dr. Malcolm M. King was sent as pioneer to Haiti, arriving there on January 4th. He reports very keen interest in the classes which he has been conducting, and is hopeful of some new believers soon. Emeric and Rosemary Sala stopped in Port au Prince, February 8th to 12th.

12. HONDURAS

TEGUCIGALPA

Gayle Woolson spent several days in Tegucigalpa, from October 8th, and found the friends eagerly and enthusiastically serving the Cause. There are now twenty-one believers in the community.

13. JAMAICA

KINGSTON

The Committee is especially happy that the friends in Kingston could be visited by Dorothy and Frank Baker, and by Mason Remey, as it had not been on the schedule of some of the itinerant teachers. William Mitchell has some interesting reports of his Children's Class.

14. MEXICO

MEXICO CITY

Dorothy Baker, representing the N.S.A., spent the period from September 21st to November 24th, consulting with the Spiritual Assembly of Mexico City, assisting them in every way possible, and holding special classes for the deepening of the knowledge of the World Order of Bahá'u'lláh. She was greatly assisted by Gayle Woolson, from September 21st to October 4th, and by Octavio Illescas, who remained for a month after Mrs. Baker's departure from Mexico City. With the assistance of these friends, the Spiritual Assembly in Mexico City established a new center, called a meeting of the Community to replace the two members who had resigned from the Assembly, and elected new officers to fill the vacancies. They also reinstated some former members who had been inactive. The Cause is now firmly established in Mexico City, and a wonderful spirit of unity and harmony prevails. Hascle Cornbleth is awaiting his Mexican permit, to proceed to Mexico

City, to help the friends with further teaching and spreading of the Faith.

15. NICARAGUA

MANAGUA

Gwenne Sholtis stopped over in Managua from June 9th to 15th, on her way to Bolivia.

Before having Managua, the latter part of August, Dr. Malcolm M. King had succeeded in registering the Faith with the government, and in obtaining from them the right to teach its tenets in that country. He left a group of eight declared believers. Gayle Woolson was in Managua from October 15th to 31st, and Elisabeth Cheney remained there from October 27th to January 5th. Through the efforts of these two pioneers, the membership of the group was increased to eighteen. The Committee is especially happy to report that this group is continuing with their studies of "Administration," and are eagerly anticipating the formation of their Spiritual Assembly in April.

Emeric and Rosemary Sala visited Managua from November 15th to 18th.

16. PANAMA

PANAMA CITY

The most important event during the year in Panama was the recent Bahá'í Latin-American Congress, from January 21st to the 25th, at which ten countries of Latin America were represented by native believers, and in which seven of the pioneers participated. All visitors from the various countries took some part in the program, with an attendance at the evening meetings of from forty-seven to one hundred persons. There were classes each morning on "God Passes By," "Administration," and teaching methods in Latin America; and each evening there were Public Talks on various tenets of the Faith, the last meeting held in the large hall of the Inter-American University.

This Conference is being reported in detail in the special Spanish Bulletin and in *Bahá'í News*, but the Inter-America Committee wishes to report that it was truly an historic occasion, surpassing the highest expectations of everyone. The Committee deeply appreciates all the devoted efforts,

time, and strength, that were given so unstintingly by the committee in charge, by James Barrett, Hugo Arteagabeitia, and other visiting friends.

Gayle Woolson was in Panama from February 5th to the 26th, assisting the Spiritual Assembly in the Bahá'í activities and teaching work, and contributing greatly to the Publishing and Bulletin Committee work and to the arrangements for the Conference.

Cora Oliver visited the United States and met with the Inter-America Committee when she passed through Wilmette in July 1941. Gwenne Sholtis, Virginia Orbison, and Elisabeth Cheney stopped over in Panama en route to new posts, and Mrs. Amelia Collins stayed over for special consultation with the Spiritual Assembly, after the Conference. Both the Salas and Mason Remey included Panama City on their itineraries.

COLON

There is a lovely group in Colon, as the result of the Extension Teaching work of the Panama City community.

17. PERU

LIMA

Eve Nicklin reports a very gratifying growing sense of responsibility on the part of the members of the community, and commends the valuable assistance they were giving with the teaching programs. From last reports there are twenty-two members in the Lima community.

Lima has had many visitors during the last year, including Haig Kevorkian, Virginia Orbison, Gwenne Sholtis, Elisabeth Cheney, Emeric and Rosemary Sala, Mason Remey, and Hugo Arteagabeitia.

18. PARAGUAY

ASUNCION

Elisabeth Cheney arrived in Asuncion on June 16th, to replace Gertrude Eisenberg, who was to leave shortly for her new post in Sao Paulo, Brazil. Elisabeth remained in Asuncion until October 16th, when she left for Nicaragua. At that time, there were nineteen adults and three youths in the community.

19. PUERTO RICO

SAN JUAN

Ayned McComb tells of the continued activities of the friends, and the growth of the Faith in Puerto Rico. The Committee regrets that the itinerant teachers were not able to include this promising center.

20. EL SALVADOR

SAN SALVADOR

Clarence Iverson reported his approaching return to the United States for business reasons, and the Committee hopes he will accept another Latin-American post. Ofelia Montalvo was transferred from the Dominican Republic to San Salvador arriving there December 4th. There are now fifteen members in this Community.

Visitors to San Salvador included the Salas and Mrs. Collins.

21. URUGUAY

MONTEVIDEO

Flora Hottes arrived in Montevideo on June 11th, shortly before the departure from there of Elisabeth Cheney for Asuncion. Elisabeth had been assisting the friends in Montevideo since the preceding February, and in April a Spiritual Assembly was established. Flora Hottes writes warmly and enthusiastically about the community in Montevideo, and plans to remain on there, at least for the rest of this year.

Mason Remey, the Salas, and Shirley Warde all made stopover visits in Montevideo.

22. VENEZUELA

CARACAS

Louise Baker arrived in Caracas before the April election, and a new Spiritual Assembly was reported from here. Louise remained on as pioneer, and, together with Yolanda Stronach, represented Venezuela at the Panama Conference.

PUBLICATIONS IN SPANISH

At the time of the 1941 Inter-America Committee report, the Reviewing and Publishing Committee in Buenos Aires was initiating its publishing work in its preparation for publication of the following: Dispensa-

tion of Bahá'u'lláh, The Dawn of a New Era, Bahá'í Prayers.

All of these books have now been published in quantity, and currently there is on hand in this distributing center the following Bahá'í literature in Spanish: Bahá'u'lláh and the New Era, Prayers, Dispensation, Principles, World Religion, Bahá'í Faith, Dawn of a New Era, and The Baha'i Peace Plan (this last named is a condensation of the pamphlet which was published in San Francisco during the United Nations Conference, and brought out in Spanish for special use in connection with the Public Talks of the Itinerant Teachers).

The Committee in Buenos Aires is currently publishing the following: Wisdom, Some Answered Questions, a revised edition of Procedure, and a Study Outline, especially compiled for Latin America.

AMERICAN ARCHIVES

The Guardian, himself, made a second gift of the Hair of the Bib, which was received early in July. This gift was started on its way from Haifa in January, 1944, in the hands of Dr. Asgarzadeh several months after the locket containing the first gift of the Báb's Hair had been mailed to the National Spiritual Assembly, but before its return to Haifa as the result of a mail plane accident. This first gift was received, however, in time to be displayed with the Portrait of the Báb at the Centenary.

Among other relics received during the year were a locket containing Hair of Bahá'u'lláh and a part of a handkerchief which He used; a rosary, a lock of hair, three handkerchiefs and an autographed photograph of 'Abdu'l-Bahá; a blouse and a scarf worn by the Greatest Holy Leaf.

COLLEGE TEACHING

The College Speakers Bureau has undertaken a second aspect of its work--contacting colleges through pamphlet literature. This aspect was not developed last year because of work involved in getting the Bureau first organized. A special reprint of Dr. R. F. Piper's "Ways to Wholeness" was prepared for the Bureau, and over 200 copies were mailed out with a personal letter to educators. A special list was drawn up for

this purpose. The response was very gratifying, and some of the replies received contained such statements as: "The Bahá'í teachings are both of special timeliness for our generation and of eternal value for all time."

The record of college teaching this year may be summed up thus: Dr. Glenn A. Shook: Syracuse University (class talk); Mrs. Terah Smith: Western Carolina Teachers College (chapel talk); Mrs. George R. True: Lanier High School, Jackson, Miss. (assembly talk), Philander Smith College, Little Rock, Ark. (assembly talk); Alien McDaniel: Madison College, Harrisonburg, Va. (assembly talk, 1 class), Western Virginia State College (chapel talk), Woman's College of the University of North Carolina (class talk), Agricultural and Technical College, Greensboro, N. C. (chapel talk); Stanwood Cobb: Woman's College of the University of North Carolina (student group), Greensboro College (chapel talk, 1 class), Mary Washington College, Fredericksburg, Va. (chapel talk); Mrs. Marrieh Gail: Oregon State College (2 classes, 1 luncheon forum), University of Washington (2 classes, 1 talk at International House); Dr. Edris Rice-Wray: School of Religion, State University of Iowa (class, radio broadcast); Miss Adrienne Ellis: Atlanta School of Social Work (class), Morris Brown College (assembly), Fayetteville (N.C.) Teachers College (assembly), E. E. Smith High School (assembly). Not all reports of chapel talks contained notations on the number of students and faculty present, but the average attendance was 375 at those college assemblies for which we have a report of attendance.

LOCAL ASSEMBLY INCORPORATIONS

The Legal Committee has reported incorporation of seven more local Assemblies during this two-year period, bringing the total number of incorporated Assemblies to 47. The seven are: Birmingham, Alabama; Kansas City, Missouri; Baltimore, Maryland; Atlanta, Georgia; Dayton, Ohio; Muskegon, Michigan; and Denver, Colorado.

LIBRARY SERVICE

The national committee arranging placement of Bahá'í literature in libraries reported that books were placed the first of

the two years in 134 public libraries and 43 college and university libraries; for the second year the figures were 163 and 130 respectively.

VISUAL TEACHING MATERIAL

During the winter and spring of 1944 three motion picture films in color were received from the Guardian. These contained beautiful views of the Shrine, the Monuments and the gardens on Mt. Carmel; also, of the Shrine and Mansion at Bahjí, the Garden of Ridván, and the House of Bahá'u'lláh in Akká. These films were shown at the Centenary, and in order to make copies available to the friends, the Committee was instructed by the National Spiritual Assembly to prepare titles and select scenes to make up a 400 ft. reel.

Kodachrome motion pictures were taken during the Centenary Convention, showing both interior and exterior scenes. Selections were made from pictures taken by Victor Alexander and Archie Tichenor, members of the Committee, and by a professional photographer who took the interior scenes, to make up two 400 ft. reels. The titling of these pictures was done by Mr. Tichenor.

The Committee has continued to supply sets of Temple slides, 35 mm. size for still projection. The set now consists of 15 Kodachrome views, and 35 black and white views. Through the Temple Librarian and Sales Committee orders have been filled for approximately 65 sets of these slides during the past three years. They have gone from Palestine to Australia, and from Alaska to the southern tip of Chile.

PUBLIC RELATIONS

By its nature, this committee represents the first stages of an evolution which is intended to strengthen the capacity of the American Bahá'í community to act in relation to current events and current public issues.

As peace is the major public issue, the committee laid a basis by recommending the publication of the compilation "Peace a Divine Creation" in 1943. This year the committee has recommended the reprinting of "Foundations of World Unity," selected talks delivered by the Master in America;

and compiled the four peace broadsides which have been mailed to thousands of persons on a national list and have also been distributed by many local Assemblies. There has been a total of 33,000 sets of the four sheets, or 132,000 individual broadsides, printed between December 1944 and March 15, 1945.

Among the references made to the Faith in non-Bahá'í publications, the committee has listed the following:

The front cover of *Wilmette Life* for September 6, 1945 reproduced an aerial photo of the House of Worship and the harbor, with a caption including this reference: "The world-famed Bahá'í Temple is seen at the extreme right."

In *Locomotive Engineer* for June, 1945, we find a quotation by 'Abdu'l-Bahá set in a box for special emphasis.

The army paper, *Stars and Stripes*, August 11, 1945, Southern Germany Edition, carries an aerial view of the House of Worship.

The book entitled "An American Dilemma" refers to the race unity principle of the Faith on page 871, vol. 2.

The pamphlet entitled "This Is Your America" issued by the CIO Political Action Committee makes a brief reference to the word "Bahá'í."

A reference to the Báb and to the book by Comte de Gobineau appears in the essay by Matthew Arnold entitled "A Persian Passion Play," included in *Essays in Criticism*, First Series, Macmillan Co., 1930.

The magazine, *Canadian Geographical Journal*, March, 1944, contains an article on "Symbolism and the Humanities" by Sylvia King, with three Temple views, one full page.

The June, 1945, issue of *Flying* mentions Point Oboe, the code name assigned to the Bahá'í Temple. "Navigational fixes are given from that landmark" in flights from Glenview to carriers in Lake Michigan.

The *Pure Oil News* of February, 1945, featured the Temple in a three page illustrated article.

A member of the Board of Missions and Church Extension of the Methodist Church is writing a book on different religions which contains a clear and sympathetic article on the Bahá'í Faith.

An article by Virginia Pearson entitled "Those Worlds Beyond the Sun" appeared in *Mind Digest* for November, 1945. The author relates a subjective experience in which she states that 'Abdu'l-Bahá appeared to her in vision many years ago.

In *Saturday Night*, the weekly magazine of Canada, an excellent article about the Cause was published December 8, 1941, using the Toronto Public Meeting as its connection with current news events.

The rotogravure section of the *Chicago Sunday Tribune* of January 6, 1946, contains a very attractive view of the Temple taken by a staff photographer.

One of the most helpful newspaper references which has ever appeared in this country was the full page, colored photo of the Temple as illumined during the Centenary celebration with an extensive article, published in the *Chicago Sunday Tribune* of June 17, 1945.

Last June a request was received from the publishers of the World Book Encyclopedia for revision of its statement about the Cause written many years ago. The material was corrected, amplified and brought up to date, and it is hoped that the next edition will use this corrected statement.

In August we interested a member of the faculty of a College in Chicago in adding the Bahá'í House of Worship to his lecture on the marvels of architecture delivered before public audiences in many cities.

The Travel Bureau of Chicago Motor Club from time to time requests a supply of Temple booklets as it distributes copies to members wishing to know about local points of interest.

Marshall Field and Co., Chicago department store, issues a pamphlet entitled "Home Town Tour," which advises the reader to visit the Bahá'í Temple.

Universal Atlas Cement Co. of New York some time ago took pictures of the Temple and submitted them to *Architectural Record*, which published a statement on the Temple in its September number. The Concrete Manufacturer, a section of *Pit & Quarry Magazine*, carried in its September number an article on the work of John J. Earley, including illustration of the House of Worship.

Apparently the Atlas Cement Co. likewise supplied this material to the publication.

The Portland Cement Association of Chicago has prepared an excellent illustrated article on the Temple for its magazine *Architectural Concrete*, to appear in an early issue.

Redbook Magazine in 1939 carried an article by Heudrik Willem Van Loon, the historian, entitled "Somewhere a Man Is Sitting," which graphically depicts the need of a man of superhuman power who can reconcile men's spiritual and physical needs and thereby save the modern world from the fate of Babylon or Ninevah or Thebes. This clear and enlightened point of view can best be contacted through presentation of a copy of the Guardian's book, "God Passes By," and this will be done.

Good-Will Magazine of Cleveland has requested a photograph of the Temple for use as front cover illustration.

During the fall and winter of 1943-1944, many local newspapers published an advertisement to promote the sale of government bonds in which a picture of the Temple was used to illustrate the theme of religious freedom, one of the issues of the war.

The front cover of *Wilmette Life* and *Winnetka Talk* for September 21 reproduced the new aerial picture of the House of Worship on their front cover. The same issue of *Wilmette Life* ran a photograph of a mural painting in a non-Bahá'í home of the village which illustrates Winnetta harbor and the House of Worship.

In the dining room of Hotel Orrington, Evanston, one end of the room has been recently decorated with a mural of Wilmette harbor and the Temple—a beautiful and impressive view which is attracting much favorable comment.

A good friend of the Cause, Mr. Howard S. Ross of Montreal, conducts a department entitled "The Forum" in *The Suburban News*, a weekly paper published in that city. His column on September 28 contained a very interesting reference to the Centenary celebration.

The *Chicago Daily Tribune* of August 19 ran a half-page photograph of the view from the top of the Tribune tower looking north, and the principal structures visible, including the Bahá'í Temple, are marked by name.

The Navy aerial picture was used as front cover illustration on the magazine published by the Navy Air Station of Glenview on January 15, 1946.

Temple illustrations and Bahí'í literature have been given to the editor of *National Architect* at his request, for a feature article on the Cause.

A notice of Temple meetings and guiding has been placed in a bulletin called the *Welcomer* which a special organization sends to every family who moves to Wilmette, Evanston, Highland Park, Winnetka, Glencoe and Kenilworth. This bulletin is issued annually, and contains data and information useful to new residents in the area.

A passage from words of the Guardian was quoted in *Motive* of May, 1945, the magazine of the Methodist Student Movement.

Temple pictures have been given to Conoco Travel Bureau, Continental Oil Co., for reproduction in their bulletin for tourists.

A misleading statement about the Cause was published in *Bergen County Panorama*, and the correction of this has been taken up with the civil authorities who sponsored the publication.

My Home Town, the Souvenir of Chicago issued for Service Men and Women, carries an illustration of the Temple as central feature of its page of illustrations of churches.

The book entitled *Days With Walt Whitman*, by Edward Carpenter, contains a reference to the Cause. There are also Bahí'í references in *Sunday After the War*, by Henry Miller, published by New Directions and in *Persian Gulf Command*, by Joel Sayre, Random House.

Mr. Joseph Kuperberg, Bahí'í of New York, had an article entitled "New Religion Builds Health" in *Let's Live* magazine of April, 1945.

The projects carried out by the committee in 1945-1946 included:

Preparation and distribution of newspaper articles of editorial nature.

Printing 20,000 sets of ten postcard size reprints of Bahí'í texts to stimulate teaching activities of individual Bahá'ís.

Printing 50,000 reprints of the color picture of the Temple and Bahá'í article which

appeared in the *Chicago Sunday Tribune* of June 17, 1945.

Preparation, production and distribution of a Bahá'í portfolio for making special contacts.

Distribution of Official Navy photograph to 4,000 small town papers, and to about 50 rotogravure sections of large papers. Mats of this picture made available to Assemblies on request.

PUBLICATIONS

The national Bahá'í publishing office, despite the shortage of paper and the manufacturing difficulties encountered, distributed 393,221 items during the two years, exclusive of copies of the monthly magazine. These items represented 52,666 books, 334,145 pamphlets, and 6,414 study outlines.

New books included: Bahá'í World Faith, Centenary edition; The Bahí'í Centenary; God Passes By, by Shoghi Effendi; The Bahí'í World, volume IX; Divine Art of Living; Seven Valleys and Four Valleys, by Bahá'u'lláh. Among the pamphlets were: A Bahá'í Child's A. B. C., compiled by Roberta Christian, illustrated by Rochelle Boonshaft; Prophecy Fulfilled, by Elisabeth H. Cheney; The Goal Is World Civilization; A World Survey. The Bahá'í Faith, compiled by Shoghi Effendi; Headlines Tomorrow, by Marzieh Gail; The Dawn of World Civilization; Bahí'í Peace Program; Religion Returns, by Dorothy Baker.

A NATIONAL PROGRAM OF PUBLIC MEETINGS

The year 1945-1946 marked a restoration of a program of public meetings conducted and sponsored by a national committee. This activity was inaugurated by 'Abdu'l-Bahá in initiating the series of race unity conferences in 1920. The general theme, "The Price of World Peace Is World Religion," was carried out through a schedule of thirteen meetings. Their programs brought about a close relationship between the national and the local bodies, and involved contributions of service by a number of Bahí'í agencies.

The schedule began with a meeting in Royal York Hotel, Toronto, October 29, 1941, and continued: New England Conservatory of Music, Boston, November 16;

Washington Hotel, Washington, D. C., December 5; Morehouse University, Atlanta, January 13, and Ansley Hotel, January 14; St. Charles Hotel, New Orleans, January 28; Elks Temple, Los Angeles, February 8; Shirley Savoy Hotel, Denver, March 8; Brooklyn Academy of Music, Brooklyn, March 25; Neighbors of Woodcraft Hall, Portland, Oregon, March 28; Institute of Arts, Detroit, April 1; Continental Hotel, Chicago, April 11; National Bahá'í Youth Meeting, Bahá'í House of Worship, Wilmette, April 26; and the Annual Bahá'í Congress held in the House of Worship on April 28.

Those speaking on these programs were: Horace Holley, Elsie Austin, Wm. Kenneth Christian, Dorothy Baker, Carl Scheffler, William Sears, Marzieh Gail, Hilda Yen, Helen Bishop, Ross Woodman, Rustam Payman, Betty Scheffler, Pari Zia-Wallrath, Ali Yazdi.

TEMPLE VISITORS

From 1944 to 1946 the committee reported a total of 44,666 registered visitors received at the Bahá'í House of Worship and conducted through the building. These visitors came singly, in parties and in organized groups. In one year 45 organized groups were received, with a total membership of 1,145. A classification of these groups was made: YWCA, YMCA, religious youth groups, churches, universities, clubs, girl and boy scouts, high schools, play schools and Sunday schools. The registry showed that visitors came from all states of the United States, the District of Columbia, Hawaii, the Philippines, Puerto Rico, Panama, Mexico, Honduras, Argentina, Brazil, Colombia, Peru, Chile, Guatemala, Barbados, Trinidad, Cuba, Bolivia, El Salvador, the Canadian Provinces of Ontario, Saskatchewan, Manitoba, Quebec and British Columbia; Lebanon, Australia, China, Persia, Syria, Palestine, India, England, Wales, Yugoslavia, Holland, Latvia, Czechoslovakia, Sweden, Switzerland, France and Norway.

MASSACHUSETTS MAKES MARRIAGE LAW APPLICABLE TO THE BAHÁ'ÍS

Under date of April 10, 1946, the Commonwealth of Massachusetts approved an

"Act Making Certain Provisions of Law Relating to the Solemnizing of Marriage Applicable to the Bahá'ís, So Called." (Chap. 197.) In most other States the existing statutes have contained provisions under which an incorporated Spiritual Assembly can be authorized to conduct a marriage ceremony. The text of the Act is here cited:—
Be it enacted, etc., as follows:

Section 1. Section thirty of chapter two hundred and seven of the General Laws, as most recently amended by section one of chapter two hundred and fourteen of the acts of nineteen hundred and forty-five, is hereby further amended by inserting after the word "rabbi" in the fourteenth line the words:—, chairman of an incorporated local spiritual assembly of the Bahá'ís,—so as to read as follows:—Section 30. Upon application by both of the parties to an intended marriage, when both parties are residents of the commonwealth or both parties are non-residents, or upon application of the party residing within the commonwealth when one of the parties is a resident and the other a non-resident, a judge of probate or a justice of a district court, or a special judge of probate and insolvency or special justice of a district court, may, after hearing such evidence as is presented, grant a certificate stating that in his opinion it is expedient that the intended marriage be solemnized without delay. Upon presentation of such a certificate, or, in extraordinary or emergency cases when the death of either party is imminent, upon the authoritative request of a minister, clergyman, priest, rabbi, chairman of an incorporated local spiritual assembly of the Bahá'ís or attending physician, the clerk or registrar of the town where the notice of intention has been filed shall at once issue the certificate prescribed in section twenty-eight.

Section 2. Section thirty-eight of said chapter two hundred and seven, as most recently amended by chapter one hundred and sixty-two of the acts of nineteen hundred and thirty-two, is hereby further amended by inserting after the word "societies" in the twenty-fourth line the words:—, and it may be solemnized among the Bahá'ís by the chairman of an incorporated local spiritual assembly of the Bahá'ís according to

the usage of their society,—so as to read as follows:—Section 38. A marriage may be solemnized in any place within the commonwealth by a minister of the gospel who resides in the commonwealth or who if a non-resident is the pastor of a church or denomination duly established in the commonwealth and who is recognized by his church or denomination as duly ordained and in good and regular standing as a minister of such church, or denomination; by a rabbi of the Israelitish faith, duly licensed by a congregation of said faith established in the commonwealth, who has filed with the clerk or registrar of the city or town where such congregation is established, a certificate of the establishment of the synagogue therein, the date of his appointment thereto and of the term of his engagement; by a justice of the peace if he is also clerk or assistant clerk of a city or town, or a registrar or assistant registrar, in the city or town where he holds such office, or, if he is also clerk or assistant clerk of a court, in the city or town where the court is authorized to be held, or, if he has been designated as provided in the following section and has received a certificate of designation and has qualified thereunder, in the city or town where he resides; and it may be solemnized among Friends or Quakers according to the usage of their societies, and it may be solemnized among the Baha'is by the chairman of an incorporated local spiritual assembly of the Bahi'is according to the usage of their society; but no person shall solemnize a marriage in the commonwealth unless he can read and write the English language.

Churches and other religious organizations shall file in the office of the state secretary information relating to persons recognized or licensed as aforesaid, in such form and at such times as the secretary may require.

Section 3. Said chapter two hundred and seven is hereby further amended by striking out section forty, as appearing in the Tercentenary Edition, and inserting in place thereof the following section:—Section 40. Every justice of the peace, minister, rabbi, chairman of an incorporated local spiritual assembly of the Bahi'is, and clerli or keeper of the records of a meeting wherein marriages among Friends or Quakers are solemnized shall make and keep a record of each marriage solemnized by him, or in such meeting, and of all facts relative to the marriage required to be recorded by section one of chapter forty-six. He shall also, between the first and tenth days of the month following each marriage solemnized by him, return each certificate issued under section twenty-eight to the clerk or registrar who issued the same; and if the marriage was solemnized in a town other than the place or places where the parties to the marriage resided, return a copy of the certificate, or of either certificate if two were issued, to the clerli or registrar of the town where the marriage was solemnized. Each certificate and copy so returned shall contain a statement giving the place and date of marriage, attested by the signature of the person who solemnized the same or of said chairman of an incorporated local spiritual assembly of the Bahá'ís or of said clerk or keeper of the records of a Friends or Quaker meeting. The person who solemnized the marriage shall add the title of the office by virtue of which the marriage was solemnized, as "justice of the peace," "minister of the gospel," "clergyman," "priest," "rabbi," or "chairman of an incorporated local spiritual assembly," and his residence. All certificates or copies so returned shall be recorded by the clerk or registrar receiving than.

Section 4. Section forty-two of said chapter two hundred and seven, as so appearing, is hereby amended by inserting after the word "Quakers" in the third line the words:—or Bahá'ís,—so as to read as follows:—Section 42. A marriage solemnized by a person professing to be a justice of the peace having authority to solemnize marriages, a minister of the gospel or a rabbi, or solemnized among Friends or Quakers or Bahá'ís according to their usages, shall not be void, nor shall the validity thereof be in any way affected by want of authority in such person or society, or by an omission or by informality in the manner of filing the notice of intention, if the marriage is in other respects lawful and is consummated with a full belief of either of the persons so married that they have been lawfully married.

Approved April 10, 1946.

RADIO PROGRAMS

The Radio Committee reporting for the year 1944-1945 tabulated the results of a questionnaire issued to the local Assemblies.

and has presented its results in two summaries. The first summary presents the data on the special broadcasts arranged during the week of the Centenary celebrations

BAHÁ'Í RADIO BROADCASTS

During Centennial Week May 19-25, 1944

State	Assembly	Station	Date
Alabama	Birmingham	WSGN	May 21
Arizona	Phoenix	KPHO	May 22
	Phoenix	KOY	May 19
Arkansas	Little Rock	KARK	May 20
California	Los Angeles	KFOX (Long Beach)	May 21
	Pasadena and Alhambra	KPAS	★
	San Francisco	KYA	May 21
	Geyserville	KSRO (Santa Rosa)	May 22
Colorado	Denver and Colorado Springs	KFEL	May 21
Connecticut	New Haven	WELI	May 21
D. C.	Washington	WWDC	May 21
Delaware	Wilmington	WILM	May 23
Florida	Miami	WGAM	May 21
Georgia	Atlanta	WAGA	May 14
Idaho	Boise	KIDO	May 22
Illinois	Danville	WDAN	May 22
	Champaign	★	★
	Peoria	WMBD	May 23
	Urbana	★	May 23
	Chicago	WMAQ	May 19
	Chicago	WCFL	May 19
	Chicago	WCFL	May 23
	Chicago	WCFL	May 25
	Chicago	WIJD (daily spot announcements)	
Indiana	Indianapolis	WISH	May 22
Iowa	Cedar Rapids	(Centenary announcements in news broadcast over two stations; radio script over third station with Doctor Bach, State University broadcasting.)	
Kansas	Topeka	WIBW	May 23
Kentucky	Louisville	WGRC	May 12 and 22
	Louisville	WAVE	May 23
	Louisville	WINN	
Louisiana	New Orleans	WSMB	May 23
Maine	Covered by Mass. Broadcast		
Maryland	Baltimore	★	May 22
Massachusetts	Worcester	WAAB	May 22
Minnesota	Minneapolis and St. Paul	WDGY	May 23
New York	New York City	WMCA and WQXR	May 21
	Yonkers	WFAS (White Plains)	May 23
North Carolina	Greensboro	WBIG	★
North Dakota	Fargo	KVOX (Moorehead, Minn.)	May 14
Ohio	Cleveland	WJW	★
	Cincinnati	★	
	Columbus	WBNS	May 16
	Lima	WLOK	May 17
Oklahoma			
Oregon	Portland	KWJJ	May 22 and 25
Pennsylvania	Philadelphia	WFIL	May 17
	Philadelphia and West Chester	WIBG	May 28
Rhode Island			
South Carolina			
South Dakota	Sioux Falls	KELO	May 22
Tennessee			
Texas	Houston	★	★
Utah	Salt Lake City and Laramie, Wyo.	KLO (Ogden)	May 21
Vermont	Brattleboro	WKNE (Keene, N.H.)	May 21
Virginia	(Combined with Washington, D. C.)		
Washington	Tacoma	KVI	May 22
	Seattle	KIRO	May 22

W. Virginia	Charleston	WQKV	May 22
Wisconsin	Racine	WRJN	May 16
PROVINCES—Canada			
Nova Scotia	Halifax	★	★
Quebec	Montreal (and vicinity)	CFCF	May 21
Prince Edw. Isl.	Charlottetown	CFCY	★
British Columbia	Vancouver	★	May 26
Alberta	Edmonton	CERN	May 28
	Calgary		★
Ontario	Toronto		
New Brunswick	Moncton	CKCW	May 23
Saskatchewan	Regina	CKRM	May 22
Manitoba	Winnipeg	CKRC	May 25
Alaska	Anchorage	KFQD	May 23
Hawaii	Honolulu	KGU	May 22
Mexico	Mexico City	★	★

* Note:—Details as to Call letters, date and time, not yet received from some of the Assemblies. Where date of broadcast does not come within the time of Centennial, it means they could not secure time within those dates.

The second summary includes all other radio time reported to the committee during the year.

1. Total number of stations used: 41
Total number of states having broadcasts: 25
Total number of Provinces having broadcasts: 6
2. Total number of programs: 215
Total number of special announcements: 31
(A.) 4 Thirty minute broadcasts
195 Fifteen minute broadcasts
14 Ten minute broadcasts
2 Five minute broadcasts
34 One minute announcements
1 Two minute announcement
(B.) Total number of hours on air: 55 hours, 51 minutes.
3. Total estimated audience (all stations) based upon the primary and secondary coverage of stations used, number of programs, average audience, etc.
9 Million persons
4. The following is a list of the Bahá'í communities carrying broadcasts during the past year:

San Francisco—32 Fifteen minute broadcasts	Washington, D. C.—1 Fifteen minute broadcast
Fargo—28 Fifteen minute broadcasts; 5 Five minute programs	Cleveland—2 Fifteen minute broadcasts
Reno—22 Fifteen minute broadcasts; Two announcements (one minute)	Pasadena—1 Fifteen minute broadcast
New York—11 Fifteen minute broadcasts	Moncton—1 Fifteen minute broadcast
Regina—1 Fifteen minute broadcast	Cincinnati—1 Fifteen minute broadcast; 2 Ten minute programs
Racine, Wis.—3 Fifteen minute broadcasts	Madison, Wis.—1 Fifteen minute broadcast; 1 Ten minute program
	Jacksonville—1 Fifteen minute broadcast
	Atlanta—3 Fifteen minute broadcasts
	Columbus, Ohio—4 Five minute programs
	Portsmouth, N. H.—3 Fifteen minute programs
	New Haven, Conn.—3 Fifteen minute programs
	Fliat, Mich.—2 Fifteen minute programs
	Jamestown, N. Y.—1 Fifteen minute program
	Los Angeles—13 Fifteen minute programs; 1 Thirty minute program
	Fort Wayne, Ind.—2 Announcements
	Spokane, Wash.—1 Two minute announcement
	Dayton, Ohio—6 One minute announcements
	Beverly, Mass.—24 One hundred word announcements
	Brattleboro, Vt.—6 Fifteen minute programs

Boise, ~~Idaho~~—2 Fifteen minute programs
 Denver, Colo.—1 Thirty minute program
 Minneapolis—1 Fifteen minute program
 New Orleans—1 Fifteen minute program
 Philadelphia—2 Fifteen minute programs; 1 Announcement (one minute)
 Omaha—1 Fifteen minute program
 Albuquerque—17 Fifteen minute programs
 Urbana—4 Fifteen minute programs; 11 Ten minute programs
 Jackson, Miss.—1 Fifteen minute program
 Yonkers, N. Y.—1 Fifteen minute program
 Binghamton—2 Fifteen minute programs
 Cedar Rapids, Ia.—3 Fifteen minute programs; 1 Thirty minute program
 Pittsburgh—1 Fifteen minute program
 Miami—2 Fifteen minute programs
 Baltimore—1 Fifteen minute program; 1 Thirty minute program
 Halifax—1 Fifteen minute programs
 Charlottetown, P. E. I.—4 Fifteen minute programs
 Charleston, W. Va.—2 Five minute programs

Binghamton
 Jacksonville
 St. Louis
 Cleveland
 Albuquerque
 Milwaukee
 Denver
 Lima, Ohio

(A.) Total time on air if used by all communities would be: 19 *hours*.

The transcription entitled "The Goal Is World Order" was made at a public meeting held in San Francisco during the UNO peace conference. One of the speakers on the program was the States Attorney General, Mr. Kenny.

TELEGRAM TO THE PRESIDENT ON PEACE

The President,
 The White House,
 Washington, D. C.

It is the prayerful hope of the American Bahá'ís that your Excellency, chief magistrate of the American nation and symbol of its destiny at this great turning-point in human history, will be spiritually guided and reinforced to lead the nations and peoples of the world in the inauguration of universal peace. We recall with reverence and devotion the exalted mission upheld for America by 'Abdu'l-Bahá in 1912 when He traveled from city to city promulgating the principles of universal peace and in the city of Washington declared: "May this American democracy be the first nation to establish the foundation of international agreement. May it be the first to upraise the standard of the Most Great Peace and through this nation of democracy may these philanthropic intentions and institutions be spread broadcast throughout the world. Truly this is a great and revered nation. Here liberty has reached its highest degree. The intentions of its people are most praiseworthy. They are indeed worthy of being the first people to build the tabernacle of the great peace and proclaim the oneness of mankind. I will supplicate God for assistance and confirmation in your behalf." May the dire needs of humanity be met by the creation of a new world order through the efforts of the forthcoming conference in San Francisco under your leadership.

National Bahá'í Assembly,
 George O. Latimer, Chairman
 Horace Holley, Secretary

5. The following is a listing of the Bahá'í communities to which the Peace transcription "The Goal Is World Order" was shipped:

Phoenix	Urbana
New York	Reno
Iowa City	Charleston, W. Va.
Cedar Rapids	Philadelphia
Fargo	Danville, Ill.
Jarnestown	Grand Rapids, Mich.
Portsmouth	Halifax
Charlottetown	Greensboro
Baltimore	Madison
Birmingham	Scranton
Montreal	Chicago
Elmhurst, Ill.	Indianapolis
Moncton	Seattle
Washington, D.C.	Flint
Atlanta	Little Rock

BAHÁ'Í SCHOOLS

Since both acquirement of knowledge and the sharing of spiritual truth are obligations laid upon Bahí'is, their education is conducted in homes, local gatherings and under informal conditions too numerous to recount. Formal educational institutions have been begun in the United States, England, Germany, Egypt, Persia, India, and Australia and New Zealand. Between 1944 and 1946 conditions prevailing in some of these countries, as in Germany, made the conduct of a Bahá'í school impossible. In England the difficulty arose from the scarcity of suitable accommodations. In Canada the preliminary work has been done for the institution of a formal school through the conduct of summer conferences for study and discussion. Canada enters the list of countries having Bahb'í schools with the recent announcement that a site has been found in the Laurentian area of Quebec and that land and farm buildings have been acquired for donation to the Bahí'í community of Canada when its National Assembly is formed.

Information has been received concerning school activities maintained in Australia, Germany, Canada and the United States, in addition to the brief references to schools found in the preceding series of national surveys.

At Yerrinbool, Australia, sessions were conducted in the Hyde Dunn Memorial Hall on the property devoted to Bahí'í service by Mr. and Mrs. Bolton, from May 28 to June 2, 1944 and from April 28 to May 6, 1941.

Study of Bahí'í administrative principles, reading of selected Tablets and discussion as well as round table programs were carried on through three daily sessions. In 1941 the courses presented were on the Guardian's book, *God Passes By*, with discussion of "Humanity's Coming of Age" and "Religion and World Order."

Another school was conducted at Aldgate, South Australia. In 1944 the dates were August 11 to 14. Here papers were presented on the subjects of Peace, Three Women of the Holy Family, The Development of a World Consciousness, The Measure of Revelation, Youth, The Divine Manifestations, Consultation, Patterns and Plans for Living.

The first school conducted at Sydney, Australia, held sessions on November 4 and

5, 1944. The program, though brief, presented papers which embodied careful research into the Bahí'í teachings: Youth and the New World Order; Christianity and the Bahí'í Faith; Holy Places of the Bahá'í Revelation; Can Human Intelligence Alone Create a Stable Civilization?

At Esslingen, Germany, the school which had been suppressed during the Nazi regime reopened in December, 1945 with a course of three public lectures on: And the Light Is Shining in the Darkness; The Bahí'í Faith As a Way to a New World Order; The Foundation of All Religions Is One. Considerable public interest was shown, and the believers were encouraged to open introductory classes for inquirers.

The study conference held at Banff, Alberta, Canada, August 19 to 24, 1941, was arranged by the Regional Teaching Committee and formed the third annual session. In 1944, however, the conference was omitted in order to enable more of the Bahí'is to attend the Centenary meetings and the Convention at Wilmette.

Fine daily classes were held on the Guardian's book, *God Passes By* and on the subject of Bahí'í Administration. Lectures were delivered on *New Horizons in Religion and Preparing for the World of Tomorrow*; and a forum provided two sessions on *Proclamation of the Bahá'í Faith*.

All four schools in the United States held sessions annually during the period under review.

At the Geyserville School, Geyserville, California, the Bahí'í teachings on peace were developed in 1945, the daily subjects being: *The Struggle for Peace From Early Times to the First World War*; *The Struggle for Peace—First International Organization*; *The Struggle for Peace—Current Developments*; *The Outlook for Peace*; *Humanitarian Aspects of the Peace*; *Political and Administrative Aspects of the Peace*; *Economic Aspects of the Peace*; *Spiritual Aspects of the Peace*; *The Lesser Peace*; *Sources for Enduring Peace*; *The Most Great Peace*; and *Building the Peace*.

Concurrently, the distinguished truths of the Bahí'í Faith were expounded and discussed in daily topics: *The Renewal of Faith*; *God and Man*; *Divine Physicians*;

Twin Founders—the Báb and Bahá'u'lláh; The Covenant—Axis of Unity; Crisis and Triumph; Victories of the Bahí'í Faith; Science and Religion; The Individual and Spiritual Law; Society and Spiritual Law; The World of Humanity; Challenging Social Principles; The Bahí'í Commonwealth.

Extensive youth activities were also conducted.

At the Green Acre School, Eliot, Maine, weekly courses were carried on annually during July and August. One program included: I-historical Introduction to God Passes By; Survey of Basic Bahá'í Teachings; God Passes By; Central Figures of the Bahá'í Revelation; The Guardianship and the Administrative Order; Bahí'í Peace Program; Bahí'í Character Development; Epistle to the Son of the Wolf; Bahí'í Community Life; History and Principles of Christianity; Bahí'is in Public Activities; How to Know and Use Bahí'í Literature; The Bahá'í Teacher; Hidden Words—Guide to Bahí'í Peace Program; Some Answered Questions. Children's and youth classes were also held.

At the International Bahá'í School, Pine Valley, Colorado, a characteristic session presented these subjects: The Nations Make the First Advance Toward Peace; Bahá'u'lláh's Letters to the Rulers; 'Abdu'l-Bahá's Tablet to the Committee on Durable Peace, The Hague; Inspirational Experiences; Guatemala—Costumes and Fabrics, exhibit and lecture; God Passes By; Brazil; Panama.

At the Louhelen School, Davison, Michigan, the summer is divided into a series of separate sessions, some general and some adapted to youth of junior or senior age. The program for 1945 presented: Tablet of Iqán; Deepening the Spiritual Life; Bahá'í Peace Program; Bahí'í Character; Bahí'í Fundamentals; Nature Study and Crafts; Building for Youth Today (a series of seven topics for parent and child); The Bahí'í Looks at Universal Peace; Bahá'í Laws of Living; History of the Bahá'í Faith; Bahí'í Administration; Character and Personality, a discussion.

CENTENARY OF THE PROCLAMATION OF THE BÁB

May 23, 1944 brought together the Bahá'ís of all lands in local or national celebration of the Anniversary of the Inauguration of the Faith by the Báb, at Shiráz, Persia. The Spirit descended into humanity in that hour has manifested itself in the most exalted expressions of religious devotion and sacrifice, in the illumination of minds, in the evolution of a world community, and in one hundred years of social tumult which have overthrown the cultures, creeds and political philosophies of the past. For Bahá'ís, this observance brought deeper recognition of the divine mission of the Báb in establishing, for the first time on earth, the oneness of all the prophets and messengers. The Bahá'í Centenary was truly the first Holy Day offered to all mankind on equal terms.

The present volume dedicates a special section to the Anniversary.

In this survey only a brief reference can be made. Among the significant results of the Centenary one notes: the "Bahí'í World Survey" compiled by Shoghi Effendi; his incomparable historical work recounting the events and deeper meanings of the first Bahí'í century; construction or purchase of buildings suitable for a national Baha'i headquarters in a number of countries; publication of centenary volumes by the National Spiritual Assemblies of India, British Isles and the United States; culmination of intensive plans for spreading the Faith to new lands; the association of the Bahí'is of Latin America and those of North America in an All-American Centenary and Convention; and important developments in the attitude of the public in general toward the idea of a World Faith.

BAHÁ'Í WORLD CENTER

During this two-year period land to the value of \$100,000 has been added to the endowment of the Shrine of the Báb on Mt. Carmel. Work has begun on the construction of the superstructure of the Shrine over the sacred remains of the Manifestation who inaugurated a new dispensation and heralded the coming of Bahá'u'lláh.

III

EXCERPTS FROM THE BAHÁ'Í SACRED WRITINGS

1.

WORDS OF BAHÁ'U'LLÁH

PRAYERS AND MEDITATIONS

GLORIFIED art Thou, O Lord my God! Every man of insight confesseth Thy sovereignty and Thy dominion, and every discerning eye perceiveth the greatness of Thy majesty and the compelling power of Thy might. The winds of tests are powerless to hold back them that enjoy near access to Thee from setting their faces towards the horizon of Thy glory, and the tempests of trials must fail to draw away and hinder such as are wholly devoted to Thy will from approaching Thy court.

Methinks, the lamp of Thy love is burning in their hearts, and the light of Thy tenderness is lit within their breasts. Adversities are incapable of estranging them from Thy Cause, and the vicissitudes of fortune can never cause them to stray from Thy pleasure.

I beseech Thee, O my God, by them and by the sighs which their hearts utter in their separation from Thee, to keep them safe from the mischief of Thine adversaries, and to nourish their souls with what Thou hast ordained for Thy loved ones on whom shall come no fear and who shall not be put to grief.

Unto Thee be praise, O Lord my God! I entreat Thee, by Thy signs that have encompassed the entire creation, and by the light of Thy countenance that hath illuminated all that are in heaven and on earth, and by Thy mercy that hath surpassed all created things, and by Thy grace that hath suffused the whole universe, to rend asunder

the veils that shut me out from Thee, that I may hasten unto the Fountain-Head of Thy mighty inspiration, and to the Day-Spring of Thy Revelation and bountiful favors, and may be immersed beneath the ocean of Thy nearness and pleasure.

Suffer me not, O my Lord, to be deprived of the knowledge of Thee in Thy days, and divest me not of the robe of Thy guidance. Give me to drink of the river that is life indeed, whose waters have streamed forth from the Paradise (Riḍván) in which the throne of Thy Name, the All-Merciful, was established, that mine eyes may be opened, and my face be illumined, and my heart be assured, and my soul be enlightened, and my steps be made firm.

Thou art He Who from everlasting was, through the potency of His might, supreme over all things, and, through the operation of His will, was able to ordain all things. Nothing whatsoever, whether in Thy heaven or on Thy earth, can frustrate Thy purpose. Have mercy, then, upon me, O my Lord, through Thy gracious providence and generosity, and incline mine ear to the sweet melodies of the birds that warble their praise of Thee, amidst the branches of the tree of Thy oneness.

Thou art the Great Giver, the Ever-For-giving, the Most Compassionate.

Glorified art Thou, O Lord my God! I beseech Thee by Him Who is Thy Most Great Name, Who hath been sorely afflicted

by such of Thy creatures as have repudiated Thy truth, and Who hath been hemmed in by sorrows which no tongue can describe, to grant that I may remember Thee and celebrate Thy praise, in these days when all have turned away from Thy beauty, have disputed with Thee, and turned away disdainfully from Him Who is the Revealer of Thy Cause. None is there, O my Lord, to help Thee except Thine own Self, and no power to succor Thee save Thine own power.

I entreat Thee to enable me to cleave steadfastly to Thy Love and Thy remembrance. This is, verily, within my power, and Thou art the One that knoweth all that is in me. Thou, in truth, a knowing, apprised of all. Deprive me not, O my Lord, of the splendors of the light of Thy face, whose brightness hath illuminated the whole world. No God is there beside Thee, the Most Powerful, the All-Glorious, the Ever-Forgiving.

Magnified be Thy name, O Lord my God! Thou art He Whom all things worship and Who worshipeth no one, Who is the Lord of all things and is the vassal of none, Who knoweth all things and is known of none. Thou didst wish to make Thyself known unto men; therefore, Thou didst, through a word of Thy mouth, bring creation into being and fashion the universe. There is none other God except Thee, the Fashioner, the Creator, the Almighty, the Most Powerful.

I implore Thee, by this very word that hath shone forth above the horizon of Thy will, to enable me to drink deep of the living waters through which Thou hast vivified the hearts of Thy chosen ones and quickened the souls of them that love Thee, that I may, at all times and under all conditions, turn my face wholly towards Thee.

Thou art the God of power, of glory and bounty. No God is there beside Thee, the Supreme Ruler, the All-Glorious, the Omniscient.

Lauded be Thy name, O my God! Thou beholdest me in the clutches of my oppressors. Every time I turn to my right, I hear the voice of the lamentation of them that are dear to Thee, whom the infidels have

made captives for having believed in Thee and in Thy signs, and for having set their faces towards the horizon of Thy grace and of Thy loving-kindness. And when I turn to my left, I hear the clamor of the wicked doers who have disbelieved in Thee and in Thy signs, and persistently striven to put out the light of Thy lamp which sheddeth the radiance of Thine own Self over all that are in Thy heaven and all that are on Thy earth.

The hearts of Thy chosen ones, O my Lord, have melted because of their separation from Thee, and the souls of Thy loved ones are burnt up by the fire of their yearning after Thee in Thy days. I implore Thee, O Thou Maker of the heavens and Lord of all names, by Thy most effulgent Self and Thy most exalted and all-glorious Remembrance, to send down upon Thy loved ones that which will draw them nearer unto Thee, and enable them to hearken unto Thine utterances.

Tear asunder with the hand of Thy transcendent power, O my Lord, the veil of vain imaginations, that they who are wholly devoted to Thee may see Thee seated on the throne of Thy majesty, and the eyes of such as adore Thy unity may rejoice at the splendors of the glory of Thy face. The doors of hope have been shut against the hearts that long for Thee, O my Lord! Their keys are in Thy hands; open them by the power of Thy might and Thy sovereignty. Potent art Thou to do as Thou pleasest. Thou art, verily, the Almighty, the Beneficent.

Praise be to Thee, O Lord my God! I swear by Thy might! Successive afflictions have withheld the pen of the Most High from laying bare that which is hidden from the eyes of Thy creatures, and incessant trials have hindered the tongue of the Divine Ordainer from proclaiming the wonders of Thy glorification and praise. With a stammering tongue, therefore, I call upon Thee, O my God, and with this my afflicted pen I occupy myself in remembrance of Thy name.

Is there any man of insight, O my God, that can behold Thee with Thine own eye, and where is the thirsty one who can direct

his face towards the living waters of Thy love? I am the one, O my God, who hath blotted out from his heart the remembrance of all except Thee, and hath graven upon it the mysteries of Thy love. Thine own might beareth me witness! Rut for tribulations, how could the assured be distinguished from the doubters among Thy servants? They who have been inebriated with the wine of Thy knowledge, these, verily, hasten to meet every manner of adversity in their longing to pass into Thy presence. I implore Thee, O Beloved of my heart and the Object of my soul's adoration, to shield them that love me from the faintest trace of evil and corrupt desires. Supply them, then, with the good of this world and of the next.

Thou art, verily, He Whose grace hath guided them aright, He Who hath declared Himself to be the All-Merciful. No God is there but Thee, the All-Glorious, the Supreme Helper.

Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Pane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with the Hidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the fast. Blessed is he that observeth the fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou chooseth.

There is no God, but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Glorified be Thy name, O Lord my God! Thou beholdest my dwelling-place, and the prison into which I am cast, and the woes I suffer. By Thy might! No pen can recount them, nor can any tongue describe or number them. I know not, O my God, for what purpose Thou hast abandoned me to Thine adversaries. Thy glory beareth me witness! I sorrow, not for the vexations I endure for love of Thee, nor feel perturbed by the calamities that overtake me in Thy path. My grief is rather because Thou delayest to fulfill what Thou hast determined in the Tablets of Thy Revelation, and ordained in the books of Thy decree and judgment.

My blood, at all times, addresseth me saying: "O Thou Who art the Image of the Most Merciful! How long will it be ere Thou riddest me of the captivity of this world, and deliverest me from the bondage of this life? Didst Thou not promise me that Thou shalt dye the earth with ine, and sprinkle me on the Faces of the inmates of Thy Paradise?" To this I make reply: "Be thou patient and quiet thyself. The things thou desirest can last but an hour. As to me, however, I quaff continually in the path of God the cup of His decree, and wish not that the ruling of His will should cease to operate, or that the woes I suffer for the sake of my Lord, the Most Exalted, the All-Glorious, should be ended. Seek thou my wish and forsake thine own. Thy bondage is not for my protection, but to enable me to sustain successive tribulations, and to prepare me for the trials that must needs repeatedly assail me. Perish that lover who discerneth between the pleasant and the poisonous in his love for his beloved! Be thou satisfied with what God hath destined for thee. He, verily, ruleth over thee as He willeth and pleaseth. No God is there but Him, the Inaccessible, the Most High."

Magnified be Thy name, O Lord my God! I know not what the water is with which Thou hast created me, or what the fire Thou hast kindled within me, or the clay where-with Thou hast kneaded me. The restlessness

of every sea hath been stilled, but not the restlessness of this Ocean which moveth at the bidding of the winds of Thy will. The flame of every fire hath been extinguished except the Flame which the hands of Thine omnipotence have kindled, and whose radiance Thou hast, by the power of Thy name, shed abroad before all that are in Thy heaven and all that are on Thy earth. As the tribulations deepen, it waxeth hotter and hotter.

Behold, then, O my God, how Thy Light hath been compassed with the onrushing winds of Thy decree, how the tempests that blow and beat upon it from every side have added to its brightness and increased its splendor. For all this let Thee be praised.

I implore Thee, by Thy Most Great Name, and Thy most ancient sovereignty, to look upon Thy loved ones whose hearts have been sorely shaken by reason of the troubles that have touched Him Who is the Manifestation of Thine own Self. Powerful art Thou to do what pleaseth Thee. Thou art, verily, the All-Knowing, the All-Wise.

O Thou Whose face is the object of the adoration of all that yearn after Thee, Whose presence is the hope of such as are wholly devoted to Thy will, Whose nearness is the desire of all that have drawn nigh unto Thy court, Whose countenance is the companion of those who have recognized Thy truth, Whose name is the mover of the souls that long to behold Thy face, Whose voice is the true life of Thy lovers, the words of Whose mouth are as the waters of life unto all who are in heaven and on earth!

I beseech Thee, by the wrong Thou hast suffered and the ills inflicted upon Thee by the hosts of wrongful doers, to send down upon me from the clouds of Thy mercy that which will purify me of all that is not of Thee, that I may be worthy to praise Thee and fit to love Thee.

Withhold not from me, O my Lord, the things Thou didst ordain for such of Thy handmaidens as circle around Thee, and on whom are poured continually the splendors of the sun of Thy beauty and the beams of the brightness of Thy face. Thou art He Who from everlasting hath succored whosoever hath sought Thee, and bountifully favored him who hath asked Thee.

No God is there beside Thee, the Mighty, the Ever-Abiding, the All-Bounteous, the Most Generous.

Lauded be Thy name, O Lord my God! Darkness hath fallen upon every land, and the forces of mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence.

They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace. Nay, and to this Thy might beareth me witness! Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose us, though the powers of earth and heaven were to be leagued against us. Were I to unravel the wondrous mysteries of Thy wisdom which are laid bare before me, the reins of Thine enemies would be cleft asunder.

Glorified be Thou, then, O my God! I beseech Thee by Thy Most Great Name to assemble them that love Thee around the Law that streameth from the good-pleasure of Thy will, and to send down upon them what will assure their hearts.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Help in Peril, the Self-Subsisting.

Praise be unto Thee, Who art my God and the God of all men, and my Desire and the Desire of all them that have recognized Thee, and my Beloved and the Beloved of such as have acknowledged Thy unity, and the Object of my adoration and of the adoration of them that have near access to Thee, and my Wish and the Wish of such as are wholly devoted to Thee, and my Hope and the Hope of them that have fixed their hearts upon Thee, and my Refuge and the Refuge of all such as have hastened towards Thee, and my Haven and the Haven of whosoever hath repaired unto Thee, and my Goal and the Goal of all them that have set themselves towards Thee, and my Object and the Object of those who have fixed their gaze upon Thee, and my Paradise and the

Paradise of them that have ascended towards Thee, and my Lode-Star and the Lode-Star of all such as yearn after Thee, and my Joy and the Joy of all them that love Thee, and my Light and the Light of all such as have erred and asked to be forgiven by Thee, and my Exultation and the Exultation of all them that remember Thee, and my Stronghold and the Stronghold of all such as have fled to Thee, and my Sanctuary and the Sanctuary of all that dread Thee, and my Lord and the Lord of all such as dwell in the heavens and on the earth!

Unto Thee be praise for that Thou hast enraptured me by the sweetness of Thine utterances, and set me towards the horizon above which the splendors of the Day-Star of Thy face have shone, and caused me to turn unto Thee at a time when most of Thy creatures had broken off from Thee.

Thou art He, O my God, Who hath unlocked the gate of heaven with the key of Thy Name, the Ever-Blessed, the All-Powerful, the All-Glorious, the Most Great, and hast summoned all mankind to the ocean of Thy presence. No sooner had Thy most sweet voice been raised, than all the inmates of the Kingdom of Names and the Concourse on high were stirred up. By Thy call the fragrance of the raiment of Thy revelation was wafted over such of Thy creatures as have loved Thee, and such of Thy people as have yearned towards Thee. They rose up and rushed forth to attain the Ocean of Thy meeting, and the Horizon of Thy beauty, and the Tabernacle of Thy revelation and Thy majesty, and the sanctuary of Thy presence and Thy glory. They were so inebriated with the wine of their reunion with Thee, that they rid themselves of all attachment to whatever they themselves and others possessed.

These are Thy servants whom the ascendancy of the oppressor hath failed to deter from fixing their eyes on the Tabernacle of Thy majesty, and whom the hosts of tyranny have been powerless to affright and divert their gaze from the Day-Spring of Thy signs and the Dawning-Place of Thy testimonies.

I swear by Thy glory, O Thou the Lord of all being and the Enlightener of all things visible and invisible! Whoso hath

quaffed from the hands of Thy bounteousness the living waters of Thy love will never allow the things pertaining to Thy creatures to keep him back from Thee, neither will he be dismayed at the refusal of all the dwellers of Thy realm to acknowledge Thee. Before all who are in heaven and on earth such a man will cry aloud, and announce unto the people the tumult of the Ocean of Thy bounty and the splendors of the Luminaries of the heaven of Thy bestowals.

Happy indeed is the man that hath turned towards the sanctuary of Thy presence, and rid himself of all attachment to any one except Thyself. He is truly exalted who hath confessed Thy glory, and fixed his eyes upon the Day-Star of Thy loving-kindness. He is endued with understanding who is aware of Thy revelation and hath acknowledged Thy manifold tokens, Thy signs, and Thy testimonies. He is a man of insight whose eyes have been illumined with the brightness of Thy face, and who, as soon as Thy call was raised, hath recognized Thee. He is a man of hearing who hath been led to hearken unto Thy speech, and to draw nigh unto the billowing ocean of Thine utterances.

Behold Thou this stranger, O my Lord, who hath hastened to attain his most exalted Home in the shelter of Thy shadowing mercy, and this ailing soul who hath set his face towards the ocean of Thy healing.

Look, then, O Thou my God who settest my soul on fire, upon the tears I shed, and the sighs I utter, and the anguish that afflicteth my heart and the fire that consumeth my being. Thy glory beareth me witness, O Thou, the Light of the world! The fire of Thy love that burneth continually within me hath so inflamed me that whoever among Thy creatures approacheth me, and inclineth his inner ear towards me, cannot fail to hear its raging within each of my veins.

I am so carried away by the sweetness of Thine utterances, and so inebriated with the wine of Thy tender mercies, that my voice can never be stilled, nor can my suppliant hands any longer desist from being stretched out towards Thee. Thou seest, O my Lord, how mine eyes are fixed in the direction of Thy grace, and mine ears inclined towards

the kingdom of Thine utterance, and my tongue unloosed to celebrate Thy praise, and my face set towards Thy face that surviveth all that hath been created by Thy word, and my hands raised up towards the heaven of Thy bounty and favor.

Wilt Thou keep back from Thee the stranger whom Thou didst call unto his most exalted Home beneath the shadow of the wings of Thy mercy, or cast away the wretched creature that hath hastened to attain the shores of the ocean of Thy wealth? Wilt Thou shut up the door of Thy grace to the face of Thy creatures after having opened it through the power of Thy might and of Thy sovereignty, or close the eyes of Thy people when Thou hast already commanded them to turn unto the Day-Spring of Thy beauty and the Dawning-Place of the splendors of Thy countenance?

Nay, and to this Thy glory beareth me witness! Such is not my thought of Thee, nor the thought of those of Thy servants that have near access to Thyself, nor that of the sincere amongst Thy people.

Thou knowest, and seest, and hearest, O my Lord, that before every tree I am moved to lift up my voice to Thee, and before every stone I am impelled to sigh and lament. Hath it been Thy purpose in creating me, O my God, to touch me with tribulation, or to enable me to manifest Thy Cause in the kingdom of Thy creation?

Thou hearest, O my God, my sighs and my groaning, and beholdest my poverty, and my poverty, and my misery, and my woes, and my wretchedness. I swear by Thy might! I have wept with such a weeping that I have been unable to make mention of Thee, or to extol Thee, and cried with such a bitter cry that every mother in her bereavement was bewildered at me, and forgot her own anguish and the sighs she had uttered.

I implore Thee, O my Lord, by Thine Ark, through which the potency of Thy will was manifested and the energizing influences of Thy purpose were revealed, and which saileth on both land and sea through the power of Thy might, not to seize me in my mighty sins and great trespasses. I swear by Thy Glory! The waters of Thy forgiveness and Thy mercy have emboldened me, as hath

Thy dealing, in bygone ages, with the sincere among Thy chosen ones, and with such of Thy Messengers as have proclaimed Thy oneness.

I am well aware, O my Lord, that I have been so carried away by the clear tokens of Thy loving-kindness, and so completely inebriated with the wine of Thine utterance, that whatever I behold I readily discover that it maketh Thee known unto me, and it remindeth me of Thy signs, and of Thy tokens, and of Thy testimonies. By Thy Glory! Every time I lift up mine eyes unto Thy heaven, I call to mind Thy highness and Thy loftiness, and Thine incomparable glory and greatness; and every time I turn my gaze to Thine earth, I am made to recognize the evidences of Thy power and the tokens of Thy bounty. And when I behold the sea, I find that it speaketh to me of Thy majesty, and of the potency of Thy might, and of Thy sovereignty and Thy grandeur. And at whatever time I contemplate the mountains, I am led to discover the ensigns of Thy victory and the standards of Thine omnipotence.

I swear by Thy might, O Thou in Whose grasp are the reins of all mankind, and the destinies of the nations! I am so inflamed by my love for Thee, and so inebriated with the wine of Thy oneness, that I can hear from the whisper of the winds the sound of Thy glorification and praise, and can recognize in the murmur of the waters the voice that proclaimeth Thy virtues and Thine attributes, and can apprehend from the rustling of the leaves the mysteries that have been irrevocably ordained by Thee in Thy realm.

Glorified art Thou, O God of all names and Creator of the heavens! I render Thee thanks that Thou hast made known unto Thy servants this Day whereon the river that is life indeed hath flowed forth from the fingers of Thy bounty, and the spring-time of Thy revelation and Thy presence hath appeared through Thy manifestation unto all who are in Thy heaven and all who are on Thy earth.

This is the Day, O my Lord, whose brightness Thou hast exalted above the brightness of the sun and the splendors thereof. I testify that the light it sheddeth proceedeth out of the glory of the Light of Thy counte-

nance, and is begotten by the radiance of the morn of Thy revelation. This is the Day whereon the hopeless have been clothed with the raiment of confidence, and the sick attired with the robe of healing, and the poor drawn nigh unto the ocean of Thy riches.

THE ATTAINMENT OF UNDERSTANDING

No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your sods, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayán.

The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly—their ears from idle talk, their minds from vain imagining, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind,

and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face—the face of God Himself. Refer ye, to verify this truth, to that which hath been recorded in every sacred Book.

Ponder for a moment, and reflect upon that which hath been the cause of such denial on the part of those who have searched with such earnestness and longing. Their attack hath been more fierce than tongue or pen can describe. Not one single Manifestation of Holiness hath appeared hut He was afflicted by the denials, the repudiation, and the vehement opposition of the people around Him. Thus it hath been revealed: "O the misery of men! No Messenger cometh unto them but they laugh Him to scorn."¹ Again He saith: "Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain words to invalidate the truth."²

In like manner, those words that have streamed forth from the source of power and descended from the heaven of glory are innumerable and beyond the ordinary comprehension of man. To them that are possessed of true understanding and insight the Súrah of Húd surely sufficeth. Ponder a while those holy words in your heart, and, with utter detachment, strive to grasp their meaning. Examine the wondrous behaviour of the Prophets, and recall the defamations and denials uttered by the children of negation and falsehood, perchance you may cause the bird of the human heart to wing its flight away from the abodes of heedlessness and doubt unto the nest of faith and certainty, and drink deep from the pure waters of ancient wisdom, and partake of the fruit of the tree of divine knowledge. Such is the share of the pure in heart of the bread that hath descended from the realms of eternity and holiness.

Should yon acquaint yourself, with the indignities heaped upon the Prophets of God, and apprehend the true causes of the objections voiced by their oppressors, you will surely appreciate the significance of their position. Moreover, the more closely you

¹ Qur'án 17:30.
² Qur'án 10:35.

observe the denials of those who have opposed the Manifestations of the divine attributes, the firmer will be your faith in the Cause of God. Accordingly, a brief mention will be made in this Tablet of divers accounts relative to the Prophets of God, that they may demonstrate the truth that throughout all ages and centuries the Manifestations of power and glory have been subjected to such heinous cruelties that no pen dare describe them. Perchance this may enable a few to cease to be perturbed by the clamour and protestations of the divines and the foolish of this age, and cause them to strengthen their confidence and certainty.

Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None, however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. How frequently they denied Him, how malevolently they hinted their suspicion against Him! Thus it hath been revealed: "And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'" Long afterward, He several times promised victory to His companions and fixed the hour thereof. But when the hour struck, the divine promise was not fulfilled. This caused a few among the small number of His followers to turn away from Him, and to this testify the records of the best-known books. These you must certainly have perused; if not, undoubtedly you will. Finally, as stated in books and traditions, there remained with Him only forty or seventy-two of His followers. At last from the depth of His being He cried aloud: "Lord! Leave not upon the land a single dweller from among the unbelievers."²

And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part? What could have induced them to refuse to put off the garment of denial, and to adorn themselves

with the robe of acceptance? Moreover, what could have caused the nonfulfilment of the divine promise which led the seekers to reject that which they had accepted? Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: "Do men think when they say 'We believe' they shall be left alone and not be put to proof?"³

And after Noah the light of the countenance of Húd shone forth above the horizon of creation. For well-nigh seven hundred years, according to the sayings of men, He exhorted the people to turn their faces and draw nearer unto the Ridván of the divine presence. What showers of afflictions rained upon Him, until at last His adjurations bore the fruit of increased rebelliousness, and His assiduous endeavours resulted in the wilful blindness of His people. "And their unbelief shall only increase for the unbelievers their own perdition."⁴

And after Him there appeared from the Ridván of the Eternal, the Invisible, the holy person of Sáliḥ, Who again summoned the people to the river of everlasting life. For over a hundred years He admonished them to hold fast unto the commandments of God and eschew that which is forbidden. His admonitions, however, yielded no fruit, and His pleading proved of no avail. Several times He retired and lived in seclusion. All this, although that eternal Beauty was summoning the people to no other than the city of God. Even as it is revealed: "And unto the tribe of Thamúd We sent their brother Sáliḥ. 'O my people,' said He, 'Worship God, ye have none other God beside Him. . . . They made reply: 'O Sáliḥ, our hopes were fixed on thee until now; for-hiddest thou us to worship that which our fathers worshipped? Truly we misdoubt

¹ Qur'an 11:38.

² Qur'an 71:26.

³ Qur'an 29:2.

⁴ Qur'an 35:39.

that whereunto thou callest us as suspicious.'"¹ All this proved fruitless, until at last there went up a great cry, and all fell into utter perdition.

Later, the beauty of the countenance of the Friend of God² appeared from behind the veil, and another standard of divine guidance was hoisted. He invited the people of the earth to the light of righteousness. The more passionately He exhorted them, the fiercer waxed the envy and waywardness of the people, except those who wholly detached themselves from all save God, and ascended on the wings of certainty to the station which God hath exalted beyond the comprehension of men. It is well known what a host of enemies besieged Him, until at last the fires of envy and rebellion were kindled against Him. And after the episode of the fire came to pass, He, the lamp of God amongst men, was, as recorded in all books and chronicles, expelled from His city.

And when His day was ended, there came the turn of Moses. Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the *Párán* of the love of God, and wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the bands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred Tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but insure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure. How well hath a believer of the

kindred of Pharaoh, whose story is recounted by the All-Glorious in His Book revealed unto His beloved One, observed: "And a man of the family of Pharaoh who was a believer and concealed his faith said: 'Will ye slay a man because he saith my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you. In truth God guideth not him who is a transgressor, a liar.'"³ Finally, so great was their iniquity that this self-same believer was put to a shameful death. "The curse of God be upon the people of tyranny."

And now, ponder upon these things. What could have caused such contention and conflict? Why is it that the advent of every true Manifestation of God hath been accompanied by such strife and tumult, by such tyranny and upheaval? This notwithstanding the fact that all the Prophets of God, whenever made manifest unto the peoples of the world, have invariably foretold the coming of yet another Prophet after them, and have established such signs as would herald the advent of the future Dispensation. To this the records of all sacred books bear witness. Why then is it that despite the expectation of men in their quest of the Manifestations of Holiness, and in spite of the signs recorded in the sacred books, should such acts of violence, of oppression and cruelty, have been perpetrated in every age and cycle against all the Prophets and chosen Ones of God? Even as He hath revealed: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others."⁴

Reflect, what could have been the motive for such deeds? What could have prompted such behaviour towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of

¹ Qur'án 11:61, 62.

² Abraham.

³ Qur'án 40:28.

⁴ Qur'án 2:87.

the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behaviour can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.

Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those

Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears hearken unto the sweet melodies of the Bird of Desire. For this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: "O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witness?"¹ And also He saith: "O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?"² Again, He saith: "Say, O people of the Book, Why repel believers from the way of God?"³ It is evident that by the "people of the Book," who have repelled their fellow-men from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions recorded therein, were you to observe with the eye of God.

With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Buds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt of tyranny can

¹ Qur'an 3:70.

² Qur'an 3:71.

³ Qur'an 3:99.

never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith: "None knoweth the meaning thereof except God and them that are well-grounded in knowledge."¹ And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountainhead of knowledge.

And when the days of Moses were ended, and the light of Jesus, shining forth from the day-spring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamoured that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day—the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and

thus have deprived themselves of the clear waters streaming from the springs of purity and holiness.

In unfolding these mysteries, We have, in Our former Tablets which were addressed to a friend in the melodious language of Ĥijáz, cited a few of the verses revealed unto the Prophets of old. And now, responding to your request, We again shall cite, in these pages, those same verses, uttered this time in the wondrous accents of 'Iráq, that haply the sore athirst in the wilds of remoteness may attain unto the ocean of the divine presence, and they that languish in the wastes of separation be led unto the home of eternal reunion. Thus the mists of error may be dispelled, and the all-resplendent light of divine guidance dawn forth above the horizon of human hearts. In God We put Our trust, and to Him We cry for help, that haply there may flow from this pen that which shall quicken the souls of men, that they may all arise from their beds of heedlessness and hearken unto the rustling of the leaves of Paradise, from the tree which the hand of divine power hath, by the permission of God, planted in the Ridván of the All-Glorious.

To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.

Every discerning observer will recognize that in the Dispensation of the Qur'án both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense,

¹ Qur'án 3:7.

neither the person of Jesus nor His writings hath differed from that of Muḥammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the illusions made by the creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles.

Afterwards, the companions and disciples of Jesus asked Him concerning those signs that must needs signalize the return of His manifestation. When, they asked, shall these things be? Several times they questioned that peerless Beauty, and, every time He made reply, He set forth a special sign that should herald the advent of the promised Dispensation. To this testify the records of the four Gospels.

This wronged One will cite but one of these instances, thus conferring upon mankind, for the sake of God, such bounties as are yet concealed within the treasury of the hidden and sacred Tree, that haply mortal men may not remain deprived of their share of the immortal fruit, and attain to a dewdrop of the waters of everlasting life which, from Baghdád, the "Abode of Peace," are being vouchsafed unto all mankind. We ask for neither meed nor reward. "We nourish your souls for the sake of God; we seek from you neither rec-

ompense nor thanks."¹ This is the food that conferreth everlasting life upon the pure in heart and the illumined in spirit. This is the bread of which it is said: "Lord, send down upon us Thy bread from heaven."² This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It groweth everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy. Even as He saith: "Seest thou not to what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven: yielding its fruit in all seasons."³

O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven, that perchance, through the wondrous favours of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal draught, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Riḍván cannot for ever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest. Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.

These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Riḍván of the Gospel, revealing those signs that must needs herald the advent of the

¹ Qur'án 76:9.

² Qur'án 5:127.

³ Qur'án 14:24.

Manifestation after Him. In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming, He said unto them: "Immediately after the oppression¹ of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet."² Rendered into the Persian tongue,³ the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference.

Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation and

its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory, inasmuch as those signs which were to accompany the dawn of the sun of the Muhammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit hath repaired unto the retreats of its ancient sovereignty. Once more hath the eternal Spirit breathed into the mystic trumpet, and caused the dead to speed out of their sepulchres of heedlessness and error unto the realm of guidance and grace. And yet, that expectant community still crieth out: When shall these things be? When shall the promised One, the object of our expectation, be made manifest, that we may arise for the triumph of His Cause, that we may sacrifice our substance for His sake, that we may offer up our lives in His path? In like manner, have such false imaginings caused other communities to stray from the Kawthar of the infinite mercy of Providence, and to be busied with their own idle thoughts.

Beside this passage, there is yet another verse in the Gospel wherein He saith: "Heaven and earth shall pass away: but My words shall not pass away." Thus it is that the adherents of Jesus maintained that the law of the Gospel shall never be annulled, and that whensoever the promised Beauty is made manifest and all the signs are revealed, He must needs re-affirm and establish the law proclaimed in the Gospel, so that there may remain in the world no faith but His faith. This is their fundamental belief. And their conviction is such that were a person to be made manifest with all the promised signs and to promulgate that which is contrary to the letter of the law of the Gospel, they must assuredly renounce him, refuse to submit to his law, declare him an infidel, and laugh him to scorn. This is proved by that which came to pass when the sun of the Muhammadan Revelation was revealed. Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words re-

¹The Greek word used (*Thlipsis*) has two meanings: **pressure and oppression.**

²Matthew 24:29-31.

³The passage is quoted by Bahá'u'lláh in Arabic and interpreted in Persian.

⁴Luke 21:33.

vealed in the sacred books—words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratul-Muntahá, the ultimate Purpose—they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom.

LOOK WITH MINE OWN EYES

If it be your wish, O people, to know God and to discover the greatness of His might, look, then, upon Me with Mine own eyes, and not with the eyes of any one besides Me. Ye will, otherwise, be never capable of recognizing Me, though ye ponder My Cause as long as My Kingdom endureth, and meditate upon all created things throughout the eternity of God, the Sovereign Lord of all, the Omnipotent, the Ever-Abiding, the All-Wise. Thus have We manifested the truth of Our Revelation, that haply the people may be roused from their heedlessness, and be of them that understand.

Behold the low estate of these men who know full well how I have offered up Mine own Self and My kindred in the path of God and for the preservation of their faith in Him, who are well aware how Mine enemies have compassed Me about, in the days when the hearts of men feared and trembled, the days when they hid themselves from the eyes of the loved ones of God and of His enemies, and were busied in ensuring their own security and peace.

We eventually succeeded in manifesting the Cause of God, and exalted it to so eminent a position that all the people, except those who cherished ill-will in their hearts against this Youth and joined partners with the Almighty, acknowledged the sovereignty of God and His mighty dominion. And yet, notwithstanding this Revelation whose influence hath pervaded all created things, and despite the brightness of this Light, the like of which none of them hath ever beheld, witness how the people of the Bayán have denied and contended with Me. Some have turned away from the Path of God, rejected the authority of Him in Whom they had believed, and acted insolently towards God, the Most Powerful, the Supreme Protector, the Most Exalted, the Most Great. Others

hesitated and halted in His Path, and regarded the Cause of the Creator, in its inmost truth, as invalid unless substantiated by the approval of him who was created through the operation of My Will. Thus have their works come to naught, and yet they failed to perceive it. Among them is he who sought to measure God with the measure of his own self, and was so misled by the names of God as to rise up against Me, who condemned Me as one that deserved to be put to death, and who imputed to Me the very offenses of which he himself was guilty.

Wherefore, do I plead My grief and My sorrow to Him Who created Me and entrusted Me with His Message. Unto Him do I render thanks and praise for the things He hath ordained, for My loneliness, and the anguish I suffer at the hands of these men who have strayed so far from Him. I have patiently sustained, and will continue to sustain, the tribulation that touched Me, and will put My whole trust and confidence in God. Him will I supplicate saying: Guide Thy servants, O My Lord, unto the court of Thy favor and bounty, and suffer them not to be deprived of the wonders of Thy grace and of Thy manifold blessings. For they know not what Thou hast ordained for them by virtue of Thy mercy that encompasseth the whole of creation. Outwardly, O Lord, they are weak and helpless; inwardly they are but orphans. Thou art the All-Bountiful, the Munificent, the Most Exalted, the Most Great. Cast not, O My God, the fury of Thy wrath upon them, and cause them to tarry until such time when the wonders of Thy mercy will have been made manifest, that haply they may return unto Thee, and ask forgiveness of Thee for the things they have committed against Thee. Verily, Thou art the Forgiving, the All-Merciful.

Say: Doth it beseem a man while claiming to be a follower of his Lord, the All-Merciful, he should yet in his heart do the very deeds of the Evil One? Nay, it ill beseemeth him, and to this He Who is the Beauty of the All-Glorious will hear Me witness. Would that ye could comprehend it!

Cleanse from your hearts the love of worldly things, from your tongues every

remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations. Let God be your fear, O people, and be ye of them that tread the path of righteousness.

Say: Should your conduct, O people, contradict your professions, how think ye, then, to be able to distinguish yourselves from them who, though professing their faith in the Lord their God, have, as soon as He came unto them in the cloud of holiness, refused to acknowledge Him, and repudiated His truth? Disencumber yourselves of all attachment to this world and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path.

Know ye that by "the world" is meant your unawareness of Him Who is your Maker, and your absorption in aught else but Him. The "life to come," on the other hand, signifieth the things that give you a safe approach to God, the All-Glorious, the Incomparable. Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest. Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto him, and be of them that are truly thankful.

O thou that hast fled thy home and sought the presence of God! Proclaim unto men the Message of thy Lord, that it may haply deter them from following the promptings of their evil and corrupt desires, and bring them to the remembrance of God, the Most Exalted, the Most Great. Say: Fear God, O

people, and refrain from shedding the blood of any one. Contend not with your neighbor, and be ye of them that do good. Beware that ye commit no disorders on the earth after it hath been well ordered, and follow not the footsteps of them that are gone astray.

Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him. Unless he teacheth his own self, the words of his mouth will not influence the heart of the seeker. Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves. The words of such as these, and beyond the words the realities of all things, and beyond these realities the angels that are nigh unto God, bring against them the accusation of falsehood.

Should such a man ever succeed in influencing any one, this success should be attributed not to him, but rather to the influence of the words of God, as decreed by Him Who is the Almighty, the All-Wise. In the sight of God he is regarded as a lamp that imparteth its light, and yet is all the while being consumed within itself.

Say: Commit not, O people, that which will bring shame upon you or dishonor the Cause of God in the eyes of men, and be not of the mischief-makers. Approach not the things which your minds condemn. Eschew all manner of wickedness, for such things are forbidden unto you in the Book which none touch except such as God hath cleansed from every taint of guilt, and numbered among the purified.

Be fair, to yourselves and to others, that the evidences of justice may be revealed, through your deeds, among Our faithful servants. Beware lest ye encroach upon the substance of your neighbor. Prove yourselves worthy of his trust and confidence in you, and withhold not from the poor the gifts which the grace of God hath bestowed upon you. He, verily, shall recompense the charitable, and doubly repay them for what they have bestowed. No God is there but Him. All creation and its empire are His.

He bestoweth His gifts on whom He will, and from whom He will He withholdeth them. He is the Great Giver, the Most Generous, the Benevolent.

Say: Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds. Such a deed is acceptable only when he that teacheth the Cause is already a firm believer in God, the Supreme Protector, the Gracious, the Almighty. He hath, moreover, ordained that His Cause be taught through the power of men's utterance, and not through resort to violence. Thus hath His ordinance been sent down from the Kingdom of I-lim Who is the Most Exalted, the All-Wise. Beware lest ye contend with any one, nay, strive to make him aware of the truth with kindly manner and most convincing exhortation. If your hearer respond, he will have responded to his own behoof, and if not, turn ye away from him, and set your faces towards God's sacred Court, the seat of resplendent holiness.

Dispute not with any one concerning the things of this world and its affairs, for God hath abandoned them to such as have set their affection upon them. Out of the whole world He hath chosen for Himself the hearts of men—hearts which the hosts of revelation and of utterance can subdue. Thus hath it been ordained by the Fingers of Bahá, upon the Tablet of God's irrevocable decree, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.

O wayfarer in the path of God! Take thou thy portion of the ocean of His grace, and deprive not thyself of the things that lie hidden in its depths. Be thou of them that have partialien of its treasures. A dew-drop out of this ocean would, if shed upon all that are in the heavens and on the earth, suffice to enrich them with the bounty of God, the Almighty, the All-Knowing, the All-Wise. With the hands of renunciation draw forth from its life-giving waters, and sprinkle therewith all created things, that they may be cleansed from all man-made limitations and may approach the mighty seat of God, this hallowed and resplendent Spot.

Be not grieved if thou performest it thyself alone. Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful. Proclaim the Cause of thy Lord unto all who are in the heavens and on the earth. Should any man respond to thy call, lay bare before him the pearls of the wisdom of the Lord, thy God, which His Spirit hath sent down unto thee, and be thou of them that truly believe. And should any one reject thine offer, turn thou away from him, and put thy trust and confidence in the Lord, thy God, the Lord of all worlds.

By the righteousness of God! Whoso openeth his lips in this Day and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. Thus hath it been fore-ordained in the realm of God's Revelation, by the behest of Him Who is the All-Glorious, the Most Powerful.

There lay concealed within the Holy Veil, and prepared for the service of God, a company of His chosen ones who shall be manifested unto men, who shall aid His Cause, who shall be afraid of no one, though the entire human race rise up and war against them. These are the ones who, before the gaze of the dwellers on earth and the denizens of heaven, shall arise and, shouting aloud, acclaim the name of the Almighty, and summon the children of men to the path of God, the All-Glorious, the All-Praised. Walk thou in their way, and let no one dismay thee. Be of them whom the tumult of the world, however much it may agitate them in the path of their Creator, can never sadden, whose purpose the blame of the blamer will never defeat.

Go forth with the Tablet of God and His signs, and rejoin them that have believed in Me, and announce unto them tidings of Our most holy Paradise. Warn, then, those that have joined partners with Him. Say: I am come to you, O people, from the Throne of glory, and bear you an announcement from God, the Most Powerful, the Most Exalted, the Most Great. In mine hand

I carry the testimony of God, your Lord and the Lord of your sires of old. Weigh it with the just Balance that ye possess, the Balance of the testimony of the Prophets and Messengers of God. If ye find it to be established in truth, if ye believe it to be of God, beware, then, lest ye cavil at it, and render your works vain, and be numbered with the infidels. It is indeed the sign of God that hath been sent down through the power of truth, through which the validity of His Cause hath been demonstrated unto His creatures, and the ensigns of purity lifted up betwixt earth and heaven.

Say: This is the sealed and mystic Scroll, the repository of God's irrevocable Decree, bearing the words which the Finger of Holiness hath traced, that lay wrapt within the veil of impenetrable mystery, and hath now been sent down as a token of the grace of Him Who is the Almighty, the Ancient of Days. In it have We decreed the destinies of all the dwellers of the earth and the denizens of heaven, and written down the knowledge of all things from first to last. Nothing whatsoever can escape or frustrate Him, whether created in the past or to be created in the future, could ye but perceive it.

Say: The Revelation sent down by God hath most surely been repeated, and the outstretched Hand of Our power hath overshadowed all that are in the heavens and all that are on the earth. We have, through the power of truth, the very truth, manifested an infinitesimal glimmer of Our impenetrable Mystery, and lo, they that have recognized the radiance of the Sinaic splendor expired, as they caught a lightning glimpse of this Crimson Light enveloping the Sinai of Our Revelation. Thus hath He Who is the Beauty of the All-Merciful come down in the clouds of His testimony, and the decree accomplished by virtue of the Will of God, the All-Glorious, the All-Wise.

Say: Step out of Thy holy chamber, O Maid of Heaven, inmate of the Exalted Paradise! Drape thyself in whatever manner pleaseth Thee in the silken Vesture of Immortality, and put on, in the name of the All-Glorious, the brodered Robe of Light. Hear, then, the sweet, the wondrous

accent of the Voice that cometh from the Throne of Thy Lord, the Inaccessible, the Most High. Unveil Thy face, and manifest the beauty of the black-eyed Damsel, and suffer not the servants of God to be deprived of the light of Thy shining countenance. Grieve not if Thou hearest the sighs of the dwellers of the earth, or the voice of the lamentation of the denizens of heaven. Leave them to perish on the dust of extinction. Let them be reduced to nothingness, inasmuch as the flame of hatred hath been kindled within their breasts. Intone, then, before the face of the peoples of earth and heaven, and in a most melodious voice, the anthem of praise, for a remembrance of Him Who is the King of the names and attributes of God. Thus have We decreed Thy destiny. Well able are We to achieve Our purpose.

Beware that Thou divest not Thyself, Thou Who art the Essence of Purity, of Thy robe of effulgent glory. Nay, enrich Thyself increasingly, in the kingdom of creation, with the incorruptible vestures of Thy God, that the beauteous image of the Almighty may be reflected through Thee in all created things and the grace of Thy Lord be infused in the plenitude of its power into the entire creation.

If Thou smellst from any one the smell of the love of Thy Lord, offer up Thyself for him, for We have created Thee to this end, and have covenanted with Thee, from time immemorial, and in the presence of the congregation of Our well-favored ones, for this very purpose. Be not impatient if the blind in heart hurl down the shafts of their idle fancies upon Thee. Leave them to themselves, for they follow the promptings of the evil ones.

Cry out before the gaze of the dwellers of heaven and of earth: I am the Maid of I-leaven, the Offspring begotten by the Spirit of Bahh. My habitation is the Mansion of His Name, the All-Glorious. Before the Concourse on high I was adorned with the ornament of His names. I was wrapt within the veil of an inviolable security, and lay bidden from the eyes of men. Methinks that I heard a Voice of divine and incomparable sweetness, proceeding from the right hand

THE BAHÁ'Í WORLD

of the God of Mercy, and lo, the whole Paradise stirred and trembled before Me, in its longing to hear its accents, and gaze on the beauty of Him that uttered them. Thus have We revealed in this luminous Tablet, and in the sweetest of languages, the verses which the Tongue of Eternity was moved to utter in the *Qayyúmu'l-Asmá'*.

Say: He ordaineth as He pleaseth, by virtue of His sovereignty, and doeth whatso-

ever **He willeth** at His own behest. He shall not be asked of the things it pleaseth Him to ordain. He, in truth, is the Unrestrained, the All-Powerful, the All-Wise.

They that have disbelieved in God and rebelled against His sovereignty are the helpless victims of their corrupt inclinations and desires. These shall return to their abode in the fire of hell: wretched is the abode of the deniers!

WORDS OF 'ABDU'L-BAHÁ

THE BIRTH OF CHRIST

Question.—How was Christ born of the Holy Spirit?

Answer.—In regard to this question, theologians and materialists disagree. The theologians believe that Christ was born of the Holy Spirit; but the materialists think this is impossible and inadmissible, and that without doubt he had a human father.

In the Qur'án it is said: "And We sent Our Spirit unto her, and he appeared unto her in the shape of a perfect man,"¹ meaning that the Holy Spirit took the likeness of the human form, as an image is produced in a mirror, and he addressed Mary.

The materialists believe that there must be marriage, and say that a living body cannot be created from a lifeless body, and without male and female there cannot be fecundation. And they think that not only with man, but also with animals and plants, it is impossible. For this union of the male and female exists in all living beings and plants. This pairing of things is even shown forth in the Qur'án: "Glory be to Him who has created all the pairs: of such things as the earth produceth, and of themselves; and of things which they know not."² That is to say, men, animals, and plants are all in pairs—"and of everything have we created two kinds." That is to say, we have created all the beings through pairing.

Briefly, then say a man without a human father cannot be imagined. In answer the theologians say: "This thing is not impossible and unachievable, but it has not been seen; and there is a great difference between a thing which is impossible and one which is unknown. For example, in former times the telegraph, which causes the East and the West to communicate, was unknown, but not impossible; photography and phonography were unknown but not impossible."

The materialists insist upon this belief. And the theologians reply: "Is this globe eternal or phenomenal?" The materialists answer, that according to science and important discoveries, it is established that it is phenomenal; in the beginning it was a flaming globe, and gradually it became temperate; a crust was formed around it, and upon this crust plants came into existence, then animals, and finally man.

The theologians say: "Then from your statement it has become evident and clear that mankind is phenomenal upon the globe, and not eternal. Then surely the first man had neither father nor mother, for the existence of man is phenomenal. Is not the creation of man without father and mother, even though gradually, more difficult than if he had simply come into existence without a father? As you admit that the first man came into existence without father or mother—whether it be gradually or at once—there can remain no doubt that a man without a human father is also possible and admissible; you cannot consider this impossible; otherwise you are illogical. For example, if you say that this lamp has once been lighted without wick and oil, and then say that it is impossible to light it without the wick, this is illogical." Christ had a mother; the first man, as the materialists believe, had neither father nor mother."

THE GREATNESS OF CHRIST IS DUE TO HIS PERFECTIONS

A great man is a great man, whether born of a human father or not. If being without a father is a virtue, Adam is greater and more excellent than all the Prophets and Messengers, for he had neither father nor mother. That which causes honour and

¹ This conversation shows the uselessness of discussions upon such questions; the teachings of 'Abdu'l-Bahí upon the birth of Christ will be found in the following chapter.

¹ Qur'in, Sura 19.

² Qur'án, Sura 36.

greatness, is the splendour and bounty of the divine perfections. The sun is born from substance and form, which can be compared to father and mother, and it is absolute perfection; but the darkness has neither substance nor form, neither father nor mother, and it is absolute imperfection. The substance of Adam's physical life was earth, but the substance of Abraham was pure sperm; it is certain that the pure and chaste sperm is superior to earth.

Furthermore, in the first chapter of the Gospel of John, verses 12 and 13, it is said: "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

From these verses it is obvious that the being of a disciple also is not created by physical power, but by the spiritual reality. The honour and greatness of Christ is not due to the fact that he did not have a human father, but to his perfections, bounties, and divine glory. If the greatness of Christ is his being fatherless, then Adam is greater than Christ, for he had neither father nor mother. It is said in the Old Testament, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Observe that it is said that Adam came into existence from the Spirit of life. Moreover, the expression which John uses in regard to the disciples, proves that they also are from the Heavenly Father. Hence it is evident that the holy reality, meaning the real existence of every great man, comes from God, and owes its being to the breath of the Holy Spirit.

The purport is that, if to be without a human father is the greatest human glory, then Adam is greater than all, for he had neither father nor mother. Is it better for a man to be created from a living substance or from earth? Certainly it is better if he be created from a living substance. But Christ was born and came into existence from the Holy Spirit.

To conclude: the splendour and honour of the holy souls and the Divine Manifesta-

tions come from their heavenly perfections, bounties, and glory, and from nothing else.

THE BAPTISM OF CHRIST

Question.—It is said in the Gospel of St. Matthew, chapter 3 verses 13, 14, 15: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him."

What is the wisdom of this: since Christ possessed all essential perfection, why did he need baptism?

Answer.—The principle of baptism is purification by repentance. John admonished and exhorted the people, and caused them to repent, then he baptized them. Therefore it is apparent that this baptism is a symbol of repentance from all sin: its meaning is expressed in these words: "O God! as my body has become purified and cleansed from physical impurity, in the same way purify and sanctify my spirit from the impurities of the world of nature, which are not worthy of the Threshold of Thy Unity!" Repentance is the return from disobedience to obedience. Man, after remoteness and deprivation from God, repents, and undergoes purification: and this is a symbol signifying "O God! make my heart good and pure, freed and sanctified from all save thy love."

As Christ desired that this institution of John should be used at that time by all, he himself conformed to it in order to awaken the people and to complete the law of the former religion. Although the ablution of repentance was the institution of John, it was in reality formerly practised in the Religion of God.

Christ was not in need of baptism; but as at that time it was an acceptable and praiseworthy action, and a sign of the glad tidings of the Kingdom, therefore he confirmed it. However, afterwards he said the true baptism is not with material water, but it must be with spirit and with water. In this case water does not signify material water, for elsewhere it is explicitly said baptism is with spirit and with fire; from which it is clear that the reference is not

¹Gen. ii. 7.

to material fire and material water, for baptism with fire is impossible.

Therefore the spirit is the bounty of God, the water is knowledge and life, and the fire is the love of God. For material water does not purify the heart of man: no, it cleanses his body; but the heavenly water and spirit, which are knowledge and life, make the human heart good and pure; the heart which receives a portion of the bounty of the Spirit becomes sanctified, good, and pure. That is to say, the reality of man becomes purified and sanctified from the impurities of the world of nature. These natural impurities are evil qualities: anger, passion, worldliness, pride, lying, hypocrisy, fraud, self-love, etc.

Man cannot free himself from the rage of the carnal passions except by the help of the Holy Spirit. That is why he says baptism with the spirit, with water, and with fire is necessary, and that it is essential; that is to say, the spirit of divine bounty, the water of knowledge and life, and the fire of the love of God. Man must be baptized with this spirit, this water, and this fire so as to become filled with the eternal bounty. Otherwise, what is the use of baptizing with material water? No, this baptism with water was a symbol of repentance, and of seeking forgiveness of sins.

But in the cycle of Bahá'u'lláh there is no longer need of this symbol; for its reality, which is to be baptized with the Spirit and Love of God, is understood and established.

THE NECESSITY OF BAPTISM

Question.—Is the ablution of baptism useful and necessary, or is it useless and unnecessary? In the first case, if it is useful, why was it abrogated, and in the second case, if it is useless, why did John practise it?

Answer.—The change in conditions, alterations, and transformations, are necessities of the essence of beings; and essential necessities cannot be separated from the reality of things. So it is absolutely impossible to separate heat from fire, humidity from water, or light from the sun, for they are essential necessities. As the change and alteration of conditions are necessities for beings, so laws also are changed and altered, in accordance with the changes and alterations of the times. For example, in the time of Moses, his Law

was conformed and adapted to the conditions of the time; but in the days of Christ these conditions had changed and altered to such an extent that the Mosaic Law was no longer suited and adapted to the needs of mankind, and it was therefore abrogated. Thus it was that Christ broke the Sabbath and forbade divorce. After Christ, four disciples, among whom were Peter and Paul, permitted the use of animal food forbidden by the Bible, except the eating of those animals which had been strangled, or which were sacrificed to idols, and of blood.' They also forbade fornication. They maintained these four commandments. Afterwards Paul permitted even the eating of strangled animals, those sacrificed to idols, and blood, and only maintained the prohibition of fornication. So in chap. 14 verse 14 of his Epistle to the Romans, Paul writes: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

Also in the Epistle of Paul to Titus, chap. 1 verse 15: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

Now this change, these alterations, and this abrogation are due to the impossibility of comparing the time of Christ with that of Moses. The conditions and requirements in the later period were entirely changed and altered. The former laws were therefore abrogated.

The existence of the world may be compared to that of a man, and the Prophets and Messengers of God to skilful doctors. The human being cannot remain in one condition: different maladies occur which have each a special remedy. The skilful physician does not give the same medicine to cure each disease and each malady, but he changes remedies and medicines according to the different necessities of the diseases and constitutions. One person may have a severe illness caused by fever, and the skilled doctor will give him cooling remedies; and when at some other time the condition of this person has changed, and fever is replaced by chills, without doubt the skilled doctor will dis-

*Act-xv. 20.

card cooling medicine and permit the use of heating drugs; this change and alteration is required by the condition of the patient, and is an evident proof of the skill of the physician.

Consider, could the Law of the Old Testament be enforced at this epoch and time? No, in the name of God! it would be impossible and impracticable; therefore most certainly God abrogated the laws of the Old Testament at the time of Christ. Reflect also, that baptism in the days of John the Baptist was used to awaken and admonish the people to repent from all sin, and to watch for the appearance of the Kingdom of Christ. But at present in Asia, the Catholics and the Orthodox Church plunge newly-born children into water mixed with olive oil, and many of them become ill from the shock; at the time of baptism they struggle and become agitated. In other places, the clergy sprinkle the water of baptism on the forehead. But neither from the first form nor from the second do the children derive any spiritual benefit. Then what result is obtained from this form? Other peoples are amazed, and wonder why the infant is plunged into the water, since this is neither the cause of the spiritual awakening of the child, nor of its faith or conversion, but it is only a custom which is followed. In the time of John the Baptist it was not so; no, at first John used to exhort the people, and to guide them to repentance from sin, and to fill them with the desire to await the manifestation of Christ. Whoever received the ablution of baptism, and repented of sins in absolute humility and meekness, would also purify and cleanse his body from outward impurities. With perfect yearning, night and day, he would constantly wait for the manifestation of Christ, and the entrance to the Kingdom of the Spirit of God.¹

To recapitulate: our meaning is that the change and modification of conditions, and the altered requirements of different centuries and times, are the cause of the abrogation of laws. For a time comes when these laws are no longer suitably adapted to conditions. Consider how very different are

¹ *i.e.* of Christ, whom the Muslims frequently designate by the title of *Rúh'ulláh*, the Spirit of God.

the requirements of the first centuries, of the middle ages, and of modern times. Is it possible that the laws of the first centuries could be enforced at present? It is evident that it would be impossible and impracticable. In the same manner, after the lapse of a few centuries, the requirements of the present time will not be the same as those of the future, and certainly there will be change and alteration. In Europe the laws are unceasingly altered and modified; in bygone years, how many laws existed in the organisations and systems of Europe, which are now abrogated! These changes and alterations are due to the variation and mutation of thought, conditions, and customs. If it were not so, the prosperity of the world of humanity would be wrecked.

For example, there is in the Pentateuch a law that if any one break the Sabbath, he shall be put to death. Moreover, there are ten sentences of death in the Pentateuch. Would it be possible to keep these laws in our time? It is clear that it would be absolutely impossible. Consequently there are changes and modifications in the laws, and these are a sufficient proof of the supreme wisdom of God.

This subject needs deep thought. Then the cause of these changes will be evident and apparent.

Blessed are those who reflect!

THE SYMBOLISM OF THE BREAD AND THE WINE

Question.—The Christ said: "I am the living bread which came down from heaven, that a man may eat thereof and not die." What is the meaning of this utterance?

Answer.—This bread signifies the heavenly food and divine perfections. So, "If any man eateth of this bread" means if any man acquires heavenly bounty, receives the divine light, or partakes of Christ's perfections, he thereby gains everlasting life. The blood also signifies the spirit of life and the divine perfections, the lordly splendour and eternal bounty. For all the members of the body gain vital substance from the circulation of the blood.

In the Gospel of St. John, chapter 6 verse 26, it is written: "Ye seek me, not because ye

saw the miracles, but because ye did eat of the loaves and were filled."

It is evident that the bread of which the disciples ate and were filled, was the heavenly bounty; for in verse 33 of the same chapter it is said: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." It is clear that the body of Christ did not descend from heaven, but it came from the womb of Mary; and that which descended from the heaven of God was the spirit of Christ. As the Jews thought that Christ spoke of his body, they made objections, for it is said in the 42nd verse of the same chapter: "And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"

Reflect how clear it is that what Christ meant by the heavenly bread was his spirit, his bounties, his perfections, and his teachings; for it is said in the 63rd verse: "It is the spirit that quickeneth, the flesh profiteth nothing."

Therefore it is evident that the spirit of Christ is a heavenly grace which descends from heaven; whosoever receives light from that spirit in abundance, that is to say the heavenly teachings, finds everlasting life. That is why it is said in the 35th verse: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst:"

Notice that "coming to him" he expresses as eating, and "belief in him" as drinking. Then it is evident and established that the celestial food is the divine bounties, the spiritual splendours, the heavenly teachings, the universal meaning of Christ. To eat is to draw near to him, and to drink is to believe in him. For Christ had an elemental body and a celestial form. The elemental body was crucified, but the heavenly form is living and eternal, and the cause of everlasting life; the first was the human nature, and the second is the divine nature. It is thought by some that the Eucharist is the reality of Christ, and that the Divinity and the Holy Spirit descend into and exist in it. Now when once the Eucharist is taken, after a few moments it is simply disintegrated, and entirely transformed. Therefore how can

such a thought be conceived? God forbid! certainly it is an absolute fantasy.

To conclude: through the manifestation of Christ, the divine teachings which are an eternal bounty, were spread abroad, the light of guidance shone forth, and the spirit of life was conferred on man. Whoever found guidance became living, whoever remained lost was seized by enduring death. This bread which came down from heaven was the divine body of Christ, his spiritual elements, which the disciples ate, and through which they gained eternal life.

The disciples had taken many meals from the band of Christ; why was the last supper distinguished from the others? It is evident that the heavenly bread did not signify this material bread, but rather the divine nourishment of the spiritual body of Christ, the divine graces and heavenly perfections of which his disciples partook, and with which they became filled.

In the same way, reflect that when Christ blessed the bread and gave it to his disciples saying, "This is my body," and gave grace to them, he was with them in person, in presence, and form. He was not transformed into bread and wine; if he had been turned into bread and wine, he could not have remained with the disciples in body, in person, and in presence.

Then it is clear that the bread and wine were symbols which signified: I have given you my bounties and perfections, and when you have received this bounty, you have gained eternal life and have partaken of your share and your portion of the heavenly nourishment.

MIRACLES

Question.—It is recorded that miracles were performed by Christ: are the reports of these miracles really to be accepted literally, or have they another meaning? It has been proved by exact science that the essence of things does not change, and that all beings are under one universal law and organisation from which they cannot deviate; and therefore that which is contrary to universal law is impossible.

Answer.—The Holy Manifestations are the sources of miracles and the originators of wonderful signs. For them, any difficult and

inpracticable thing is possible and easy. For through a supernatural power wonders appear from them, and by this power, which is beyond nature, they influence the world of nature. From all the Manifestations marvelous things have appeared.

But in the Holy Books an especial terminology is employed; and for the Manifestations these miracles and wonderful signs have no importance; they do not even wish to mention them. For, if we consider miracles a great proof, they are still only proofs and arguments for those who are present when they are performed, and not for those who are absent.

for example, if we relate to a seeker, a stranger to Moses and Christ, marvellous signs, he will deny them and will say: "Wonderful signs are also continually related of false gods by the testimony of many people, and they are affirmed in the Books. The Brahmans have written a book about wonderful prodigies from Brahma." He will also say: "How can we know that the Jews and the Christians speak the truth, and that the Brahmans tell a lie? Far both are generally admitted traditions, which are collected in books, and may be supposed to be true or false." The same may be said of other religions: if one is true, all are true; if one is accepted, all must be accepted. Therefore miracles are not a proof. For if they are proofs for those who are present, they fail as proofs to those who are absent.

But in the day of the Manifestation the people with insight see that all the conditions of the Manifestation are miracles, for they are superior to all others, and this alone is an absolute miracle. Recollect that Christ, solitary and alone, without a helper or protector, without armies and legions, and under the greatest oppression, uplifted the standard of God before all the people of the world, and withstood them, and finally conquered all, although outwardly he was crucified. Now this is a veritable miracle which can never be denied. There is no need of any other proof of the truth of Christ.

The outward miracles have no importance for the people of Reality. If a blind man receive sight, for example, he will finally again become sightless, for he will die, and be deprived of all his senses and powers.

Therefore causing the blind man to see is comparatively of little importance, for this faculty of sight will at last disappear. If the body of a dead person be resuscitated, of what use is it since the body will die again? But it is important to give perception and eternal life, that is, the spiritual and divine life. For this physical life is not immortal, and its existence is equivalent to nonexistence. So it is that Christ said to one of his disciples: "Let the dead bury their dead"; for "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Observe: those who in appearance were physically alive, Christ considered dead; for life is the eternal life, and existence is the real existence. Wherever in the Holy Books they speak of raising the dead, the meaning is that the dead were blessed by eternal life; where it is said that the blind received sight, the signification is that he obtained the true perception; where it is said a deaf man received hearing, the meaning is that he acquired spiritual and heavenly hearing. This is ascertained from the text of the Gospel where Christ said: "These are like those of whom Isaiah said, They have eyes and see not, they have ears and hear not; and I healed them."

The meaning is not that the Manifestations are unable to perform miracles, for they have all power. But for them inner sight, spiritual healing, and eternal life are the valuable and important things. Consequently, whenever it is recorded in the Holy Books that such an one was blind and recovered his sight, the meaning is that he was inwardly blind, and that he obtained spiritual vision, or that he was ignorant and became wise, or that he was negligent and became heedful, or that he was worldly and became heavenly.

As this inner sight, hearing, life, and healing are eternal, they are of importance. What, comparatively, is the importance, the value, and the worth of this animal life with its powers? In a few days it will cease like fleeting thoughts. For example, if one relights an extinguished lamp, it will again become extinguished; but the light of the sun is always luminous. This is of importance.

THE RESURRECTION OF CHRIST

Question.—What is the meaning of Christ's resurrection after three days?

Answer.—The resurrections of the Divine Manifestations are not of the body. All their states, their conditions, their acts, the things they have established, their teachings, their expressions, their parables, and their instructions have a spiritual and divine signification, and have no connection with material things. For example, there is the subject of Christ's coming from heaven: it is clearly stated in many places in the Gospel that the Son of man came from heaven, he is in heaven, and he will go to heaven. So in chapter 6 verse 38 of the Gospel of John it is written: "For I came down from heaven"; and also in verse 42 we find: "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?" Also in John, chapter 3 verse 13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Observe that it is said "The Son of man is in heaven," while at that time Christ was on earth. Notice also that it is said that Christ came from heaven, though he came from the womb of Mary, and his body was born of Mary. It is clear, then, that when it is said that the Son of man is come from heaven, this has not an outward but an inward signification; it is a spiritual, not a material fact. The meaning is that though, apparently, Christ was born from the womb of Mary, in reality he came from heaven, from the centre of the Sun of Reality, from the Divine World, and the Spiritual Kingdom. And as it has become evident that Christ came from the spiritual heaven of the Divine Kingdom, therefore his disappearance under the earth for three days has an inner signification, and is not an outward fact. In the same way, his resurrection from the interior of the earth is also symbolical; it is a spiritual and divine fact, and not material; and likewise his ascension to heaven is a spiritual and not material ascension.

Beside these explanations, it has been established and proved by science that the visible heaven is a limitless area, void and

empty, where innumerable stars and planets revolve.

Therefore we say that the meaning of Christ's resurrection is as follows: the disciples were troubled and agitated after the martyrdom of Christ. The Reality of Christ, which signifies his teachings, his bounties, his perfections, and his spiritual power, was hidden and concealed for two or three days after his martyrdom, and was not resplendent and manifest. No, rather it was lost; for the believers were few in number and were troubled and agitated. The Cause of Christ was like a lifeless body; and, when after three days the disciples became assured and steadfast, and began to serve the Cause of Christ, and resolved to spread the divine teachings, putting his counsels into practice, and arising to serve him, the Reality of Christ became resplendent and his bounty appeared; his religion found life, his teachings and his admonitions became evident and visible. In other words, the Cause of Christ was like a lifeless body, until the life and the bounty of the Holy Spirit surrounded it.

Such is the meaning of the resurrection of Christ, and this was a true resurrection. But as the clergy have neither understood the meaning of the Gospels nor comprehended the symbols, therefore it has been said that religion is in contradiction to science, and science in opposition to religion; as, for example, this subject of the ascension of Christ with an elemental body to the visible heaven is contrary to the science of mathematics. But when the truth of this subject becomes clear, and the symbol is explained, science in no way contradicts it; but, on the contrary, science and the intelligence affirm it.

THE DESCENT OF THE HOLY SPIRIT
UPON THE APOSTLES

Question.—What is the manner, and what is the meaning, of the descent of the Holy Spirit upon the apostles, as described in the Gospel?

Answer.—The descent of the Holy Spirit is not like the entrance of air into man; it is an expression and a simile, rather than an exact or a literal image. No, rather it is like the entrance of the image of the sun into the mirror; that is to say, its splendour becomes apparent in it.

After the death of Christ the disciples were troubled, and their ideas and thoughts were discordant and contradictory; later, they became firm and united, and at the feast of Pentecost they gathered together, and detached themselves from the things of this world. Disregarding themselves, they renounced their comfort and worldly happiness, sacrificing their body and soul to the Beloved, abandoning their houses, and becoming wanderers and homeless, even forgetting their own existence. Then they received the help of God, and the power of the Holy Spirit became manifested; the spirituality of Christ triumphed, and the love of God reigned. They were given help at that time, and dispersed in different directions, teaching the Cause of God, and giving forth proofs and evidences.

So the descent of the Holy Spirit upon the apostles means their attraction by the Christ Spirit, whereby they acquired stability and firmness. Through the spirit of the love of God they gained a new life, and they saw Christ living, helping, and protecting them. They were like drops and they became seas, they were like feeble insects and they became majestic eagles, they were weak and became powerful. They were like mirrors facing the sun; verily, some of the light became manifest in them.

THE HOLY SPIRIT

Question.—What is the Holy Spirit?

Answer.—The Holy Spirit is the Bounty of God, and the luminous rays which emanate from the Manifestations; for the focus of the rays of the Sun of Reality was Christ; and from this glorious focus, which is the Reality of Christ, the Bounty of God reflected upon the other mirrors which were the reality of the apostles. The descent of the Holy Spirit upon the apostles signifies that the glorious divine bounties reflected and appeared in their reality. Moreover, entrance and exit, descent and ascent, are characteristics of bodies and not of spirits. That is to say, sensible realities enter and come forth, but intellectual subtleties and mental realities, such as intelligence, love, knowledge, imagination and thought, do not enter, nor come forth, nor descend, but rather they have direct connection.

For example, knowledge, which is a state attained to by the intelligence, is an intellectual condition; and entering and coming out of the mind are imaginary conditions; but the mind is connected with the acquisition of knowledge, like images reflected in a mirror.

Therefore, as it is evident and clear that the intellectual realities do not enter and descend, and it is absolutely impossible that the Holy Spirit should ascend and descend, enter, come out, or penetrate, it can only be that the Holy Spirit appears in splendour, as the sun appears in the mirror.

In some passages in the Holy Books the Spirit is spoken of, signifying a certain person; as it is currently said in speech and conversation that such a person is an embodied spirit, or he is a personification of mercy and generosity. In this case it is the light we look at, and not the glass.

In the Gospel of John, in speaking of the Promised One who was to come after Christ, it is said in chapter 16, verses 12, 13: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak."

Now consider carefully that from these words, "for he shall not speak of himself; but whatsoever he shall hear, that shall he speak," it is clear that the Spirit of Truth is embodied in a man who has individuality, who has ears to hear and a tongue to speak. In the same way the name "Spirit of God" is used in relation to Christ; as you speak of a light—meaning both the light and the lamp.

THE SECOND COMING OF CHRIST AND THE DAY OF JUDGMENT

It is said in the Holy Books that Christ will come again, and that his coming depends upon the fulfilment of certain signs: when he comes it will be with these signs. For example, "The sun will be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power

and great glory." Bahá'u'lláh has explained these verses in the *Kitáb-i-Íqán*:¹ there is no need of repetition: refer to it and you will understand these sayings.

But I have something further to say upon this subject. At his first coming also, Christ came from heaven, as it is explicitly stated in the Gospel. Christ himself says: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

It is clear to all that Christ came from heaven, although apparently he came from the womb of Mary. At the first coming he came from heaven, though apparently from the womb; in the same way also, at his second coming, he will come from heaven, though apparently from the womb. The conditions that are indicated in the Gospel for the second coming of Christ are the same as those that were mentioned for the first coming, as we before said.

The Book of Isaiah announces that the Messiah will conquer the East and the West, and all nations of the world will come under his shadow, that his Kingdom will be established, that he will come from an unknown place, that the sinners will be judged, and that justice will prevail to such a degree that the wolf and the lamb, the leopard and the kid, the sucking child and the asp, shall all gather at one spring, and in one meadow, and one dwelling.² The first coming was also under these conditions, though outwardly none of them came to pass. Therefore the Jews rejected Christ, and, God for-

bid! called the Messiah *masikh*,³ considered him to be the destroyer of the edifice of God, regarded him as the breaker of the Sabbath and the Law, and sentenced him to death. Nevertheless each one of these conditions had a signification that the Jews did not understand: therefore they were debarred from perceiving the truth of Christ.

The second coming of Christ also will be in like manner: the signs and conditions which have been spoken of all have meanings, and are not to be taken literally. Among other things it is said that the stars will fall upon the earth. The stars are endless and innumerable, and modern mathematicians have established and proved scientifically that the globe of the sun is estimated to be about one million and a half times greater than the earth, and each of the fixed stars to be a thousand times larger than the sun. If these stars were to fall upon the surface of the earth, how could they find place there! It would be as though a thousand million of Himalaya mountains were to fall upon a grain of mustard seed. According to reason and science this thing is quite impossible. What is even more strange is that Christ said: "Perhaps I shall come when you are yet asleep, for the coming of the Son of man is like the coming of a thief." Perhaps the thief will be in the house and the owner will not know it.

It is clear and evident that these signs have symbolic signification, and that they are not literal. They are fully explained in the *Kitáb-i-Íqán*: refer to it.

THE NEED OF DIVINE EDUCATION

IN THE books of the prophets certain glad-tidings are recorded which are absolutely true and free from doubt. The East has ever been the dawning-point of the Sun of Reality. All the prophets of God have appeared there. The religions of God have

¹ *Kitáb-i-Íqán*: one of the *fiat* works of Bahá'u'lláh, written at Baghdád, before the declaration of his manifestation.

² In these conversations, as the reader will have already observed, 'Abdu'l-Bahá desires rather to indicate the meaning of certain passages of the Scriptures than to quote the exact text.

been promulgated, the teachings of God have been spread and the law of God founded in the East. The Orient has always been the center of lights. The West has acquired illumination from the East but in some respects the reflection of the light has been greater in the Occident. This is especially true of Christianity. His Holiness Christ appeared in Palestine and His teachings were

³ *Masikh*—i.e. the monster. In Arabic there is a play upon the words *Masih*, the Messiah, and *masikh*, the monster.

founded there. Although the doors of the Kingdom were opened in that country and the bestowals of divinity were spread broadcast from its center, the people of the Vest have embraced and promulgated Christianity more fully than those in the East. The Sun of Reality shone forth from the horizon of the East but its heat and ray are most resplendent in the West where the radiant standard of His Holiness Christ has been upraised. I have great hopes that the lights of Bahá'u'lláh's appearance may also find the fullest manifestation and reflection in these western regions; for the teachings of Bahá'u'lláh are especially applicable to the conditions of the people here. The western nations are endowed with the capability of understanding the rational and peerless words of Bahá'u'lláh and realizing that the essence of the teachings of all the former prophets can be found in His utterance.

The teachings of His Holiness Christ have been promulgated by His Holiness Bahá'u'lláh who has also revealed new teachings applicable to present conditions in the world of humanity. He has trained the people of the East through the power and protection of the Holy Spirit, cemented the souls of humanity together and established the foundations of international unity.

Through the power of His words the hearts of the people of all religions have been attuned in harmony. For instance, among the Bahá'ís in Persia there are Christians, Muhammadans, Zoroastrians, Jews and many others of varying denominations and beliefs who have been brought together in unity and love in the cause of Bahá'u'lláh. Although these people were formerly hostile and antagonistic, filled with hatred and bitterness toward each other, blood-thirsty and pillaging, considering that animosity and attack were the means of attaining the good-pleasure of God, they have now become loving and filled with the radiant zeal of fellowship and brotherhood, the purpose of them all being service to the world of humanity, promotion of international peace, the unification of the divine religions and deeds of universal philanthropy. By their words and actions they are proving the verity of His Holiness Bahá'u'lláh.

Consider the animosity and hatred existing today between the various nations of the world. What disagreements and hostilities arise, what warfare and contention, how much bloodshed, what injustice and tyranny! Just now there is war in eastern Turkey, also war between Turkey and Italy. Nations are devoted to conquest and bloodshed, filled with the animus of religious hatred, seeking the good-pleasure of God by killing and destroying those whom they consider enemies in their blindness. How ignorant they are! That which is forbidden by God they consider acceptable to Him. God is love; God seeketh fellowship, purity, sanctity and long-suffering; these are the attributes of divinity. Therefore, these mar- rying, raging nations have arisen against divinity, imagining they are serving God. What gross ignorance this is! What injustice, blindness and lack of realization! Briefly; we must strive with heart and soul in order that this darkness of the contingent world may be dispelled, that the lights of the Kingdom shall shine upon all the horizons, the world of humanity become illumined, the image of God become apparent in human mirrors, the law of God be well established and that all regions of the world shall enjoy peace, comfort and composure beneath the equitable protection of God. My admonition and exhortation to you is this: Be kind to all people, love humanity, consider ail mankind as your relations and servants of the most high God. Strive day and night that animosity and contention may pass away from the hearts of men, that all religions shall become reconciled and the nations love each other, so that no racial, religious or political prejudice may remain, and the world of humanity behold God as the beginning and end of all existence. God has created all and all return to God. Therefore love humanity with all your heart and soul. If you meet a poor man, assist him; if you see the sick, heal him; reassure the affrighted one, render the cowardly noble and courageous, educate the ignorant, associate with the stranger. Emulate God. Consider how kindly, how lovingly He deals with all and follow His example. You must treat people in accordance with the divine precepts; in other words, treat them as

kindly as God treats them, for this is the greatest attainment possible for the world of humanity.

Furthermore, know ye that God has created in man the power of reason whereby man is enabled to investigate reality. God has not intended man to blindly imitate his fathers and ancestors. He has endowed him with mind or the faculty of reasoning by the exercise of which he is to investigate and discover the truth; and that which he finds real and true, he must accept. He must not be an imitator or blind follower of any soul. He must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently and independently, arriving at a real conclusion and bound only by that reality. The greatest cause of bereavement and disheartening in the world of humanity is ignorance based upon blind imitation. It is due to this that wars and battles prevail; from this cause hatred and animosity arise continually among mankind. Through failure to investigate reality the Jews rejected His Holiness Jesus Christ. They were expecting His coming; by day and night they mourned and lamented, saying, "O God! hasten thou the day of the advent of Christ," expressing most intense longing for the Messiah but when His Holiness Christ appeared they denied and rejected Him, treated Him with arrogant contempt, sentenced Him to death and finally crucified Him. Why did this happen? Because they were blindly following imitations, believing that which had descended to them as a heritage from their fathers and ancestors; tenaciously holding to it and refusing to investigate the reality of Christ. Therefore they were deprived of the bounties of His Holiness whereas if they had forsaken imitations and investigated the reality of the Messiah they would have surely been guided to believing in Him. Instead of this, they said, "We have heard from our fathers and have read in the old testament that His Holiness Christ must come from an unknown place; now we find that this one has come from Nazareth." Steeped in the literal interpretation and imitating the beliefs of fathers and ancestors they failed to understand the fact that although the body of Jesus came from Nazareth, the

reality of the Christ came from the unknown place of the divine Kingdom. They also said that the sceptre of His Holiness Christ would be of iron, that is to say He should wield a sword. When His Holiness Christ appeared, He did possess a sword but it was the sword of His tongue with which He separated the false from the true; but the Jews were blind to the spiritual significance and symbolism of the prophetic words. They also expected that the Messiah would sit upon the throne of David whereas His Holiness the Christ had neither throne nor semblance of sovereignty; nay, rather, He was a poor man, apparently abject and vanquished; therefore how could He be the veritable Christ? This was one of their most insistent objections based upon ancestral interpretation and teaching. In reality His Holiness Christ was glorified with an eternal sovereignty and everlasting dominion, spiritual and not temporal. His throne and kingdom were established in human hearts where he reigns with power and authority without end. Notwithstanding the fulfillment of all the prophetic signs in His Holiness, the Jews denied Him and entered the period of their deprivation because of their allegiance to imitations and ancestral forms.

Among other objections, they said, "We are promised through the tongue of the prophets that His Holiness Christ at the time of His coming would proclaim the law of the Torah whereas now we see this person abrogating the commands of the pentateuch, disturbing our blessed sabbath and abolishing the law of divorce. He has left nothing of the ancient law of Moses, therefore He is the enemy of Moses." In reality His Holiness Christ proclaimed and completed the law of Moses. He was the very helper and assister of Moses. He spread the book of Moses throughout the world and established anew the fundamentals of the law revealed by him. He abolished certain unimportant laws and forms which were no longer compatible with the exigencies of the time, such as divorce and plurality of wives. The Jews did not comprehend this, and the cause of their ignorance was blind and tenacious adherence to imitations of ancient forms and teachings; therefore they finally sentenced His Holiness to death.

They likewise said, "Through the tongues of the prophets it was announced that during the time of Christ's appearance the justice of God would prevail throughout the world, tyranny and oppression would be unknown, justice would even extend to the animal kingdom, ferocious beasts would associate in gentleness and peace, the wolf and the lamb would drink from the same spring, the lion and the deer meet in the same meadow, the eagle and quail dwell together in the same nest; but instead of this, we see that during the time of this supposed Christ the Romans have conquered Palestine and are ruling it with extreme tyranny, justice is nowhere apparent and signs of peace in the kingdom are conspicuously absent." These statements and attitudes of the Jews were inherited from their fathers; blind allegiance in literal expectations which did not come to pass during the time of Jesus Christ. The real purport of these prophetic statements was that various peoples symbolized by the wolf and lamb between whom love and fellowship were impossible would come together during Messiah's reign, drink from the same fountain of life in His teachings and become His devoted followers. This was realized when peoples of all religions, nationalities and dispositions became united in their beliefs and followed Christ in humility, associating in love and brotherhood under the shadow of His divine protection. The Jews, being blind to this and holding to their bigoted imitations, were insolent and arrogant toward His Holiness and crucified Him. Had they investigated the reality of Christ they would have beheld His beauty and truth.

God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. There-

fore depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. Turn to God, supplicate humbly at His threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the Kingdom.

Holy souls are like soil which has been plowed and tilled with much earnest labor; the thorns and thistles cast aside and all weeds uprooted. Such soil is most fruitful and the harvest from it will prove full and plenteous. In this same way man must free himself from the weeds of ignorance, thorns of superstitions and thistles of imitations, that he may discover reality in the harvests of true knowledge. Otherwise the discovery of reality is impossible, contention and divergence of religions belief will always remain and mankind, like ferocious wolves will rage and attack each other in hatred and antagonism. We supplicate God that He may destroy the veils which limit our vision and that these becloudings which darken the way of the manifestation of the shining lights may be dispelled in order that the effulgent Sun of Reality may shine forth. We implore and invoke God, seeking His assistance and confirmation. Man is a child of God; most noble, lofty and beloved by God his creator. Therefore he must ever strive that the divine bounties and virtues bestowed upon him may prevail and control him. Just now the soil of human hearts seems like black earth, but in the innermost substance of this dark soil there are thousands of fragrant flowers latent. We must endeavor to cultivate and awaken these potentialities, discover the secret treasure in this very mine and depository of God, bring forth these resplendent powers long hidden in human hearts. Then will the glories of both worlds be blended and increased and the quintessence of human existence be made manifest.

We must not be content with simply following a certain course because we find our **fathers** pursued that course. It is **the** duty of everyone to investigate reality, and investigation of reality by another will not do for us. If all **in** the world were rich and one man poor, of what use are these riches to that man? If all the world be virtuous and a man steeped in vice, what good results are forthcoming from him? If all the world be resplendent and a man **blind**, where are his **benefits**? If all the world be in plenty and a man hungry, what sustenance does he derive? Therefore every man must be an investigator for **himself**. Ideas and beliefs left by his **fathers** and ancestors as a heritage will not suffice, for adherence to these are but imitations and imitations have ever been a cause of disappointment and misguidance. Be **investigators** of reality, that you may attain the verity of **truth** and lie.

You have asked why it was necessary for the **soul** that was from God to make this journey back to God. Would you like to understand the reality of this question just as **I** teach it or do you wish to hear it as the world teaches it?—for if **I** should answer you according to the latter way, this would be but imitation and would not make the subject clear.

The reality underlying this question is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature in man. **This** baser nature is symbolized in various ways. In man there are two expressions, one is the expression of nature, the other the expression of the spiritual realm. **The world of nature** is defective. Look at it clearly, casting aside all superstition and imagination. If you should leave a man uneducated and barbarous in **the** wilds of Africa, would there be any doubt about his remaining ignorant? God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth that thorns, weeds and fruitless trees may grow from it. Relatively speaking, **this** is evil; it is simply the lower state and baser product of nature.

It is evident therefore that man is in need of divine education and inspiration; that the spirit and bounties of God are essential to his development. That is to say, the teachings of Christ and the prophets are necessary for his education and guidance. Why? Because they are the divine gardeners who till the earth of human hearts and minds. They educate man, uproot the weeds, burn the thorns and remodel the waste places into gardens and orchards where fruitful trees grow. The wisdom and purpose of their training is that man must pass from degree to degree of progressive **unfolding** until perfection is attained. For instance, if a man should live his entire life in **one** city, he cannot gain a knowledge of the whole world. To become perfectly informed he must visit other cities, see the mountains and valleys, cross the rivers and traverse the plains. In other words, without progressive and universal education, perfection will not be attained.

Man must walk in many paths and be subjected to various processes in his evolution upward. Physically he is not born in full stature but passes through consecutive stages of foetus, infant, childhood, youth, maturity and old age. Suppose he had the power to remain young **throughout** **hi** life. He then would not understand the meaning of old age and could not believe it existed. If he could not realize the condition of old age he would not know that he was young. He would not know the difference between young and old without experiencing the old. **Unless** you have passed through the state of infancy how would you know this was an infant beside you? If there was no wrong how would you recognize the right? If it were not for sin how would you appreciate virtue? If evil deeds were unknown how could you commend good actions? If sickness did not exist how would you understand health? Evil is non-existent; it is the absence of good; **sickness** is the loss of health; poverty the lack of riches. When wealth disappears you are poor; you look within the treasure box but find nothing there. Without knowledge there is ignorance; therefore ignorance is simply the lack of knowledge. Death is the absence of life.

Therefore on the one hand we have existence; on the other, non-existence, negation or absence of existence.

Briefly; the journey of the soul is necessary. The pathway of life is the road which

leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective.

RELIGION: ESSENTIAL AND NON-ESSENTIAL

THE world of existence is an emanation of the merciful attribute of God. God has shone forth upon the phenomena of being through His effulgence of mercy and He is clement and kind to all His creation. Therefore the world of humanity must ever be the recipient of bounties from the eternal Lord; even as His Holiness Christ has declared, "Be ye perfect even as your Father which is in heaven." For His bounties like the light and heat of the sun in the material heavens descend alike upon all mankind. Consequently man must learn the lesson of kindness and beneficence from God Himself. Just as God is kind to all humanity, man also must be kind to his fellow creatures. If his attitude is just and loving toward his fellow men, toward all creation, then indeed is he worthy of being pronounced the image and likeness of God.

Brotherhood or fraternity is of different kinds. It may be family association, the intimate relationship of the household. This is limited and subject to change and disruption. How often it happens that in a family love and agreement are changed into enmity and antagonism. Another form of fraternity is manifest in patriotism. Man loves his fellow-men because they belong to the same nativity. This is also limited and subject to change and disintegration, as for instance when sons of the same fatherland are opposed to each other in war, bloodshed and battle. Still another brotherhood or fraternity is that which arises from racial unity, the oneness of racial origin, producing ties of affinity and association. This likewise has its limitation and liability to change, for often war and deadly strife have been witnessed between people and nations of the same racial lineage. There is a fourth kind of brotherhood, the attitude of man toward humanity itself, the altruistic

love of humankind and recognition of the fundamental human bond. Although this is unlimited it is nevertheless susceptible to change and destruction. Even from this universal fraternal bond the looked-for result does not appear. What is the looked-for result? Loving-kindness among all human creatures and a firm, indestructible brotherhood which includes all the divine possibilities and significances in humanity. Therefore it is evident that fraternity, love and kindness based upon family, nativity, race or an attitude of altruism are neither sufficient nor permanent since all of them are limited, restricted and liable to change and disruption. For in the family there is discord and alienation; among sons of the same fatherland strife and internecine warfare are witnessed; between those of a given race, hostility and hatred are frequent; and even among the altruists varying aspects of opinion and lack of unselfish devotion give little promise of permanent and indestructible unity among mankind.

Therefore the Lord of mankind has caused His holy divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it practicable for perfect fraternity to be realized among mankind. And when through the breaths of the Holy Spirit this perfect fraternity and agreement are established amongst men, this brotherhood and love being spiritual in character, this loving-kindness being heavenly, these constraining bonds being divine, a unity appears which is indissoluble, unchanging and never subject to transformation. It is ever the same and will forever remain the same. For example consider the foundation of the brotherhood laid by His Holiness Christ. Observe how that fraternity was

conducive to unity and accord and how it brought various souls to a plane of uniform attainment where they were willing to sacrifice their lives for each other. They were content to renounce possessions and ready to joyously forfeit life itself. They lived together in such love and fellowship that even Galen, the famous Greek philosopher, who was not a Christian, in his work entitled "The Progress of the Nations" says that religious beliefs are greatly conducive to the foundation of real civilization. As a proof thereof he says, "A certain number of people contemporaneous with us are known as Christians. These enjoy the superlative degree of moral civilization. Each one of them is a great philosopher because they live together in the utmost love and good-fellowship. They sacrifice life for each other. They offer worldly possessions for each other. You can say of the Christian people that they are as one person. There is a bond amongst them that is indissoluble in character."

It is evident therefore that the foundation of real brotherhood, the cause of loving co-operation and reciprocity and the source of real kindness and unselfish devotion is none other than the breaths of the Holy Spirit. Without this influence and animus it is impossible. We may be able to realize some degrees of fraternity through other motives but these are limited associations and subject to change. When human brotherhood is founded upon the Holy Spirit, it is eternal, changeless, unlimited.

In various parts of the Orient there was a time when brotherhood, loving-kindness and all the praiseworthy qualities of mankind seemed to have disappeared. There was no evidence of patriotic, religious or racial fraternity but conditions of bigotry, hatred and prejudice prevailed instead. The adherents of each religion were violent enemies of the others, filled with the spirit of hostility and eager for shedding of blood. The present war in the Balkans furnishes a parallel of these conditions. Consider the bloodshed, ferocity and oppression manifested there even in this enlightened century; all of it based fundamentally upon religious prejudice and disagreement. For the nations involved belong to the same races and na-

tivities, nevertheless they are savage and merciless toward each other. Similar deplorable conditions prevailed in Persia in the nineteenth century. Darkness and ignorant fanaticism were widespread; no trace of fellowship or brotherhood existed amongst the races. On the contrary, human hearts were filled with rage and hatred; darkness and gloom were manifest in human lives and conditions everywhere. At such a time as this His Holiness Bahá'u'lláh appeared upon the divine horizon, even as the glory of the sun, and in that gross darkness and hopelessness of the human world there shone a great light. He founded the oneness of the world of humanity, declaring that all mankind are as sheep and that God is the real and true shepherd. The shepherd is one and all people are of his flock.

The world of humanity is one and God is equally kind to all. What then is the source of unkindness and hatred in the human world? This real shepherd loves all his sheep. He leads them in green pastures. He rears and protects them. What then is the source of enmity and alienation among mankind? Whence this conflict and strife? The real underlying cause is lack of religious unity and association for in each of the great religions we find superstition, blind imitation of creeds, and theological formulae adhered to instead of the divine fundamentals, causing difference and divergence among mankind instead of agreement and fellowship. Consequently strife, hatred and warfare have arisen, based upon this divergence and separation. If we investigate the foundations of the divine religions, we find them to be one, absolutely changeless and never subject to transformation. For example each of the divine religions contains two kinds of laws or ordinances. One division concerns the world of morality and ethical institutions. These are the essential ordinances. They instill and awaken the knowledge and love of God, love for humanity, the virtues of the world of mankind, the attributes of the divine kingdom, rebirth and resurrection from the kingdom of nature. These constitute one bond of divine law which is common to all and never subject to change. From the dawn of the Adeptic cycle to the present day this

fundamental law of God has continued changeless. This is the foundation of divine religion.

The second division comprises laws and institutions which provide for human needs and conditions according to exigencies of time and place. These are accidental, of no essential importance and should never have been made the cause and source of human contention. For example during the time of His Holiness Moses—Upon **H** i he peace!—according to the exigencies of that period divorce was permissible. During the cycle of His Holiness Christ inasmuch as divorce was not in conformity with the time and conditions His Holiness Jesus Christ abrogated it. In the cycle of Moses plurality of wives was permissible but during the time of His Holiness Christ the exigency which had sanctioned it did not exist, therefore it

was forbidden. **H** i Holiness Moses lived in the wilderness and desert of Sinai; therefore His ordinances and commandments were in conformity with those conditions. The penalty for theft was to cut off a man's hand. An ordinance of this kind was in keeping with desert life but not compatible with conditions of the present day. Such ordinances therefore constitute the second or non-essential division of the divine religions and are not of importance for they deal with human transactions which are ever changing according to the requirements of time and place. Therefore the intrinsic foundations of the divine religions are one. As this is true, why should hostility and strife exist among them? Why should this hatred and warfare, ferocity and bloodshed continue? Is this allowable and justified? God forbid!

RELIGION RENEWED

CREATION is the expression of motion. Motion is life. A moving object is a living object whereas that which is motionless and inert is as dead. All created forms are progressive in their planes or kingdoms of existence under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena or in the inner world of intellect and consciousness.

Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes

of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of the reality and therefore the greatest of all centuries. Consider how the scientific developments of fifty years have surpassed and eclipsed the knowledge and achievements of all the former ages combined. Would the announcements and theories of ancient astronomers explain our present knowledge of the sun-worlds and planetary systems? Would the mask of obscurity which beclouded mediaeval centuries meet the demand for clear-eyed vision and understanding which characterizes the world today? In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man gifted with the power of reason unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or con-

clusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.

The divine prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtue in the human world. Gradually these heavenly teachings and foundations of reality have been occluded by human interpretations and dogmatic imitations of ancestral beliefs. The essential realities which the prophets labored so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution, have now well nigh vanished. Some of these heavenly messengers have been killed, some imprisoned; all of them despised and rejected while proclaiming the reality of divinity. Soon after their departure from this world, the essential truth of their teachings was lost sight of and dogmatic imitations adhered to.

Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The prophets of God voiced the spirit of unity and agreement. They have been the founders of divine reality. Therefore if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God they will agree and become reconciled. For reality is one and not multiple.

The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muhammadan follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident therefore that this condition will not be remedied without a re-formation in the world of religion. In

other words the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.

From the seed of reality, religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken and a universal brotherhood in the reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God. For all are sheltered beneath the tree of His providence and mercy. God is kind to all; He is the giver of bounty to all alike, even as Hi Holiness Jesus Christ has declared that God "sendeth rain on the just and on the unjust"; that is to say, the mercy of God is universal. All humanity is under the protection of His love and favor, and unto all He has pointed the way of guidance and progress.

Progress is of two kinds, material and spiritual. The former is attained through observation of the surrounding existence and constitutes the foundation of civilization. Spiritual progress is through the breaths of the Holy Spirit and is the awakening of the conscious soul of man to perceive the reality of divinity. Material progress insures the happiness of the human world. Spiritual progress insures the happiness and eternal continuance of the soul. The prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood or fraternity which is of various kinds, such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood are merely temporal and transient in

association, They do not insure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary they are selfish, restricted and fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and insures universal peace. Therefore we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles

and actions by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized. Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service; the century of universal peace and the reality of the divine Kingdom.

THE CENTENARY OF A WORLD FAITH

I.

THE SIGNIFICANCE OF THE FIRST BAHÁ'Í CENTURY

BY ARCHDEACON GEORGE TOWNSHEND

ON THE 23rd of May of this auspicious year, 1944, the Bahá'í world will celebrate the centennial anniversary of the founding of the Faith of Bahá'u'lláh. It will commemorate at once the hundredth anniversary of the inception of the Bábí Dispensation, of the inauguration of the Bahá'í Era, of the commencement of the Bahá'í Cycle, and of the birth of 'Abdu'l-Bahá. The weight of the potentialities with which this Faith, possessing no peer or equal in the world's spiritual history, and marking the culmination of a universal prophetic cycle, has been endowed, staggers our imagination. The brightness of the millennial glory which it must shed in the fullness of time dazzles our eyes. The magnitude of the shadow which its Author will continue to cast on successive Prophets destined to be raised up after Him eludes our calculation.

Already in the space of less than a century the operation of the mysterious processes generated by its creative spirit has provoked a tumult in human society such as no mind can fathom. Itself undergoing a period of incubation during its primitive age, it has, through the emergence of its slowly-crystallizing system, induced a fermentation in the general life of mankind designed to shake the very foundations of a disordered society, to purify its life-blood, to reorientate and reconstruct its institutions, and shape its final destiny.

To what else can the observant eye or the unprejudiced mind, acquainted with the

signs and portents heralding the birth, and accompanying the rise, of the Faith of Bahá'u'lláh ascribe this dire, this planetary upheaval, with its attendant destruction, misery and fear, if not to the emergence of His embryonic World Order, which, as He Himself has unequivocally proclaimed, has "*deranged the equilibrium of the world and revolutionized mankind's ordered life*"? To what agency, if not to the irresistible diffusion of that world-shaking, world-energizing, world-redeeming spirit, which the Báb has affirmed is "*vibrating in the innermost realities of all created things*" can the origins of this portentous crisis, incomprehensible to man, and admittedly unprecedented in the annals of the human race, be attributed? In the convulsions of contemporary society, in the frenzied, world-wide ebullitions of men's thoughts, in the fierce antagonisms inflaming races, creeds and classes, in the shipwreck of nations, in the downfall of kings, in the dismemberment of empires, in the extinction of dynasties, in the collapse of ecclesiastical hierarchies, in the deterioration of time-honored institutions, in the dissolution of ties, secular as well as religious, that had for so long held together the members of the human race—ail manifesting themselves with ever-increasing gravity since the outbreak of the first World War that immediately preceded the opening years of the Formative Age of the Faith of Bahá'u'lláh—in these we can readily recognize the evidences of the travail of an age that has sus-

tained the impact of His Revelation, that has ignored His summons, and is now laboring to be delivered of its burden, as a direct consequence of the impulse communicated to it by the generative, the purifying, the transmuting influence of His Spirit.

It is my purpose, on the occasion of an anniversary of such profound significance, to attempt in the succeeding pages a survey of the outstanding events of the century that has seen this Spirit burst forth upon the world, as well as the initial stages of its subsequent incarnation in a System that must evolve into an Order designed to embrace the whole of mankind, and capable of fulfilling the high destiny that awaits man on this planet. I shall endeavor to review, in their proper perspective and despite the comparatively brief space of time which separates us from them, the events which the revolution of a hundred years, unique alike in glory and tribulation, has unrolled before our eyes. I shall seek to represent and correlate, in however cursory a manner, those momentous happenings which have insensibly, relentlessly, and under the very eyes of successive generations, perverse, indifferent or hostile, transformed a heterodox and seemingly negligible offshoot of the *Shaykhí* school of the *Ithná-'Ashariyyih* sect of *Shi'ah Islám* into a world religion whose unnumbered followers are organically and indissolubly united; whose light has overspread the earth as far as Iceland in the North and Magellanes in the South; whose ramifications have spread to no less than sixty countries of the world; whose literature has been translated and disseminated in no less than forty languages; whose endowments in the five continents of the globe, whether local, national or international, already run into several million dollars; whose incorporated elective bodies have secured the official recognition of a number of governments in East and West; whose adherents are recruited from the diversified races and chief religions of mankind; whose representatives are to be found in hundreds of cities in both Persia and the United States of America; to whose verities royalty has publicly and repeatedly testified; whose independent status its enemies, from the ranks of its parent religion and in the leading

center of both the Arab and Muslim worlds, have proclaimed and demonstrated; and whose claims have been virtually recognized, entitling it to rank as the fourth religion of a Land in which its world spiritual center has been established, and which is at once the heart of Christendom, the holiest shrine of the Jewish people, and, save Mecca alone, the most sacred spot in *Islám*.

It is not my purpose—nor does the occasion demand it,—to write a detailed history of the last hundred years of the Bahá'í Faith, nor do I intend to trace the origins of so tremendous a Movement, or to portray the conditions under which it was born, or to examine the character of the religion from which it has sprung, or to arrive at an estimate of the effects which its impact upon the fortunes of mankind has produced. I shall rather content myself with a review of the salient features of its birth and rise, as well as of the initial stages in the establishment of its administrative institution—*institutions* which must be regarded as the nucleus and herald of that World Order that must incarnate the soul, execute the laws, and fulfill the purpose of the Faith of God in this day.

Nor will it be my intention to ignore, whilst surveying the panorama which the revolution of a hundred years spreads before our gaze, the swift interweaving of seeming reverses with evident victories, out of which the hand of an inscrutable Providence has chosen to form the pattern of the Faith from its earliest days, or to minimize those disasters that have so often proved themselves to be the prelude to fresh triumphs which have, in turn, stimulated its growth and consolidated its past achievements. Indeed, the history of the first hundred years of its evolution resolves itself into a series of internal and external crises, of varying severity, devastating in their immediate effects, but each mysteriously releasing a corresponding measure of divine power, lending thereby a fresh impulse to its unfoldment, this further unfoldment engendering in its turn a still graver calamity, followed by a still more liberal effusion of celestial grace enabling its upholders to accelerate still further its march and win in its service still more compelling victories.

In its broadest outline the first century of the Bahh'i Era may be said to comprise the Heroic, the Primitive, the Apostolic Age of the Faith of Bahá'u'lláh, and also the initial stages of the Formative, the Transitional, the Iron Age which is to witness the crystallization and shaping of the creative energies released by His Revelation. The first eighty years of this century may roughly be said to have covered the entire period of the first age, while the last two decades may be regarded as having witnessed the beginnings of the second. The former commences with the Declaration of the Báb, includes the mission of Bahá'u'lláh, and terminates with the passing of 'Abdu'l-Bahá. The latter is ushered in by His Will and Testament, which defines its character and establishes its foundation.

The century under our review may therefore be considered as falling into four distinct periods, of unequal duration, each of specific import and of tremendous and indeed unappraisable significance. These four periods are closely interrelated, and constitute successive acts of one, indivisible, stupendous and sublime drama, whose mystery no intellect can fathom, whose climax no eye can even dimly perceive, whose conclusion no mind can adequately foreshadow. Each of these acts revolves around its own theme, boasts of its own heroes, registers its own tragedies, records its own triumphs, and contributes its own share to the execution of one common, immutable Purpose. To isolate any one of them from the others, to dissociate the later manifestations of one universal, all-embracing Revelation from the pristine purpose that animated it in its earliest days, would be tantamount to a mutilation of the structure on which it rests, and to a lamentable perversion of its truth and of its history.

The first period (1844-1853), centers around the gentle, the youthful and irresistible person of the Báb, matchless in His meekness, imperturbable in His serenity, magnetic in His utterance, unrivaled in the dramatic episodes of His swift and tragic ministry. It begins with the Declaration of His Mission, culminates in His martyrdom, and ends in a veritable orgy of religious massacre revolting in its hideousness. It is

characterized by nine years of fierce and relentless contest, whose theatre was the whole of Persia, in which above ten thousand heroes laid down their lives, in which two sovereigns of the Qájár dynasty and their wicked ministers participated, and which was supported by the entire Shi'ah ecclesiastical hierarchy, by the military resources of the state, and by the implacable hostility of the masses. The second period (1853-1892) derives its inspiration from the august figure Bahá'u'lláh, preeminent in holiness, awesome in the majesty of His strength and power, unapproachable in the transcendent brightness of His glory. It opens with the first stirrings, in the soul of Bahá'u'lláh while in the Síyáh-Chál of Tíhrán, of the Revelation anticipated by the Báb, attains its plenitude in the proclamation of that Revelation to the kings and ecclesiastical leaders of the earth, and terminates in the ascension of its Author in the vicinity of the prison-town of 'Akká. It extends over thirty-nine years of continuous, of unprecedented and overpowering Revelation, is marked by the propagation of the Faith to the neighboring territories of Turkey, of Russia, of 'Irág, of Syria, of Egypt and of India, and is distinguished by a corresponding aggravation of hostility, represented by the united attacks launched by the Sháh of Persia and the Sul'tán of Turkey, the two admittedly most powerful potentates of the East, as well as by the opposition of the twin sacerdotal orders of Shi'ah and Sunni Islám. The third period (1892-1921) revolves around the vibrant personality of 'Abdu'l-Bahá, mysterious in His essence, unique in His station, astoundingly potent in both the charm and strength of His character. It commences with the announcement of the Covenant of Bahá'u'lláh, a document without parallel in the history of any earlier Dispensation, attains its climax in the emphatic assertion by the Center of that Covenant, in the City of the Covenant, of the unique character and far-reaching implications of that Document, and closes with His passing and the interment of His remains on Mt. Carmel. It will go down in history as a period of almost thirty years' duration, in which tragedies and triumphs have been so intertwined as to eclipse at

one time the Orb of the Covenant, and at another time to pour forth its light over the continent of Europe, and as far as Australasia, the Far East and the North American continent. The fourth period (1921-1944) is motivated by the forces radiating from the Will and Testament of 'Abdu'l-Bahá, that Charter of Bahá'u'lláh's New World Order, the offspring resulting from the mystic intercourse between Him Who is the Source of the Law of God and the mind of the One Who is the vehicle and interpreter of that Law. The inception of this fourth, this last period of the first Bahh'í century synchronizes with the birth of the Formative Age of the Bahh'í Era, with the founding of the Administrative Order of the Faith of Bahá'u'lláh—a system which is at once the harbinger, the nucleus and pattern of His World Order. This period, covering the first twenty-three years of this Formative Age, has already been distinguished by an outburst of further hostility, of a different character, accelerating on the one hand the diffusion of the Faith over a still wider area in each of the five continents of the globe, and resulting on the other in the emancipation and the recognition of the independent status of several communities within its pale.

These four periods are to be regarded not only as the component, the inseparable parts of one stupendous whole, but as progressive stages in a single evolutionary process, vast, steady and irresistible. For as we survey the entire range which the operation of a century-old Faith has unfolded before us, we cannot escape the conclusion that from whatever angle we view this colossal scene, the events associated with these periods present to us unmistakable evidences of a slowly maturing process, of an orderly development, of internal consolidation, of external expansion, of a gradual emancipation from the fetters of religious orthodoxy, and of a corresponding diminution of civil disabilities and restrictions.

Viewing these periods of Bahi'í history as the constituents of a single entity, we note the chain of events proclaiming successfully the rise of a Forerunner, the Mission of One Whose advent that Forerunner had promised,

the establishment of a Covenant generated through the direct authority of the Promised One Himself, and lastly the birth of a System which is the child sprung from both the Author of the Covenant and its appointed Center. We observe how the Báb, the Forerunner, announced the impending inception of a divinely-conceived Order, how Bahá'u'lláh, the Promised One, formulated its laws and ordinances, how 'Abdu'l-Bahá, the appointed Center, delineated its features, and how the present generation of their followers have commenced to erect the framework of its institutions. We watch, through these periods, the infant light of the Faith diffuse itself from its cradle, eastward to India and the Far East, westward to the neighboring territories of 'Iriq, of Turkey, of Russia, and of Egypt, travel as far as the North American continent, illuminate subsequently the najor countries of Europe, envelop with its radiance, at a later stage, the Antipodes, brighten the fringes of the Arctic, and finally set aglow the Central and South American horizons. We witness a corresponding increase in the diversity of the elements within its fellowship, which from being confined, in the first period of its history, to an obscure body of followers chiefly recruited from the ranks of the masses in Shí'ah Persia, has expanded into a fraternity representative of the leading religious systems of the world, of almost every caste and color, from the humblest worker and peasant to royalty itself. We notice a similar development in the extent of its literature—a literature which, restricted at first to the narrow range of hurriedly transcribed, often corrupted, secretly circulated, manuscripts, so furtively perused, so frequently effaced, and at times even eaten by the terrorized members of a proscribed sect, has, within the space of a century, swelled into innumerable editions, comprising tens of thousands of printed volumes, in diverse scripts, and in no less than forty languages, some elaborately reproduced, others profusely illustrated, all methodically and vigorously disseminated through the agency of world-wide, properly constituted and specially organized committees and Assemblies. We perceive a no-

less apparent evolution in the scope of its teachings, at first designedly rigid, complex and severe, subsequently recast, expanded, and liberalized under the succeeding Dispensation, later expounded, reaffirmed and amplified by an appointed Interpreter, and lastly systematized and universally applied to both individuals and institutions. We can discover a no less distinct gradation in the character of the opposition it has had to encounter—an opposition, at first kindled in the bosom of *Shi'ah Islám*, which, at a later stage, gathered momentum with the banishment of Bahá'u'lláh to the domains of the Turkish *Sultán* and the consequent hostility of the more powerful Sunni hierarchy and its Caliph, the head of the vast majority of the followers of Muhammad—an opposition which, now, through the rise of a divinely appointed Order in the Christian West, and its initial impact on civil and ecclesiastical institutions, bids fair to include among its supporters established governments and systems associated with the most ancient, the most deeply entrenched sacerdotal hierarchies in Christendom. We can, at the same time, recognize, through the haze of an ever-widening hostility, the progress, painful yet persistent, of certain communities within its pale through the stages of obscurity, of proscription, of emancipation, and of recognition—stages that must needs culminate in the course of succeeding centuries, in the establishment of the Faith, and the founding, in the plenitude of its power and authority,

of the world-embracing Bahá'í Commonwealth. We can likewise discern a no less appreciable advance in the rise of its institutions, whether as administrative centers or places of worship—institutions, clandestine and subterranean in their earliest beginnings, emerging imperceptibly into the broad daylight of public recognition, legally protected, enriched by pious endowments, ennobled at first by the erection of the *Mashriqul-Adhkár* of 'Ishqábád, the first Bahá'í House of Worship, and more recently immortalized, through the rise in the heart of the North American continent of the Mother Temple of the West, the forerunner of a divine, a slowly maturing civilization. And finally, we can even bear witness to the marked improvement in the conditions surrounding the pilgrimages performed by its devoted adherents to its consecrated shrines at its world center—pilgrimages originally arduous, perilous, tediously long, often made on foot, at times ending in disappointment, and confined to a handful of harassed Oriental followers, gradually attracting, under steadily improving circumstances of security and comfort, an ever swelling number of new converts converging from the four corners of the globe, and culminating in the widely publicized yet sadly frustrated visit of a noble Queen, who, at the very threshold of the city of her heart's desire, was compelled, according to her own written testimony, to divert her steps, and forego the privilege of so priceless a benefit.

BY SHOGHI EFFENDI

THIS drew to a close the first century of the Bahá'í era—an epoch which, in its sublimity and fecundity, is without parallel in the entire field of religions history, and indeed in the annals of mankind. A process, God-impelled, endowed with measureless potentialities, mysterious in its workings, awful in the retribution meted out to every one seeking to resist its operation, infinitely rich in its promise for the regeneration and redemption of human kind, had been set in

motion in *Shiráz*, had gained momentum successively in *Tihrán*, *Baghdád*, *Adrianople* and *'Akká*, had projected itself across the seas, poured its generative influences into the West, and manifested the initial evidences of its marvelous, world-energizing force in the midst of the North American continent.

It had sprung from the heart of Asia, and pressing westward had gathered speed in its resistless course, until it had encircled the earth with a girdle of glory. It had been

generated by the son of a mercer in the province of Fárs, had been reshaped by a nobleman of Ndr, had been reinforced through the exertions of One Who had spent the fairest years of His youth and manhood in exile and imprisonment, and had achieved its most conspicuous triumphs in a country and amidst a people living half the circumference of the globe distant from the land of its origin. It had repulsed every onslaught directed against it, torn down every barrier opposing its advance, abased every proud antagonist who had sought to sap its strength, and had exalted to heights of incredible courage the weakest and humblest among those who had arisen and become willing instruments of its revolutionizing power. Heroic smuggles and matchless victories, interwoven with appalling tragedies and condign punishments, have formed the pattern of its hundred year old history.

A handful of students, belonging to the Shaykhí school, sprung from the Ithná-'Ashariyyih sect of Shí'ah Islám, had, in consequence of the operation of this process, been expanded and transformed into a world community, closely knit, clear of vision, alive, consecrated by the sacrifice of no less than twenty thousand martyrs; supranational; non-sectarian; non-political; claiming the status, and assuming the functions, of a world religion; spread over five continents and the islands of the sea; with ramifications extending over sixty sovereign states and seventeen dependencies; equipped with a literature translated and broadcast in forty languages; exercising control over endowments representing several million dollars; recognized by a number of governments in both the East and the West; integral in aim and outlook; possessing no professional clergy; professing a single belief; following a single law; animated by a single purpose; organically united through an Administrative Order, divinely ordained and unique in its features; including within its orbit representatives of all the leading religions of the world, of various classes and races; faithful to its civil obligations; conscious of its civic responsibilities, as well as of the perils confronting the society of which it forms a

part; sharing the sufferings of that society and confident of its own high destiny.

The nucleus of this community had been formed by the Báb, soon after the night of the Declaration of His Mission to Mullá Husayn in Shiráz. A clamor in which the Sháh, his government, his people and the entire ecclesiastical hierarchy of his country unanimsly joined had greeted its birth. Captivity, swift and cruel, in the mountains of Ádhirbáyján, had been the lot of its youthful Founder, almost immediately after His return from His pilgrimage to Mecca. Amidst the solitude of Máh-Kú and Chihríq, He had instituted His Covenant, formulated His laws, and transmitted to posterity the overwhelming majority of His writings. A conference of His disciples, headed by Bahá'u'lláh, had, in the hamlet of Badash, abrogated in dramatic circumstances the laws of the Islamic, and ushered in the new, Dispensation. In Tabriz He had, in the presence of the Heir to the Throne and the leading ecclesiastical dignitaries of Ádhirbáyján, publicly and unreservedly voiced His claim to be none other than the promised, the long-awaited Qá'im. Tempests of devastating violence in Mázindarán, Nayríz, Zanján and Tíbrán had decimated the ranks of His followers and robbed Him of the noblest and most valuable of His supporters. He Himself had to witness the virtual annihilation of His Faith and the loss of most of the Letters of the Living, and after experiencing, in His own person, a series of bitter humiliations, He had been executed by a firing squad in the barrack-square of Tabriz. A blood bath of unusual ferocity had engulfed the greatest heroine of His Faith, had further denuded it of its adherents, had extinguished the Life of His trusted amanuensis and repository of His last wishes, and swept Bahá'u'lláh into the depths of the foulest dungeon of Tíhrn.

In the pestilential atmosphere of the Síyáh-Chál, nine years after that historic Declaration, the Message proclaimed by the Báb had yielded its fruit, His promise had been redeemed, and the most glorious, the most momentous period of the Heroic Age of the Bahá'í era had dawned. A momentary eclipse of the newly risen Sun of Truth, the world's greatest Luminary, had ensued, as a

result of Bahá'u'lláh's precipitate banishment to 'Irâq by order of Nâsir'i'd-Dîn Shâh, of His sudden withdrawal to the mountains of Kurdistân, and of the degradation and confusion that afflicted the remnant of the persecuted community of His fellow-disciples in Baghdád. A reversal in the fortunes of a fast declining community, following His return from His two-year retirement, had set in, bringing in its wake the recreation of that community, the reformation of its morals, the enhancement of its prestige, the enrichment of its doctrine, and culminating in the Declaration of His Mission in the garden of Najíbiyyih to His immediate companions on the eve of His banishment to Constantinople. Another crisis—the severest a struggling Faith was destined to experience in the course of its history—precipitated by the rebellion of the Báb's nominee and the iniquities perpetrated by him and by the evil genius that had seduced him, had, in Adrianople, well nigh disrupted the newly consolidated forces of the Faith and all but destroyed in a baptism of fire the community of the Most Great Name which Bahá'u'lláh had called into being. Cleansed of the pollution of this "Most Great Idol," undeterred by the convulsion that had seized it, an indestructible Faith had, in the strength of the Covenant instituted by the Báb, now surmounted the most formidable obstacles it was ever to meet; and in this very hour it reached its meridian glory through the proclamation of the Mission of Bahá'u'lláh to the kings, the rulers and ecclesiastical leaders of the world in both the East and the West. Close on the heels of this unprecedented victory had followed the climax of His sufferings, a banishment to the penal colony of 'Akká, decreed by Sulţân 'Abdu'l-'Azíz. This had been hailed by vigilant enemies as the signal for the final extermination of a much feared and hated adversary, and it had heaped upon that Faith in this fortress-town, designated by Bahá'u'lláh as His "*Most Great Prison*," calamities from both within and without, such as it had never before experienced. The formulation of the laws and ordinances of a new-born Dispensation and the enunciation and reaffirmation of its fun-

damental principles—the warp and woof of a future Administrative Order—had, however, enabled a slowly maturing Revelation, in spite of this tide of tribulations, to advance a stage further and yield its fairest fruit.

The ascension of Bahá'u'lláh had plunged into grief and bewilderment His loyal supporters, quickened the hopes of the betrayers of His Cause, who had rebelled against His God-given authority, and rejoiced and encouraged His political as well as ecclesiastical adversaries. The Instrument He had forged, the Covenant He had Himself instituted, had canalized, after His passing, the forces released by Him in the course of a forty-year ministry, had preserved the unity of His Faith and provided the impulse required to propel it forward to achieve its destiny. The proclamation of this new Covenant had been followed by yet another crisis, precipitated by one of His own sons on whom, according to the provisions of that Instrument, had been conferred a rank second to none except the Center of that Covenant Himself. Impelled by the forces engendered by the revelation of that immortal and unique Document, an unbreachable Faith (having registered its initial victory over the Covenant-breakers), had, under the leadership of 'Abdu'l-Bahá, irradiated the West, illuminated the Western fringes of Europe, hoisted its banner in the heart of the North American continent, and set in motion the processes that were to culminate in the transfer of the mortal remains of its Herald to the Holy Land and their entombment in a mausoleum on Mt. Carmel, as well as in the erection of its first House of Worship in Russian Turkistân. A major crisis, following swiftly upon the signal victories achieved in East and West, attributable to the monstrous intrigues of the Arch-breaker of Bahá'u'lláh's Covenant and to the orders issued by the tyrannical 'Abdu'l-Hamíd, had exposed, during more than seven years, the Heart and Center of the Faith to imminent peril, filled with anxiety and anguish its followers and postponed the execution of the enterprises conceived for its spread and consolidation. 'Abdu'l-Bahá's historic journeys in Europe and America, soon after the fall

of that tyrant and the collapse of his regime, had dealt a staggering blow to the Covenant-breakers, had consolidated the colossal enterprise He had undertaken in the opening years of His ministry, had raised the prestige of His Father's Faith to heights it had never before attained, had been instrumental in proclaiming its verities far and wide, and had paved the way for the diffusion of its light over the Far East and as far as the Antipodes. Another major crisis—the last the Faith was to undergo at its world center—provoked by the cruel Jamál Páshá and accentuated by the anxieties of a devastating world war, by the privations it entailed and the rupture of communications it brought about, had threatened with still graver peril the Head of the Faith Himself, as well as the holiest sanctuaries enshrining the remains of its twin Founders. The revelation of the Tablets of the Divine Plan, during the somber days of that tragic conflict, had, in the concluding years of 'Abdu'l-Bahá's ministry, invested the members of the leading Bahá'í community in the West—the champions of a future Administrative Order—with a world mission which, in the concluding years of the first Bahí'í century, was to shed deathless glory upon the Faith and its administrative institutions. The conclusion of that long and distressing conflict had frustrated the hopes of that military despot and inflicted an ignominious defeat on him, had removed, once and for all, the danger that had overshadowed for sixty-five years the Founder of the Faith and the Center of His Covenant, fulfilled the prophecies recorded by Him in His writings, enhanced still further the prestige of His Faith and its Leader, and been signalized by the spread of His Message to the continent of Australia.

The sudden passing of 'Abdu'l-Bahá, marking the close of the Primitive Age of the Faith, had, as had been the case with the ascension of His Father, submerged in sorrow and consternation His faithful disciples, imparted fresh hopes to the dwindling followers of both Mírzá Yahyá and Mírzá Muḥammad-'Alí, and stirred to feverish activity political as well as ecclesiastical adversaries, all of whom anticipated the impending dismemberment of the communities which the

Center of the Covenant had so greatly inspired and ably led. The promulgation of His Will and Testament, inaugurating the Formative Age of the Bahí'í era, the Charter delineating the features of an Order which the Báb had announced, which Bahá'u'lláh had envisioned, and whose laws and principles He had enunciated, had galvanized these communities in Europe, Asia, Africa and America into concerted action, enabling them to erect and consolidate the framework of this Order, by establishing its local and national Assemblies, by framing the constitutions of these Assemblies, by securing the recognition on the part of the civil authorities in various countries of these institutions, by founding administrative headquarters, by raising the superstructure of the first House of Worship in the West, by establishing and extending the scope of the endowments of the Faith and by obtaining the full recognition by the civil authorities of the religious character of these endowments at its world center as well as in the North American continent.

A severe, a historic censure pronounced by a Muslim ecclesiastical court in Egypt had, whilst this mighty process—the laying of the structural basis of the Bahá'í world Administrative Order—was being initiated, officially expelled all adherents of the Faith of Muslim extraction from Islám, had condemned them as heretics and brought the members of a proscribed community face to face with tests and perils of a character they had never known before. The unjust decision of a civil court in Baghdád, instigated by Shi'ah enemies, in 'Iriq, and the decree issued by a still more redoubtable adversary in Russia had, moreover, robbed the Faith, on the one hand, of one of its holiest centers of pilgrimage, and denied it, on the other, the use of its first House of Worship, initiated by 'Abdu'l-Bahá and erected in the course of His ministry. And finally, inspired by this unexpected declaration made by an age-long enemy—marking the first step in the march of their Faith towards total emancipation—and undaunted by this double blow struck at its institutions, the followers of Bahá'u'lláh, already nnired and fully equipped through the agencies of a

firmly established Administrative Order, had arisen to crown the immortal records of the first Bahá'í century by vindicating the independent character of their Faith, by enforcing the fundamental laws ordained in their Most Holy Book, by demanding and in some cases obtaining, the recognition by the ruling authorities of their right to be classified as followers of an independent religion, by securing from the world's highest Tribunal its condemnation of the injustice they had suffered at the hands of their persecutors, by establishing their residence in no less than thirty-four additional countries, as well as in thirteen dependencies, by disseminating their literature in twenty-nine additional languages, by enrolling a Queen in the ranks of the supporters of their Cause, and lastly by launching an enterprise which, as that century approached its end, enabled them to complete the exterior ornamentation of their second House of Worship, and to bring to a successful conclusion the first stage of the Plan which 'Abdu'l-Bahá had conceived for the world-wide and systematic propagation of their Faith.

Rings, emperors, princes, whether of the East or of the West, had, as we look back upon the tumultuous record of an entire century, either ignored the summons of its Founders, or derided their Message, or decreed their exile and banishment, or barbarously persecuted their followers, or sedulously striven to discredit their teachings. They were visited by the wrath of the Almighty, many losing their thrones, some witnessing the extinction of their dynasties, a few being assassinated or covered with shame, others finding themselves powerless to avert the cataclysmic dissolution of their kingdoms, still others being degraded to positions of subservience in their own realms. The Caliphate, its arch-enemy, had unsheathed the sword against its Author and thrice pronounced His banishment. It was humbled to dust, and, in its ignominious collapse, suffered the same fate as the Jewish hierarchy, the chief persecutor of Jesus Christ, had suffered at the hands of its Roman masters, in the first century of the Christian Era, almost two thousand years before. Members of various sacerdotal orders, Shi'ah, Sunni,

Zoroastrian and Christian, had fiercely assailed the Faith, branded as heretic its supporters, and labored unremittingly to disrupt its fabric and subvert its foundations. The most redoubtable and hostile amongst these orders were either overthrown or virtually dismembered, others rapidly declined in prestige and influence, all were made to sustain the impact of a secular power, aggressive and determined to curtail their privileges and assert its own authority. Apostates, rebels, betrayers, heretics, had exerted their utmost endeavors, privily or openly, to sap the loyalty of the followers of that Faith, to split their ranks or assault their institutions. These enemies were, one by one, some gradually, others with dramatic swiftness, confounded, dispersed, swept away and forgotten. Not a few among its leading figures, its earliest disciples, its foremost champions, the companions and fellow-exiles of its Founders, trusted amanuenses and secretaries of its Author and of the Center of I-lis Covenant, even some of those who were numbered among the kindred of the Manifestation Himself, not excluding the nominee of the Báb and the son of Bahá'u'lláh, named by Him in the Book of I-lis Covenant, had allowed themselves to pass out from under its shadow, to bring shame upon it, through acts of indelible infamy, and to provoke crises of such dimensions as have never been experienced by any previous religion. All were precipitated, without exception, from the enviable positions they occupied, many of them lived to behold the frustration of their designs, others were plunged into degradation and misery, utterly impotent to impair the unity, or stay the march, of the Faith they had so shamelessly forsaken. Ministers, ambassadors and other state dignitaries had plotted assiduously to pervert its purpose, had instigated the successive banishments of its Founders, and maliciously striven to undermine its foundations. They had, through such plottings, unwittingly brought about their own downfall, forfeited the confidence of their sovereigns, drunk the cup of disgrace to its dregs, and irrevocably sealed their own doom. Humanity itself, perverse and utterly heedless, had refused to lend a hearing ear to the insistent appeals and warnings sounded

by the twin Founders of the Faith, and later voiced by the Center of the Covenant in His public discourses in the West. It had plunged into two desolating wars of unprecedented magnitude, which have deranged its equilibrium, mown down its youth, and shaken it to its roots. The weak, the obscure, the down-trodden had, on the other hand, through their allegiance to so mighty a Cause and their response to its summons, been enabled to accomplish such feats of valor and heroism as to equal, and in some cases to dwarf, the exploits of those men and women of undying fame whose names and deeds adorn the spiritual annals of mankind.

Despite the blows leveled at its nascent strength, whether by the wielders of temporal and spiritual authority from without, or by black-hearted foes from within, the Faith of Bahá'u'lláh had, far from breaking or bending, gone from strength to strength, from victory to victory. Indeed its history, if read aright, may be said to resolve itself into a series of pulsations, of alternating crises and triumphs, leading it ever nearer to its divinely appointed destiny. The outburst of savage fanaticism that greeted the birth of the Revelation proclaimed by the Bib, His subsequent arrest and captivity, had been followed by the formulation of the laws of His Dispensation, by the institution of His Covenant, by the inauguration of that Dispensation in Badasht, and by the public assertion of His station in Tabriz. Widespread and still more violent uprisings in the provinces, His own execution, the blood bath which followed it and Bahá'u'lláh's imprisonment in the Sýáh-Chál had been succeeded by the breaking of the dawn of the Bahá'í Revelation in that dungeon. Bahá'u'lláh's banishment to Iriq, His withdrawal to Kurdistán and the confusion and distress that afflicted His fellow-disciples in Baghdid had, in turn, been followed by the resurgence of the Bibi community, culminating in the Declaration of His Mission in the Najibiyyih Garden. Sulṭán 'Abdu'l-'Azíz's decree summoning Him to Constantinople and the crisis precipitated by Mírzá Yabýá had been succeeded by the proclamation of that Mission to the crowned heads of the

world and its ecclesiastical leaders. Bahá'u'lláh's banishment to the penal colony of 'Akki, with all its attendant troubles and miseries, had, in its turn, led to the promulgation of the laws and ordinances of His Revelation and to the institution of His Covenant, the last act of His life. The fiery tests engendered by the rebellion of Mírzá Muhammad-'Ali and his associates had been succeeded by the introduction of the Faith of Bahá'u'lláh in the West and the transfer of the Báb's remains to the Holy Land. The renewal of 'Abdu'l-Bahb's incarceration and the perils and anxieties consequent upon it had resulted in the downfall of 'Abdu'l-Hamíd, in 'Abdu'l-Bahá's release from His confinement, in the entombment of the Báb's remains on Mt. Carmel, and in the triumphal journeys undertaken by the Center of the Covenant Himself in Europe and America. The outbreak of a devastating world war and the deepening of the dangers to which Jamál Páshá and the Covenant-breakers had exposed Him had led to the revelation of the Tablets of the Divine Plan, to the flight of that overbearing Commander, to the liberation of the Holy Land, to the enhancement of the prestige of the Faith at its world center, and to a marked expansion of its activities in East and West. 'Abdu'l-Bahá's passing and the agitation which His removal had provoked had been followed by the promulgation of His Will and Testament, by the inauguration of the Formative Age of the Bahá'í era and by the laying of the foundations of a world-embracing Administrative Order. And finally, the seizure of the keys of the Tomb of Bahá'u'lláh by the Covenant-breakers, the forcible occupation of His House in Baghdád by the Shí'ah community, the outbreak of persecution in Russia and the expulsion of the Bahá'í community from Islám in Egypt had been succeeded by the public assertion of the independent religious status of the Faith by its followers in East and West, by the recognition of that status at its world center, by the pronouncement of the Council of the League of Nations testifying to the justice of its claims, by a remarkable expansion of its international teaching activities and its

literature, by the testimonials of royalty to its Divine origin, and by the completion of the exterior ornamentation of its first House of Worship in the western world.

The tribulations attending the progressive unfoldment of the Faith of Bahá'u'lláh have indeed been such as to exceed in gravity those from which the religions of the past have suffered. Unlike those religions, however, these tribulations have failed utterly to impair its unity, or to create, even temporarily, a breach in the ranks of its adherents. It has not only survived these ordeals, but has emerged, purified and inviolate, endowed with greater capacity to face and surmount any crisis which its relentless march may engender in the future.

Mighty indeed have been the tasks accomplished and the victories achieved by this sorely-tried yet undefeatable Faith within the space of a century! Its unfinished tasks, its future victories, as it stands on the threshold of the second Bahá'í century, are greater still. In the brief space of the first hundred years of its existence it has succeeded in diffusing its light over five continents, in erecting its outposts in the furthest corners of the earth, in establishing, on an impregnable basis its Covenant with all mankind, in rearing the fabric of its world-encompassing Administrative Order, in casting off many of the shackles hindering its total emancipation and world-wide recognition, in registering its initial victories over royal, political and ecclesiastical adversaries, and in launching the first of its systematic crusades for the spiritual conquest of the whole planet.

The institution, however, which is to constitute the last stage in the erection of the framework of its world Administrative Order, functioning in close proximity to its world spiritual center, is as yet unestablished. The full emancipation of the Faith itself from the fetters of religious orthodoxy, the essential prerequisite of its universal recognition and of the emergence of its World Order, is still unachieved. The successive campaigns, designed to extend the beneficent influence of its System, according to 'Abdu'l-Bahá's Plan, to every country and island where the structural basis of its Administra-

tive Order has not been erected, still remain to be launched. The banner of Yá Bahá'u'l-Abhá which, as foretold by Him, must float from the pinnacles of the foremost seat of learning in the Islamic world is still unhoisted. The Most Great House, ordained as a center of pilgrimage by Bahá'u'lláh in His Kitáb-i-Aqdas, is as yet unliberated. The third Mashriqu'l-Adhkár to be raised to His glory, the site of which has recently been acquired, as well as the Dependencies of the two Houses of Worship already erected in East and West, are as yet unbuilt. The dome, the final unit which, as anticipated by 'Abdu'l-Bahá, is to crown the Sepulcher of the Báb is as yet unreared. The codification of the Kitáb-i-Aqdas, the Mother-Book of the Bahí'í Revelation, and the systematic promulgation of its laws and ordinances, are as yet unbegun. The preliminary measures for the institution of Bahí'í courts, invested with the legal right to apply and execute those laws and ordinances, still remain to be undertaken. The restitution of the first Mashriqu'l-Adhkár of the Bahí'í world and the recreation of the community that so devotedly reared it, have yet to be accomplished. The sovereign who, as foreshadowed in Bahá'u'lláh's Most Holy Book, must adorn the throne of His native land, and cast the shadow of royal protection over His long-persecuted followers, is as yet undiscovered. The contest that must ensue as a result of the concerted onslaughts which, as prophesied by 'Abdu'l-Bahá, are to be delivered by the leaders of religions as yet indifferent to the advance of the Faith, is as yet unfought. The Golden Age of the Faith itself that must witness the unification of all the peoples and nations of the world, the establishment of the Most Great Peace, the inauguration of the Kingdom of the Father upon earth, the coming of age of the entire human race and the birth of a world civilization, inspired and directed by the creative energies released by Bahá'u'lláh's World Order, shining in its meridian splendor, is still unborn and its glories unsuspected.

Whatever may befall this infant Faith of God in future decades or in succeeding centuries, whatever the sorrows, dangers and tribulations which the next stage in its

world-wide development may engender, from whatever quarter the assaults to be launched by its present or future adversaries may be unleashed against it, however great the reverses and setbacks it may suffer, we, who have been privileged to apprehend, to the degree our finite minds can fathom, the significance of these marvelous phenomena associated with its rise and establishment,

can harbor no doubt that what it has already achieved in the first hundred years of its life provides sufficient guarantee that it will continue to forge ahead, capturing loftier heights, tearing down every obstacle, opening up new horizons and winning still mightier victories until its glorious mission, stretching into the dim ranges of time that lie ahead, is totally fulfilled.

2.

A WORLD SURVEY OF THE BAHÁ'Í FAITH — 844-1944

A SURVEY of the international Bahá'í community made by Shoghi Effendi, the Guardian appointed by 'Abdu'l-Bahá, has been summarized in a statement received by the National Spiritual Assembly which provides the essential facts of the present spread and facilities of the faith, now celebrating the one-hundredth anniversary of its birth in Persia.

Bahá'ís have established residence in seventy-eight countries, fifty-six of them being sovereign states.

Bahá'í literature has been translated and published in forty-one languages.

Bahá'í literature in addition is being translated into twelve more languages.

In the worldwide community of the followers of Bahá'u'lláh, thirty-one different races are represented.

five different National Bahá'í Assemblies, and sixty-one local Bahá'í Assemblies located in ten different countries, have become incorporated and legally empowered as religious societies to hold property.

The international Bahá'í endowments now held in Palestine have an estimated value of one-half million pounds sterling.

The national Bahá'í endowments held in the United States at present are considered to be worth one million, seven hundred thousand dollars.

The area of land in the Jordan Valley dedicated to the Bahá'í shrines in Palestine is over five hundred acres.

The site purchased for the future Bahá'í

Temple in Persia comprises three and one-half million square meters.

The cost of the structure of the first Bahá'í Temple in the West, located on Lake Michigan near Chicago, has up to the present amounted to one million three hundred thousand dollars.

Bahá'í Assemblies are functioning in every state and province of North America.

Members of the Faith reside in thirteen hundred localities of the United States and Canada.

In five states of the United States, officers of Bahá'í Assemblies have been authorized by the civil authorities to conduct legal marriage rites according to the Bahá'í form.

Bahá'í Centers have been established in every republic of Latin America, fifteen of which now possess Spiritual Assembly.

In the Western Hemisphere the Faith of Bahá'u'lláh now stretches from Anchorage, Alaska, to Magallanes, the world's southernmost city.

Sixty-two Bahá'í centers have been established in India, twenty-seven having a Spiritual Assembly.

Among the Bahá'í historic sites purchased in Persia are: the home of Bahá'u'lláh in Tíhrin; the Bib's shop in Búshíhr; the burial place of Ouddús; a portion of the village of Chíhriq; three gardens in Badasht; the place where Táhirih was confined.

National Bahá'í administrative headquarters have been founded in Tíhrán, Persia; Delhi, India; Cairo, Egypt; Baghdád, Iraq; Wilmette, Illinois; and Sydney, Australia.

COUNTRIES OPENED TO THE FAITH OF
BAHÁ'U'LLÁH DURING THE FIRST
BAHÁ'Í CENTURY

Period of the Bib's Ministry (1844-1813):

1. 'Iráq 2. Persia

Period of Bahá'u'lláh's Ministry

(1853-1892):

3. *Burma: 8. †Palestine
4. "Caucasus 9. *Sudan
5. Egypt 10. †Syria
6. India 11. Turkey
7. †Lebanon 12. *Turkistán

Period of 'Abdu'l-Bahá's Ministry

(1892-1921):

13. Arabia 24. Italy
14. Australia 21. Japan
15. Austria 26. Netherlands
16. Brazil 27. Russia
17. Canada 28. South Africa
18. China 29. Switzerland
19. France 30. †Transjordanía
20. Germany 31. *Tunisia
21. Great Britain 32. United States
22. "Hawaii Islands of America
23. Hungary

Period Since 'Abdu'l-Bahá's Ascension

(1921-1944):

33. Abyssinia 17. Ireland
34. Afghánistán 18. "Jamaica
35. *Alaska 19. *Java
36. Albania 60. Mexico
37. Argentina 61. New Zealand
38. *Bahrayn Island 62. Nicaragua
39. *Balúchistán 63. Norway
40. Belgium 64. Panama
41. *Belgian Congo 61. Paraguay
42. Bolivia 66. Peru
43. Bulgaria 67. *Philippine
44. Chile Islands
45. Colombia 68. Poland
46. Costa Rica 69. "Porto Rico
47. Cuba 70. Rumania
48. Czechoslovakia 71. San Domingo
49. Denmark 72. *South Rhodesia
50. Ecuador 73. Sweden
51. El Salvador 74. "Tahiti
52. Finland 75. "Tasmania
53. Guatemala 76. Uruguay
54. Haiti 77. Venezuela
55. Honduras 78. Yugoslavia
56. "Iceland

* Dependency

† Mandated Territory

COUNTRIES IN WHICH BAHÁ'ÍS HAVE
ESTABLISHED THEIR RESIDENCE

1. "Abyssinia 41. *'Iráq
2. Afghánistán 42. Ireland
3. "Alaska 43. Italy
4. Albania 44. *Jamaica
I. Arabia 41. *Japan
6. *Argentina 46. Java
7. *Australia 47. "Lebanon
8. *Austria 48. *Mexico
9. "Bahrayn Island 49. *New Zealand
10. *Balúchistán 50. Nicaragua
11. Belgian Congo 51. Norway
12. Belgium 52. *Palestine
13. Bolivia 53. Panama
14. *Brazil 54. *Paraguay
15. "Bulgaria 51. *Persia
16. *Burma 56. "Peru
17. *Canada 57. *Philippine
18. "Caucasus Islands
19. *Chile 58. Poland
20. China 19. *Porto Rico
21. "Colombia 60. Rumania
22. *Costa Rica 61. *Russia
23. "Cuba 62. San Domingo
24. Czechoslovakia 63. "South Africa
25. Denmark 64. South Rhodesia
26. *Ecuador 61. Sudan
27. "Egypt 66. Sweden
28. *El Salvador 67. Switzerland
29. Finland 68. "Syria
30. *France 69. Tahiti
31. "Germany 70. Tasmania
32. *Great Britain 71. *Transjordanía
33. *Guatemala 72. "Tunisia
34. *Haiti 73. Turkey
35. *Hawaii Islands 74. *Turkistán
36. Holland 71. *United States
37. Honduras of America
38. Hungary 76. *Uruguay
39. Iceland 77. Venezuela
40. *India 78. Yugoslavia

‡ Local Spiritual Assembly established

INCORPORATED BAHÁ'Í
ASSEMBLIES

NATIONAL SPIRITUAL ASSEMBLIES

1. National Spiritual Assembly of
the Bahl'is of the United States
and Canada 1927
2. National Spiritual Assembly of
the Bahl'is of India and Burma 1933

THE BAHÁ'Í WORLD

- | | |
|--|--|
| 3. National Spiritual Assembly of the Bahá'ís of Egypt and the Sudan 1934
4. National Spiritual Assembly of the Bahá'ís of Australia and New Zealand 1938
5. National Spiritual Assembly of the Bahá'ís of the British Isles... 1939 | 7. Delhi
8. Hyderabad Sind
9. Karachi
10. Panchgani
11. Poona
12. Serampore
13. Vellore |
|--|--|

Burma—Daidanow-Kalazoo, Mandalay, Rangoon
Australia—Adelaide, Sydney
Canada—Montreal, Vancouver

LOCAL SPIRITUAL ASSEMBLIES

United States of *America*—

1. Berkeley, Calif.
2. Binghamton, N. Y.
3. Boston, Mass.
4. Chicago, Ill.
5. Cincinnati, O.
6. Cleveland, O.
7. Columbus, O.
8. Detroit, Mich.
9. Flint, Mich.
10. Helena, Mont.
11. Honolulu, T. H.
12. Indianapolis, Ind.
13. Jersey City, N. J.
14. Kenosha, Wis.
15. Lima, O.
16. Los Angeles, Calif.
17. Miami, Fla.
18. Milwaukee, Wis.
19. Minneapolis, Minn.
20. New York, N. Y.
21. Oakland, Calif.
22. Pasadena, Calif.
23. Peoria, Ill.
24. Philadelphia, Pa.
25. Phoenix, Ariz.
26. Portland, Ore.
27. Racine, Wis.
28. San Francisco, Calif.
29. Seattle, Wash.
30. Springfield, Ill.
31. St. Paul, Minn.
32. Teaneck, N. J.
33. Urbana, Ill.
34. Washington, D. C.
35. Wilmette, Ill.
36. Winnetka, Ill.

India—

- | | |
|-------------------|--------------------|
| 1. Ahmedabad | 4. Baroda |
| 2. Andheri | 5. Bombay |
| 3. Bangalore | 6. Calcutta |

Germany—Esslingen
New Zealand—Auckland
Costa Rica—San José

Balúchistán—Quetta

LANGUAGES IN WHICH BAHÁ'Í LITERATURE HAS BEEN TRANSLATED AND PRINTED

- | | |
|----------------------|--------------------|
| 1. Abyssinian | 22. Hungarian |
| 2. Albanian | 23. Icelandic |
| 3. Arabic | 24. Italian |
| 4. Armenian | 21. Japanese |
| 5. Bengali | 26. Kurdish |
| 6. Bulgarian | 27. Maori |
| 7. Burmese | 28. Norwegian |
| 8. Chinese | 29. Persian |
| 9. Croatian | 30. Polish |
| 10. Czech | 31. Portuguese |
| 11. Danish | 32. Rumanian |
| 12. Dutch | 33. Russian |
| 13. English | 34. Serbian |
| 14. Esperanto | 35. Sindhi |
| 15. Finnish | 36. Spanish |
| 16. French | 37. Swedish |
| 17. German | 38. Tamil |
| 18. Greek | 39. Tatar |
| 19. Gujrati | 40. Turkish |
| 20. Hebrew | 41. Urdu |
| 21. Hindi | |

LANGUAGES IN WHICH BAHÁ'Í LITERATURE IS BEING TRANSLATED

- | | |
|--------------------|-------------------|
| 1. Kinarese | 7. Pnnjabi |
| 2. Latvian | 8. Pushtoo |
| 3. Lithuanian | 9. Rajasthani |
| 4. Mahratti | 10. Singhalese |
| 5. Malyalam | 11. Telugu |
| 6. Oriya | 12. Ukrainian |

LANGUAGES IN WHICH BAHÁ'U'LLÁH'S "HIDDEN WORDS" HAS BEEN TRANSLATED AND PRINTED

- | | |
|--------------|------------|
| 1. Albanian | 3. Chinese |
| 2. Bulgarian | 4. Dutch |

- | | |
|--------------|--------------|
| 5. English | 10. Japanese |
| 6. Esperanto | 11. Persian |
| 7. French | 12. Russian |
| 8. German | 13. Serbian |
| 9. Italian | |

Braille Edition: English

in *process of translation*—

- | | |
|--------------|---------------|
| 1. Armenian | 5. Polish |
| 2. Czech | 6. Portuguese |
| 3. Danish | 7. Urdu |
| 4. Hungarian | |

LANGUAGES IN WHICH BAHÁ'U'LLÁH'S
"KITÁB-I-ÍQÁN" HAS BEEN TRANSLATED AND PRINTED

- | | |
|-------------|-------------|
| 1. Albanian | 7. Persian |
| 2. Chinese | 8. Russian |
| 3. Dutch | 9. Spanish |
| 4. English | 10. Swedish |
| 5. French | 11. Urdu |
| 6. German | |

Braille Edition: English

In *process of translation*—

- | | |
|--------------|---------------|
| 1. Armenian | 6. Gujrati |
| 2. Burmese | 7. Norwegian |
| 3. Czech | 8. Portuguese |
| 4. Danish | 9. Serbian |
| 5. Esperanto | |

LANGUAGES IN WHICH 'ABDU'L-BAHÁ'S
"SOME ANSWERED QUESTIONS" HAS
BEEN TRANSLATED AND PRINTED

- | | |
|------------|------------|
| 1. Arabic | 6. German |
| 2. Burmese | 7. Persian |
| 3. Chinese | 8. Spanish |
| 4. English | 9. Urdu |
| 5. French | |

In *process of translation*—

- | | |
|--------------------|---------------|
| 1. Armenian | 6. Polish |
| 2. Braille English | 7. Portuguese |
| 3. Croatian | 8. Russian |
| 4. Esperanto | 9. Serbian |
| 5. Italian | |

LANGUAGES IN WHICH DR. J. E. ESSELMONT'S
"BAHÁ'U'LLÁH AND THE NEW
ERA" HAS BEEN TRANSLATED
AND PRINTED

- | | |
|---------------|-------------|
| 1. Abyssinian | 3. Arabic |
| 2. Albanian | 4. Armenian |

- | | |
|---------------|----------------|
| 5. Bengali | 22. Icelandic |
| 6. Bulgarian | 23. Italian |
| 7. Burmese | 24. Japanese |
| 8. Chinese | 25. Kurdish |
| 9. Czech | 26. Norwegian |
| 10. Danish | 27. Persian |
| 11. Dutch | 28. Polish |
| 12. English | 29. Portuguese |
| 13. Esperanto | 30. Rumanian |
| 14. Finnish | 31. Russian |
| 15. French | 32. Serbian |
| 16. German | 33. Sindhi |
| 17. Greek | 34. Spanish |
| 18. Gujrati | 35. Swedish |
| 19. Hebrew | 36. Turkish |
| 20. Hindi | 37. Urdu |
| 21. Hungarian | |

Braille Translations: English, Esperanto,
Japanese

In *process of translation*—

- | | |
|---------------|----------------|
| 1. Kinarese | 8. Pushtoo |
| 2. Latvian | 9. Rajasthani |
| 3. Lithuanian | 10. Singhalese |
| 4. Mahratti | 11. Tamil |
| 5. Malyalam | 12. Telugu |
| 6. Oriya | 13. Ukrainian |
| 7. Punjabi | |

American Editions—

Printed by Brentano Snc., New York. . 1,000

Printed by the American Bahá'í Publishing
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June, 1931	2,000
June, 1932	5,000
May, 1937 (Revised Edition)	5,000
November, 1938 (Revised Edition)	5,000
August, 1940 (Revised Edition)	7,500
August, 1942 (Revised Edition)	5,500
TOTAL COPIES	37,000

BAHÁ'Í LITERATURE IN BRAILLE

The Hidden Words, by Bahá'u'lláh
The Kitáb-i-Íqán, by Bahá'u'lláh
The Seven Valleys, by Bahá'u'lláh
The Súratu'l-Haykal, by Bahá'u'lláh
The Ishráqát, by Bahá'u'lláh
Words of Wisdom, by Bahá'u'lláh

Some Answered Questions, by 'Abdu'l-Bahá
 Divine Philosophy, by 'Abdu'l-Bahá
 Some Discourses of 'Abdu'l-Bahá
 Will and Testament of 'Abdu'l-Bahá
 Excerpts from the Promulgation of Universal Peace, by 'Abdu'l-Bahá
 Book of Prayers
 Baha'i Prayers and Meditations of Bahá'u'lláh and 'Abdu'l-Bahá
 Bahá'í Peace Program
 Wisdom of 'Abdu'l-Bahá
 Messages from Shoghi Effendi
 The Goal of a New World Order, by Shoghi Effendi
 The Dispensation of Bahá'u'lláh, by Shoghi Effendi
 The Golden Age of the Cause of Bahá'u'lláh, by Shoghi Effendi
 The Advent of Divine Justice, by Shoghi Effendi
 Bahá'u'lláh and the New Era (English, Esperanto and Japanese transcriptions)
 Essai sur le Baháisme
 Security for a Failing World
 Baha'i Teachings on Economics
 A Letter to the Blind Women in Japan
 Seek and It Shall Be Given You
 The Baha'i House of Worship
 What Is the Bahá'í Movement?
 La Bahaa Revelacio
 Bahá'u'lláh—A 19th Century Prophet and His Message
 The Laboratory of Life
 Revelation of Bahá'u'lláh
 The Manifestation
 Bahá'u'lláh and His Message
 Observations of a Bahá'í Traveller
 The Meaning of Life
 Oneness of Mankind
 Path to God
 Tests, Their Spiritual Value
 Divine Art of Living
 Why I Believe in God and Pray
 'Work Is Worship
 Radiant Acquiescence
 Homoculture
 'Abdu'l-Bahá in America
 The White Silk Dress
 A Bus Ride
 Principles of the Bahá'í Faith
 The Reality of Man

RACES REPRESENTED IN THE BAHÁ'Í
 WORLD COMMUNITY

- | | |
|---------------|------------------|
| 1. Abyssinian | 17. Indian |
| 2. Albanian | 18. Italian |
| 3. Arab | 19. Japanese |
| 4. Armenian | 20. Kurdish |
| 5. British | 21. Maori |
| 6. Bulgarian | 22. Negro |
| 7. Burmese | 23. Persian |
| 8. Chinese | 24. Polish |
| 9. Czech | 25. Red Indian |
| 10. Dutch | 26. Russian |
| 11. Eskimo | 27. Scandinavian |
| 12. Finnish | 28. Spanish |
| 13. French | 29. Sudanese |
| 14. German | 30. Turkish |
| 15. Hungarian | 31. Yugoslavian |
| 16. Irish | |

MINORITY GROUPS AND RACES WITH
 WHICH CONTACT HAS BEEN
 ESTABLISHED BY BAHÁ'ÍS

Cherokee Indians in North Carolina
 Eskimos in Alaska
 Inca Indians in Peru
 Laps in Scandinavia
 Maoris in New Zealand
 Mayans in Yucatan
 Mexican Indians in Mexico
 Oneida Indians in Wisconsin
 Patagonian Indians in Argentina

DATA CONCERNING NATIONAL AND INTERNATIONAL BAHÁ'Í ENDOWMENTS

Estimated value of Bahá'í national endowments in the United States of America \$1,768,539.33
 Area of land purchased as the site of the first Mashriqu'l-Adhikár of Persia 3,589,000 sq. meters
 Area of land surrounding and dedicated to the Shrine of the Bib on Mt. Carmel 140,600 sq. meters
 Area of land dedicated to the Shrine of Bahá'u'lláh in 'Akká 1,000 sq. meters
 Area of land dedicated to the Shrine of Bahá'u'lláh in the district of Gaza, Palestine 10,130 sq. meters
 Area of land dedicated to the Shrines of Bahá'u'lláh and the Bib in the Jordan Valley 2,354,108 sq. meters

Area of land dedicated to the Shrines of Bahá'u'lláh and the Báb in Palestine and registered in the name of the Palestine Branch of the National Spiritual Assembly of the Bahá'ís of the United States of America and Canada 50,000 sq. meters

Total cost of the structure of the Mashriqu'l-Adhkár in Wilmette, Ill. (1921-1943) \$1,342,813

AMERICAN BAHÁ'Í PROPERTIES
HELD IN TRUST

Mashriqu'l-Adhkár, Wilmette, Illinois
Temple
Caretaker's Cottage
Land

Hazíratu'l-Quds, Wilmette, Illinois
National Baha'i Office
Supplementary Administrative Office
Bahá'í Publishing Committee Office

Green Acre Bahá'dí School, Eliot, Maine
Bahá'í Hall
Dormitory and Dining Room
Studio
Three Cottages, Supplementary Dormitories
Arts and Crafts Studio
Schopflocher Cottage
Rogers Cottage
Lucas Studio
Fellowship House
Reeves Camp
Nine Gables, Schopflocher Estate; House, Studio, Farm Buildings
138 acres of Land, including area on Monsalvat

Wilhelm Property, West Englewood, New Jersey
Wilhelm House
Evergreen Cabin
Cottage, Garage
Land, including pine grove where 'Abdu'l-Bahá gave the unity feast in 1912

Geyserville Bahá'í School, Geyserville, California
Bosch House
Baha'i Hall
Dormitory
Ranch Buildings
Land

International *Bahá'í* School, Pine Valley, Colorado

Mathews House
Ranch Buildings
20 acres of land

Wilson Property, *Malden, Massachusetts*

Wilson House, where 'Abdu'l-Bahá rested in 1912
Land

Muskegon, *Michigan*
Land

ESTIMATED VALUE OF AMERICAN
BAHÁ'Í PROPERTIES

Mashriqu'l-Adhkár	\$1,482,012.91
Hazíratu'l-Quds	21,526.42
Green Acre	89,000.00
Wilhelm Property	75,000.00
Geyserville School	42,000.00
International School	51,100.00
Wilson Property	7,000.00
Muskegon Land	700.00

TOTAL \$1,768,539.33

DATA REGARDING THE BAHÁ'Í TEMPLE
IN WILMETTE, ILLINOIS

Cost of Temple property \$51,500
Area of Temple property 6.97 acres
Materials used in ornamentation: crystalline quartz, opaque quartz and white Portland cement

Total cost of the structure of the Mashriqu'l-Adhkár in Wilmette, Ill. (1921-1943) \$1,342,813

Height from floor of basement to culmination of the dome ribs..... 191 feet
Depths of caissons 120 feet
Diameter at the foundation floor. . . 204 feet
Height of dome 49 feet
Outside diameter of dome. 90 feet
Inside diameter of dome 72 feet
Number of sections of ornamentation, comprising the dome and ribs 387
Perforation of dome surface 30%
Height of mainstory pylons 45 feet
Seating capacity of Auditorium . . . 1,600
Number of Temple visitors from June 1932-October 1941 130,000
Letter addressed by Baha'ís of 'Ishqábád to the Baha'ís of Chicago 1902

Petition addressed to 'Abdu'l-Bahá by the "House of Spirituality" of the Bahá'ís of Chicago, appealing for permission to construct a Bahá'í Temple in America March 1903

'Abdu'l-Bahá gives His approval through a Tablet dated June 1903

Delegates of various American Bahá'í Assemblies meet in Chicago and choose a site for the Temple Nov. 1907

First two building lots purchased April 1908

First American Bahá'í Convention establishes "Bahá'í Temple Unity" March 1909

'Abdu'l-Bahá lays dedication stone of the Temple May 1912

Purchase of Temple property completed 1914

Bahá'í Convention selects design of L. J. Bourgeois April 1920

Contract awarded for the sinking of nine caissons (completed 1921) Dec. 1920

Contract awarded for the construction of the basement structure (completed 1922) Aug. 1921

Contract awarded for the erection of the super-structure (completed May 1931) Aug. 1930

Contract awarded for the ornamentation of the dome (completed January 1934) June 1932

Ornamentation of the clerestory completed July 1935

Ornamentation of the gallery unit completed Nov. 1938

Ornamentation of the mainstory begun April 1940

Ornamentation of the mainstory completed July 1942

Steps placed in position Dec. 1942

COMPARATIVE MEASUREMENTS OF FAMOUS DOMED STRUCTURES

St. Peter's in Rome:
Total height 452 feet
Inside diameter of dome 137 feet

St. Paul's in London:
Total height 366 feet
Inside diameter of dome 112 feet

St. Sophia in Constantinople:
Total height 180 feet
Inside diameter of dome 107 feet

Pantheon in Rome:
Inside height 144 feet
Inside diameter of dome 142 feet

PRINCIPAL BAHÁ'Í HISTORIC SITES IN PERSIA OWNED BY THE BAHÁ'Í COMMUNITY

House of the Bib in Shíráz and several adjoining houses,
Ancestral Home of Bahá'u'lláh in Tlkur, Mázindarán.
House of Bahi'u'lláh in Tihrán.
House owned by the Bib's maternal uncle in Shíráz.
Shop belonging to the Bhb in Búshíhr.
A quarter of the village of Chíhriq in Adhírbáyján.
House of Hájí Mirzá Jání in Káshán, where the Bib stayed on His way to Tabriz.
Public bath used by the Báb in Shíráz and some adjacent houses.
Half of the house owned by Vahíd in Nayriz.
Part of the house owned by Hujjat in Zanján.
The three gardens rented by Bahá'u'lláh in Badásht.
Burial-place of Quddús in Bárfurúsh, Mázindarín.
House of Mahmúd Khán-i-Kalantar in Tihrán, where Táhirih was confined.
Public bath visited by the Bab when in Urúmiyyih, Adhírbáyján.
House owned by Mirzá Husayn-'Alíy-i-Núr in Tihrán, where the Bib's remains were concealed.
The Bábyíyyih in Mashhad, Khurásán.
The house owned by Mullá Husayn in Mashhad, Khurásán.
The residence of the Sultánush-Shuhadá (King of Martyrs) and of the Mahbúbu'sh-Shuhadá (Beloved of Martyrs) in Isfáhán.
Apartments occupied by the Báb in Urúmiyyih, Adhírbáyján.
Spot where the heads of two hundred martyrs were buried in Abádih, Fárs.
House where the Báb's remains were concealed in Qum.
Site of martyrdom and burial-place of the "Seven Martyrs" of Iriq, in Sultán-Abád, Irlq.

- Site of martyrdom and burial-place of the "Four Martyrs" of 'Iráq, in Sulṭán-Abád, 'Iráq.
- Caravansarai occupied by the Bib in Zanján.
- Burial-place of Ashraf and his mother Zanján.
- House where the Bib's remains were concealed in Kirmánsháh.
- Room occupied by Vahíd and other rooms in the Fort of Khájih in Nayriz.
- Land adjoining the Fort of Khájih, site of the martyrdom of Vahid and some of his companions.
- DATES OF HISTORIC SIGNIFICANCE DURING THE FIRST BAHÁ'Í CENTURY**
- Declaration of the Mision of the Bib in Shiriz May 23, 1844
- Departure of the Bib on His pilgrimage to Mecca September 1844
- Arrival of the Bib in Máh-Kúh, Adhhir-báyján Summer 1847
- Incarceration of the Bib in Chihriq, Adhhir-báyján April 1848
- Conference of Badashṭ June 1848
- Interrogation of the B6b in Tabriz, Adhhir-báyján July 1848
- Martyrdom of the Bib in Tabriz, Adhhir-báyján July 9, 1850
- Attempt on the life of Násiri'd-Din Sháh August 15, 1852
- Imprisonment of Bahl'u'llih in the Síyáh-Chál of Tihrán August 1852
- Banishment of Bahá'u'lláh to Baghdád January 12, 1813
- Withdrawal of Bahl'u'llah to Kurdistán April 10, 1814
- Return of Bahá'u'lláh from Kurdistán March 19, 1816
- Declaration of the Mission of Bahá'u'lláh April 22, 1863
- Arrival of Bahá'u'lláh in Constantinople August 16, 1863
- Arrival of Bahl'u'llih in Adrianople December 12, 1863
- Departure of Bahá'u'lláh from Adrianople August 12, 1868
- Arrival of Bahá'u'lláh in Akká August 31, 1868
- Death of the Purest Branch June 23, 1870
- Ascension of Bahá'u'lláh .. May 29, 1892
- First public reference to the Faith in America September 23, 1893
- Establishment of the first Bahl'i center in the West February 1894
- Arrival of the first group of Western pilgrims in 'Akká... December 10, 1898
- Arrival of the Bib's remains in the Holy Land January 31, 1899
- Reincarceration of 'Abdu'l-Bahi in 'Akkb August 20, 1901
- Commencement of the construction of the Mashriqu'l-Adhkár of 'Ishqábáb . 1902
- Release of 'Abdu'l-Bahi from His incarceration September 1908
- Interment of the Bib's remains on Mt. Carmel March 21, 1909
- Opening of the first American Bahl'i Convention March 21, 1909
- 'Abdu'l-Bahá's departure for Egypt September 1910
- 'Abdu'l-Bahl's arrival in London September 4, 1911
- 'Abdu'l-Bahá's arrival in America April 11, 1912
- Laying of the corner-stone of the Mashriqu'l-Adhkár in Wihnette, Ill., by 'Abdu'l-Bahá May 1, 1912
- 'Abdu'l-Bahá's return to the Holy Land December 5, 1913
- Unveiling of the Tablets of the Divine Plan April 1919
- Commencement of the construction of the Mashriqu'l-Adhkár in Wilmette, Ill. December 1920
- Passing of 'Abdu'l-Bahi ... November 28, 1921
- Verdict of the Muḥammadan Court in Egypt denouncing the Faith to be an independent religion ... May 10, 1925
- Martha Root's first interview with Queen Marie of Rumania .. January 30, 1926
- Resolution of the Council of the League of Nations upholding the claim of the Bahl'i community to the House of Bahá'u'lláh in Baghdád March 4, 1929
- Passing of the Greatest Holy Leaf July 1932
- Inception of the Seven Year Plan April 1937
- Completion of the Mashriqu'l-Adhkár in Wilmette, Ill. December 1942
- Centenary celebration and opening of first All-American Bahl'i Convention May 19-25, 1944

CENTENARY CELEBRATIONS
IN THE HOLY LAND

By RUHÍYYÍH KHANÚM

THE Centenary came upon us very much like the sunrise which, long before our parent orb soars above the horizon, casts its premonitory rays over the earth and awakes and excites the face of creation. First it was the entering of the one hundred and first year of our history, on March 21st, 1944, that made our pulses beat quicker, for the glorious time was near. Then it was just ahead of us. Hearts began to sing with expectation; our paces accelerated; daily tasks began to glow in the light of expectation—the very hours seemed to be running on swifter feet to meet the Day of Days, May 22nd. We were enveloped in a veritable storm of rushing and as the eve before that sacred eve that saw the inception of the Bahá'í Era fell, preparations were moving to a climax; already the pilgrims had arrived; already the rooms and halls were spotless and waiting to welcome the throng of believers who would pour in on the morrow; already the Shrines were adorned with candlesticks and vases to receive the lights and the flowers destined for the great feast on the following night.

There was little sleep for any one—for what need had we of sleep at such a time as this? We were riding the wave of joy that the celebrations cast before them. Everything must be perfect. Messages must be delivered to this and that person, last minute instructions carried out, the final polishing applied to everything in sight, the hundreds and hundreds of roses, freshly cut, placed in water that they might be in their prime next day.

Over a hundred and fifty Bahh'is gathered during the morning and afternoon of the 22nd. A great tent, a gift of the Indian believers during 'Abdu'l-Bahá's lifetime, had been pitched near the Oriental Pilgrim House on Mt. Carmel as a meeting place

for the women and children. The opening ceremony of the centenary commemoration was to take place at exactly two hours and eleven minutes after sunset, in the Shrine of the beloved Martyr Prophet of Shíráz, at the very moment when one hundred years earlier He had said to the youthful Mullá Husayn "Behold, all these signs are manifest in me!" and had then proceeded, with dignity and majesty, to lift the veil on a new era in human history.

The Guardian had already proceeded after dusk to the Holy Tombs to himself arrange the disposition of the flowers and lights. With his own hands he had copiously sprinkled the thresholds and floors with the fragrant and intense perfume made of the essence of damask roses. The believers were then summoned, the women entering the eastern, the men the western, side of the Báb's Shrine. As the men filed past the Guardian he anointed the hand of each with that same sweet scented oil. What a vision greeted our eyes as we entered the door! The whitewashed walls, the simple arches curving above the two thresholds of the inner shrine of the Báb, (which face each other and permit a full view of the floor beneath which His body rests), were flooded with brilliant light. The center chandelier, crystal, gold and blue, hung glistening with candles; on either side of it electrically lighted chandeliers blazed; beneath the apex of each arch over the two thresholds globes of pale roseate glass glowed; at the head and at the foot of His resting place great candelabra raised their nine burning fingers in long rows; at the corners of the beautiful paisley shawl stretched in the middle of the rich rugs that cover the floor of this inner shrine stood five-armed candlesticks, making pyramids of flames; along the sides other candles flickered until glass, silver, polished

brass and light seemed to sparkle from threshold to threshold. Over the wide space thus formed hundreds and hundreds of crimson and apricot-hued roses lay, a veritable carpet of flowers. To the left and right of this band of light and flowers stood two immense, ornate vases from which sprang, fountain-like, huge clusters of deep red leaves and blossoms. The two thresholds were thickly spread with white jasmine on one side and white roses on the other, amidst which were interspersed vases of flowers in vivid tones of red and blue. In the upper corners of the western room stood great bunches of Easter lilies, casting their delicate and poignant fragrance into the already rose-laden air.

It seemed to me at least, (as I gazed into that shimmering crucible of light and color), that mighty, invisible hells were ringing somewhere, in some world we could not see, and that their voices were crying:

"Ring out the old, ring in the new . . .
 Ring out the false, ring in the true . . .
 Ring out the want, the care, the sin . . .
 Ring in the love of truth and right . . .
 Ring out the thousand wars of old,
 Ring in the thousand years of peace."

Ring out the old, ring in the new! in peal on peal of joyous thunder.

One hundred years of glory—but of bloodshed, of persecution, of abasement—had passed. A new hundred years was rising up before us, not more blessed—for that could never be—but bringing the seeds of the first to fruition; bringing nearer to the world the day when the Kingdom of God shall come on earth as it is in heaven.

As I listened to the voice of the Guardian chanting I thought of the One that lay beneath that flower-strewn brilliant floor; of His youthfulness, His gentleness, His bitter trials and disappointments; of how they put Him before a firing squad and riddled His breast with bullets. I thought of the day the Master, then an old man, with His silvery hair flying about His beautiful face, had laid the little casket containing the Bib's earthly remains away for all time in a great marble sarcophagus in the vault beneath that floor, and how He had then bowed His head on its lip and

wept and sobbed from an over filled heart until all those who stood in reverence at that solemn moment, wept with Him.

How small, how unworthy we seemed to be in that room on such an occasion! Great things come like a thief in the night and find us unprepared and then other men, at other times, look back and say "What a blessing for those who were there; what an hour to have been alive!"

We then left the Shrine of the Bib and entered the adjacent Tomb of 'Abdu'l-Bahá, He who had built that Shrine and who had said that every stone of it had been raised and placed in position through infinite pains on His part and the shedding of many tears. A century had now passed since His birth on the self same night the Báb declared His mission, and the loving hands of the Guardian had decked His comb, too, with candles and flowers, only here the roses were a carpet of deep violet-pink, spreading the whole length of His resting place.

On very rare occasions in life is it given to people to climb out of themselves, to surmount for even a few seconds the bands of time, of self, and the limitations they impose. But for a few brief hours we seemed to have cast the world behind us and become free of the trammels of the flesh. So great was the joy, so simple and compelling the beauty of those moments when we attained the apex of our expectations, when we could, if only for one instant, in one great inner flash, see the panorama of spiritual events in their proper perspective, that it lifted us up into the realm of eternal reality, the World of God, where there is neither past nor present nor future, but only the truth of His creation and the brightness of His worlds of everlasting life. We stood before the ocean of His Bounty—yet how little seemed the measures we possessed with which to take away our portion!

Slowly the world and its burden of living came back to us and tightened its coils about us once again. We had pilgrimaged out beyond our limitations; for a few hours, (or for a few moments, each according to his own capacity), we had been free; now, happy, excited, grateful, we were returned to earth again. Long after midnight the meetings lasted, the men in the presence of the

Guardian, the women foregathered in the pavilion pitched for them. The friends feasted with elated hearts. Poems and prayers were chanted and readings from the Centenary Review written by Shoghi Effendi himself for this great anniversary.

As we listened, the trials and sufferings of the Founders of our Faith seemed very near and real on this day when their followers the world over were tasting some of the first fruits of triumph. As scenes of sorrow, of bitter deprivation and persecution rose before us, so t ~ intermingled with them like light with shadow, was the ever-present picture in the mind's eye of what the believers elsewhere were doing on this glorious occasion! The friends gathered in the white Mother Temple of the West, radiant, joyous faces, representative of all North America, every State and every Province, and those of the Latin American Republics too, gazing for the first time on western soil, in the New World, on the portrait of the holy Báb; the lofty-domed auditorium of the Temple hugging them in a peace and security unknown to the outer world. The Indian believers, excited, enthused, reaping the reward of a truly stupendous effort which swept the Cause forward within the space of a few years into many virgin States, and multiplied centers and assemblies in an almost miraculous manner. The British friends, convening their convention and courageously and determinedly launching upon a week-long public Centenary Exhibition in the heart of bombed and endangered London. The Egyptian Bahá'ís, foregathered in their newly completed National Administrative Headquarters, proudly stepping forth in their true colors in a mighty stronghold of Islám. The 'Iráq believers, firm, devoted, persevering, holding their celebrations likewise in their own Headquarters in that city blessed beyond measure of Bahá'u'lláh's revelation of His glory in one of its gardens. And last, but not by any means least, our thoughts hovered about that little House in Shiráz where He, the Báb, declared Himself, now the Mecca of the eager Persian representatives of His Faith who pilgrimaged there to do Him honor, to glorify His humility, to bewep His sufferings, to laud His precious

fiat, to recall His sorrows and death, and to place on the floor of the room in which He first asserted His world-shaking claims, a silken carpet in the name of "Shoghi, the Servant of His Threshold", as well as to convene, during nine days, their annual convention in the precincts of that sacred House.

Though the center of the Faith was deprived, because of war, of welcoming on a befitting scale representatives from distant parts of the Bahá'í world, yet did it receive a full portion of blessing and give out, once again, to the body of the Cause that never-failing animus which, ever since Bahá'u'lláh's arrival in 'Akkh in 1868, has radiated from this unique spot. As the heart pumps blood with force and strength to the furthestmost capillaries of the system, so the Guardian distributed to all the members of the Bahá'í world news, glad tidings, hopes and instructions for the future. It was so thrilling to hear, (it was almost vocal, the sense of nearness was so acute), the news that poured in from the delegates in all the Bahá'í conventions, East and West; reports of successes, numbers, new undertakings, good wishes, requests for prayers, expressions of devotion and gratitude. . . . Time and space faded away and we all seemed to be in the same place inwardly, as indeed, we are, if we but saw with the eye of the spirit.

May the 23rd, our festivities continued on Mt. Carmel; in the morning the women, in the afternoon, the men, visited the International Archives. With what memories we gazed upon the portraits of the Báb and Bahá'u'lláh. Their writings, their robes, their relics appeared in a new light. How swiftly the hundred years seemed to have passed as I held the precious dress of the Báb in my hands, of green taffeta—(green beloved by Him no doubt as the emblem of His sacred lineage, His kinship to Muḥammad). His hair was there too, a few short, fine, brown strands; parings from His nails, kept for over ninety years by devout followers of His; a little box containing fragments of wood from the original casket enclosing I-lis remains and which had been preserved since the day 'Abdu'l-Bahá entombed them for the last time. It seemed as if only a few days ago He must have been alive and walking

the streets of Shíráz—not possibly a whole century ago! As we all gathered close to view these historic mementos of the martyr Prophet of our Faith, we could feel the times changing. Some there were amongst us who had known Bahá'u'lláh Himself, daughters of one of his half-brothers; one, the oldest of these, had herself from her childhood waited upon the mother of 'Abdu'l-Bahá and been with her when she died and had likewise been present in the Mansion, at Bahji, during Bahá'u'lláh's last illness and when He ascended. Already those days of nearness were receding; when these old women passed away who would stand amongst us and with weeping eyes say "yes, I remember seeing that in His hand . . .?"

Most of the adults present had known 'Abdu'l-Bahá personally for long years. But soon that generation too will be rolled away into the past and no living memory amongst us recall Him. We all felt our privilege very keenly as we gazed on these things in the archives, which are at present lodged in the rooms adjoining the Báb's and the Master's tombs. From the days when Bahá'u'lláh resided in Bahji, and these old women had entered His presence and seen these very tájs, we now looked upon with such reverence, on His own blessed head, there was already a gap. We younger ones looked upon them with envious eyes. *You* saw the face of the Prophet! You waited on, listened to the voice of, and received gifts from, the King of Kings! And it was only day before yesterday! Already the day before that is gone. No one is left who can touch the relics of the Báb with tremulous lips and flowing eyes and say "I saw Him!"

And yesterday is gone too. Though so many knew the beloved Master, though so many present had received their names and the names of their children from Him and had still in their homes many a gift of His, or a tablet, or something used by Him—yet for us who are younger is that a closed door too, now. That was yesterday, gone for ever. The Perfect Exemplar is laid away to rest. 100 years ago He was born. These are His things, these the shoes, the fez, the robes, the watch He wore—but He is gone. And even as we perceived these things we perceived our own privileges too. Our day

too has its special sweetness, for we are still near. Near in point of time to these three glorious figures, and very near and folded still in the intimate phase of the Cause. We enter within the Shrines; we stand close, close to the sacred resting places; we are near the Guardian; he comes to us, speaks to the friends, chants in the Holy Tombs, walks the garden paths; the pilgrims cluster behind him, ask their questions, are often alone with him day after day and have ~~X~~ course and his presence all to themselves.

And yet, in thirty-five years, what immense changes have swept over Mt. Carmel since 'Abdu'l-Bahá laid the Báb's body to rest in 1909. The Master Himself is now laid away beneath the floor of the adjoining shrine—but this we know is not His permanent resting place. Two Oriental Pilgrim Houses are built in the vicinity of the Tomb, one during His days, one added by the Guardian. But these, we may well suppose, will some day give way to the requirements of a far greater inflow of pilgrims. The terraces the Master envisaged, and Himself commenced, now stretch from the Shrines to almost join the main road of the German Colony—but they are but a skeleton, constructed by Shoghi Effendi in anticipation of the mighty scheme of approach to the Báb's Sepulchre which must some day be undertaken.' On the other side of the main highway, running now to the crest of Mt. Carmel and passing behind the Shrines, are the newly laid out gardens which surround the beautiful monuments marking the graves of the Master's Family, all built since His sister passed away in 1932, and where His mother, His brother and His wife now also rest.

Change is swiftly sweeping over this old mountain of the prophets. Since the day when Bahá'u'lláh pointed with His own hand to the spot, and instructed His beloved Son to bring the Báb's body and bury it there, events have leaped forward. We can only suppose they will go on doing so at an ever increasing tempo.

* From the crown of the mountain to the German colony at its foot the lands of the Shrine now stretch, approximately 140,000 square meters, all permanently dedicated to the Báb's Resting Place and exempted from taxation by Government and Municipality alike,

So as we intimately visited the archives, held our meetings informally together, and saw what the requirements of almost two hundred people were, our minds naturally turned to the future and we envisioned the days, perhaps nearer than we realize, when thousands will be pilgrims, and the days beyond those days, hanging as yet on the dim fringes of time, when millions will be pilgrims. And our celebrations seemed infinitely near and precious, and we knew the time was not far off when others would be envying us our days as we envied those who said "I remember when Bahá'u'lláh wore that in the Mansion" or "I remember when the Master returned with those from America."

On the afternoon of the 23rd the Guardian recapitulated (in the men's meeting) the thrilling and moving history of the remains of the Bib from that black night when, following upon His martyrdom, they were thrown out on the edge of the moat of Tabriz for animals to devour and were later rescued and concealed for sixty lunar years, through the direct and unsparing vigilance of both Bahá'u'lláh and 'Abdu'l-Bahá, till they were finally entombed by the Master himself. For those six decades they were a heavy, one might almost say a heart-breaking, load on their minds. Moved from place to place; always in the gravest danger should their whereabouts become known to the enemies of the Faith; at one time their repository broken open by thieves; at another their exact place of concealment lost to the knowledge of all save Bahá'u'lláh, and a very few of His relatives, who were in exile with Him they made the journey, secret, circuitous, over half a century in duration, from Tabriz to Haifa in security. Now, on the Centenary of the Bib's Declaration, the Guardian announced for the first time that a design had been made at his instruction and accepted by him for the completed structure of the Shrine, comprising a columned arcade enclosing the original building on four sides and surmounted by a lofty dome, resting on an intermediary eight-sided story. This concept was pursuant with the wishes of 'Abdu'l-Bahá who had desired that the building should be surmounted by a dome. But not one stone of the stones

blessed by his tears and labours should ever be removed. His structure was the core, sacred and precious beyond the embellishments of art, and it was now to be enclosed in a shell of beauty befitting the station and glory of the beloved Martyr-Herald of our Faith, and yet revealing the original building on all sides.

This announcement, accompanied by an exhibition of the model, was made together with the glad tidings that the next and third Mashriqu'l-Adhkár of the Bahá'í world would be constructed, circumstances permitting, in Tíhrán on the large area of land already purchased for that purpose by the Persian friends, and that these two mighty tasks were amongst the first undertakings which must be launched upon in the course of the second Bahh'í century.

After another visit--at the hour of twilight—to the twin tombs of the Báb and the Master, the Bahá'ís, men and women, gathered in the hall of the Oriental Pilgrim House to hear the record of a prayer chanted by 'Abdu'l-Bahh and to view the motion picture taken of Him in 1912 during His visit to America. The majestic figure, with unutterably sweet and beautiful face and the sad and loving eyes, moved the hearts of us all. This was followed by colored lantern slides showing views of the Bahh'í Temple in Wilmette, the friends gathered on its steps at convention time, the National Bahá'í Headquarters, various conferences and summer school groups, and other Bahi'í properties. Gasps of delight and enthusiasm could be heard as the believers gazed on the great white House of Worship resting on green swards, flanked by the blue waters of Lake Michigan, and surrounded by lofty trees.

On May the 24th, all the pilgrims and believers proceeded to Bahji, near 'Akká, where, in the afternoon, the final meeting of our centennial celebrations was held in the shadow of Bahá'u'lláh's Tomb. The Bahh'ís, gathered about the Guardian on the lawn, listened to his discourse on the progress made by the Faith and to the narrative of those trials and episodes that distinguished the lifetime of 'Abdu'l-Bahá, many of which were vivid in the memories of those present. As the sun westered into the sea, we entered the Holy Tomb.

Green and white wove a pattern of peace and calm into the gathering dusk of the interior. The bushes and vines and tall, slender trees stood still and ethereal in the little center garden. Only the small inner room of the Shrine, beneath the floor of which Bahá'u'lláh's remains rest, was brilliantly lighted with flickering candles, old-fashioned frosted globe chimney lamps and electricity, the nature of the outer room, with its large skylights, precluding any illumination there owing to the black-out regulations.

It was His Faith's anniversary we were celebrating. We came to Him with hearts full of gratitude and realization. The Báb had said: "For all that hath been exalted in the Bayán is but as a ring upon My hand, and I Myself am, verily, but a ring upon the hand of Him Whom God shall make manifest . . . He turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth." And yet the one hundred years gone by were from the declaration of His Herald's mission. This was not really Bahá'u'lláh's anniversary; that would come in 1963. 1963—what would His Faith have given to the world by then? We stood under the shadow of war, in a darkness brought by war.

All the evil, all the ruin and sorrow and suffering He had cautioned us against for forty years, the godlessness, perversity and blindness He had seen waxing within men's hearts, had come to fruition. The centenary of our Cause had fallen in the midst of a world convulsion that carried on its flood waters ever greater treasures of our youth, our wealth, our optimism, our hopes away into oblivion. In the nineteen years ahead, before we again gathered for a hundredth anniversary in His Holy Tomb, what of good and ill would befall humanity? How much would the Bahá'ís accomplish during these two priceless decades that lay before them? We had done much—and yet so little! Well over half a century ago Bahá'u'lláh had written: "And if the friends had been doing that which they were commanded, now most of those on earth would be adorned with the robe of faith."

Somewhere in the past there had been grievous failures on our part. Would we now take wing? Would we at last become

completely, utterly Bahá'ís, men of the New Creation, breathing the rarified air of those mountain tops Bahá'u'lláh discovered to our eyes and whose paths He had laid down for our feet? Everything we had: There before us, strong, assured, tried in the fires of suffering and tempered to a fine point, stood our leader, our Guardian. Both we and the Cause were safe in such hands as his. A doer to his finger tips; a man of vision, iron determination, indomitable courage; a man who never hesitated before any danger or compromised with any circumstance, however overpowering and compelling it might seem to be. In a world of half-tones, of muddled values, his standard was fleckless, his eye sharp and true, his voice unflinching.

Our treasury was full: A wealth of literature was ours, neither open to question as to authenticity nor open to misinterpretation. Our foundation was laid by the blood of martyrs, by the spread of the Faith for a hundred years until almost every land on the planet had received some tiding of its message. Our Administration, thanks to the tireless and persistent insistence of Shoghi Effendi, had at last emerged from its embryonic state and was rapidly growing into the suitable medium it was designed to be for the expression of Bahá'í community life and the furtherance of the welfare of mankind. Youth marched under our banner. The insignificant, the obscure, the unqualified had discovered, particularly during the last seven years of teaching enterprise in the New World, that the Cause of Bahá'u'lláh was a golden talisman that opened doors no humble man ever dreamed he would pass through. We had begun to taste the sweetness of the power God confers on those who go forth to serve Him and had seen indeed that "should a man, all alone, arise in the name of Bahá and put on the armor of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him." We had come to know that there are spiritual as well as physical laws in this world and that our Faith can launch the frailest bark into the wildest torrent and yet steer it safely to victory.

The measure of success or the measure of failure which the next nineteen years must



Miss Jeanne Bolles was hostess at a luncheon held July 15, 1944, at the Hotel Stevens, Chicago, in honor of Latin-American representatives to the All-American Bahá'í Centenary Convention attending the July Sessions.

hold for the Cause directly, and for humanity indirectly, depends on our wills. What do we Bahi'ir intend to do? How firmly are we going to grasp the sword of action? How daring are our hearts? Victory, like Spring, must come, but will it be our victory or that of others, who will look back with scorn and pity on us and say that such an opportunity as lay between the years 1944 and 1963 the Bahá'ís of those days let slip between their fingers!

PRESS NOTICES

The Palestine Post

Monday, May 22, 1944.

Iyar 29, 1704. Rabia Awal 29, 1363

Bahá'í Centenary Exhibition

London, Sunday (R).—Sir Ronald Storrs presided in the Alliance Hall, Westminster, yesterday at the opening of the centenary

exhibition of the Bahi'í religion, which has two million followers, half of whom are in Persia and eight thousand in the United States.

Sir Ronald referred to the Bahi'í doctrine of universal brotherhood and peace and noted that its teaching was that divine revelation is progressive with the development of the human race.

The celebrations will continue until next Saturday.

Haifa, Sunday.—The 100th anniversary of the day when the Báb declared his mission in Shíráz (Persia) will be commemorated here by members of the Bahá'í faith from all over the Middle East at a three-day celebration beginning tomorrow night and ending at the shrine and mansion at Bahji (near Acre) on Wednesday.

The first gathering will take place at the tomb of the Báb on the slopes of Mount

Carmel at 2 hours and 11 minutes after sunset tomorrow, the exact hour when the Báb declared his mission 100 years ago. After readings and chantings, the gathering will return to the nearby Oriental Pilgrims House where Shoghi Effendi, the Guardian of the Bahá'í faith, will deliver an address. On Tuesday, there will be a ceremonial unveiling of a model of the complete shrine of the tomb.

In Persia, the occasion will be commemorated during a nine-day celebration.

The Palestine Post

Tuesday, May 23, 1944.

Iyar 30, 5701. Rabia Awal 30, 1363

Candle-Light on Mount Carmel

Bahí'í Centenary Celebration

Haifa, Monday.—Some 200 Bahaists from Palestine, Trans-Jordan, Syria, the Lebanon and Egypt gathered here today for the beginning of the three-day Bahá'í centenary celebrations which will start shortly before 10 o'clock tonight.

This evening electric lights and hundreds of candies illuminated the shrine off Mountain Road on the slopes of Mount Carmel

until blackout time. Inside the shrines, huge floral decorations of roses and lilies covered the Persian carpets over the tombs of the Báb and of 'Abdu'l-Bahá, where the gathering will take place tonight.

Led by Shoghi Effendi (the grandson of 'Abdu'l-Bahá), who is the "Guardian of the Cause," the Bahaists will assemble at the tomb of the Báb at the exact hour tonight when the Báb declared his mission 100 years ago. There will be readings and chantings of Bahí'í prayers and teachings followed by the reading of a centenary review at the Oriental Pilgrims House where Shoghi Effendi will also address the gathering.

Tonight's celebrations are expected to continue until 2 or 3 o'clock tomorrow morning and will be continued in the afternoon with a solemn unveiling of the model showing the entire shrine which will be completed as soon as conditions will permit the carrying out of the elaborate construction.

Tomorrow night, a film of 'Abdu'l-Bahá (who was the son of the revelator Bahá'u'lláh) taken in America, will be shown at the Pilgrims House and there will also be slides showing the completed Bahí'í House of Worship at Wilmette, Illinois.

4.

BAHÁ'Í CENTENARY CELEBRATIONS IN THE UNITED STATES OF AMERICA

The Growth of the American Bahá'í Community to 1944

BY MARION HOLLEY

MAY 23rd, 1944, marks the completion of a century so illimitable in its promise for the future of humanity, that neither we who have glimpsed its brilliance, nor the world which sustains the impact of its force, can truly claim to have grasped more than a fragment of its import. However earnestly we ponder the Bahá'í Faith, — "that priceless gem of Divine Revelation enshrining the Spirit of God and incarnating His Purpose for mankind in this age,"* we can only partially conceive the majestic process inaugurated by Bahá'u'lláh or our part in its unfoldment at this pivotal hour. For ours is a climax never to be repeated: the struggle of birth to project on this planet the very body of humanity, the organic and universal Form in which for untold centuries the spirit of man has sought to clothe itself. Whether we be conscious of it or not, ours is the delicate and challenging task to participate in "the unification of the whole world, the final object and the crowning glory of human evolution."

Nothing that we see, as we look back upon fifty years of Bahá'í history on this continent, is unrelated to this tremendous mission. No preparation which our nation has undergone for leadership; no experience, suffering, doubt, or achievement through which the American people have passed; no smallest project or inconspicuous aspiration of the American Bahá'í Community; no heroic endeavor, no mighty and "shining deeds" but have borne their own direct relation to the unfolding process of World Order and World Civilization. "The Great Republic of the West . . . has been singled

out . . . and been invested . . . with a unique, inescapable, a weighty and most sacred responsibility."

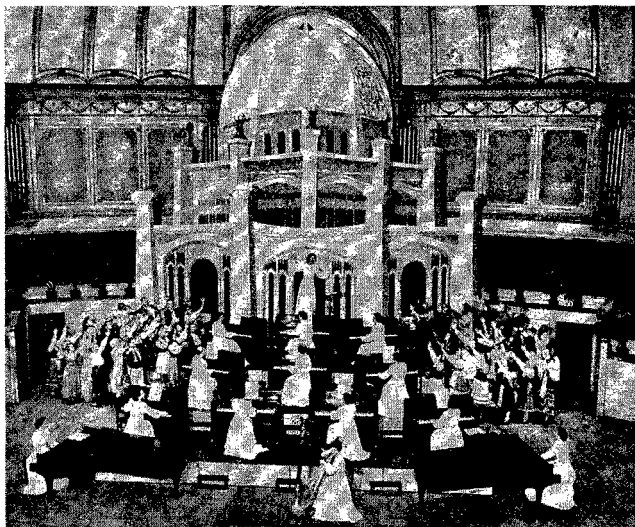
Tonight we are met to appraise America's heritage as the citadel of universal peace. Already, through previous speakers, we have seen the planting in North America of the potent seed of Bahá'u'lláh's Revelation. We have watched its rootage in faithful hearts, and seen them bestirred to remarkable activity. We have witnessed with awe and humility the results of 'Abdu'l-Bahá's journey and ceaseless exertions. And now we come

to the climax of the Master's labors, His "clarion call" sounded in "those destiny-shaping Tablets" of the Divine Plan, "wherein, in bold relief stands outlined & world mission entrusted . . . to the American Bahá'í Community."

Although we have just completed in the Seven Year Plan the preliminary stage of this vast assignment, learning through the strenuous period of its development some hint of what it means to labor for the triumph of God's Cause, yet the full significance of these words from the Guardian can only be guessed: "The promulgation of the Divine Plan," he wrote in 1936, ". . . is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfill their unimaginably glorious Destiny."

We are too close to this unseen but all-compelling process. For seven years we have moved to its rhythm, manifested its influence, hungered for its goals, and demonstrated all unwittingly its latent power. The victories we have won, the territories of our conquest, the key cities which brighten the horizon of the Western Hemisphere, the swelling ranks of "the heavenly armies" of

* All quotations not otherwise identified are from the writings of Shoghi Effendi, Guardian of the Bahá'í Faith. Italicized quotations are from the Divine Plan Tablets by 'Abdu'l-Bahá.



Bahá'í House of Worship used as theme for stage decoration at performance of Chicago Ladies Grand Piano Symphony Orchestra Wednesday evening, May 24, 1944, at Orchestra Hall, Chicago. The chorus "The Voices of All Nations," sing the new musical composition, "The Making of the Temple." Antoinette Rich conducting.

Bahá'u'lláh—all these proclaim the confirming and irresistible energy of a Plan which enshrines, in every phrase and conception, the Divine Will for the uniting of nations in this Promised Day.

"O ye heavenly heralds!" these world-creating messages began. "Behold the portals which Bahá'u'lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain. . . . The full measure of your success is as yet unrevealed, its significance still unapprehended. . . . I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements."

From the first moment of their appearance, the Tablets of the Divine Plan carried a life-imparting force. Conceived by 'Abdu'l-Bahá in the dark course of the first World War, from March 26th to April 11th, 1916, and from February 2nd to April 22nd, 1917, they were designed in two matchless cycles,

each consisting of seven Tablets, addressed to the five regions of the Northeastern, Southern, Central, and Western States, and Canadian Provinces; and to the "Assemblies and Meetings," the "believers and . . . maid-servants . . . in the U. S. and Canada."

"Travel ye to the East and to the West of the world and summon the people to the Kingdom of God . . . Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure." This was the essence of the Master's call, as He arrayed for our support the methods of victory, enumerated every far-flung goal, quickened our spirits with heavenly ambition, and revealed for our daily sustenance nine prayers of unexcelled beauty and might.

The first regenerating impulse of 'Abdu'l-Bahá's work in far-off Palestine seems to have been reflected in the Eighth Bahh'i Con-

vention of 1916, although no outward sign reached this country for several months. Every session, so runs the record, carried a vision of "the new kingdom which is to appear upon the earth," while "the gales of the Holy Spirit . . . swept the room at times like the rushing of a mighty *wind*." The effect of the earliest Tablets published in September, 1916, was instantaneous. Within three months reports were coming from "soldiers at the front," while the Ninth Convention envisioned the initial framework of teaching on a national scale.

Not until 1919, however, did the American Bahá'ís witness the complete and glorious panorama of the Divine Plan, released to the sessions of a Convention which 'Abdu'l-Bahá Himself described as "the Convention of the Covenant." It was the signal for one of the brightest chapters of teaching history. In a few years the Cause of Bahá'u'lláh "encircled the globe, . . . encompassing thereby the whole earth with a girdle of shining glory." "Forsaking home, kindred, friends and position," the Guardian has written, "a handful of men and women, fired with a zeal and confidence which no human agency can kindle, arose to carry out the mandate which 'Abdu'l-Bahá had issued: Martha Root, "star-servant," the "first" and "finest fruit" of the Formative Age; Hyde Dunn, "Australia's spiritual conqueror"; and all those other "stout-hearted disciples" who hastened in the closing years of the Master's life to implant the Faith in such distant regions as Alaska, the West Indies, South America, Tahiti, Australia, New Zealand, and Tasmania.

But brilliant as were their exploits, and however great our pride in such instant response by the American Bahá'ís, it is a fundamental fact that the Divine Plan was to undergo "a period of incubation of well-nigh twenty years . . . while the machinery of a divinely-appointed Administrative Order was being laboriously devised and its processes set in motion." For long, under the guidance of Shoghi Effendi, our efforts were committed to other tasks—the erection of administrative institutions and the completion of the *Mashriqu'l-Adhkár*. Their bearing upon the Tablets of the Divine Plan we scarcely grasped, or that of America's world mission

would be vast and demanding beyond the vision or capacity of individuals to discharge. Yet how otherwise, save by an all-encompassing effort of collective will, save by "utter" and "continuous consecration" and the harnessing of "all available resources," should we hope to accomplish the rebirth and reorganization of mankind?

The intimations of a new era in the progress of the Faith began to sound through the Guardian's messages from 1932, when the deeds of the Dawn-Breakers first opened to our view in the stirring pages of Nabil. This book, the "essential adjunct to (a) reconstructed teaching program," stirred latent longings soon to find release through Shoghi Effendi's pleas "to the American believers, the spiritual descendants of the heroes of God's Cause. . . ." "The new hour has struck," he cabled in 1935, "calling for nation-wide, systematic, sustained efforts in teaching field."

Painstakingly he prepared us. Yet who could guess, at the Convention of 1936, the whole thrilling and terrible pathway which beckoned the Faith and the world, in the closing years of the first Baha'i century? "Humanity entering outer fringes most perilous stage its existence. Opportunities (of) present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination this glorious century embrace (the) light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order."

From such a summons there was no return! In that hour the American Community embarked upon the fulfillment of the Divine Plan, embodying their pledge in an initial phase, the Seven Year Plan, adopted in 1937. It was the signal for intercontinental expansion, and for an unprecedented growth in North America destined to eclipse the achievements of forty previous years of Bahá'í history.

A Faith which, for so long a period, had been administratively confined within the boundaries of twenty-six States and Provinces (including Hawaii and the District of Columbia), now dared the conquest in seven years of the remaining thirty-four areas of the United States, Canada, and Alaska. With

ever-mounting strength it engulfed the land, claiming by 1939 the ten virgin areas which had lacked even a single Bahá'í; going on to initiate far-flung projects and campaigns; perfecting its instruments in local, regional, and national teaching committees: organizing methods of stimulus and support; and calling into the ranks of its "trailbreakers" a swiftly growing host of pioneers and settlers—"veteran believers" and "neophytes," "stalwart warriors" of "every class, race, age and outlook"—who contributed the decisive share to this vast enterprise.

No one who participated in the Seven Year Plan can ever forget its momentum, the peaks of confirmation, of exhilarating triumph; the taut and perplexing crises; the obstacles hurled up by depression and war; the perilous threat of loss which was met and surmounted in the sixth year; until finally, on March 28, 1944, the cycle was crowned in glorious victory! Strenuous and rich was this experience, whose every year returns to memory endowed with a bright particular tale.

What, then, was accomplished? Statistically it is a compelling record: the conquest of thirty-four virgin States and Provinces" through the formation of thirty-eight Local Spiritual Assemblies; the increase of functioning Assemblies in North America from seventy to one hundred and thirty-six; eight times as many groups as in 1937, and three and a half times the number of isolated Bahá'ís; with participation in the campaign by 293 pioneers and 336 members of Regional Committees.

Yet, if we estimate the Seven Year Plan alone in quantitative terms, we shall forego its profoundest goals, revealed from month to month in the surging outpour of the Guardian's words. To Shoghi Effendi ours was no ordinary teaching program. "God's own Plan has been set in motion," he affirmed. "It is gathering momentum with every passing day." ". . . Whatever may befall them in the future . . . they should, at no time. . . forget that the synchronization of such world-shaking crises with the progressive unfolding and fruition of their divinely-appointed task is itself the work of Providence, the design of an inscrutable

Wisdom, and the purpose of an all-compelling Will . . . Reflections such as these should steel the resolve of the entire Bahá'í community, . . . and arouse them to rededicate themselves to every single provision of that Divine Charter whose outline has been delineated for them by the pen of 'Abdu'l-Bahá."

Tonight, we acclaim with grateful hearts the consummation of this "crowning crusade," the "greatest collective enterprise ever launched in the course of the history of the Faith of Bahá'u'lláh." We have reached the first milestone in the unfolding of America's spiritual destiny. Around us, in this great Convention Hall, is proof of our effort. The fruits garnered in every virgin State and Province are here represented. The sessions of this All-America Convention rest, for the first momentous time, on the "structural basis" of Bahá'u'lláh's World Order. "The record" is "complete, the roll call filled, and the mighty task victoriously concluded." It is in hours like these that the potency of the Bahá'í Faith is unveiled to our eyes. What words can ever express our privilege. To be its supporters in the day of upbuilding?

Only seven swiftly-passing years are measure of America's devotion to the enthralling vision of the Divine Plan. In that brief space the Cause of Bahá'u'lláh has been forever anchored to our native soil. Yet, in the estimate of the Guardian, "the immensity of the task still to be performed staggers our fancy and inflames our imagination." For the course of the second century is destined to carry the American believers "beyond the Western Hemisphere to the uttermost ends of the earth."

With the words of 'Abdu'l-Bahá, Who has blessed our continent with "spiritual primacy" and linked its fortunes to the unfolding power of His Covenant, I close: *"The hope which 'Abdu'l-Bahá cherishes for you is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world, that through you the fame of the Cause of God may be diffused throughout the East and the West and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe. . . . Please God, ye may achieve it!"*

* To which Colorado was later added.

THE BAHÁ'Í WORLD

BAHA'I CENTENARY

1844-1944

ALL-AMERICA PROGRAM

MAY 19TH TO MAY 24TH, 1944

BAHÁ'Í HOUSE OF WORSHIP

Wilmette, Illinois

May 25, 1944

HOTEL STEVENS, CHICAGO

BAHÁ'Í CENTENARY PROGRAM

Friday, May 19, 1944

8.00 P.M.

Recorded Musical Program from 7.10 P. M.

Symphony in D Minor

Chorus: "ACHIEVED IS THE GLORIOUS WORK." From the "CREATION"

*Cesar Franck
Haydn*

THE UNIVERSAL HOUSE OF WORSHIP

Chairman

ALLEN B. McDANIEL

Words of Welcome

HARRY C. KINNE, President Wilmette Village Board

"The Most Important Matter Is to Found a Temple"

MRS. CONNNE TRUE

The Architect's Design

EARL REED, Guest Speaker

Spiritual Significance of the Temple

CARL SCHEFFLER

WORDS OF BAHÁ'U'LLÁH

CARVED ABOVE THE TEMPLE DOORS

"The earth is but one country; and mankind its citizens."

"The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me."

"My love is My stronghold; he that entereth therein is safe and secure."

"Breathe not the sins of others so long as thou art thyself a sinner."

THE CENTENARY OF A WORLD FAITH

"Thy heart is My Home; sanctify it for My descent."

"I have made death a messenger of joy to thee; wherefore dost thou grieve?"

"Make mention of Me on My earth that in My heaven I may remember thee."

"O rich ones on earth! The poor in your midst are My trust; guard ye My trust."

"The source of all learning is the knowledge of God, exalted be His glory."

BAHÁ'Í CENTENARY PROGRAM

Saturday, May 20, 1944

8.00 P. M.

Recorded Musical Program from 7.30 P. M.

Selections from Symphony No. 5 in C Minor Beethoven
"THE HOLY CITY" *Adams*

SUNG BY RICHARD CROOKS

THE COMMUNITY OF THE GREATEST NAME

Meeting for members of the Bahá'í Faith

Chairman

ROY C. WILHELM

READINGS

Will and Testament of Bahá'u'lláh

Will and Testament of 'Abdu'l-Bahí

Writings of the Guardian

By MRS. ELLA G. COOPER, MRS. EMOGENE HOAGG, ALFRED OSBORNE,
SIEGFRIED SCHOPFLOCHER, ELI POWLAS, ALI-KULI KHAN, N. D.,
ESTABAN C. LEYTON

EXHIBITS

Photographs of the Will and Testament of Bahá'u'lláh and Will and
Testament of 'Abdu'l-Bahá; Tablets and Relics
from National Bahá'í Archives

Description by EDWIN W. MATTOON

Voice Record of 'Abdu'l-Bahí

Moving Picture Film of 'Abdu'l-Bahá

Film of Holy Places in Palestine

Description by ALBERT R. WINDUST

PRESENTATION

Of Tribute and Centenary Souvenir to Members of the Faith Prior to 1912

By EDNA TRUE

O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. For verily I say, this is the Day spoken of by God in His Book.

—The Báb

THE BAHÁ'Í WORLD

BAHÁ'Í CENTENARY PROGRAM

Sunday, May 21, 1944

3.30 P. M.

Recorded Musical Program *from 2.45 P. M.*

Aria: "FERVENT IS MY LONGING".....	Bach
ARIOSO	Bach
"JESU, JOY OF MAN'S DESIRING".....	Bach
"KOMM', SÜSSER TOD"	Bach

THE BAHÁ'Í WORLD FAITH

Chairman

PHILIP G. SPRAGUE

Oneness of Humanity

WILLIAM KENNETH CHRISTIAN

Oneness of Religion

MRS. CHARLES REED BISHOP

Address yourselves to the promotion and tranquility of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindness and love.

—Bahá'u'lláh

BAHÁ'Í CENTENARY PROGRAM

Monday, May 22, 1944

8.00 P. M.

Recorded Musical Program from 7.30 P. M.

Symphony No. 4 in A Major (Italian)	Mendelssohn
Selections from Symphony No. 6 in B Minor	Tchaikowsky
CHORUS: "THE HEAVENS ARE TELLING." From the "CREATION".....	Haydn
Selections from "PARSIFAL"	Wagner
THE LORD'S PRAYER.....	Malotte

SUNG BY JOHN CHARLES THOMAS

THE CENTENARY OF THE BAHÁ'Í FAITH

Chairman

GEORGE O. LATIMER

Getting Ready for World Peace

DR. HARRY ALLEN OVERSTREET
Guest Speaker

Religion Returns to Mankind

MRS. FRANK BAKER

The World in Transformation

HORACE HOLLEY

This is May 23, the anniversary of the Message and Declaration of His Holiness the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early

light of the true morn whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore it is a blessed day, the inception of the heavenly bounty, the beginning of the divine illumination.

—'Abdu'l-Bahá

9.40 P. M.

DEDICATION OF THE BAHÁ'Í HOUSE OF WORSHIP

Meeting for members of the Bahá'í Faith

All praise, O my God, be to Thee—*Bahá'u'lláh*

Reading, ANTHONY Y. SETO

O concourse of creation! O people! Construct edifices . . . in every city . . . in the Name of the Lord of Religion—*Bahá'u'lláh*

The century is great and the age belongeth to His Majesty, the Merciful, the Clement
—'Abdu'l-Bahá

Readings, MRS. FRED MORTON

O friends of 'Abdu'l-Bahá and His co-sharers and partners—'Abdu'l-Bahá

Reading, HARLAN OBER

It is the power of God, the divine favor of Bahá'u'lláh which has drawn you together.

—'Abdu'l-Bahá

Reading, PAUL E. HANEY

Many a chilled heart, O my God, hath been set ablaze—*Bahá'u'lláh*

Reading, CHARLOTTE LINFOOT

Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America! I entreat God to assist the confirmed believers in accomplishing this great service and with entire zeal to rear this mighty structure which shall be renowned throughout the world. The support of God will be with those believers in that district that they may be successful in their undertaking, for the Cause is great and great; because this is the first *Mashriq'u'l-Adhkár* in that country and from it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greetings from the whole world shall be heard!

—'Abdu'l-Bahá

10.00 P. M.

COMMEMORATION OF THE DECLARATION OF THE BÁB

Meeting for members of the Bahá'í Faith

In *Shiráz*, Persia, Two Hours, Eleven Minutes After *Sunset*,

May 22, 1844

Say: God sufficeth all things above all things—The *Báb*

The heavens declare the glory of God; and the firmament sheweth his handywork
—*Psalms* of David

Blessed are the poor in spirit, for theirs is the kingdom of heaven—*Jesus*

Readings, OLIVIA KELSEY

Our Father which art in heaven—*Jesus*

Musical Recording

God is the Light of the heavens and of the earth—*Muhammad*

Reading, LOURS G. GREGORY

Monday, May 22, 1944 (Continued)

This night, this very hour will, in the days to come—The *Báb*
 O thou who art the first to believe in Me!—The *Báb*
 I am the Mystic Fane which the Hand of Omnipotence hath reared—The *Báb*
 I am the Primal Point from which have been generated all created thing—The *Báb*
 Readings, ALBERT R. WINDUST

This is . . . the anniversary of the Message and Declaration of His Holiness the *Báb*
 —'Abdu'l-Babá

Reading, HOXOR KEMPTON

Praise be to Thee, O my God, that Thou hast revealed Thy favors and Thy bounties
 —'Abdu'l-Babá

Reading, MARY A. MCCLENNEN

This night, this very hour, will in the days to come, be celebrated as one of the greatest
 and most significant of all festivals. Render thanks to God for having graciously assisted
 you to attain your heart's desire, and for having quaffed from the sealed wine of His
 utterance.

—The *Báb*

BAHÁ'Í CENTENARY PROGRAM

Tuesday, May 23, 1944

8.00 P. M.

Recorded Musical Program from 7.10 P. M.

Selections from Symphony No. 9 in D Minor *Beethoven*
 St. John's Passion: "It Is FULFILLED" *Bach*

SUNG BY MARION ANDERSON

NORTH AMERICA, CITADEL OF UNIVERSAL PEACE

Chairman

LEROY IOAS

The <i>Babá'í Faith</i> in America to 1912	Growth of the American <i>Babá'í Community</i> to 1944
ALBERT R. WINDUST	MARION HOLLEY
'Abdu'l-Babá in America	America and the Most Great Peace
MRS. HAROLD GAIL	ROWLAND ESTALL

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

—'Abdu'l-Babá

BAHÁ'Í CENTENARY PROGRAM

Wednesday, May 24, 1944

8.00 P. M.

Recorded Musical Program from 7.50 P. M.

SOUTH AMERICAN FESTIVAL MUSIC

COMPOSITIONS OF HECTOR VILLA-LOBOS

THE MEETING OF THE AMERICAS

Chairman

MRS. STUART W. FRENCH

Bahá'u'lláh's Gift to South America

SR. OCTAVIO ILLESCAS

The Spirit of Inter-American Fellowship

MRS. EDWARD ROSCOE MATHEWS

Historical Backgrounds of American Unity

PHILIP LEONARD GREEN

Guest Speaker

The Bahá'í Faith in South America

MRS. STUART W. FRENCH

There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. . . . Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you.

—Bahá'u'lláh

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BAHÁ'Í CENTENARY PROGRAM

Thursday, May 25, 1944

Ballroom, Hotel Stevens, Chicago

6.30 P. M.

BANQUET

IN CELEBRATION OF THE COMING OF THE CAUSE OF BAHÁ'U'LLÁH
TO THE WESTERN WORLD--CHICAGO, 1894*Chairman*

ALBERT R. WINDUST

Religious Foundations of World Unity

DR. RAYMOND FRANK PIPER

Social Basis of World Unity

ELSIE AUSTIN

Guest Speaker

The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can ever cleanse and revive it? . . . The Word of God, alone, can claim the distinction of being endowed with the capacity required for so great and far-reaching a change.

—Bahá'u'lláh



The speakers table at the Centennial Banquet, held in the Hotel Stevens, Chicago, Illinois, May 25, 1944.

BAHÁ'Í CENTENARY PROGRAM

The believers of God throughout all the Republics of America, through the Divine power, must become the cause of the promotion of: the heavenly teachings and the establishment of the oneness of humanity.

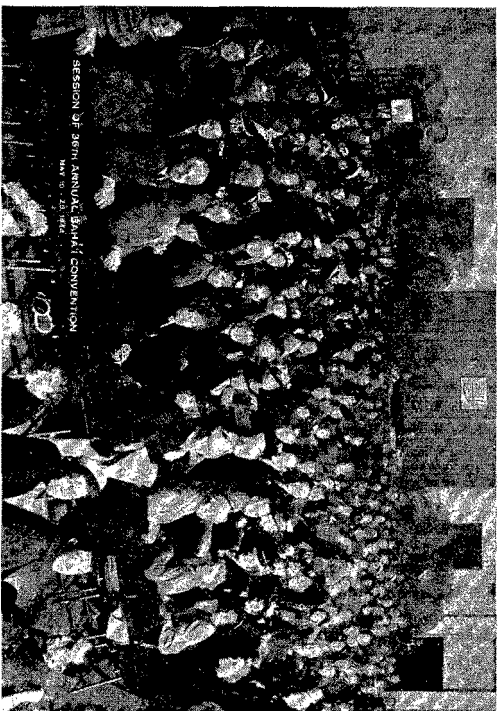
—'Abdu'l-Bahá

PARTICIPATING BAHÁ'Í COMMUNITIES

ARGENTINA	COSTA RICA	HONDURAS	PERU
BOLIVIA	CUBA	JAMAICA	SAN DOMINGO
BRAZIL	ECUADOR	MEXICO	UNITED STATES
CANADA	EL SALVADOR	NICARAGUA	URUGUAY
CHILE	GUATEMALA	PANAMA	VENEZUELA
COLOMBIA	HAITI	PARAGUAY	

The All-America Bahá'í Centenary Program Is Conducted by the Centenary Committee of the National Spiritual Assembly of the Bahá'ís of the United States and Canada

536 SHERIDAN ROAD, WILMETTE, ILLINOIS
U. S. A.



Session of Thirty-sixth Annual Bahá'í Convention, May 19 to

Excerpts from Words of *Welcome* by
MR. HARRY C. KINNE, *Chairman*,
Wilmette *Village* Board

Mr. Chairman, members and friends:—It is indeed a pleasure and an honor for me to address you on the opening of the meeting of your anniversary celebration, and to welcome the many guests as well as my friends and neighbors this evening . . . Please feel welcome . . . When people ask me where is Wilmette? I tell them: "if you want to locate Wilmette, just locate the Bahi'i Temple. There is where Wilmette is!"

We, in Wilmette, regard the Bahi'i Temple as a great monument and a great influence for good in our immediate community

as well as in our State. It would, indeed, be an unpleasant task to serve as President of a Village where there are no churches . . . One cannot serve the public without recognizing and being grateful for the influence of these fine institutions; neither can one who so serves forget the aid and assistance rendered by the many good citizens of this community who are Bahá'ís.

This institution has cooperated with us in every possible way, and I am glad to appear before you to thank you all for that cooperation. On behalf of our Board, I am glad to greet you and to wish you the continued success and influence which you so richly deserve.

SPECIAL SESSION HELD FOR LATIN-AMERICAN REPRESENTATIVES FROM JULY 9 TO 15, 1944

THE Latin American delegates who could not get their transportation matters arranged in time to get here for the Centenary Convention were extended an invitation by the National Spiritual Assembly to attend a special centenary session held for them from July 9th to the 16th, 1944. It was an echo of the convention which vibrated that same intense spirit of unity, love and brotherhood expressed amongst all the friends, and that same profound reverence and awe felt upon seeing the majesty and beauty of the Temple and the portrait of the Báb. Through the careful and excellent planning of the Centenary Committee and the kindness and hospitality of the friends in the Temple area, this special session was a great success,

The honored guests were:

Sr. Salvador Tormo, Argentina
Srta. Clara Luz Montalvo, El Salvador
Sr. Eduardo Gonzales Lopez, Ecuador
Sr. Esteban Canales Leyton, Chile
Sra. Isabel Tirado de Barreda, Peru
Dr. Manuel D. Bergès Ch., Dominican Republic
Sra. Angela Ochoa Velasquez, Honduras
Sr. Roque Centurion Miranda, Paraguay
Sr. Raymond I. Betts, Peru
Dr. Fernando Nova, Brazil

The Sunday July 9th session was opened with musical selections at 12:45 p.m. in Foundation Hall in the Temple, after which there were the readings of prayers and writings in commemoration of the Martyrdom of the Báb. Then followed the showing of the portrait of the Báb, this also in Foundation Hall. After the friends were seated, the recording of the readings of the Centenary Commemoration meeting was played.

At 3:30 p.m. the public meeting was held in Foundation Hall. The speaker was Mrs. Dorothy Baker, on the subject "A Message for the Americas." Mr. Philip Sprague acted as chairman.

Immediately after the public meeting, the delegates met with the National Spiritual Assembly at the Ḥazíratu'l-Quds.

At 6 p.m. there was a buffet supper and reception in the Temple, with invitation to the Bahi'i friends in the Temple area. At 7:45 an evening program was held in Foundation Hall. Mr. Allen B. McDaniel acted as chairman. The Latin American representatives were extended a formal greeting and presented with the Centenary souvenir pictures of 'Abdu'l-Bahá and of the Temple. The speakers were Mrs. Corinne True, subject: "History of the Temple;" Mr. Carl Scheffler, subject: "History of the North American

Community"; Mrs. Margery McCormick, subject: "The Second Bahá'í Century." Following this was the playing of the record of 'Abdu'l-Bahá's voice, the showing of the film of 'Abdu'l-Bahí in America in 1912, and the colored films of the Holy Shrines and the gardens of Mt. Carmel. Explanatory comments about the Holy Shrines and the gardens were made by Miss Jeanne Bolles while the film was being shown. All addresses of the evening were translated into Spanish. After the evening meeting, the Latin American representatives and pioneers were again permitted to see the portrait of the Báb and a display of the sacred documents in the archives room.

Monday, July 10, 1944—Pictures of the delegates were taken with the National Spiritual Assembly. In the afternoon, a meeting of the delegates with Miss Edna True, Miss Gwenn Sholtis and Mrs. Gayle Woolson was held to review the votes made by the National Spiritual Assembly in regard to the Latin American teaching work, based on the consultation had by the Latin American delegates and the National Spiritual Assembly at convention. This meeting was held in preparation for the meeting to be held with the National Spiritual Assembly the following day so as to avoid repetition and to give these delegates an idea of what was already taken up with the National Spiritual Assembly by the delegates who attended the convention.

At 6 p.m., the delegates were guests of the Wilmette Community at a picnic supper held on the beach. After the supper the friends gathered together on the Lake Michigan beach sands and the Latin American friends gave informal talks about their countries and their joy and gratitude felt upon being here.

Tuesday, July 11—Consultation and luncheon with the National Spiritual Assembly at the Haziratu'l-Quds.

Dinner guests of the Chicago Spiritual Assembly, then attended evening meeting at the Chicago Center with the Community. The delegates were each invited to speak.

Wednesday, July 12—Consultation was continued with the National Spiritual Assembly in the afternoon.

In the evening, the Nineteen Day Feast

was attended with the Wilmette Community in the Temple. Some Persian friends who had recently arrived in the United States also attended. These friends had celebrated the Centenary Commemoration in India, and Dr. F. Asgharzadeh who had brought with him nine Centenary badges used at the Convention at India, gave one to each of the nine Latin American representatives present. He also told of his recent visit with the Guardian.

Thursday, July 13—Trip to Milwaukee as guests of the Milwaukee, Wauwatosa, Whitefish Bay and Shorewood Communities. The friends were met by Mrs. Devah Ingold, Mr. Clarence Niss and son, Hamilton, at the station and taken on a sight-seeing tour on their way to the lake home of Mr. and Mrs. Niss where the friends spent a large part of the day. Later in the afternoon, all went to the home of Mr. and Mrs. Lawrence Hautz, after which the supper given at the Milwaukee Center, in collaboration of the four neighbor communities, was attended. After the supper, the Nineteen Day Feast program was held, then the Latin American friends were asked to speak. About one hundred persons were present.

Friday, July 14—This day was spent in taking care of transportation matters and getting passports ready for the return trip of the delegates. In spite of the many transportation obstacles, the efficient handling of these problems by Edna True resulted in excellent arrangements to get the delegates comfortably off on their way to their respective countries without any delay, even to the expressed amazement of the Pan American Airways Office. The kind and helpful assistance of Mr. Mattoon was indispensable.

In the evening the delegates were dinner guests of the Evanston Community and then an informal meeting was held at the home of Miss Virginia Russell, Mr. Carl Scheffler was requested to speak to the friends about the early days of the establishment of the Cause in North America.

Saturday, July 15—Latin American friends and pioneers with the Persian friends were luncheon guests of Miss Jeanne Bolles. In the afternoon, the Pan American Union meeting was attended. The important contact made at this meeting was their Washington representative who asked for a report

of the Bahí'í activities in Latin America and of the Centenary Convention. His comment was that he did not know that the Bahí'í Faith was carrying on its activities on such a large scale.

At 6 p.m. the friends were dinner guests of Mrs. Enos Barton.

Sunday, July 16—Latin American, North American and Persian friends were luncheon guests of Dr. Edris Rice-Wray.

The Public meeting at the Temple was attended in the afternoon. After the meeting the friends were shown the Sacred Relics in the archives room.

Dinner guests of Mr. and Mrs. Hassan who gave a Persian dinner for Latin American, North American and Persian Bahá'ís. Afterwards, the moving pictures taken at the Convention were shown. This beautiful

oriental dinner and the seeing of the Centenary Convention films, and the union of the three Americas and Persia represented by the attending friends was a befitting close of this historic occasion.

The Latin American delegates were deeply touched and expressed their profound gratitude and appreciation for the kindness, hospitality and generosity demonstrated by the North American friends. They felt that this experience has brought about a greater spirit of unity cementing the three Americas and that their carrying back this new fire and wider vision will exert great influence in their countries.

Mrs. Gayle Woolson served as interpreter and hostess representing the National Spiritual Assembly for this session.

GAYLE WOOLSON

BAHÁ'Í TEMPLE FLOODLIGHTED FOR CENTENARY GATHERINGS

THE carved white surface of the nine-sided Bahí'í House of Worship, inscribed with symbols representing every ancient faith, brilliantly floodlighted nightly for the Centenary celebration to begin May 19, emblazoned in a struggling world Bahá'u'lláh's teachings for the unity of races, classes, nations and creeds as members gather from all parts of North and South America to honor their martyred spiritual hero, the Bib, who prepared the way in Persia one hundred years ago for the spread of a world faith.

Rising above the shore of Lake Michigan at Wilmette, north of Chicago, the first

Bahí'í shrine in the western world offers its own intrinsic beauty as evidence of the power which has in one century created a following in more than sixty countries, translated its sacred writings into forty-one languages, and proved that Christian, Jew, Muhammadan and non-sectarian scientist can be associated in an organic community where traditional barriers separating the peoples have been swept away.

Public meetings devoted to the principles of world unity will be held in the Temple on May 19, 21, 22, 23 and 24, the Centenary concluding with a banquet Thursday evening, May 25, in the Hotel Stevens, Chicago.

BAHÁ'Í CENTENARY BANQUET

BY GERTRUDE HENNING

THE final meeting and fitting climax to the week's celebration of the Bahí'í Centenary was the banquet held Thursday evening, May twenty-fifth, in the Grand Ballroom of the Stevens Hotel, Chicago. This banquet commemorated the fiftieth anniversary of the establishment of the Bahí'í Faith in the Western World. The gathering

was the largest number of Bahá'ís ever to be so assembled in one room in this part of the world.

The seven days preceding had been busy with meetings of the convention during the day and public gatherings in the evening. Because of the great number of Bahá'ís who came to Wilmette for the Centenary—more

than sixteen hundred, including delegates and visitors—there was not space enough in the Foundation Hall of the House of Worship for all to gather in one group to hear and see the programs. The large overflow had been comfortably accommodated on the auditorium floor where a public-address system carried the voices of the speakers and the music to the hundreds gathered under the stately dome.

But the Grand Ballroom of the Stevens Hotel was large enough to hold all the Bahá'í Centenary participants at one time. It was a festive and joyous occasion. The immenseness of the gold and crystal room, and the many tables of guests all happily conversing with one another were thrilling to see. One could feel the buoyant spirit borne of joy and hope which pervaded the entire atmosphere; and truly the varied races and nationalities were joined unitedly with one purpose in mind and with fealty to one great and divine Cause. The love and understanding engendered by a world-embracing Faith was perfectly exemplified; and those present thrillingly felt the oneness of mankind actually put into practice. It is what can be done when people join their hearts in justice and love under the firm guidance of the principles of Bahá'u'lláh.

During the serving of dinner the soft music of a string ensemble came from the balcony of this beautifully ornamented room. After dinner the program began with a welcoming address by Albert R. Windust of Chicago, the chairman, who brought out the importance of this celebration commemorating the fifty years since the Bahí'í Faith was first brought to the attention of the peoples of the Western Hemisphere at the Parliament of Religions of the World's Columbian Exposition in Chicago.

Dr. R. F. Piper of Syracuse, N. Y., the guest-speaker, was the first to address the audience.

Following Dr. Piper, Miss Elsie Austin, a Bahá'í of Washington, D. C., gave an address, "The Social Basis of World Unity," in which she explained the need for the application of the Bahá'í tenets as a necessity for the regeneration of human hearts and characters as the first step to a needed social change.

At nine-thirty a radio broadcast began with a vocal selection by Walter Olitzki of the Metropolitan Opera Company of New York City. First to talk was Alfred Osboroe, Inspector of Schools for the Canal Zone, Panama. Mr. Osboroe spoke for the number of delegates who came from Latin and South America and from the West Indies. He stressed unity in diversity as being evidenced by the Bahí'is attending the centenary in contrast to the barriers of racial and religious prejudice that are still exercised so generally in the world today. Immediately following, Dr. Fernando Nova of Bahia, Brazil, spoke. It was necessary to break his address, because of the termination of radio time, by a concluding solo, "The Lord's Prayer," by Mr. Olitzki. After this Dr. Nova resumed his address for the banquet audience. More short talks followed; one by a nineteen-year-old Persian youth, a fourth generation Bahá'í; another by Miss Hilda Yen of Chungking, China, who had just recently declared her acceptance of the World Faith of Bahá'u'lláh.

To have attended this thrilling Centenary Banquet was a privilege as well as a glorious experience. It was an inspiration to the Bahá'ís to continue relentlessly their labors of spreading and strengthening the Bahá'í Faith in the Western world.

THE BAHÁ'Í WORLD

BAHÁ'Í CENTENARY BANQUET RADIO PROGRAM "

ANNOUNCEMENT BY
MRS. SHIRLEY WARDE

WE ARE speaking to you from the ballroom of the Stevens Hotel. As a special broadcast, we are bringing you a portion of the program of the Bahí'í banquet which is being held here tonight. This banquet closes the week-long convention of the Bahí'ís of the Western Hemisphere, and the celebration of the hundredth anniversary of the Bahá'í Faith. The convention and the anniversary meetings have been held in the Bahí'í Temple at Wilmette, the newly completed house of worship, which has been acclaimed the world's most beautiful structure and a masterpiece of architecture. Gathered here in the banquet hall are delegates from thirty-one countries, forty-four states of our nation, and five provinces of Canada, from eleven republics of Central and South America, and even from the far-flung outposts of Alaska and Hawaii.

The guests assembled have just heard an address by Dr. Raymond Frank Piper, Professor of Philosophy, the University of Syracuse. The chairman, Mr. Albert R. Windust, is one of the first Bahí'ís of Chicago and one of the group who originally conceived the idea of building a great universal house of worship here in the heart of the American continent. Now he is about to introduce the next guest on tonight's program, so we turn our microphone over to Mr. Albert Windust.

INTRODUCTION BY
ALBERT R. WINDUST

We are very happy to be able to share with our friends of the radio audience a portion of this last evening of the momentous celebration that has brought us all together from many parts of the world. During the week of our Centenary celebration, we have heard many languages spoken beneath the all-sheltering dome of the Ba-

* Broadcast over station WCFL, Chicago, from Bahá'í Centenary Banquet, Hotel Stevens, May 27, 1914.

há'í Temple, but there are two languages we all understand—the language of the spirit and that of music. We greet you in both and here, to make our greeting in music heard, is Walter Olitzki, baritone of the Metropolitan Opera Company and one of our Bahá'í guests at this Centenary. Mr. Olitzki sings for you, as his first number, the beautiful Aria by Handel, "Where Ere You Walk,"—and it is a tribute in song to the revitalizing influence of the prophet when he walks the earth. . . .

Thank you, Walter Olitzki, for that beautiful interpretation. Our next guest is a man who stands midway between north and south, our delegate from Panama, that vital link between North and South America. We thought it fitting that he should speak on this occasion for both the Americas, since, through his republic, flows the great spiritual stream of Bahí'í spirit and brotherhood, from our shores to those of our Latin-American co-workers for the unity of all men. Mr. Alfred Osborne was educated at our own University of Chicago and is today supervisor of schools in the Canal Zone. I am very happy to present to you, Mr. Alfred E. Osborne.

INTERVIEW OF
ALFRED E. OSBORNE

I am one of a number of delegates from Latin-America and the West Indies. Many of us are in the United States for the first time. Two of us have come from as far south as Brazil and Chile. In spite of extreme difficulties due to the present war conditions, we all managed somehow to get transportation, for doors miraculously opened to permit Centenary present at the All-America Bahá'í

I am sure that the other delegates from Central and South America feel the way I do. I wish it had been possible for all the believers in our countries and all the believers in the United States, in fact, all those people who have never even heard of the Bahá'í Faith to have been present during this Cen-



International group of Bahá'ís attending the Centenary Celebrations in Wilmette, May, 1944.

tenary Celebration and to have seen for themselves that a pattern of life based on unity and fellowship has actually been set up and is being practiced today by hundreds and thousands of believers throughout the world, representing various backgrounds in race, religion, nationality and culture.

We all have desired a new world in which love and justice, peace and harmony, shall prevail. There is not a single person who has not prayed and longed for the Kingdom of heaven on earth. Still we do know that the old barriers of prejudice, of race, class and creed, separate the members of the human family. The sad fact is this: that although our material civilization has brought us closer together, has reduced or removed the physical barriers of distance and place, yet the peoples of the earth have not yet learned to cooperate with one another and live in peace and harmony. To witness, therefore, some of the events of the Centenary observance which indicate that human nature can certainly change, that new social values can be deliberately created; that in fact, the new world is already in existence in the world-wide Bahá'í family, should be tidings of great joy and hope to a world weighed down with grave social problems and faced with serious post-war adjustments. In the Bahá'í Teachings we read this state-

ment: "Today the world of humanity is walking in darkness because it is out of touch with the world of God." For the past week I have been living in the world of God.

In the Bahá'í Temple I saw the people of various racial, religious and cultural backgrounds assembled to worship God and to celebrate the one hundredth Anniversary of God's new Revelation to mankind. But more than that, I saw these people actively demonstrate the cardinal principle of the Bahá'í Faith "that religion is man's attitude toward God reflected in his attitude towards his fellowman." For here, under the dome of the Bahá'í Temple, all are equal not only in the eyes of God but also in the eyes of one another. In the Bahá'í House of Worship there is no difference of race, no difference of color, no difference of creed, no difference of class.

There in Foundation Hall during the Convention sessions the highest type of democracy was in evidence. Every delegate, regardless of his education, social status, color or nationality, had the right and the privilege of contributing to the deliberations of the Convention. And each contribution was given consideration regardless of its source. Here was an assembly composed of delegates not motivated by sectional interests, not seeking the favors of their constituents, not

previously instructed as to their voting, their attitudes or their decisions; not concerned with their own locality; but delegates working for the welfare of the whole world community; interested as much in the problems of Brazil as those of the United States, of Jamaica as those of Canada; willing to alter pre-conceived ideas in the light of consultation and majority thinking; and voting only for those un-nominated individuals whom they felt possessed those intellectual, moral and spiritual qualities requisite for service on the Bahá'í National Spiritual Assembly.

I was thrilled to see the spirit of true fellowship lived and practiced during every moment of the Centenary. Even around the dining tables under the huge tent was "man's attitude toward God reflected in his attitude toward his fellow man." Here were various groups speaking various languages but even between those with whom there was no communication through the spoken word, there was complete understanding through the language of the heart. One of the Latin-American delegates expressed this truth nicely when he facetiously reminded us of Bernard Shaw's expression "that the United States and England were separated by the same language," but the North and South American countries represented at the Bahá'í Centenary were united in spite of different languages.

In different localities of the world where religions and racial prejudices have been such strong barriers that it has been absolutely impossible for people to meet together in the spirit of understanding and fellowship, today under the banner of the Bahá'í Faith the Muhammadan and Jew; the Buddhist and the Christian; and the Occidental and the Oriental; the Black and the White, the rich and the poor all find their differences dissolved in the penetrating light of Bahá'u'lláh's message for this age. This Teaching creates the consciousness of the oneness of the world and proves that we are all members of the same human family, despite superficial differences in color and physiognomy. In the words of 'Abdu'l-Bahá, Son of the Founder of the Bahá'í Faith, "The lovers of mankind, these are the superior man, of whatever nation, creed, or color they may be. . . . God is no respecter of persons on account of

either color or race. . . . Inasmuch as all were created in the image of God, we must bring ourselves to realize that all embody divine possibilities."

This Teaching creates the consciousness of the essential unity of all revealed religion and shows that the Prophets are one in spirit, one in purpose and one in the source of their power. According to this marvelous teaching each Prophet fulfills the promise given by his predecessor, enlarges the scope of truth and gives assurance that another Prophet will come at the end of the era.

One picture that stands out vividly in my mind is the enthusiastic photographing on the Temple grounds of the believers, representing various racial backgrounds. In these photographs were the believers from Írán, France, Central and South America, China, Canada, Cuba, Hawaii, Alaska, Jamaica, Mexico and the United States. Surely this was eloquent evidence of the unity in diversity which is one of the cardinal principles of the Bahá'í Faith.

These thousands of believers in the Cause of Bahá'u'lláh, gathered together from all parts of the world, were able to conquer physical distance through the marvelous means of transportation available today. They came to the Centenary not as strangers from distant lands but as members of one loving, all-embracing Bahá'í family. And that is what it means to be a Bahh'í. To be a Bahh'í is to find in every distant land a home, in every stranger a friend, in every fellow human being, a true brother. For the Bahá'í is already a citizen of the world. He believes and practices the admonition of Bahá'u'lláh, who has written:

"The world is but one country and mankind its citizens."

"Ye are all leaves of one tree and the fruits of one branch."

"Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind."

Mr. Windust speaks:

I think we have all felt this week as Mr. Osborne has stated, that we have experienced a preview, as it were, of the new world that we shall all live in some day, and which is

today already a very tangible world populated by the Bahá'ís around the globe.

I'd like to introduce to you now some other citizens of this new Bahí' world, citizens from its far-flung ramparts, and representing its varied races.

First, from the nerve-center of our own North America, I'd like to introduce Miss Elsie Austin, an attractive young attorney from Washington, D. C. Miss Austin was the first Negro woman to be appointed assistant attorney general of Ohio. She is now in Washington with the federal government and is connected with many national educational groups. Miss Austin. . . .

INTERVIEW OF MISS ELSIE AUSTIN

The Bahá'í Centenary has had a profound effect upon all of us. It is *something* to see people who represent every traditional separation come together and practice a belief.

It convinces one that the Bahí' faith is *that* force which is powerful enough to make men turn from old resentments and entrenched aversions to establish together needed social patterns for new spiritual and material achievements.

Mr. Windust speaks:

Now we swing down into South America, to hear from Señor Eduardo Gonzales Lpez, our delegate from Guayaquil, Ecuador. Señor Lpez is a graduate of Ecuador College. He has been broadcasting for the past nine months on the Quito radio. He is attending the Bahí' Centenary and came to this country for that purpose just a few days ago. He will speak in Spanish and it will be translated. Señor Lpez. . . .

INTERVIEW OF EDUARDO GONZALES LÓPEZ

I should like to tell you, friend of the Americas, that which we witnessed in Wilmette, Illinois, in the United States, during the past week, was not just a spectacle of a large group of people coming together from all over the western hemisphere--not simply a convention--not just the celebration of the Bahí' centenary--it was much more. What we witnessed during that centenary

celebration was the fruit, the first harvest, of the seed sown by 'Abdu'l-Bahá in North America. This seed was cultivated by the North American Bahá'ís, and then borne by the spiritual wind to the South American continent. This seed was sown on good soil and is now bearing fruit. It can be clearly seen that because of the meeting at this centenary celebration of the two Americas in real brotherhood and fellowship, that the seed was not sown in vain.

The North American Bahá'ís are fortunate indeed in being the means by which this work has been accomplished--and the means by which the southern hemisphere will become illuminated. To the North American Baha'is, therefore, is the glory of the *first* harvest, but in the future it will be for *all* the Americas, both North and South, and all will be joined in the fulfillment of that prophetic utterance of 'Abdu'l-Bahá, son of the founder of the Bahí' Faith, that "the standard of peace and brotherhood will be raised in the Americas,"

Mr. Windust speaks:

Again from South America, and deep in that continent, we bring you our delegate from Bahia, Brazil, who is Dr. Fernando Nova. In addition to his private practice, Dr. Nova is the city physician of Bahia. He has just arrived in this country to attend the Bahí' convention and will remain here for three months for medical research. Dr. Nova. . . .

INTERVIEW OF DR. FERNANDO NOVA

I think this Bahí' Convention has been a powerful spectacle. I wish many people could have had the opportunity to see what it has been my privilege to see. They would surely be attracted to these teachings. I have seen a demonstration of faith which has been an inspiration, and which will be an inspiration to the people of Brazil when they hear about it. It will bring more clearly an understanding of brotherhood and peace to the people of Brazil. I have just arrived from Bahia, Brazil, and yet because of the friendliness and fellowship of the people at the convention, I feel a nearness, a closeness



Group of Bahá'ís in the armed forces attending the American Centenary Celebrations, May, 1944, held at the Bahá'í Temple, Wilmette, Illinois.

to the North Americans. I intend to remain among you for about three months and I hope to become better acquainted with you.

Ordinarily it takes several weeks to get into this country because of all the necessary government regulations, but by the grace of God the way was opened up to me and I came in three days and was able to witness this great demonstration of brotherhood on the shores of Lake Michigan in North America. Greetings to all the North Americans from a South American brother.

Mr. Windust speaks:

Here with us, too, is a young man who is not a delegate but a guest at our celebration. From faraway Tíhrán, in Írán, nine of these Persian youths, all Bahá'ís, recently came to America to study in our colleges. Eight of them have been with us this past week, and I want you to meet now, Firúz Kazem-Zadé. Although only nineteen, Firúz is a fourth-generation Bahá'í and comes from the land where the Bahá'í revelation

was first proclaimed. I want you to meet Firúz Kazem-Zadé. . . .*

INTERVIEW OF
FIRÚZ KAZEM-ZADÉ

I have visited many countries of Europe and Asia, and in all those countries I have been among the Bahá'ís, and I saw a very definite difference between those Bahá'í communities and the people who surrounded them. The main difference was this—that the Bahá'í community was entirely free of the prejudices that existed all around it. They brought together all nations, races, and classes of people. They established a pattern of the New World Order, the only pattern which can work, and which I saw in action in this most glorious convention. I saw all these delegates gathered from so many places, working in perfect unity as the parts of one organism; the administrative organism which is destined to change the face of the Americas and in the years to come, of the world.

* Radio broadcast ended with Dr. Nova's interview because of termination of the half-hour radio time.

Mr. *Windust speaks:*

From another faraway land, we have had as our guest, Miss Hilda Yen, of Chungking, China. Miss Yen represented China at the League of Nations in 1935 and 1937. She is an aviatrix, and, after her experience in the battle of Hongkong and her escape to Free China, she flew to this country to lecture on how to win universal peace. She is a brand new Bahá'í and I am sure we would all like to hear her impressions of this Centenary celebration. Miss Yen. . . .

INTERVIEW OF
Miss HILDA YEN

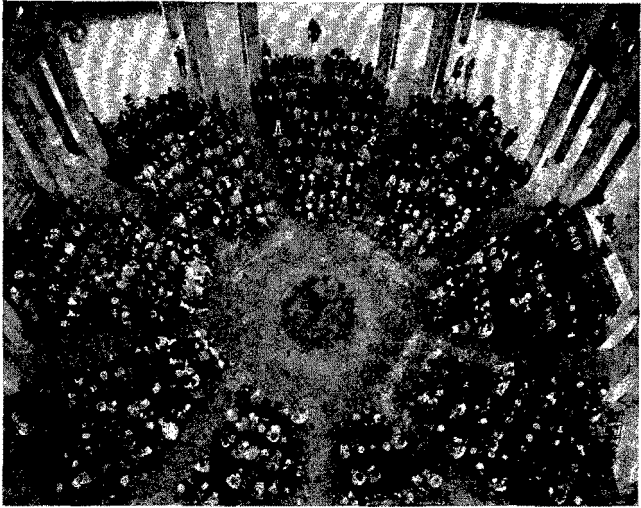
Five years ago I was in the United States travelling and lecturing on China, on world federal government and on world peace. I was at that time flying the plane "The Spirit of New China," and on one of my

trips I crashed. Upon recovering from this accident I had a realization that the first life I had lived (before the accident) had been for China. But what I think of now as my second life I dedicated to the service of God and of all mankind. Since then I have been in China again and was in the battle of Hong Kong. I escaped from there to "Free China," and flew over to this country last year.

Since coming to your country again I have found a faith, a religion in action, that will bring into reality the oneness of mankind and all the good things men are entitled to. I have found, at last, a group of sincere people who actually practice what they preach and do not just pay lip service to the brotherhood of man. I find that I agree with all of their teachings and have just recently embraced this faith.

AMERICAN BAHÁ'Í CHRONOLOGY

- 1883, December 10—A letter on "The Bábís and Their Prophet" published in the *New York Sue*.
- 1893, September 23—Reference to Bahá'u'lláh in Address by Dr. Jessup in the Parliament of Religions, Columbian Exposition, Chicago.
- 1894, Formation of First Bahá'í Group in America, Chicago.
- 1894, Green Acre founded by Sarah J. Farmer, Eliot, Maine, as a universal platform for the discussion of religions.
- 1898, Mrs. Phoebe I-leart's party of pilgrims visited 'Abdu'l-Bahá in 'Akká.
- 1903, A petition was addressed to 'Abdu'l-Bahá signed by all American Bahá'ís requesting authority to construct a House of Worship.
- 1903, June 7—'Abdu'l-Bahá's Tablet was revealed to the American Bahá'ís, through the Chicago Assembly, stating that the time had come to construct a Bahá'í Temple in America.
- 1904, A compilation of Bahá'í Writings in English was prepared and published by the Board of Counsel of New York.
- 1907, November 26—The first Bahá'í Convention convened in Chicago.
- 1908, April 9—Chicago Assembly purchased the first lots of the plot of land chosen for the House of Worship at Wilmette, Illinois.
- 1908-1909—The Bahá'í Publishing Society was founded in Chicago.
- 1909, Bahá'í Temple Unity, corporate body representing the American Bahá'ís in the construction of the Temple, was incorporated in Illinois.
- 1910, March 21—The first number of *Bahá'í News* was published in Chicago. This bulletin later became *Star of the West*, then *The Bahá'í Magazine*, and is now *World Order*.
- 1912, April 11—'Abdu'l-Bahá arrived at New York.
- 1912, May 1—'Abdu'l-Bahá dedicated the Temple grounds.
- 1912, December 5—'Abdu'l-Bahá departed from America.
- 1921, May 19, 20, 21—Race Amity Conferences were inaugurated by Mrs. Agnes Parsons in Washington, D. C., under the direction of 'Abdu'l-Bahá.



"The Centenary of the Bahí'í Faith." View of Bahá'ís gathered in the Temple Auditorium 8:00 P.M. Monday, May 22, 1944, after the seats in the Temple Foundation Hall were completely filled. A public address system reproduced the program for this overflow audience.

- 1921, November 28—Ascension of 'Abdu'l-Bahá.
- 1924, December—The first number of *Bahá'í News Letter*, later *Bahá'í News*, the organ of the National Spiritual Assembly, was published in New York.
- 1921, October 1—A National Bahí'í Office was established by the National Spiritual Assembly at Green Acre, Eliot, Maine.
- 1926, The Bahí'í Year Book, Volume One, was published. Later volumes were entitled *The Bahá'í World*.
- 1927, April 4—The National Spiritual Assembly adopted its Declaration of Trust.
- 1927, The first session of a Bahí'í School was conducted on the Bosch property, Geyserville, California.
- 1928, November 13—The Indenture of Trust executed by Bahí'í Temple Unity transferring the Temple property to trustees for the benefit of the National Spiritual Assembly was recorded in Cook County, Illinois.
- 1930, January 1—The Indenture of Trust executed by Green Acre Fellowship transferring the Green Acre property to trustees for the benefit of the National Spiritual Assembly was recorded in York County, Maine.
- 1930, May 9—The National Spiritual Assembly of the Bahá'ís of the United States and Canada: Palestine Branch, was established as a religious society in Palestine.
- 1931, May 1—The superstructure of the Bahá'í House of Worship was completed.

- 1931, The first session of a Bahá'í School was conducted on the Eggleston property, Davison, Michigan.
- 1935, March 9—An Indenture of Trust was executed by Roy C. Wilhelm transferring property in West Englewood, New Jersey, to trustees for the benefit of the National Spiritual Assembly for the construction of a Memorial commemorating the American visit of 'Abdu'l-Bahá.
- 1931, September 27—The Indenture of Trust executed by Shoghi Effendi transferring the house at Malden, Massachusetts, bequeathed to him by Maria P. Wilson, to trustees for the benefit of the National Spiritual Assembly, was recorded in Middlesex County, Massachusetts.
- 1935, November 21—The Indenture of Trust executed by John and Louise Bosch transferring the property used by the Geyserville Bahá'í School to trustees for the benefit of the National Assembly was recorded in Sonoma County, California.
- 1936, July 1—Appointment of first Inter-America Committee by the National Spiritual Assembly and the beginning of organized and coordinated effort to establish the Faith in the Republics of Central and South America.
- 1939, October 1—National Baha'i Office established at 536 Sheridan Road, Wilmette, Illinois.
- 1939, October 30—The Indenture of Trust executed by Mrs. Louie A. Mathews transferring the property used by the International Bahá'í School at Pine Valley near Colorado Springs, was recorded in El Paso County, Colorado.
- 1943, January 8—The exterior ornamentation and circular steps of the House of Worship were completed.
- 1944, March 28—Completion of Teaching plan to establish an Assembly in every State and Province of North America.

5.

PERSIA CELEBRATES THE FIRST HUNDRED YEARS

IT WAS a May evening in Shíráz. Through the dusk, by two's and three's, at intervals, men were coming; unobtrusively, they went through the door of a house and joined the throng of persons inside. They were silent, too moved for speech; they had come here from all over Persia, in secret, at the risk, perhaps, of their lives (in a short time, some of their fellows were to be killed by mobs in Persian streets). They had come here to share in the joy of this night.

One hundred years ago, less half an hour, in an upper room of the House next door, the youthful Báb had declared His mission. Then, only two persons on the planet knew of His Faith. Tonight its Centenary was being celebrated around the globe.

Voices that had been raised in prayer were stilled. And now the men, who included 90 Convention delegates and the members of the National Spiritual Assembly,

poured rose water on their hands. Silently, they took off their shoes and stepped into the court-yard of the sacred House next door. They circumambulated the House; through the shadows, they heard the chanting of the Visitation Tablet, that begins, "The praise which hath dawned from Thy most august Self . . . rest upon Thee. . . ." They performed the pilgrimage rites set forth in the Tablet of Pilgrimage (*Lawh-i-Hajj*). Then they climbed the stairway to the Threshold of the Room where, one hundred years ago tonight, the Bib's disclosure had been received by His first disciple; where a message destined for the whole human race had blazed out before one man, leaving him dazzled and as if he had lost his mind. Here in the Declaration Chamber, *Jináb-i-Varqá* had spread out a precious carpet, the Guardian's gift.

At the exact moment when the hundred



The room in Shiráz in which the Báb declared His Mission in 1844, on May 22; on the evening of this same day, one hundred years later, the Delegates to the Annual Bahá'í Convention, with Other Believers, visited this Sacred and Historic Spot.

years were completed—that is, at two hours and eleven minutes after sunset—the members of the National Spiritual Assembly on behalf of the Guardian, and all the delegates, one after the other, knelt down and kissed the Threshold. Then a portion of the Guardian's new letter, beginning, "Greeting and glory rest upon His Herald, the Peerless One," and "O Holy night, upon thee of all praises be the best and most glorious!" was chanted, and afterward, very

humbly and prayerfully, and bowing low, the men took leave of the sacred House, returned next door, and till dawn they listened to the chanting of prayers, the recitation of Bahá'í odes, and readings from Bahá'í history and from the new Centenary letter of the Guardian. Then as it grew light they went away, by two's and three's, to their appointed homes.

The Bahá'í Centenary celebrations of Persia were set in motion by a detailed letter

from the Guardian, dated Qudrat 18, year 100, to the National Spiritual Assembly. The NSA, however, did not at the time risk the distribution of this letter. Everywhere, the annual election of Convention delegates was held as usual, and the list of delegates reported to the National Spiritual Assembly. Only then did each delegate receive confidential instructions from the National body, telling him to proceed to Shíráz on the appointed date, and to keep his destination a secret even from his immediate family. For it was thoroughly understood that any rumor of the projected celebrations at Shíráz might prevent their being held at all.

This excerpt from the Guardian's instructions was included with the communication to the delegates: That the lunar date of the Declaration was no longer to be observed, but the solar; that is, the evening of May 22 (which in the year 60 fell on the evening preceding the 5th of Jamádíyu'l-Avval and up to now had been so observed in the East; the lunar year, as is known, contains only 354 days, and in the course of a few years differs considerably from the solar). That the festivals should continue for one full week, and coincide with the National Convention. That the delegates were to meet in the holy city of Shíráz, to be vigilant and cautious, and to gather in all humility at the sacred Threshold, observing the pilgrimage procedure and commemorating the exact moment of the Declaration. The Guardian likewise directed that they should read the first sūrih of the Qayyúm-l-Asmá', revealed by the Báb in the presence of Mullá Husayn on that long ago night. That every member of the National Assembly should be present on his behalf, as this would rejoice his heart. That although the convening of such a gathering at the sacred House seemed most difficult at the time, nevertheless it was an essential obligation. That no newspaper notices or telegraphic communications referring to the event should be permitted. That if the Convention could not meet in Shíráz a neighboring spot should be designated hut that the presence of the delegates at the sacred House on the Declaration evening was an absolute necessity. That all participants should behave in such a way as not to excite the

suspensions of the authorities or the violence of the masses—for otherwise the enemies of the Faith would initiate plots and disturbances and frustrate this purpose.

The Guardian's directions stressed the heavy responsibility of the National Spiritual Assembly and the exalted character of the Festival, and warned the friends repeatedly of the danger, and of the need for courage and caution.

And so Persia celebrated the birth of the new Faith. The week-long festival was proclaimed all over the country, to Central Assemblies, Local Assemblies, groups, and isolated believers. Not a man, woman or child was left out. Everywhere the new date, the evening of May 22, went into effect, for this is "the inception of the Badi' calendar, and the opening of the first century of the Bahá'í era, and the commencement of the manifestation of the Promised One of all sacred Scripture, and the Birth of the Center of the Covenant of the Abhá Beauty, His Holiness 'Abdu'l-Bahá." The Bahá'í date of the Centenary celebration was: the day of 'Idál, the day of Kalimht, of the month of 'Azamat, of the year Váv, of the 6th Váhid, of the first Kull-i-Shay'.

Paradoxically, while the Bahá'is of Persia lack printed hooks—the publication of Baha'i books being forbidden by the Persian Government—and the Bahá'is of the West are rich in these, nevertheless the Persian Bahi'is are, for language reasons, momentarily the sole possessors of wonderful texts such as the Odes of Bahá'u'lláh, and writings of the Guardian such as the Centenary account made especially for them, and other treasured material which, when time permits, will be available around the world. Again, while the Bahi'is of other countries read the Teachings in one language, the Persian Bahi'is must read in two—Persian and Arabic. Where abstruse texts such as the writings of the Báb are concerned average communities must enlist the aid of Persian Bahá'í scholars, of which fortunately there are many. We find, for example, that in the town of Khurram-Shahr the noted teacher Ṭarazu'lláh Sainandari postponed his departure to assist the friends there in rehearsing the difficult texts.

"To plunge in the sea of Divine utterance and make the soul ascend to the worlds of the spirit," the NSA had written the Bahá'ís of Persia, was the purpose of their Centenary Festival. The reality, not the outer form, of their gatherings, was what counted. When, for example, it proved unwise to convene one large gathering in some locality, several meetings were held there simultaneously. Everything was conducted quietly and with dignity; no telegrams or greeting-cards were exchanged; during the Centenary period, work was as usual abstained from on two days, that of the Declaration of the Báb, and the Ascension of Bahá'u'lláh, on which latter day the festivals were discontinued and befitting commemorations held.

Only competent and carefully-rehearsed readers and singers were used on the programs; in laying down this requirement as to perfection of delivery, the NSA had explained, "for this increases joy and spirituality, whereas the lack of it causes in the hearer weariness and dejection." The NSA likewise directed that two days in the series were to be given over to and managed by the Bahá'í Youth.

A mimeographed program of impressive size (36 pages) was sent out by the National Spiritual Assembly all over Persia. This contained some of the actual texts to be used during the celebrations. They included: nine prayers of the Báb; excerpts from the Bib's Tablet to Muhammad Sháh, revealed at Mákú; the first chapter of the Báb's Commentary on the Surih of Joseph (Qayyúmu'l-Asmá'); excerpts from the Persian Bayán; two Tablets of Bahá'u'lláh on the Declaration of the Báb; the Tablet Ay tútíyán-i-Hind-i-ján; the Tablet "O nightingales of God"; Odes of Bahá'u'lláh; The Master's Tablet directing that only the Declaration of the Bib, not His own Birth, be celebrated; excerpts from the Guardian's *Dispensation of Bahá'u'lláh* and from *The Unfoldment of World Civilization*, both translated into Persian (respectively on the station of the Báb, and the unity of the human race); Nabíl's account of the Declaration; the song *Abhá'tyán bishárat*. In addition to these texts the programs featured others, including the prayers of the Guardian, the

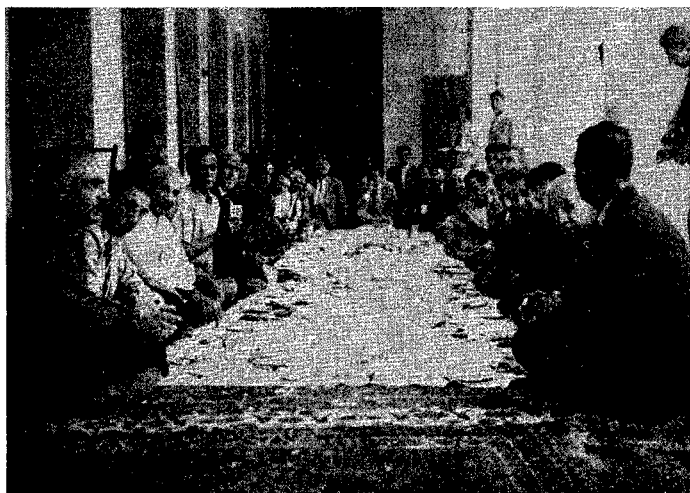
Tablet of Carmel, poems by Bahá'í poets, and appropriate speeches.

For a close-up of many hundreds of gatherings held that week in Persia, here are a few typical details from reports sent in to the NSA by Central Assemblies all over the country:

In Shíráz, two women and ten men planned the Festival. Fearing that the Bahá'ís might be attacked should they meet in one place—that their concerts, chants and general air of rejoicing would cause an outcry—they arranged for the friends to meet simultaneously in large private homes throughout the city. In crowded sections, so as not to arouse attention, group singing and concerts were replaced by violin and vocal solos. Children, youth and adults participated in the programs, and in spite of the great Bahá'í crowds, there was no trouble from the public. The pilgrimage to the sacred House, described above, was followed by the annual Convention, which met from 'Azamat 6 to 15 and elected these men to the National Spiritual Assembly: 'Ali-Akbar Furútan; Valíyú'lláh Varqá; Shu'á'u'lláh 'Alá'; Núr-i-Dín Fath-i-A'zam; Ahmad Yazdání; Dhikrú'lláh Khádím; Jalál Khádí; 'Ináyatu'lláh Ahmadpúr; Siyyid Muhsin Asásí.

The Afnán, Mirzá Habíbu'lláh Afnán, and his wife were especially active in contributing to the success of the celebrations. Hosts in the selected homes defrayed all expenses involved. A final reception, attended only by the Local Spiritual Assembly, its committee members and their wives, and the Convention delegates, and given by Fadlullih Hákím-Ján, numbered more than 300 guests.

In Rasht the children, pupils of the famous character-building classes, played a prominent role. A little girl of five, Rawshan Ráfat, pupil of the first class in character-building, recited a poem; a seven year old boy, Muhammad-Ridá Khávarí, addressed the large gathering on The Behavior of the Bahá'í Child; a boy of eight, Rúhu'lláh Nahili, spoke on The Abandonment of Prejudice and Fanaticism; a boy of nine, Shams-i-Dín Fadá'í, spoke on the Declaration of the Báb; another child described the death of Hájí Sulaymán Khán, another



Views of the Bahá'í Delegates to the Centenary Convention, taken in the
Ḥazíratu'l-Quds of Shiráz, May, 1944.

spoke on Abstaining from Back-Biting and Slander. The tiny members of the first and second Character-Building classes, wearing a special uniform, sang a chant of the Guardian's.

The youth of Rasht were hosts on two nights, arranging every detail of the program themselves. Some took part in the program, some greeted the guests, others were ushers, others served the refreshments. They had set up the speakers' table between two large drawing-rooms, and had been lavish with flowers, costly furnishings, artistic light-effects. They chanted prayers and Tablets, served fruits, sweets, salted nuts, tea; had a girls' choir, a violin recital, and the radio. They sang Bahá'í songs to specially written music (not the popular tunes sometimes adopted). The girls were active contributors; a girl speaker, Mu'aziz Samadání, spoke on the deeds of Bahá'í youth, in particular Mullá Hnsayn, from the dawn of Bahá'í history. At an adult meeting, a woman speaker, Túbá Khánúm Šamadání, was much applauded for her address on noted Bahá'í women.

Women were also prominent in 'Iráq. (The point is stressed because, up to nine years prior to the Centenary, the women of Persia still wore the veil.) Here Khánúm Nim-Táj and Khánúm Qá'im-Maqámí entertained at their homes, and Khánúm Ihtishám-Zádih at the local Hazíratu'l-Quds. On the night of Bahá'u'lláh's Ascension the friends met at the home of Rúhán-gíz Khánúm Muhájirín, remaining in prayer until 4:30 in the morning. Here as elsewhere, the friends rejoiced that there was no trouble from the public.

In Burújird, however, an Assembly member met with difficulties which seemed to presage trouble for the Faith; for caution's sake, the celebrations were temporarily discontinued on the second night, but were resumed as the rumors against Bahá'í activities subsided.

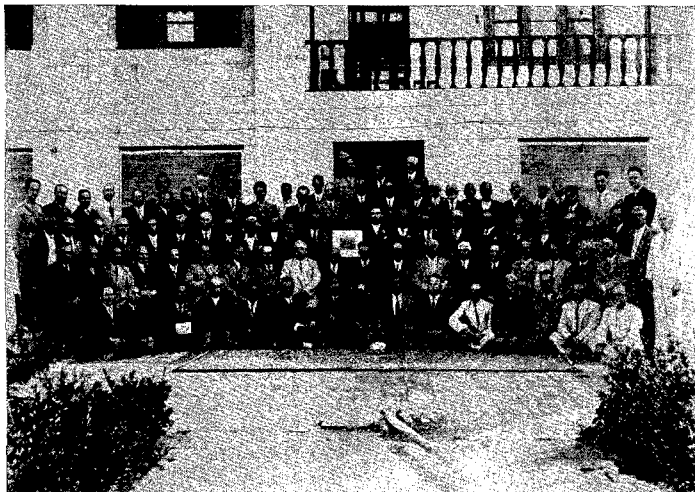
Durúd included in its celebrations a day-long picnic, and the recitation of the poems of Táhirih, Varqá, and Centenary verses by Áqáy-i-Ník-Jú. Khurram-Shahr could meet only at night, because of the intense heat. In Shahmirzád and Damghán, the public was reported surprised and impressed by the

Festival; in contrast to the past, when they rose up and protested against every meeting of Bahá'ís, they now began to investigate the Faith. In Ábádán, where the friends are chiefly day laborers and small wage-earners, they gathered nightly in two meeting places, and eighteen of the believers financed the celebrations. Non-Bahá'ís were invited to be present, and the public began to appreciate the greatness of the Faith and the unity of the believers. Sangsar presented a breakfast and luncheon on the Declaration Day to a large number of the friends, and children from the Character-Building classes put on an educational play. Community leaders, municipal and government authorities, leading merchants, were much impressed by these activities; a special day was arranged for them, on which they heard talks on the Centenary, attended a play given by the children and expressed their appreciation.

In a Persian garden hung with electric lights, its avenues carpeted with precious rugs, the Bahá'ís of Hamadán celebrated as guests of Bahá'-i-Din 'Alí-Zádih. The speakers' platform was decorated with sacred portraits; over the gathering was hung the Greatest Name, and directly below it a large, electrically-lit sign in which was cut this verse: "Awake for Húshidar hath now revealed His Cause; Jerusalem and Mecca are bowing toward Shíráz." The guests, some of whom were Muslims, were welcomed with rose-water and other perfumes. With many watching from neighboring roof-tops, the Festival opened at the exact moment when

the hundred years reached its end, when the large audience rose and listened with deep motion as the recorded voice of the Master filled the garden.

On succeeding days other believers opened their homes to the crowds of celebrants. The sixth of these festivals, on 'Azamat 11, was held at the home of Músá Khayyám, where courtyard and balcony were decorated with Portraits and lights, with rugs and silken drapes; among the guests on this occasion were three high-ranking American officers, who had expressed interest in the Festival; they were accompanied by two interpreters, one of whom was a Bahá'í. The



The ninety-one Persian Bahá'í Delegates who were present at the Centennial of the Faith, celebrated in Shiráz, in conjunction with the Annual Convention, May, 1944.

program was translated for them, and they were given two copies in English of a Tablet (the Láháy). Another of the meetings, at the home of Ḥabíbu'lláh Ittihádí-yíh, was attended by Jewish, Christian and Muslim guests, and on this occasion, too, neighbors watched from the roof-tops. The ninth meeting, put on by the youth, was especially effective because it was held at the Ḥazíratu'l-Quds, where for some time owing to local disturbances the friends had not been able to meet. The believers were so pleased with the decorations used by the youth that five persons purchased some of these, such as the branched lighting-fixtures and the portrait frames of inlaid work, for the permanent use of the building. The Bahá'í library of Šadr-i-Šudúr was officially opened and dedicated on this occasion.

The week-long Festival made a great impact on the public all over Persia, inspired the friends and brought them close to their fellows in seventy-seven other countries of the globe. Cables and other communications added to their joy; these came from the

Guardian of the Faith, and from 'Iriq, the United States and Canada, India, Egypt and the Sudan, Australia and New Zealand, Bahrayn, a group of Persian students in the United States; later on a letter from Fírúz Kázim-Zádih, Bahá'í Persian student at Stanford University, describing the Centenary Celebrations which he attended at Wilmette, also arrived and was officially circulated. Prior to the Festival, the Bahá'ís of India obtained permission from their Government for fifty Persian Bahá'ís to be present at their Centenary; the fifty were selected, and prepared to leave, but unfortunately their visas arrived too late for them to make the journey.

In brilliant drawing-rooms and auditoriums, in cool gardens, with lights and flowers, tapestries and hand-woven rugs, with songs, chants, addresses, recitations from Bahá'í history, with fragrant tea in wasp-waisted glasses, candies, saffron-colored rice dishes—the great holiday crowds of Bahá'ís throughout Persia celebrated the first hundred years of their Faith.

It was a memorable spring. It meant that their religion, once driven out of Persia and almost obliterated, had won the victory. The Bahá'ís could see now that they had no way to go but forward; they could see the

whole planet opening to their message. And so, welcoming one another, they poured out rose-water in the Persian way; a few months later, some were as generously to pour out their blood.

6

BAHÁ'Í CENTENARY CELEBRATIONS IN THE BRITISH ISLES

THE Guardian of the Faith sent a cable to the British Convention of 1943, urging deliberation upon "prompt effectual measures . . . befitting celebration May 1944 Centenary Faith. Advise prepare outstanding events forty-five year history Faith British Isles."

The second task was the more straightforward. A committee comprising Mr. Bal-yuzi, Mary Basil Hall, Miss Pinchon and Mrs. Slade, worked throughout the year and produced a small book entitled "The Centenary of a World Faith." The war time publishing difficulties were all surmounted, and the task done.

Planning and carrying out a befitting celebration of the Centenary was a much more complicated matter, involving constant consultation, trial and adjustment to what was possible in war time. The result was a magnificent success, and the Guardian himself said it was the outstanding event of the Faith in these islands since the Master's presence here in 1912-13. The major occasions were in the capital, but celebrations were held by local Bahí'í communities as well. In addition to corresponding members from Bournemouth, Bradford, Manchester and Torquay, the committee responsible for the celebrations was composed of Mr. St. Barbe Baker, David Hofman, Mrs. Hyett, Miss Isenthal, Mrs. Stevens. The brunt of the work inevitably fell on the London members, and all the friends there worked hard and enthusiastically.

For some months prior to the Centenary date, a publicity agent, engaged by the N.S.A., had been at work, and occasional

references to the Faith were seen in newspapers and magazines. As the spring of 1944 unfolded, posters, strictly conforming in size and number to war time regulations, appeared in and about London. The Centenary was listed as one of the coming public functions.

It was important to have some person of eminence to open the celebrations, and we were very happy indeed when Sir Ronald Storrs consented to do so. His qualifications for such a duty are outstanding (he mentions them in his introductory remarks), and the Guardian requested that his appreciation of Sir Ronald's "noble, courageous act," should be conveyed to him.

The main feature of the week's celebrations was an exhibition, open every day, and the scene of some interesting evening functions. In addition a public meeting was held at Denison House, and the regular occasions of the annual Convention took place at the Bahí'í Centre.

The exhibition was housed in Alliance Hall, at the very heart of Westminster. Five minutes walking would have brought one to the Houses of Parliament, Whitehall, or in another direction, Buckingham Palace. The Hall was long and well proportioned; panelled in oak and well lit. A raised dais at one end formed a platform for speakers. Behind it was a large map of the world. From many points coloured streamers radiated to side panels, on which were pinned the telegrams and messages from Bahí'í centres around the globe. There was a large display of Bahá'í literature, one interesting exhibit being copies of Dr. Esslemont's book

"Bahá'u'lláh and the New Era" in thirty-three languages. Sayings of Bahá'u'lláh on human unity and world peace, were presented side by side with the most up to date statements by the world's leaders.

The lower end of the hall was occupied by exhibits personal to the Founders of the Faith. A robe worn by Bahá'u'lláh; a robe of 'Abdu'l-Bahá's; a ring presented by Him to Lord Lamington and by Lady Lamington to the Bahb'i community.

There were large photographs of the Master; an original and beautiful specimen of the work of the famed calligraphist Mishkin; photographs of the Temple: of Dr. Esslemont; of occasions during the Master's visits to England.

Many people visited the exhibition, and a great deal of literature was taken away. The main items were packed and sent to other centres for use in local exhibitions.

The programme follows:

PROGRAMME OF FUNCTIONS

SATURDAY, MAY 20TH

2:30 *p.m.* *Opening of Exhibition at Alliance Hall, Palmer Street, S.W. 1, by Sir Ronald Storrs, R.C.M.G., LL.D., L.C.C. Exhibition open till 9:00 p.m.*

SUNDAY, MAY 21ST

Exhibition open 11:00—9:00 p.m.

MONDAY, MAY 22ND

Exhibition open 11:00—9:00 p.m.

TUESDAY, MAY 23RD

"CENTENARY OF A WORLD FAITH"—Public Meeting at Denison House, Vauxhall Bridge Road, S.W. 1; at 6:30 p.m.

Doors open 6:00 p.m.

In the Chair: Mary Basil Hall.

Speakers: W. Tudor Pole, Shaw Desmond, Hannen Swaffer, Dr. Harold Moody and Bahá'í speakers.

Exhibition open 11:00—6:00 p.m.

WEDNESDAY, MAY 24TH

Exhibition open 11:00—9:00 p.m.

7:00 *p.m.* *Lecture. "PALESTINE" by Richard St. Barbe Baker, illustrated with lantern slides.*

THURSDAY, MAY 25TH

Exhibition open 11:00—9:00 p.m.

7:00 *p.m.* *Lecture. "BEAUTY AND TRUTH" by Bernard Leach.*

FRIDAY, MAY 26TH

Exhibition open 11:00—9:00 p.m.

7:00 *p.m.* *"THE SONG OF HEAVEN"—Readings from Bahá'í Scriptures, with music. Programme arranged by David Hofman.*

SATURDAY, MAY 27TH

Exhibition open 11:00—2:00 p.m.

7:00 *p.m.* *"THE DAWN OF THE NEW AGE"—A dramatisation of Bahá'í History.*

OPENING OF THE BAHÁ'Í CENTENARY EXHIBITION

BY SIR RONALD STORRS, K.C.M.G., LL.D., L.C.C.

THE following are extracts from the speech made by Sir Ronald Storrs, who opened the Bahá'í Centenary Exhibition at the Alliance Hall, Palmer Street, Westminster, London, S.W.1, on Saturday afternoon, May 20:

"It is a high honour for an Anglican Englishman to have been chosen to open the Centenary of a World Faith," said Sir Ronald, and claimed three qualifications: "I am

an M.A. of the same university, Cambridge, and a scholar of the same college, Pembroke, as Edward Browne, who was not only the finest Persian scholar of the age but the best-loved foreigner in Iran and throughout the Bahb'i world; secondly, because I had the honour of Abbas Effendi's friendship from 1909 until his death; thirdly, I am the latest from that Front—of Haifa, 'Akká, Baghdád, Tíhrán, Isphahan and Shíráz." Sir Ronald



Sir Ronald Storrs opening the Bahá'í Centenary Exhibition in London, Alliance Hall, Westminster, May 20th, 1944.

then went on to tell dramatically and poignantly the story of the Báb, the centenary of whose declaration was being celebrated. "Why is 1944 the Centenary of this Faith? Because 100 years ago, all but two days, a young merchant of Shíráz, Sayyid 'Alí-Muhammad, not yet 25 years old, declared to one follower that he was the bearer of a new message to mankind. He described himself as the Báb, meaning gate, or door, of this dispensation. His followers soon multiplied, but he spent most of his life in captivity, until in 1850 he was condemned, like Christ, Socrates and other religious innovators, to death. His execution was marked by a startling portent, which is thus recorded in a contemporary Persian 'Traveller's Narrative':

"An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Bib was

suspended and by the other rope Aká Muhammad-'Alí, both being firmly bound in such wise that the head of that young man was on the Báb's breast. The surrounding house-tops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of his amanuensis, Aká Sayyid Hnsayn, in the very cell from the staircase of which they had suspended them. The bullets had merely cut the ropes. To neither one of them had the slightest injury resulted.

"Aká Ján Beg, of Khamsa, colonel of the bodyguard advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Bahá'í under-



Centenary Exhibition held in Bradford, Yorkshire, England, 1944, showing exterior view of shop window on one of the main streets.



Exhibition in Alliance Hall, London, May 20-27, 1944, arranged by the Bahá'ís of the British Isles as part of their Centenary Celebrations.

stood, while the rest heard but the sound of his voice. The colonel of the regiment appeared in person. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts of the victims were riddled, and their limbs, but not their faces, which were but little marred."

Speaking of his personal experiences and contact with 'Abdu'l-Bahá, Sir Ronald said:

"My first connection with the Bahá'í Faith dates from the beginning of this century, when it was my fortune and honour to become the Arabic pupil of Edward Browne.

"My first glimpse of Ábbás Effendi was in the summer of 1909, when I drove round the Bay of Acre in an Arab cab, visited him in the barracks and marvelled at his serenity and cheerfulness after 42 years of exile and imprisonment. I kept touch with him through my confidential agent, Husáin Bey Ruhí, son of a 'Tabríz martyr, and the 'Persian Mystic' of my book 'Orientations.'

"After the Young Turk Revolution, Ábbás Effendi was released. He visited Egypt in 1913, when I had the honour of looking after him, and of presenting him to Lord Kitchener, who was deeply impressed by his personality—as who could fail to be? Then war cut him off from us and it might have gone hard with him in Haifa but for the indirect interposition of His Majesty's Government.

"When, in his famous victory drive to the North, Allenby captured Haifa, he detached me from Jerusalem to organise the British Administration there. On the evening of my arrival I visited my revered friend. I found him sitting in spotless white. He placed at my disposal the training and talents of his community, and I appointed one or two to positions of trust, which they still continue to deserve. Later, he visited me in Jerusalem, and was held in great esteem and respect by the High Commissioner, Lord Samuel. In Egypt he presented me with a



Interior view of Baha'i Centenary Exhibition held in Bradford, England, 1944.
Dr. Esslemont's photograph appears in the upper foreground



Bahá'í Centenary Exhibition, Alliance Hall, London, England, May 20th to 27th, 1914. (Note large photograph of Dr. Essleinont, the Scottish Bahí'i, whose book "Bahá'u'lláh and the New Era" has been translated into more than forty languages.)

beautiful specimen of writing by the celebrated Bahí'i calligraphist, *Mishkín-Qalam*, and with his own Persian pen box; in Palestine with an exquisite little Bokkara rug from the tomb of the Báb: all three, alas, destroyed by fire in Cyprus. When, on November 29, 1921, he was buried, 10,000 men, women and children, of many varying races and creeds, walked in the funeral procession up Mount Carmel, to lay his body in the exquisite cypress-avenued shrine.

"Telegrams reached Haifa from all over the world. Mr. Winston Churchill, then Secretary of State for the Colonies, desired the High Commissioner for Palestine to convey to the Bahá'í Community on behalf of His Majesty's Government their sympathy and condolence on the death of Sir 'Abdu'l-Bahá 'Abbás, K.B.E., and Field Marshal Lord Allenby telegraphed likewise from Egypt.

"With 'Abbás Effendi the Apostolic and Heroic Age of the Bahá'í Faith is considered to be ended.

"I have not lost contact with the Bahí'i

world, and I hope I never shall. Recently I had the honour of receiving at the British Legation in Tíhrán, a deputation of the Bahí'i Community, headed by Samimi, the respected Chief Munshi of the Legation, and Varga, President of the National Spiritual Assembly of the Bahá'ís of Persia. Later I was received by the Council at a tea, so sumptuous that the remembrance adds a ating to my British Ration Card. My diary of April 1, 1943, at *Shíráz*, tells me:

"After luncheon, off to visit the House of the Báb, leaving the car for the narrow winding streets, and shown over by *Fazlullah Benana* and the curator. A small but perfect courtyard, with a little blue tiled, eight feet square tank, six large red goldfish, a tiny orange tree and runner carpets round the sides, and a narrow deep well. Above, His bed and His sitting rooms (for which our hosts took off their shoes), and on the second floor the room in which in 1844 He declared His mission, to a solitary disciple.'

"What can I say more? Half a century ago



Some of the Friends who attended the British Annual Bahá'í Convention held in London, May, 1944.

the great Dr. Jowett, of Balliol, wrote: 'This is the greatest light the world has seen since Christ, but it is too great and too close for the world to appreciate its full import.' Already over many parts of the globe there

are Baha'is actively, honourably, peaceably employed.

"May this auspicious Centenary prove propitious also for the early restoration of world peace."

PUBLIC MEETING AT DENISON HOUSE,
VAUXHALL BRIDGE ROAD, LONDON,
ON MAY 23, 1944

ON Tuesday, May 23 (May 23, 1844, being the actual day on which the Báb declared His mission) a public meeting was held at Denison House, Vauxhall Bridge Road, London, S.W.1. Mrs. Basil Hall, daughter of Lady Blomfield, with whom 'Abdu'l-Bahá stayed when he visited London in 1912, was the chairman at this historic meeting, which she opened with these words:

"In the name of the Bahl'is I bid you a very sincere welcome. We meet at a time when the revival of religion is needed. Nearly all the physical means for uniting mankind

already existing: transport, radio, international organisation, the project of the universal auxiliary language and the fact that nations are interdependent is accepted, only one thing is lacking: the will of the nations to unite, and that can only come by the power of the holy spirit, and it is by a new outpouring of this mighty power that we give you glad tidings today. Bahá'u'lláh proclaimed that religion is one and not many and that the truth of religion is progressively revealed to mankind through the ages by the manifestations of God—the purpose being

to combine men together in spirit and in social unity, and this can only come about by universal love and understanding of the search after truth through constructive discussion which will abolish all prejudice and superstition, because truth is one and no part of truth can counteract another, although there are as many aspects of truth as there are minds to perceive them.

"We believe that rivalry among religions is the negation of religion itself and wholly alien to the divine purpose and hostile to the design of *God*. These false rivalries have arisen mainly through ignorance, but partly through lust for power and claims to the monopoly of grace and through intolerance with regard to super-imposed doctrines. The inward truth of religion is one hut the various forms of worship express the differing natures of men. Variety is in harmony with nature. In a beautiful garden you do not see only roses or lilies, you see many kinds of flowers and trees and that is what makes the garden beautiful. It is only the weeds of prejudice and superstition that must be rooted out. They cause contempt and hatred, and the only good and wholesome kind of rivalry there could be is a contest to remove these barriers and a race towards wider unities. There are many signs of this today and we rejoice in these signs. The Bahá'í faith is not merely one of many sects and many churches, it is the unifying force. Unity and not uniformity is our motto. Our faith is eminently reasonable and practical. There is nothing vague in the programme. To become a Bahá'í you don't only not have to renounce your former faith, you must not renounce it. Your own religion becomes more real and profound when you realise its majestic continuity with all other faiths. The search after truth is one of our main principles. No one is asked to believe anything blindly. By your presence here today you have proved yourselves seekers after the truth. It is difficult to grasp its magnitude at first, but we hope what you hear today will interest you profoundly. Now I am going to call on other speakers who will give you the tradition of this wonderful religion.)"

The other speakers at this meeting, which aimed at presenting an outline of the Bahá'í Faith and the views of one or two eminent

personalities who have contacted it on what the Bahá'í teachings have to offer the world, were:

W. Tudor Pole, Shaw Desmond, Hannen Swaffer, Sir William Hornell, the Rev. Walter Winn, and Dr. Harold Moody.

The Bahá'í speakers were:

Hasan Balyuzi, David Hofman, Norman Smith, an American Bahá'í over here with the United States Army and who was in London during the Centenary celebrations, and Miss Vivian Isenthal, who read some messages sent to the meeting.

Hasan Balyuzi gave the following account of the life and mission of the Báb, which is reprinted in full since this day commemorated the declaration of the Báb:

"This week all over the world the Bahá'ís are celebrating the Centenary of the Declaration of the Bib. Who was the Báb and what were His claims? Very briefly, the Báb was a young merchant who declared to a seeker after truth, on the eve of May 23, 1844, that He was the promised one awaited by the world of Islam and that He had come to herald the advent of a still mightier revelation. He had only six years of ministry, of which four years were spent in prison, and in July, 1850, he was shot. That is the life of the Báb in very bare outline.

"Let us now see something more of Him in the different periods of His life. First of all, when He was a child, we have the testimony of His old tutor to the extraordinary powers that this child of seven possessed. This is not a matter of rumour or legend, there is the testimony of the man who was His tutor and who in later years followed and defended His cause. He was very bright, intelligent, kind and considerate, and one day this tutor despaired of having anything to impart to this very intelligent child and took Him to His uncle, who was His guardian, and told him that 'with all my learning I have nothing to impart to this child.'

"Next we see Him on the evening of May 23, 1844. A young man of 24, in search of the promised Deliverer, arrived at the gates of Shiráz, the famous city in South Persia, and was met by the Báb, who invited him to His house. This invitation was given with such grace and courtesy that he could not

but accept it and there in His own house the Bib declared to this seeker that He was the one whom he was seeking. He produced proofs, and in the words of the speaker who said: 'I sat spellbound by His utterance, forgetful of time. I was blinded by the dazzling splendor of this revelation . . . excitement, joy, awe and wonder stirred the depths of my soul . . . the universe seemed but as a handful of dust in my grasp.'

"At last the Báb arose, and in a voice that thrilled His amazed guest, declared: 'This night, this very hour, will in the days to come be celebrated as one of the greatest and most significant of all festivals. Do thou render thanks to God for having graciously assisted thee to attain thine heart's desire, and for having quaffed from the sealed wine of His utterance. Well is it with them that attain thereunto.'

"Seventeen others came of their own accord, met the Báb, accepted Him, and to them He gave the name of the Letters of the Living. They were the first ministers of His faith and He sent them out to teach and to spread the glad tidings. Here are a few extracts from the farewell address He gave them:

"My beloved friends, you are the bearers of the name of God in this day . . . You are witnesses of the Dawn of the promised Day of God . . . Purge your hearts of worldly desires and let angelic virtues be your adorning. The days when idle worship was deemed sufficient are ended. The time is come when naught but the purest motive, supported by deeds of stainless purity can ascend unto the throne of the Most High . . . Beseech the Lord, your God, that no earthly entanglements, no worldly affections . . . may tarnish the purity or embitter the sweetness of the grace that flows through you. I am preparing you for the advent of a mighty Day . . . Scatter throughout the length and breadth of this land, and with steadfast feet and sanctified hearts prepare the way for His coming.'

"They went out and practically all of them gave up their lives in the path of the new cause.

"Next we see Him under arrest, confined to the house of His uncle, and then we see Him in prison in the mountains of North-

West Persia, under the charge of a very rough warden, noted for his brutality; but such was His charm that this same warden opened the prison doors to all visitors. And so they took Him to the castle of Chihriq, and there again the warden of that castle, notorious for his rough methods, yielded to the charm of his prisoner.

"Finally, they decided to put an end to His life. Persecution was raging all over the land; 10,000 suffered martyrdom. They brought Him to Tabriz, and with a faithful follower He was shot by 750 rifles, but when the smoke cleared, there was no sign of the Bib. He was sitting in a chamber close by, finishing a conversation that had been rudely interrupted earlier in the day. He was led out again. The first regiment refused to fire again. A second regiment was called, and this time the Báb was killed. Although the Bib was killed, although nearly all of His Letters of the Living had suffered martyrdom and 10,000 had died for this cause, and although it seemed that its enemies had succeeded in extinguishing the Light of the Báb, nevertheless the cause lived. Now we will hear the rest of what happened."

Mr. David Hofman then gave an able presentation of the life and teachings of Bahá'u'lláh. "The reason why the cause of the Báb flourished," he said, "was that it came from God and could not be extinguished." Speaking of the application of the teachings of Bahá'u'lláh to the needs of this day, he said: "The very first thing which Bahá'u'lláh says to mankind today is this: law and order must first be established, then civilization can follow. Bahá'u'lláh's plan for world reconstruction starts with the human being. A firm foundation can only come through faith, through religion. Wherever the power of religion has failed in the past, society has decayed. Therefore Bahá'u'lláh shows mankind how to restore himself to a knowledge of why he is here, and where he is going." Mr. Hofman concluded his talk with these words: "It is on the foundation of oneness that the Bahá'í faith raises a structure of unity; a world parliament, to be elected by the nations of the world; a supreme tribunal; an international auxiliary language; a world economic system, functioning for the benefit of the whole human

race: these are the outward signs of world order, the delineation of that Kingdom of God promised to mankind from the beginning of its history: "The earth is but one country and mankind its citizens!" It is on that spiritual truth that the Bahá'í faith offers to mankind today a plan for world reconstruction."

The Rev. Walter Winn spoke next and said that he was surprised to have been invited to take part in the meeting as he was a non-conformist, with more than a tendency to spiritualism and that he had grave doubts about himself and therefore about the universe at large, "hut on the other hand," he said, "I claim to be a devoted follower of Jesus Christ and I am here because I believe that my Master would tell me to come, and to say to you that the principles contained in your great and wonderful literature are the principles of Christianity. As I read the account of that most remarkable founder of yours, I said, my mind for sixty years has been traveling in this direction. I have read your books and there isn't a bit of difference between your conclusions and the actual teaching of Jesus Christ, and consequently we can all be one. There need be no division. There is nothing cranky about those books . . . There is nothing cranky in the brain of that great man who founded this wonderful movement. Get on with it. Don't rely upon big temples and big buildings. Circulate your ideas. They will saturate and some morning they will become dynamite, and the sooner the better.

"I was preaching in a Yorkshire town one morning and again in the evening. After the morning service I took a walk and I heard some people singing "All hail the power." I said that's me, so in I went. I sang with sincerity. I enjoyed the service, but after it there was a communion service, so I kept my seat. One of the deacons asked me to leave, because he had no evidence that I was one of the elect. I got up and walked out. And I will take good care not to walk hack. It is that division that is the curse of the world today. You will nor get rid of war, or the terrible inequalities of life until the divisions among religions are cured."

Mr. Winn recounted some amusing anecdotes and brought laughter into a meeting

which by its very nature was solemn. 'Abdu'l-Bahá loved laughter and happiness, and this certainly seemed to draw the audience and the speakers closer together.

Mr. Tudor Pole's moving and intimate memoirs of 'Abdu'l-Bahá followed, and are given here as fully as possible. He said: "I don't propose to tell you the story of the life of 'Abdu'l-Bahá, son of the founder of the Bahá'í Faith, you can find his history set forth in the excellent books available at the Bahá'í Centres. But as very few present have had the great privilege of meeting and talking with 'Abdu'l-Bahá you may be interested in one or two reminiscences with regard to this wonderful teacher who did not wish to accept the title of 'master' or 'prophet' but who simply desired to be known as a servant of the Father. I remember in the spring of 1919, when the Great War that was to end all wars was over, visiting 'Abdu'l-Bahá at his home near Haifa, on the slopes of Mount Carmel, when I tried to congratulate him, in the belief that a final Armageddon had been fought and won, he told me that the war just ended had sown the seeds for a far greater struggle than anything that had yet happened in human history and that I should live to witness this catastrophic event. 'Abdu'l-Bahá added that so far as the material issues were concerned, aerial warfare would prove the decisive factor. You may imagine my consternation. I reminded 'Abdu'l-Bahá of what he had said in Paris in March, 1913, which I will read to you: 'Do yon know in what Day you are living? Do you realize in what Dispensation you are alive? Have you not heard in the Holy Scriptures that at the consummation of the ages there shall appear a Day which is the Sun of all the past Days? This is the Day in which the Lord of Hosts has come down from heaven on the clouds of glory! This is the Day in which the inhabitants of all the world shall enter under the shelter of the Word of God.

"This is the Day whose real sovereign is His Highness the Almighty. This is the Day when the East and the West shall embrace each other like unto two lovers. This is the Day in which war and contention shall be forgotten. This is the Day in which nations and governments will enter into an eternal bond of amity and conciliation. This

Century is the fulfilment of the Promised Century.'

"I asked how he could reconcile this statement with the reference to the coming of a still greater Armageddon than the Great War of 1914 to 1918. This was his reply: 'No word spoken by my father or by myself has been spoken in vain.' It is clear, therefore, that this great seer foresaw not only the tribulations through which we are now passing, but also the coming of the Most Great Peace before the present century ends. Out of the darkness of our grave afflictions will be born the light of the new Day. This Day is even now approaching.

"Let me tell you the story that is well known but is worth repeating in regard to 'Abdu'l-Bahá's presence at the time of the British attack upon Haifa in the summer of 1918. Some of us in Allenby's army were much alarmed by the information brought out of Haifa by our Intelligence agents, to the effect that the enemy intended to crucify 'Abdu'l-Bahá and his family before evacuating the city. It transpired that the Bahá'ís in Haifa gathered round their great leader and many of them encamped in the gardens round his house. One of those present told me later that during this period of extreme tension 'Abdu'l-Bahá used these words: 'All is well, the power of the spirit is with us. Not a single shell from the British guns will fall within the city, which will be taken undamaged within 48 hours and its people freed.' As a matter of fact, owing to the incorrect sighting of the guns, the British shells were falling harmlessly into the bay, and the prophecy just referred to was fulfilled.

"I remember an occasion when 'Abdu'l-Bahá took me to see the 'Akká prison house where he and his father and the family had been confined for nearly 40 years, and how he spoke about the Lord's Prayer in these words: 'Remember there is prophecy as well as petition in the great prayer which **Hi** Holiness the Christ gave to the world. The prophecies in the Lord's Prayer will be fulfilled, and perhaps more quickly than is realised; His kingdom shall come, His will shall be done on earth; daily bread shall be given to **all**; sins shall be forgiven and as each one turns to seek the **kingdom** that is

within, so shall all good things be added to him.' 'Lay the foundation of your affection,' said 'Abdu'l-Bahá, 'in the very centre of your spiritual being, at the very heart of your consciousness, and let it not be shaken by adverse winds.'

"Do not expect to find peace without until you have attained that inward peace which is built on the rock of Faith, and so cannot be shaken by outer tribulations.'

"The Bahá'í teaching does not ask a man to desert the Faith of his forefathers but to live it, in unity and fellowship with all men irrespective of their colour, caste or creed, for we are all leaves of one tree.'

"'Ere long,' says Bahá'u'lláh, 'God will sail His Ark upon thee.'

"Have we each begun to prepare a harbour within, in order to receive the Ark of the Covenant of Peace, so that the New Day may be manifested through us?"

Shaw Desmond expressed his pleasure at being on a platform that was "essentially international" and made a witty and eloquent speech, of which there is, unfortunately, no available record.

Hannen Swaffer also made a characteristic speech, in which he recalled receiving a visit from Mrs. Hanford Ford, in whom he met "a very gracious and charming lady who was obviously breathing the spirit of what I heard for the first time when I heard of the Bahá'í Faith. I have since read and found out a lot about your community and I know it to be one of those great movements which are destined to build the magnificent future out of the unhappy past.

"It is time," he said, "that there was brought into being a great world movement to merge differences in religion and to share the building up of the future."

Mr. Swaffer recounted picturesquely the story of the gods who, as a jest, broke up the diamond of truth and scattered it over the earth and then, watching the earth's inhabitants from their celestial heights, laughed to see how they eagerly ran to gather up the fragments, each one thinking that his fragment was the whole truth.

Sir William Hornell spoke very briefly and with a touching humility, warmth and sincerity. He recalled Martha Root's visit to him while he was in Hong Kong and said,

"In the students' union of the University I arranged for a meeting, to which there came Chinese students and some members of the University staff. Martha Root gave her message. She is dead; the University is a looted shell, but the memory of that evening abides. I have many friends among the Baha'is and what has impressed me most is their kindness to one another and also to those outside their pale, and it is that spirit which I think is going to contribute a great deal to the success of the movement. I venture in all humility to warn the Baha'is not to be carried away by the slogans and clichés of the market place. I have read in one of your books that 'Abdu'l-Bahá concluded his message to the congress of races in London with these words:

"Let brotherhood be felt and seen among you and carry ye its quickening power throughout the world."

"To this I would say 'Amen'."

Dr. Harold Moody brought greetings from the League of Coloured Peoples and his own personal greetings. He spoke only a few words, but made a deep impression on the audience by the calm dignity of his personality and the beautiful quality of his voice. He said, "I feel you are engaged upon a great movement. You have triumphed over many difficulties and I am convinced you are determined to go on to still greater triumphs and I want to say God bless and prosper you. Out of this revelation something is going to come for the benefit of humanity. It rests upon every one of us to play our part effectively. You want not only to have a great faith but to practice that faith day by day in your lives . . . In the world that is dawning no one is too young and no one too old to heal the breaches which divide mankind."

Norman Smith spoke with moving simplicity of Bahá'u'lláh's claim to **nothing** but the hearts of mankind. "Addressing the Kings and rulers of the earth, Bahá'u'lláh told them He had not come to wrest their kingdoms from them. My mission is to capture and keep the hearts of men!" He spoke of the Bahi'is meeting in the Bahi'i Temple on the shores of Lake Michigan on this day, and concluded by saying: "It is the Bahá'í message to make everyone happy and enjoy the fruits of the spiritual conquest

of the hearts and minds of all mankind, so that all men might live as brothers and the kingdom of God shall be established on earth."

Miss Isenthal closed the meeting with reading a message from Sir John Martin Harvey (who had originally accepted to be present at the meeting), sent very shortly before his death.

MESSAGES

From J. D. BERESFORD (author)

Although I am not a member of your Assembly, I am glad to have this opportunity of saying how profoundly I am in agreement with your fundamental aim of the unification of mankind, and with your general beliefs as to the means by which alone that unity can be obtained. I would subscribe more particularly to those statements made by Bahá'u'lláh in "Hidden Words," in which he stresses the need for simplicity in our faith.

For I believe that in their preoccupation with ritual and dogma, the churches' neglect to teach such first principles is responsible for much of present-day materialism and its disastrous results in the present world war.

I send you, therefore, my most sincere good wishes for the enlargement of your Assembly and the spread of your faith, and assure you that many of us have similar aims, and are ready to add our endeavours to yours, whether by practice, speaking or writing.

From DAME SYBIL THORNDIKE

May I send greetings to the Bahá'is at their Centenary. I have read your booklet with much interest and the faith expressed in it is so close to the faith I hold and most Christians hold, that I feel sure the good you are doing is great. I wish I could be at the meeting hut evenings are my working hours when in the theatre which is almost always.

Good wishes for good co-operation.

From REGINALD SORENSON, M.P.

I trust the centenary of your Bahá'í community will be celebrated in May with a renewed faith in the spiritual unity of all mankind and the "glory that shall be revealed in us." I am sure it has given inspira-

tion to many in the past 100 years and that it continues to do so now when once again we blast and mutilate and destroy, for it reaches beneath the evil that men do—to the imperishable common things of our deeper life wherein there is the reconciliation of divinity and the source of ultimate harmony.

These days of tragedy are also times of endurance, fortitude and courage. They are times of great opportunity to bear witness still to those principles upon which true peace alone can find foundation.

I trust, therefore, there will be the notes of hope and confidence during your celebration and that in the next century your Movement will continue to serve the truest needs of our common humanity and bring nearer that World Commonwealth which is the destiny of the race.

From the late SIR JOHN MARTIN HARVEY,
D.Litt.

You honour me with a request that I should add my small brick to the exalted edifice of the Bahá'í teaching. Its happy creed so passionately urged and so convincingly stated is an inspiration to all who work and who, in the words of Kipling, have realised the significance of "No one shall work for money and no one shall work for fame, but all for the joy of the working."

I would like to add my conviction to your teaching that "*absolute equality is a chimera*" which, socially, is entirely impracticable. It has become a slogan to many workers, reliance upon which will only lead to a cruel disillusionment. The only "equality" is that which any man may attain by being prominent in his *work*. It has been truly said that "every man can do some one thing better than any other man." So let our ambition be, no matter how humble our work may appear, to be of the *aristocracy of work*. And if to "work is to pray" may not this noble ambition to be among the elect of the workers of the world, bring us by steps to the dream of your great Teacher of a *Great Universal Peace*, against which if any government among you take up arms to destroy that peace, "the whole human race,"

he tells, "shall resolve with every power at its disposal to destroy."

From SIR ERNEST BENNETT, M.P.

The Bahá'í Faith claims to offer a fresh presentation of Christ's teaching — sincere and unequivocal. Its three million adherents may, with God's help, form a great spiritual nucleus for the furtherance of a Faith which will definitely refuse to acquiesce in war, just as our Christian forefathers refused to acquiesce in slavery, and at length triumphed over a great evil.

From DR. HEWLETT JOHNSON,
Dean of Canterbury

I read with interest the social programme of your movement demonstrating the best education for everyone, equal status for men and women and the like and also your encouragement of scientific research and emphasis on the need for a World Commonwealth, together with the *óness* of mankind. I am in complete agreement with those aims and wish you well in the pursuit of them.

From HANNEN SWAFFER

Bahá'ís have to offer to Mankind something without which there can be no New World, no social order based on equality, no idealism in which all can share. It is a religion which opposes that sectarianism which narrows faith into prejudice and keeps knowledge within the limits of what does not deny Orthodoxy.

Creds are the enemy of all who can see beyond them. Rituals are as repetitious as a praying-wheel. Both cause divisions where there should be brotherhood.

In the New World of our dreams there can be no differences of caste or creed or colour. Because it not only proclaims that self-evident truth but shows how one can live up to it, the Bahá'í faith shines like a torch amid darkness, and is a signpost pointing out, in a wilderness of delusion and deceit, a path that, however rocky, leads to a land of bounty that all may share, a land of hope in which all will one day find happiness.

BAHÁ'Í CENTENARY CELEBRATIONS IN INDIA

"THIS night," the Báb had declared, when He revealed His Mission, "this very hour will, in the days to come, be celebrated as one of the greatest and most significant of all festivals." In accordance with this promise, in spite of the conflagration that was raging in the world, various countries had made preparations to befittingly celebrate this Festival. India was one of these. Burma, unfortunately, was still cut off from us.

Due instructions were received from the Guardian of the Bahá'í Faith a year in advance, regarding the nature and scope of the proposed celebrations. His secretary wrote on June 22, 1943 to the National Spiritual Assembly of India: "—The Guardian feels that the N.S.A. must from now on coordinate its plans and set in motion its preparations for the centenary celebrations. The believers must hold gatherings for the Bahá'ís at exactly 2 hours and 11 minutes after sunset on May 22nd 1944 as this is the exact time when the Báb declared His mission to Mullá Husayn. They should also arrange to hold public gatherings on May 23rd and enlist the support of prominent friends of the Faith as speakers, together with Bahá'í speakers, on that occasion. They should, as far as possible, hold festive gatherings at this time, give banquet — at which friends of the Cause and believers are present, obtain as much space in the press of India as possible, and in general devise ways and means of making this a glorious and memorable celebration. He would also like to have the N.S.A. publish in conjunction with the centenary, a pamphlet giving a brief outline of the Faith's origin and teachings and major events in India since its establishment there, and a detailed outline of the accomplishments of the Indian Bahá'í community, its early history, its development, etc."

The National Spiritual Assembly followed the lines indicated by the Guardian. Two committees were appointed: one in charge

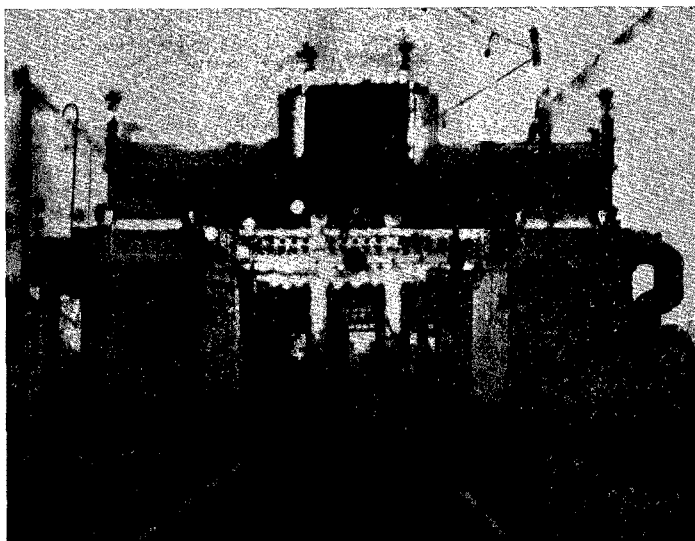
of the celebrations, the other to compile the history of the Bahá'í Cause in India during the first century. They commenced their task in right earnest.

Delhi was first fixed as the site of the national celebrations. A bulletin was issued in August 1943. It touched briefly on the origin of the Faith, gave a summary of its aims and teachings from the Guardian's writings, referred to the forthcoming celebrations projected at the capital during May 1944, and requested those who were in sympathy with its objects and intended to participate in the forthcoming proceedings, to give prior notice to the committee in charge of the arrangements.

The second bulletin was issued in March 1944. Delhi had been considered unsuitable due to its excessive heat during May and Bombay fixed as the venue of the national celebrations. This bulletin referred to the sacrifice in human life on which the foundation of the Cause had been laid, gave a summary of the Teachings from the Guardian's pen, and concluded with an invitation to the well-wishers of humanity to join the forthcoming celebrations in Bombay from the 24th to the 26th of May. A supplement contained tributes to the Faith from eminent non-Bahá'ís.

Five thousand invitations were printed and sent out on the eve of the celebrations. One thousand posters were displayed all over Bombay. Streamers were suspended over busy street intersections. Five thousand handbills were distributed. A colored slide was displayed in each of these nine leading cinemas for the week ending with the conclusion of the celebrations: Metro, Eros, Empire, Majestic, Roxy, Palace, Broadway, Strand, and Andheri.

Fifteen thousand copies of "The World Religion" by Shoghi Effendi and five thousand copies of "Religion of the Future" by K. T. Shad were printed and distributed free.



Bahá'í Administrative Headquarters, Karachi, India, illuminated for the Centenary, May 24-26, 1944.

Five hundred copies of a pamphlet in memory of the services in India of Miss Martha Root, international Bahá'í teacher, were published and distributed free.

One thousand copies of the first section, covering a period of 50 years, of the history of the first Bahá'í century in India were printed and distributed free at the celebrations and later in response to the inquiries arising from the Press articles.

So wide was the publicity that the India News Parade, a News Film Department of the Government of India, considered the function important enough to be filmed. A copy of the film was sent to the Guardian. It shows Mr. Nagindas Master, the Mayor of Bombay, ascending the platform and inaugurating the local lectures at Bombay at the Sundarabai Hall on the 23rd May; Mr. Tannton inaugurating the national celebrations at the Sir Cowasji Jehangir Hall on the 24th, several of the speakers at the public addresses on the three days and inmates of

the Institution for the Blind being fed by the Bahá'ís.

COMMEMORATION OF THE DECLARATION OF THE BĀB

The blest evening, the eve prior to the 23rd of May 1944, arrived. The members of the National Spiritual Assembly, the delegates to the Convention, and a large number of friends had gathered in Bombay to celebrate the Centenary of the Faith whose impact upon society had shaken it to its very foundations. The Bombay Bahá'í hall where the friends met was tastefully decorated and brilliantly lighted. Those that had assembled bowed their heads in gratitude at the bounty of having been guided to the path of Truth. They greeted and congratulated each other and in a spirit of reverent humility and pious devotion ushered in that momentous, that fateful hour when, 2 hours and 11 minutes after sunset, a hundred years ago, the gates of Heaven had once again

opened and mankind been assured that though he had forgotten his God, God had not forsaken him. The packed hall was hushed. An atmosphere of consecration and a thankfulness too deep for words prevailed. In a spirit of prayer the following program was carried out:

1. A prayer by the Báb
2. Súrih-i-Mulk
3. Excerpt from the Persian Bayán
4. A Tablet of Bahá'u'lláh on the Declaration of the Báb
5. A talk on the significance of this Day, by N. Akhtar-Khawari
6. Closing Prayer.

The meeting lasted unto well past the middle of the night and even at that late hour the friends were loth to leave it.

PROGRAMME FOR 24TH MAY, 1944
C. J. HALL, 6 P.M. TO 8 P.M.

WELCOME ADDRESS
BY THE CHAIRMAN
(Mrs. SHIRIN FOZDAR),
Reception Committee.

INAUGURAL ADDRESS:

"I. H. TAUNTON, I.C.S.

LECTURES

- "K. T. SHAH: Economic Foundations of Peace.
S. H. KORESHI: Need of a Universal Religion.
Vote of Thanks to the Inaugurator.

PROGRAMME FOR 24TH MAY, 1944
C. J. HALL, 6 P.M. TO 8 P.M.
PRESIDENT: "Dr. B. S. MOONJE—Principal of Dharma.

LECTURES

- PROF. T. REUBEN: Religion of the Future.
ABBAS ALI BUTT: History & Teachings of the Baha'i Faith.
DR. K. K. BHARGAVA: "Science and Religion."

PROGRAMME FOR 26TH MAY, 1944
C. J. HALL, 6 P.M. TO 8 P.M.
PRESIDENT: "MR. G. L. MEHTA

LECTURES

- *MR. MANU SUBEDAR: "Prelude to World Society."
PROF. PRITAM SINGH: "Economics of Bahá'í Faith."
*DIVAN BAHADUR RAMASWAMI SASTRI: "India and the Bahá'í Faith."

PROGRAMME FOR 26TH MAY, 1944
MARWARI DYALAYA HALL AT
6 P.M. TO 8 P.M.
PRESIDENT: MR. ABBAS ALI BUTT

LECTURES

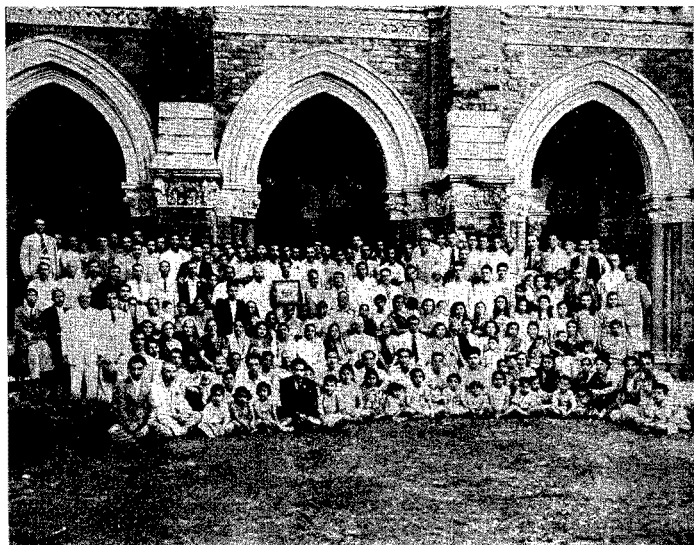
- MR. MAFUZ-UL-HUQ ILMI
MR. S. N. CHATURVEDI
MR. JIVRAM JOSHI
MR. H. M. MANJI

(* Those marked with an asterisk are non-Bahá'ís)

At 6.00 P.M., on the 24th May, Mr. I. H. Taunton, I.C.S., Adviser to the Government of Bombay, Department of Education, the inaugurator of the meeting, Mrs. S. Fozdar, the President of the Reception Committee, and the speakers mounted the platform. This was one of the scenes of our celebrations that was "shot" by the Government Film Department that of itself had volunteered to film our proceedings.

Mrs. S. Fozdar in welcoming the audience on the inauguration day, dwelt on the importance of the occasion, the early persecutions of the followers of the Faith and its spread throughout the world. She told how, in the past, religion had renewed itself whenever the world had become corrupt, and how history had repeated itself in this are. She touched upon the Principles of the Cause and wound up with a passionate appeal to the hearers to respond to Bahá'u'lláh's Message. Two thousand printed copies of this address were distributed. A microphone had been provided to carry the voice of the speakers to the farthest corners of the large hall. Representatives of the leading papers were present.

Mr. Taunton, in inaugurating the lectures, said that he had been interested in the Bahá'í teachings by his mother thirty years ago when she had placed a Baha'í book in



Delegates and Friends attending the Annual Convention of the Bahá'ís of India and Burma held at Bombay, May 28, 1944, following the Centenary Celebrations.

his hand and asked him to study it. After getting acquainted with the Baha'i tenets he had felt confident that nations could come to a peaceful settlement by the plan of Bahá'u'lláh. Who could deny, he said, the need for Universal Brotherhood, Universal Peace, Universal Education, The Oneness of Mankind, A Universal Language or an International Tribunal? In order to understand the importance of this Message man must free his mind from prejudices.

He was followed by Mr. K. T. Shah, the well-known economist who, in spite of indifferent health had been kind enough to attend, and who, speaking on "The Economic Foundations of Peace," said "Nations must be federated under a world federal system ruling the whole earth and exercising unchallengeable authority over its vast resources." "Such a plan," said Prof. Shah, "had been visualised by Bahá'u'lláh, the centenary of whose faith they were celebrating."

Mr. Koreshi, who followed, spoke on the "Need of a Universal Religion."

After a vote of thanks was passed to Mr. Taunton, and he and the speakers were garlanded, the meeting terminated. Light refreshments were served to the audience and pamphlets distributed among them.

The need for a common religion which would be free from all the defects and blemishes of the existing religions, and which should appeal to the intellects and hearts of all was emphasised by Dr. B. S. Moonje, presiding over the second day session of the Bahá'í Centenary celebrations held at the Sir Cowasji Jehangir Hall, Bombay, on Thursday, the 25th May, 1944. The proper description of what was now termed religion, he added, was "dharma."

Amplifying the meaning of the word "dharma," Dr. Moonje said it was that which brought about fixation and maintenance of the universe and which led to visible pros-



Guests attending the Bahá'í Centenary Celebrations, Karachi, India, N

perity and ultimate absolution into the original spirit of all creations on earth.

Dr. Moonje further stated that he had heard of the Bahi'i Faith many years ago when he was attending an **All Faiths'** Conference. He had great admiration for the Bahi'i teachings, and had felt very happy to be given the opportunity to participate in the celebrations. He asserted that in a country like India torn by dissension and prejudices the Bahh'i Message of unity and non-violence was very essential, and he assured the audience that India needed the Bahá'í teachings so badly that he on his part was quite prepared to protect it even with the sword if necessary.

Prof. T. Reuben, speaking on "Religion of the Future," said that the world was now passing through cruel and inhuman times, the tragedy moving on with dreary futilities. It was not a question of East or West, he said. Historical religions had not been able to achieve unity among mankind, and if humanity intended to get rid of this wicked and brutal age, what was necessary, he added, was a faith based on the firm bed-rock of universal unity. Religion should be spiritual and not ritual.

The Bahi'i Faith, said Mr. Abbas Ali Butt, recognised the unity of God and His power, while condemning all superstitions. He traced the growth and spread of the Faith in the Far East and West.

Dr. K. K. Bbargava, speaking on "Science and Religion," said that science had ignored things like human emotions and spirit.

Mr. G. L. Mehta, President, Indian Merchants' Chamber, presided over the lectures delivered on the 26th May at the Sir C. J. Hall.

Mr. Manu Subedar, B.A., B.Sc., M.L.A. (Cmtral), leading economist and Bar-at-Law, spoke on "Prelude to World Society."

Prof. Pritam Singh was the next speaker. His subject was "Economics of the Bahi'i Faith."

Diwan Bahadur Ramaswami Sastri, Ex-Sessions Judge, Madras, followed him. His subject which he explained in detail was "India and the Bahi'i Cause."

On the 26th of May, in another section of the city addresses in the vernacular were being given for the benefit of those who did

not know English. In the Marwari **Vidalaya** Hall, four Bahh'is spoke in Urdu, Hindi and Gujarati. Dr. Moonje who had consented to preside was unable to come; so Mr. **A. Butt** took the chair.

Pamphlets in the vernaculars were distributed among the audience after the lectures.

In the evening of the 24th of May, Mrs. S. Fozdar spoke through the Bombay radio. The appreciation of the Bahi'i community of India is gratefully tendered to the Director of Broadcasting who despite the short notice and the current war restrictions on radio talks allowed our message to be broadcast.

On the night of the 29th and 30th of May, dinners were given to a few from among the well-known citizens of Bombay as rationing regulations restricted the number of guests at any party to fifty.

On the first night Mrs. S. Fozdar spoke to the guests; Mr. Abdullah Fadil on the second. Mr. Shuaib Koreshi, Minister of Bhopal State, who was present on the first night, thanked the Bahá'ís and expressed his appreciation for their ceaseless labors in strengthening the foundations of world unity.

On the night of the 29th and the afternoon of the 30th the friends, too, were entertained at a repast. The Guardian had cabled £300 as his "contribution Centenary Celebrations and banquet for delegates friends gathered commemorate historic occasion" and the friends from different places seated at the same table rendered thanks to Bahá'u'lláh for having granted them the dual bounty of material and spiritual food.

The inmates of two Homes for the Blind were fed on the 25th and 26th of May.

The Bombay Chronicle—Bombay
Wednesday, May 24, 1944

Bahi'i Faith Gives Peace and
Ordered Govt.

Mayor Resides Over Centenary Celebrations
Meeting

Bombay, Tuesday, "Mahatma Gandhi told me many years ago that the Bahi'i Faith was a solace to mankind and that he had

many friends among Baha'is" said the Mayor of Bombay, Mr. Nagindas Master, presiding over a spiritual meeting held in connection with the Baha'í Centenary celebrations at the Bal Sunderbai Hall this evening. He stated that the little he knew of the Bahá'í Faith had interested him a great deal. It stood for spirituality and selflessness and its tenets, if they were more widely accepted, would usher a new order of things into the world and give to it the peace and ordered Government that was so dire a need today. The Mayor concluded with a prayer that peace may come to the world and guide mankind to the happiness and tranquility that it so greatly lacked today.

Mrs. Shirin Fozdar, the Chairman of the Reception Committee, gave history of the religions of the world, making the plea that religions belief was responsible for the greatness of nations and peoples, who deteriorated in proportion to their loss of faith.

This period of religious and material decline had invariably been the birth of some great Prophet who had striven to lead the nations once again to the path of religious righteousness. A hundred years ago the great Bahá'u'lláh was born and his mission was to bring faith to an irreligious world—a world which today Pound itself in the midst of an international conflict, the like of which it had never known before. The Prophet of the Baha'is had predicted the wave of calamity that the world had today seen fulfilled. He had predicted a World Federation of Powers that would lead modern civilization from chaos to order. Every unit of the Federation would disarm completely. There would be one international monetary system, one language and one police force. Raw material would be held in trust for the smaller nations by the Federation. Women would have equal rights with men. This would lead to universal brotherhood in which everyone would live happily forever after.

8.

BAHÁ'Í CENTENARY CELEBRATIONS IN EGYPT

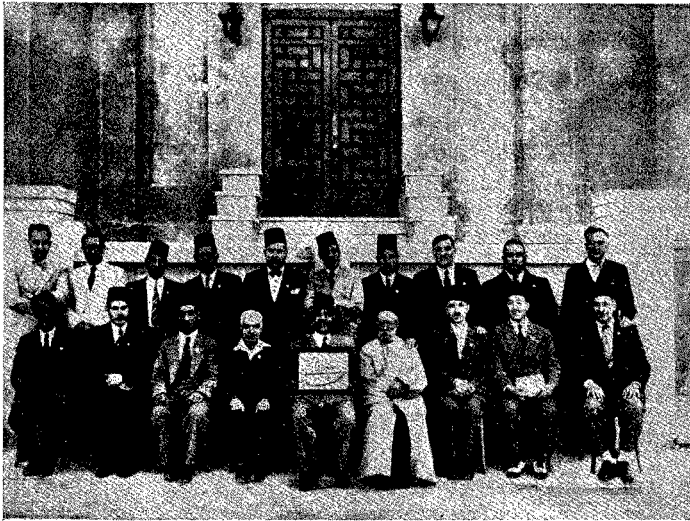
AS a unique occasion the Centennial Anniversary was celebrated leaving the loveliest memories in the hearts of the participants in Egypt. For future generations the magnitude of that occasion will be found in illustrious records, flooded with spiritual delight and hope, which the growing community of the Baha'í Faith can cherish during dreary days of world-wide disaster. The golden fruit of the Báb's historic Declaration grew and ripened through the heroic sacrifice of twenty thousand believers. The glad tidings which, coincident with the Declaration of the Báb, announced the birth of 'Abdu'l-Bahá, the Center of the Mighty Covenant of Baha'u'llih, heralded the new stage of divine civilization towards which the world of humanity is advancing speedily. The mighty link which 'Abdu'l-Bahh shaped in His Will and Testament has joined together the first, yet most remarkable age of this

Creative Revelation, with the destined future stages of its evolution which, in due time, under the guidance of the Guardian of the Cause, will lead to the consummation of the New World Order of Bahá'u'lláh, the Glory of the age.

Thus the tragic times in the course of which the Centenary was celebrated can never dim its light. On the contrary future generations will testify to the mighty Power of the Faith which held aloft the torch of its claims during the most stormy age in the history of the world.

PREPARATIONS FOR THE CENTENARY

In 1943, nearly a year before the Centenary, the National Spiritual Assembly devoted serious consultation to the question of celebrations. For many reasons the prospects offered little hope of success. The *Házíratu'l-Quds* was still in course of com-



Delegates attending the 21st Annual Convention of the Bahá'is of Egypt and Súdán, held in Cairo, May 20-21, 1944.

pletion and no one could guess when it would be ready. On the other hand, to hold the celebrations in a suitable hotel was a matter beyond our financial resources.

Such was the position that kept us fluctuating between hope and despair.

COMPLETION OF ḤAZÍRATU'L-QUDS

By the end of 1943, our hopes for the completion of the Ḥazíratu'l-Quds were renewed by the gracious contributions which continued to flow from the beloved Guardian. Although materials were difficult to procure, the work was carried on without cessation until the third story was completed. The carpentering was entrusted to three committees, in Cairo, Beni-Suef, and Port Sa'íd. Electrical installments were contributed by the friends of Beni-Suef, and the plaster by Port Sa'íd.

Concerning the dome, there seemed no prospect whatever of being able to construct it in time. Funds were lacking, materials were unprocureable; and, moreover, the cele-

hrations were swiftly approaching and only twenty days remained. But the irresistible power of Bahá'u'lláh made all things possible beyond our fondest expectations. The following cable dated April 21 was received from the beloved Guardian:

"Wiring through Anglo-Palestine Bank five hundred pounds for (the) dome (of) Ḥazíra. Proceed immediately with construction."

Upon the receipt of that cable materials were miraculously procured, work was carried on even by night by special permission—and the dome was completely finished just two hours before the programs were scheduled to commence!

ANNOUNCEMENT OF CENTENARY

Following is the first message of the National Spiritual Assembly regarding this matter circulated among the Bahá'is in Egypt:

"Beloved ones of the Blessed Beauty!

"The hour at which the first century of



The men's meeting, in the central hall of the new Egyptian National Baha'i Headquarters, during the Centenary Celebrations held in Cairo, May, 1944.



Bahá'í women attending the Hundredth Anniversary of the Faith, held in Cairo.

this greatest Revelation will close, will soon strike announcing the termination of an unparalleled age of heroism. The spirits of those who gave up their lives for the sake of this day are now moving around us to console their eyes with the panorama of the heavenly blossoms which were profusely watered by their pure blood, and to behold how the Cause of God is deepening its roots and stretching out its branches to overshadow the peoples of the world.

"Stupendous is the Day, and great is the sign of God in this Majestic Dispensation! How mysterious that the radiance of the first and formative stage of our Faith has shed its beams upon the world-wide progress of its second stage! How miraculous the way its penetrating light is spreading and ushering in the Golden Age decreed by Bahá'u'lláh, whose advent was heralded by all the Prophets of God!

"O Faithful! Now that you stand between two historic ages--witnesses of the first and trustees of the second, the spiritual tree of the first and the divine fruit of the second, you should thank your Lord that you have been blessed with such a bounteous gift, which is the glory of the ages.

"The glad tidings of the Day to you is that you should cast aside the old and prepare yourselves for the new age which is swiftly approaching! The glad tidings, O steadfast in the covenant, is that you should turn away at once from that which was once the cause of grief to the hearts. The glad tidings to you, O Symbol of love and unity, is that each one of you should hasten to embrace his brother with sheer love and eagerness! Shut your eyes against shortcomings, and cling unto love and unity! Let our sign on this blessed occasion be the praise of one another!

"The occasion is incomparably unique and precious. It imposes upon us the obligation of advancing towards it with united efforts and perfect oneness so that the light of the wonderful Order of our Faith may shine upon the world, so that the people may witness in the unity of this growing community the example of love, unity, and cooperation.

"The forces of discord are tearing humanity, and the elements of corruption are upsetting the structure of life. The torch of

hope seems as if quenched in the hearts and the candle of spiritual delight extinguished. Therefore, O Light-holders, let the flame of hope reblaze in the world, and blow through the trumpets of life the psalms of faithfulness, and the melodies of the Kingdom of the Father whereby hopes may be restored to wandering humanity!

"Exalted be our Lord that He made you His Trustees and the Heirs of His Grace.

"Dear friends:

"As we are drawing closer to that momentous day the National Spiritual Assembly desires to announce that preparations for the celebrations are being adequately planned.

"A head committee of Mohamed Sa'id, Chairman, Hussein Ruhi, Abul Fetouh Battah, and Mohamed Muṣṭafá, members, has been appointed. It is charged with the formation of such sub-committees as various activities may require. It is also empowered to contact the Local Assemblies and groups on matters relative to the celebrations. The National Spiritual Assembly fervently prays for your success under the guidance of our beloved Guardian, may our souls be a ransom for him."

CELEBRATIONS RECEIVE PERMISSION OF AUTHORITIES

In accordance with the law, the National Spiritual Assembly approached the authorities concerned through the following letter dated May 13:

"The Ma'monr of Waili Police District

"Sir:

"The National Spiritual Assembly of the Bahá'ís of Egypt have the honor to inform you that on the occasion of the Centenary of the Bahá'í Faith, the Bahá'ís will hold their celebrations in their headquarters, No. 6 Fouad Shafik Street.

"The program is arranged for the 22nd and 23rd of May inclusive, and will be attended by Bahá'ís only the expected number of whom will be approximately four hundred.

"in view of the fact that the program includes refreshments and meals, tents will be pitched alongside the building for that purpose.

(Signed) Mohamed Sa'id Adham,
Chairman"

The following was received through the local authorities:

"H. E. the Assistant Police Commandant; Division A.

"With reference to your excellency's letter dated 15th Inst. concerning the permission applied for by the Bahá'ís to hold their religious celebrations on Monday and Tuesday, 22nd and 23rd Inst. in their headquarters, No. 6 Fouad Shafik Street, on the occasion of the Bahí'í Centenary and the inauguration of their headquarters, I have no objection to these celebrations being held provided that they are devoted to the purposes detailed in the application.

"Arrangements should, therefore, be made so as to observe those celebrations and to maintain order and public security.

"An officer should attend them and send a daily report to reach this office on the morning of the following day.

For/ Cairo Police Commandant
(Seal)

ARRANGEMENTS

Inside Hazíratu'l-Quds

A large number of participants was expected and many non-Bahá'ís expressed their desire to attend. According to lists, no less than five hundred seats were to be provided inside the building, and almost the same number outside in the tents for refreshments and meals.

Due to this large attendance and the impossibility of using only one story, the basement, known as the first story, was provided for children, the main hall for gentlemen, and the third story for the ladies. Loudspeakers were installed in such a way as to enable the three stories to hear the lectures delivered from any of the stories.

Outside Hazíratu'l-Quds

Big tents were pitched where refreshments and banquets were served during the days of the celebrations.

Beloved Guardian Contributes

On March 21, 1944, the following cablegram was received from our beloved Guardian:

"Cabling three hundred pounds (being)

my contribution for centenary celebration and banquets (on) my behalf for delegates (and) friends gathered (in) Hazíra (to) commemorate (that) historic occasion."

By that valuable contribution of the beloved Guardian the National Spiritual Assembly was able to celebrate the Centenary in the most attractive and delightful manner.

Bahá'ís and non-Bahá'ís, rich and poor enjoyed alike the generosity of our beloved Guardian, and all those who were privileged to attend will never forget the magnitude of the celebrations, and the wonderful spirit which prevailed among them.

CENTENARY CELEBRATIONS BEGIN

Lists received from various Assemblies and centers showed an approximate number of 500, besides fifty non-Bahá'ís who attended the celebrations. The question of accommodating a big number of participants was very difficult to solve. Only a few hotels in far localities were available; but it was not practicable to provide accommodations therein unless arrangements should be made for comfortable transportation, and that was another difficulty. We owe thanks to the Bahh'ís of Cairo for their hospitality. They offered their houses for proportionate numbers to stay. So all the guests were distributed among the different houses of the friends where they enjoyed comfort.

At 17.30 hours the celebrations started. In the basement, first story, the children up to the age of twelve had their seats. In the second story, the main hall was completely filled by about two hundred gentlemen. The third story was occupied by the ladies of about the same number. Outside the building various committees were fulfilling their work.

Order was wonderfully observed. The spirit of peace prevailed; fragrances of spiritual love and brotherhood were diffused; such were the characteristics of that historic occasion.

Bahí'is and non-Bahh'is alike were conscious that something new, something that is matchless in this mortal world, something that may be well termed as life-giving, was about to be announced for the first time! Even the children whose cheerful and merry



Bahá'í Centenary Celebrations in Cairo, Egypt, May, 1944. A spacious tent was pitched next to the National Bahá'í Headquarters for the entertainment of the Bahá'ís and their guests; hundreds of people banqueted daily here during the period of festivities.

THE BAHÁ'Í WORLD

souls do not know restrictions, were keenly sensible of a more spacious sphere of spiritual delight which the loud-speakers would soon transmit to them! In fact, not a single Bahá'í individual could foresee the Majestic power of the Word as he witnessed it in the course of the celebrations. No single non-Baha'í individual could have ever dreamed of a celebration, whatever its occasion, religious or national, so wonderful, so attractive, so spiritual and peaceful as this was. Turning to the neighbours near and far, one could see them crowded on balconies, in windows, and in the roads to behold the splendour of the Faith.

Hundreds were gathered outside, eager to listen and to know as much as possible of these celebrations. All the wireless sets of the neighbouring houses were turned down, and the Centenary loud-speakers refreshed their spirits with new delight, with cheerful hopes such as they never enjoyed in their daily programs. Many poor people gathered around the building, and in daily increasing numbers they enjoyed meals.

The attendants comprised different nationalities and faiths. Moslems, Christians, and Jews gathered together in one hall, united under the same tent of the oneness of mankind. By such wonderful evidences the religions of the past seemed to meet after a long separation rejoicing in the Declaration of Him whom God made the hope of the world and the saviour of humanity.

To the observers, the matter looked still more astonishing. Usually celebrations of any character were dimmed either by opposing parties, shameful acts or disturbances that made the police authorities have to arrange beforehand for forces adequate to keep order and maintain public security. But here were celebrations commemorating the Declaration of the Word of God, illustrating the fact of the wide progress of the Faith, a Faith which is still condemned ignorantly by the misled masses, a Faith which is forging ahead in this biggest and foremost tetter of the Islamic world despite the innumerable obstacles that lie in its way, a Faith which, in spite of successive attacks of persecution on its followers, and the

various historic verdicts, fatwas and sentences assured by Moslem courts by which they sought to impede the advance of the movement and to exterminate it, steadily marches on, and yet not a single policeman attended!

Furthermore the spiritual fundamentals of our Faith and its administrative system functioned hand in hand, and brought the purpose and aim of this Divine Grace to a wide display. Principles of brotherhood, unity, peace, love, and oneness of religion were demonstrated as established facts. The absolute equality of man and woman, a question of the east, discredited and derided by most of the religious leaders, provisionally tolerated by more advanced classes, and maintained by the feminist movement supported by a minority of women advocates, was developed and realized by the teachings of Bahá'u'lláh.

Youth of both sexes participated throughout in the services and took actual part in the Centenary activities, proving the progressive spirit of Bahá'u'lláh which emancipates them from the defects and corruption of life and makes them not only lively elements in their milieu but also the light-bearers of world-wide reformation.

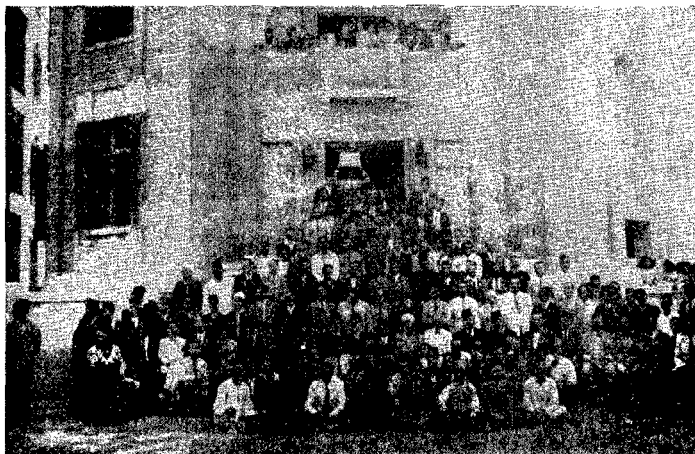
By these, and many other features, characterizing the Centenary celebrations in general, a turning point was reached in the range of the expansion of the Cause in Egypt and in the intensity of the efforts its adherents are making.

As to the integrity of the teachings of Bahá'u'lláh and the undisturbed nature of the celebrations, the following copy of the report of the local police authorities is sufficient testimony:

"On the 22nd/5/1944 religious celebrations were held at the headquarters of the National Spiritual Assembly of the Baha'is, 6 Fouad Shafik Street, on the occasion of the Bahá'í Centenary and the inauguration of the headquarters. Celebrations started at 10.00 hours to 13.30 hours and from 17.30 to 21.00 hours. They were attended by about 340 persons, men, ladies, and children. Addresses on religious matters were given by Abul Fetouh Battah, Eff., Gamal Rushdy,



Bahá'í children present at the Centenary Celebrations in Cairo, Egypt.



The Bahá'ís attending the Annual Convention and Centenary Celebration of the Faith in Cairo, Egypt, May, 1944. The photograph shows the new Egyptian Baha'i Headquarters in the background.

Eff., Matta, Eff., Barzi, Hussein, Eff., Ruhi, and Mohamed, Eff., Ismail.

"On 23/5/1944, at 17.00 hours the celebrations resumed and were attended by about 350 persons. Addresses of religious interest were given by Mohamed, Eff., Sa'id Adham, Abul Fetouh, Eff., Battah, Abdel Fattah, Eff., Sabri and Youssef, Eff., Mustapha. They were terminated at 21.00 hours.

"No addresses of any political character were given, and nothing disturbing public security happened.

"(signed) Ma'amour of Waili
"Police District"

CENTENARY RECORD

The centennial celebrations took the form of a symposium in which the addresses and lectures dealt with religious and social matters.

Other than to indicate them is beyond the scope of this article; but they will be shown in full in the Arabic edition of the Centenary record.

The wonderful spirit in which the celebrations were conducted and the far-reaching results which the Centenary had and continues to have are established by the following cablegram dated, July 16, 1944, from the beloved Guardian:

"Heart rejoiced (by) the magnificent spirit reflected (in the) recently received Annual and Convention reports.

"Centenary celebrations (were) splendidly conducted; National Bahá'í Administrative Headquarters established; official burial grounds granted by Authorities; (and) machinery (of the) Administrative order efficiently functioning. Efforts (of the) beloved Egyptian believers must henceforth be focused (on the) promotion (of) teaching activities. Opening year (of the) second century must witness formation (of) new assemblies (by) raising existing number to nine as well as multiplication (of) groups.

"Appeal (to) all friends (to) unitedly arise, disperse (and) settle (in) new areas (and) persevere (in) sacrifice (for) cause teaching. Wiring one thousand pounds (as a) teaching fund for (the) promotion (of this) highly meritorious purpose. Ardently praying (for) unprecedented victories."

CENTENARY PROGRAMS

MONDAY, MAY 22

First Program 17:30—19:30

- (1) Prayer—from Tablets of Bahá'u'lláh, read by Hussein Amin.
- (2) Message of greeting—with an outline of the purpose of the celebrations, read by Mohamed Sa'id, Chairman.
- (3) Message of devotion to the Guardian of the Cause; facts communicated by the Guardian* to be shared by the friends in the celebrations; cablegrams exchanged with other countries and with Local centers on that happy occasion, read by Mohamed Muṣṭafá, Secretary.
- (4) The address of 'Abdu'l-Bahh in San Francisco, read by Iskander Hanna.
- (5) A poem of greeting by 'Abdu'l-Fattah Sabry.
- (6) The condition of the world before the Dawn of Guidance—excerpts from Dawn-Breakers, read by Youssef Muṣṭafá.
- (7) Prayer—by Mahmud Awad.
- (8) Refreshments.

Second Program from 20:30—23:30 hours

- (1) Survey of the first century supplied by the Guardian.
First part by Mohamed Sa'id.
Second part by Mrs. Ferdous Hassan.
Third part by Abul Fetouh Battah.
Fourth part by Abdel Fatah Sabri.
- (2) At 21:45 hours—Meditation.
- (3) At 21:17 hours—The commemoration of the Declaration of the Bib—Tablet of the Visitation, read by Abdu'l Wahab Isphahani.
- (4) Tablet of Qayyúmu'l-Asmá', read by Sheikh Hassouna.
- (5) Record of the voice of our Beloved Master 'Abdu'l-Bahh.

TUESDAY, MAY 23

Third Program 10:00—13:00 hours

- (1) Prayer—by Sheikh Moawad.
- (2) A brief account of the life of Qurra-tu'l-'Ayn, by Miss Tahera Golostaneh.
- (3) Hymn—by female youth of Cairo and Alexandria.
- (4) A message from Miss Fatmah Misbah of Majdel, Palestine, read by Miss Qudsiya Ibrahim.

- (5) The position of the women in the Bahl'i Movement, by Mrs. Sabry Elias.
Ten minutes recreation.
- (6) A word of greeting, by Feridoun Zeinul Abedeen.
- (7) Poem—by Abdel Hamid Zaki of Me-halla El Kebira.
- (8) A word of greeting, by Mohamed Aly Hassanein of Sohag.
- (9) Poem—by Mohamed Aly Ismail of Sohag.
- (10) The harmony between religion and science—by Mohamed Sadik Ismail of Port Said.
- (11) A word of greeting by Khalafallah Mohamed of Abu-Sultan, read by Abul Fetouh Battah.
- (12) A word of greeting, by Mattah Barzi, Secretary of the Spiritual Assembly of Ismailia.
- (13) Hymn sung by all.
- (14) Prayer, by Miss Tahira Zeinul Abedeen.

TUESDAY, MAY 23

Fourth Program 17:30—23:00 hours

- (1) Prayer, by Feridoun Zeinul Abedeen.
- (2) Poem on the history of the Cause, by Hussein Ruhi.
- (3) A word of greeting, by Abbas Mohamed Mussa of Port Said.
- (4) A message from the youth of Alexandria read by Fouad Rushdi.
- (5) Hymn.
- (6) A word by Aziza Khanoum Yazdi of Alexandria.
- (7) Why do Bahá'is feel tranquility?, by Mikhail Neyrouz of Alexandria.
- (8) Bahl'i Administration, by Gamal Rushdi of Alexandria.
- (9) A word by Fouad Golostaneh.
- (10) A word by Fawzi Golostaneh.
- (11) Prayers, by Hussein El Magayri of Alexandria.
- (12) 23:00 hours—dinner.

WEDNESDAY, MAY 24

Fifth Program from 10:00 hours

Various photographs taken.

9.

BAHÁ'Í CENTENARY CELEBRATIONS IN 'IRAQ

THE National Spiritual Assembly of the Bahá'is of 'Iraq, in formulating the program of the celebration for this historic Centennial Anniversary, the termination of the First Century of the Bahá'í Era, attentively studied the instructions sent by our beloved Guardian to the National Spiritual Assemblies of the Bahá'is of the United States of America and Canada, Persia and 'Iraq.

Taking into consideration the significance and importance of this sacred occasion, and bearing in mind the urgent wish of our beloved Guardian to utilize to the fullest extent this opportunity to unfold the magnificence of the Bahl'i Faith and demonstrate the vitality, significance and importance of the Mission of the Bib, proclaimed on that sacred night in Shíráz, and to exert its utmost power to draw the attention of the largest possible number of people to the

New World Order associated with the name of Bahá'u'lláh, taking these facts into consideration, the program was arranged in March about two months prior to the time of the celebration. Copies of the program were duly sent to all Bahá'í centers in order to inform and prepare the Believers for a better presentation of the fundamental principles of the Faith on that sacred occasion.

The National Spiritual Assembly was to a great extent assisted by two committees duly formed for the purpose of conducting the program of the Centennial Anniversary of the Bahá'í Faith in the most attractive manner. The members of these committees, under the supervision of the National Assembly, made the meetings of the Anniversary an enviable pattern for a public meeting.

The Bahl'i women celebrated the Anni-

versary separately. They followed their own program which the National Spiritual Assembly arranged and which was executed by a committee of five members appointed by the Assembly for this purpose.

The first night of the Celebration, for the Bahí'is only, was held in commemoration of the Declaration of the Bib and the birth of 'Abdu'l-Bahá, on Monday, May 22, 1944, two hours and eleven minutes after sunset. The Hazíratu'l-Quds appeared on that historic night in the most charming and attractive form. Its walls were decorated with the most precious Persian rugs and the twelve basic distinctive principles of the Bahh'í Faith were written in very large characters on large, white linen sheeting hung on the front walls of the guest house confronting the visitors and callers. The foundation hall was well furnished with sofas and chairs and the Hazíratu'l-Quds itself was profusely flooded with light.

At the precise and momentous moment of the Declaration of the Bib, all the believers were seated solemnly, with hearts throbbing in gratitude and ardent praise and glorification of God for the immeasurable bounties vouchsafed them in attaining this glorious day, and in being in this place on this most sacred night to commemorate the significant, glorious Centennial Anniversary of the establishment of the Kingdom of the Father.

All the Bahí'is of Baghdád and delegates of the Fourteenth Annual Convention, as well as representatives of the Bahí'í centers in 'Iráq such as Mosul, Sulaymáníyyih, Karkúk, Khánaqín, Ba'aqubih, Huvaydar, 'Aváshiq, Idhybih, Sháraban, Khírnabat, Abu-Saydih, 'Azíziyyih, Amlrih, Muṭavva'ah and Baṣrih, were invited by the National Spiritual Assembly and had the honor of participating in the celebration of this magnificent Bahá'í Centenary Feast.

BAHÁ'Í CENTENARY PROGRAM

MONDAY, MAY 22, 1944

(Arabic time regarded:)

Opening Prayer—30 minutes after sunset—
by Mr. Abdur-Razzak 'Abbás.

Verses from the Qur'án—35 minutes after
sunset—Reading by Ibrahim Hamdani.

Verses from New and Old Testament—50
minutes after sunset—Reading by Kamil
'Abbás.

Reading of the following wireless message from the Guardian sent in reply to the congratulatory telegram addressed to him by the National Spiritual Assembly on the sacred occasion of the Centenary Celebration. I hour 20 minutes after sunset:

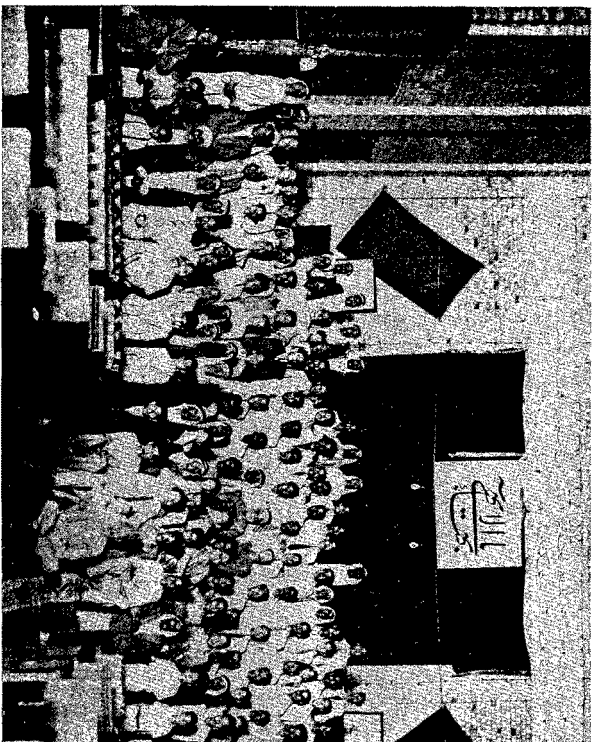
"It is with a heart overflowing with the love of the friends of God and the maid servants of the Merciful in the City of God and other Bahí'í centers in that blessed country that I greet them from this sacred illuminated spot on this auspicious day, appreciate their sincerity and fidelity, take pride in their endeavours and activities, share with them in their pleasures and exhilaration, supplicate unto God the Almighty to keep them in the stronghold of His protection and watchfulness and to confirm them in the diffusion of His fragrances and make their feet firm in His path, and enable them to elevate and glorify His Faith and render them victorious over their enemies and to realize their wishes in the service of His most glorious and wonderful, most holy, and most inaccessible Faith."

Haifa, May 18, 1944

(Signed) Shoghi Rahbani

The historical chapter of the declaration of the Bib from Nabí'ís Narrative. 1 hour 40 minutes after sunset. Reading by Mr. M. Wakil:

At 2 hours and 10 minutes after sunset, all believers attending rose to their feet very solemnly and reverently to welcome, at the exact time, the blessed Declaration of the Báb. Thus they celebrated the commemoration of that divine Declaration, the Dawn of the Day of God, the establishment of the Kingdom of the Father on earth, and with wholehearted sincerity and touching humility, and with a sense of profound rapture, they heard the grave pronouncement addressed by the Báb to the first Letter of the Living, the first to believe in Him and accept His divine mission: "This night, this very hour will, in the days to come, he celebrated as one of the greatest and most significant of all festivals. Render thanks to God for having graciously assisted you to attain your



The Bahá'ís of Baghdád and representatives of other Bahá'í centers of Iraq celebrating the Centennial of the Báb, May 22, 1944, held in conjunction with the Annual

heart's desire and for having quaffed from the sealed wine of His utterance."

At two hours eleven minutes, the exact moment of the Declaration, an excerpt was read from Qayyúmu'l-Asmá', which the Báb revealed at that sacred hour.

At two hours and twenty-five minutes the photograph of the celebrating friends was taken; at 2:30 the following message from the beloved Guardian was read to the assembled friends:

"Cabling three hundred pounds my contribution Centenary Celebration and banquet my behalf for delegates friends gathered Házíra commemorate Historic Occasion." Signed: Shoghi Rabbani.

At 2:40 all the friends were served the banquet and enjoyed the delicious dinner which had been prepared on behalf of our beloved Guardian.

At 3:40 the believers celebrated the commemoration of the birth of 'Abdu'l-Bahá. Tabkts revealed by Bahá'u'lláh in His honour were read.

At 4:30 the believers rose to their feet while listening to the recorded voice of 'Abdu'l-Bahá.

At 4:40 the closing prayer was chanted.

BAHÁ'Í CENTENARY PROGRAM FOR THE BAHÁ'Í WOMEN

Monday, May 22, 1944

A word should be said in this connection that the National Spiritual Assembly, in direct obedience to our beloved Guardian's instructions, is continuing to arrange for the Bahá'í women their own meetings, gatherings, and festivals. And the Baha'i women in 'Iráq are forming their own groups and committees and arranging their own activities. Thus special Bahá'í Centennial celebrations for the Baha'i ladies were arranged and the program already formulated by the National Spiritual Assembly for them was successfully executed and carried out by them on the rmf of the guest house.

BAHÁ'Í CENTENARY PROGRAM

Tuesday, May 23, 1944

This night's celebration was attended by the Bahá'ís as well as their friends and the

admirers of the Faith who were specially invited to share with the Baha'is in their Centennial Anniversary of the Faith of Bahá'u'lláh. A vast number of people, representing every religion, creed and class, were invited. Among them were people of high rank, dignitaries of the state, business men, officials, journalists, men of letters and high repute, altogether about four hundred in number. The program was as follows:

Opening prayer: Chanted by Abdul Razzak Abbas

A word of welcome: By Mr. M. Wakil

The Birth of a New World Order: By Mr. Kamil Abbas

The Future Life of Mankind: By Mr. Aziz Sabour

BAHÁ'Í CENTENARY PROGRAM

Wednesday, May 24, 1944

This night's celebration was attended by the Bahá'ís and another multitude of friends and admirers of the Faith who did not attend the previous night. These, too, were of every walk of life and of different religions and classes. The program was as follows:

Opening Prayer: By Mr. Abdul Razzak Abbas

A word of welcome: By Mr. Kamil Abbas

The Bahá'í Faith Establishes the Oneness of Mankind: By Mr. M. Wakil

BAHÁ'Í CENTENARY PROGRAM

Thursday, May 25, 1944

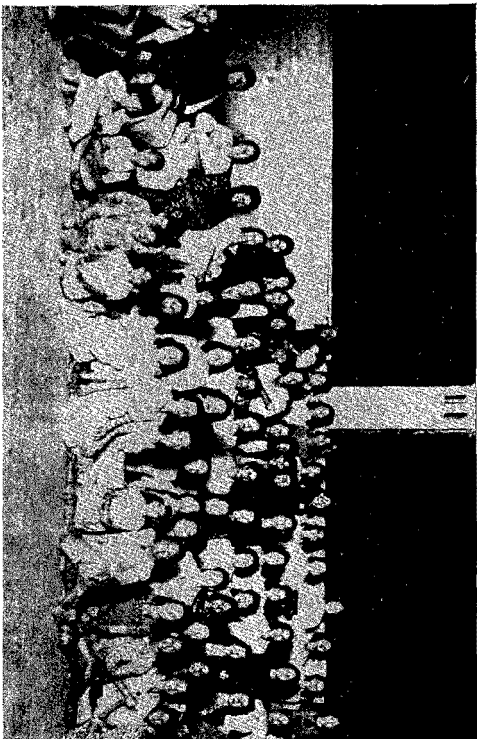
This night's celebration was arranged and devoted to the Baha'i women and their non-Bahá'í friends and admirers of the Faith. Among them were a number of distinguished ladies and a group prominent in educational circles in 'Iráq. This celebration was conducted according to the following program:

A word of welcome: By Miss Bahiyyib Faraj

The Way to Peace: By Miss Anisih Abdul Razzak

Musical Program by Bahá'í Young Women
New Spiritual Resurrection: By Miss Najibih Soffer

Selections from the sacred Writing of Bahá'u'lláh: By Miss Claudet Nawee



Bahá'í women of Baghdád, Iraq, celebrating the Centenary Commemoration of the Decl

BAHÁ'Í CENTENARY PROGRAM
Friday, May 26, 1944

This night's celebration was dedicated to the Bahá'ís only. A celebration in which Bahá'í sacred Writings were read and many talks about the magnitude and significance of this anniversary were delivered. A part of the Centennial Letter written by our beloved Guardian to the Bahá'ís of the East was read. The spirit of Bahá'u'lláh was truly felt by everyone.

BAHÁ'Í CENTENARY PROGRAM
Saturday, May 27, 1944

This night's celebration marked the culmination of all the previous celebrations commemorating the Centennial Anniversary of the establishment of the Kingdom of the Father on Earth.

An opening word on the significance and the far reaching influence of these blessed historic rights: By Mr. Kamil Abbas

Divine Remedy for the Ills of Mankind: By
Dr. Jamil Ihsan
Selected verses from the Sacred Writings:
By Jalil Omar

Congratulatory telegrams on behalf of the Bahá'ís of 'Iráq were submitted to our Beloved Guardian on this sacred occasion and to all the Bahá'í National Spiritual Assemblies throughout the world; also the local Spiritual Assemblies in the neighboring countries as well as the local Assemblies and groups of 'Iriq. The replies were a source of great joy and happiness to the friends. The National Spiritual Assembly also sent congratulatory cards to most of the Bahá'í centers of the world and from many of them beautiful replies were received and have strengthened the ties of love and bonds of unity between the Bahá'ís of 'Iráq and their brothers and sisters in the Faith in other countries.

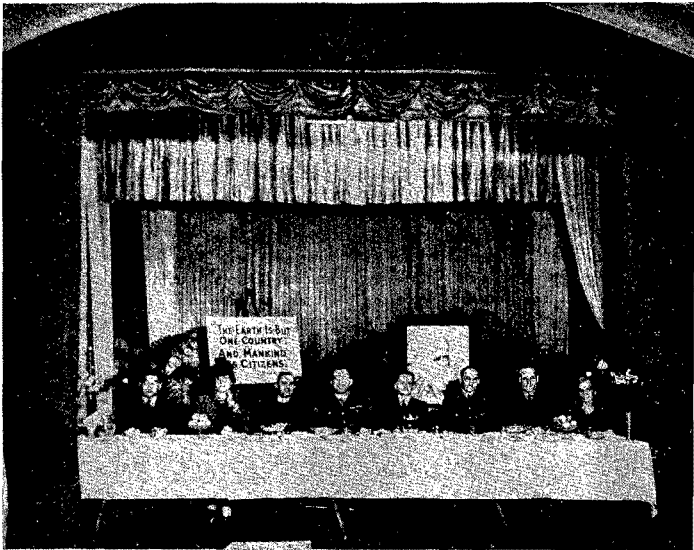
10.

BAHÁ'Í CENTENARY CELEBRATIONS IN AUSTRALIA

THE greatest achievement in Australia and New Zealand since the forming of the National Spiritual Assembly in 1934, was the acquisition in 1944 of a building in Sydney, New South Wales, for our Hazíratu'l-Quds. In 1943 a cable saying he was donating £1,000 sterling towards the project, gave us our first intimation of the Guardian's momentous decision that we were to have a National Administrative Headquarters. How surprised and stirred we were. We had been considering how to fittingly celebrate the Centenary of our Faith; now a magnificent Centenary gift was being made to us by our beloved Guardian. In the midst of our rejoicing another cable came announcing a further contribution of £2,000 sterling from the Guardian and also that our beloved sister communities of East and West would associate themselves with us in the great enterprise. In rapid succession came cables and generous contributions from

the National Assemblies of the United States and Canada. Persia, 'Iráq, India and Burma and a Persian believer Sohrab Bahmadi. The magnificent contribution of £2,500,-£3,125 Australian currency, from the National Spiritual Assembly of Persia completely overwhelmed us. That such a large contribution should come to us from our beloved fellow believers in Bahá'u'lláh's native land and that they should be associated with us, help us and take part in this, our greatest undertaking, is a profoundly affecting experience for us. Our hearts overflowed with love and gratitude to them and to our dear Bahá'í brothers and sisters of other lands who, although busy with their own great enterprises and problems, yet find time and money to help us. We acknowledge with profoundest gratitude the following contributions:

'Iráq £172.10.0; Indii & Burma £174.8.0; United States and Canada £152.9.0; Sohrab Bahmadi £125.0.0 and Persia £3,125.0.0;



Speakers' table at the Bahá'í Centenary Banquet held in Auckland, New Zealand, on May 23, 1944.

Australian currency. The Australian and New Zealand believers were able to contribute only comparatively small sums, it can therefore be truly said that the Guardian and the Bahá'ís of the world have given us our National Headquarters, they have also given us the inestimable joy of realizing as never before, the reality of our spiritual union with them. With the Ḥaẓíratu'l-Quds has come to Australia and New Zealand a deeper consciousness of the meaning of Bahí'í unity, that the followers of Bahá'u'lláh are as many souls in one body and the process of establishing the Faith a world wide co-operative spiritual movement.

The search for a suitable property was commenced with great enthusiasm by Mrs. Routh and Mrs. Moffitt of Sydney and later they were assisted by Mrs. Jackman who went from Adelaide to Sydney for that purpose. In reply to the secretary's questions the Guardian cabled that he wished the

property to be within the city of Sydney. Mrs. Axford came from Auckland and the four members of the National Spiritual Assembly at that time engaged in the search decided to summon Miss Brooks and Mr. Fitzner to Sydney to inspect a property in College Street which is centrally situated. This building would have been purchased but for the fact that we could not obtain vacant possession of it. Cabled consultations with the Guardian resulted in his instruction to purchase the property No. 2, Lang Road, Centennial Park, first inspected; this we feel is an ideal choice. Great responsibility then devolved upon the members of the National Spiritual Assembly living in Sydney—resolutions were passed empowering them to act for the National Assembly.

ḤAẒÍRATU'L-QUDS

The building purchased for the Ḥaẓíratu'l-Quds is a sixteen roomed, two story residence

facing the entrance gates to Centennial Park, a public reserve of 600 acres. The entrance is good and the arrangement of the rooms excellent for our purpose. Double doors open from the large reception room into a small library and from the library into a large lecture room. When all the doors of these three adjoining rooms are open the effect is of dignified spaciousness. Much time and energy were devoted by the members of the National Spiritual Assembly and friends in Sydney to preparing the premises for occupation. Mrs. E. M. Axford personally directed and supervised alterations, furnishings and the interior decorating which was necessary. Despite wartime restrictions and shortages which hampered the work on every hand the Secretariat was established in the building by the end of 1944. After much sorting and packing, the Secretary and Treasurer, for ten years, Miss Hilda Brooks and Mrs. Silver Jackman respectively, of Adelaide, South Australia, finally despatched all the files, books and other belongings of the National Spiritual Assembly to the new Headquarters in Sydney. Miss Brooks, who had also been Keeper of the Archives, reverently carried the Precious Relic, lock of Bahá'u'lláh's hair, the pen cases and pens which had belonged to 'Abdu'l-Bahá, a framed specimen of 'Abdu'l-Bahí's handwriting and various gifts from the Guardian, to Sydney in her personal luggage. These former officers of the National Spiritual Assembly had conducted all the clerical work in their own homes—it was therefore a great joy to them to know that in future national officers would enjoy the convenience and dignity of perfectly appointed and equipped offices, thus enabling the clerical work to be accomplished with greater ease and efficiency. In the rows of files and the office equipment at headquarters they see the fulfillment of their dreams. The new secretary, Mrs. Dive, now resides in the building. The treasurer, Mr. N. Walker lives in Sydney.

The Sydney friends feel that working at headquarters is a labour of love and they have gladly given assistance in whatever way they could. Social functions are held at the headquarters and both local and national teaching work carried out there. Many in-

quirers have called to ask about the Bahí'í Faith. The name "Haziratu'l-Quds" has brought forth many queries as to its meaning thus providing the believers with opportunities to explain and expound the Teachings.

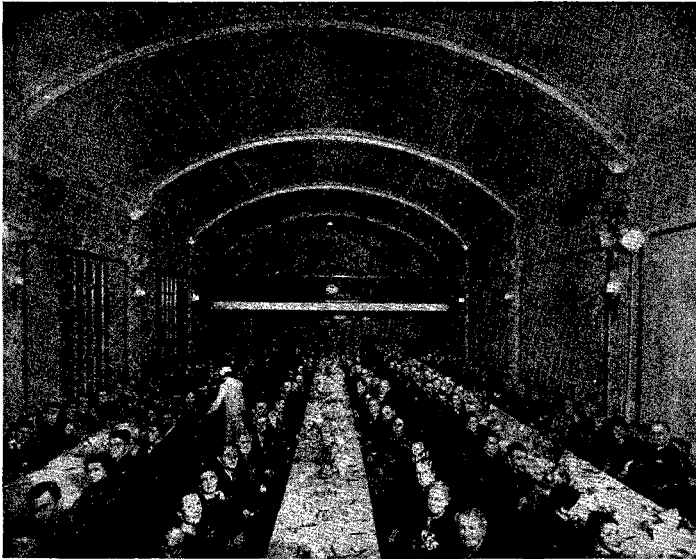
CENTENARY CONVENTION

The Centenary Convention held 19th to 24th May 1944 in our newly acquired Haziratu'l-Quds, 2 Lang Road, Centennial Park, Sydney, New South Wales, was a time of great rejoicing and thanksgiving for the Australian and New Zealand Bahá'í community. Despite wartime travel restrictions all the delegates reached Sydney and were present.

The official opening of the Haziratu'l-Quds, the afternoon of the 21st May was a momentous and joyous occasion. The faces of the believers were wreathed in smiles as with warm handclasps they affectionately greeted one another. Press representatives intending to stay only a few moments, remained to the end of the proceedings, listening to the addresses with great interest and appreciation. One reporter remarked, "When the Bahá'í Faith is known, it will undoubtedly receive very wide acceptance." In addition to all the delegates, those present included believers from Adelaide, Melbourne, Sydney, Yerrinbool, Caringbah and Wollongong.

How happy we were—this was the proudest moment in the history of our community. How splendid in our grateful eyes was our Administrative Headquarters; our hearts overflowed with love and gratitude to our Guardian and the believers of other lands who had made the acquisition of the property possible. Owing to the unremitting efforts of the Resident in Charge, Mrs. E. M. Axford and the Sydney members of the National Spiritual Assembly and friends, and despite the many set-backs and difficulties due to wartime restrictions, the reception room, library and lecture room, were re-decorated and ready for the opening day and presented a dignified and charming appearance.

The gathering filled the lecture room to overflowing, visitors as well as believers being among the audience. After the Convention



Bahá'í Centenary Banquet, attended by nearly three hundred people, held in the Lewis Eady Hall, Auckland, New Zealand, under the auspices of the Local Spiritual Assembly of that city, May 23, 1944.

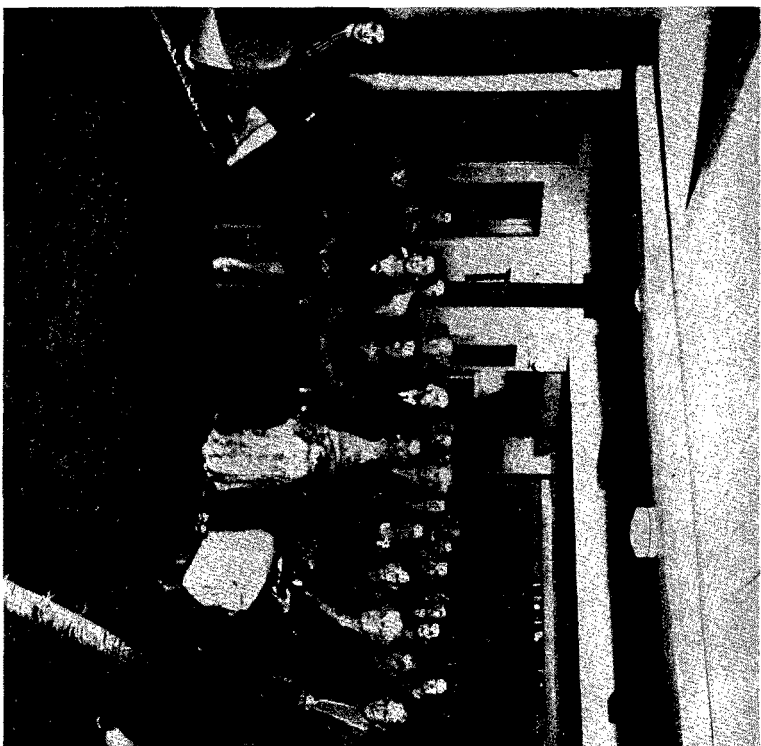
Chairman Mrs. O. Routh, had welcomed those present, prayers, the Victory Tablet and cables, telegrams and messages from National Assemblies, Local Assemblies and individuals, were read. Called upon to address the gathering, the Chairman of the N.S.A., Mr. H. Fitzner said, "We are indeed humbly grateful for all this loving kindness and assistance which has enabled us to open these Headquarters to-day and we supplicate Bahá'u'lláh that we may be worthy of this great privilege and blessing. When we consider, dear friends, that ten years ago we had no National Assembly and that the local assemblies were functioning almost as separate bodies, we can understand more fully the great progress that has been made in Administration.

"Notwithstanding many difficulties and obstacles, the National Assembly, as soon as it was formed in 1934, proceeded to func-

tion. To many of us administration was a little difficult and we could not at first grasp it; but the National members persevered and to-day we are indeed grateful to them. They faced the most difficult periods educating and guiding the Australian and New Zealand Bahá'í community to understand and establish the Administration. It is a triumph and a victory for the members of the National Spiritual Assembly both past and present, that their untiring selfless efforts have been crowned with the glorious success and reward of these Administrative Headquarters."

Mrs. Axford then spoke, tracing the growth of the Faith in Australia and New Zealand, the coming of Mr. and Mrs. Hyde Dunn from America, the establishment of the National Spiritual Assembly and the Hazíratu'l-Quds.

Mrs. Dunn spoke of her meeting with



Convention delegates and friends who attended the Bahá'í Centenary Banquet, H
Sudhav Amerwaha, May 23rd 1924



The dedication of the Bahá'í National Headquarters of Australia and New Zealand marked the opening of the Centenary Convention in Sydney, New South Wales, May 20, 1944

'Abdu'l-Bahí and her coming to Australia. In the Ḥazíratu'l-Quds she saw the tangible evidence of the labours of the believers and knew that they would carry still further the Message of Bahá'u'lláh. It was her great privilege to dedicate the house, 2, Lang Road, Centennial Park, Sydney, to the service of Bahá'u'lláh.

After musical items had been rendered and refreshments served the Secretary of the National Spiritual Assembly showed the press representatives over the building. A reporter remarked that he had heard so many wonderful things during the afternoon, he had become deeply conscious of his own ignorance.

The addresses given by the delegates during the Convention sessions were instructive and helped to deepen the spirit of dedication to service of all the believers. We enter the second Bahá'í century full of confidence. The Ḥazíratu'l-Quds, we know, will become a great centre from which the influence of

the Bahá'í Faith will be radiated over all Australia and New Zealand.

CENTENARY CELEBRATIONS

On Tuesday 23rd July 1944, the Convention delegates and friends were the guests of the Guardian at a buffet dinner at the Pickwick Club, Sydney. How thrilling to be the guests of the beloved Guardian; if only he could have been present in person as we know he was in spirit. It is the great ambition of all the believers to meet the Guardian personally and tell him face to face how we love him and appreciate all his gifts and goodness to us, and the protection of his guiding hand.

The Pickwick Club banqueting hall provided a really beautiful setting for the happy occasion of this celebration. Guests included citizens of Sydney. After dinner the gathering was photographed and several eloquent addresses given. Mrs. E. M. Axford, acting as Chairman, explained that this function

was one of many commemorating the declaration of the Báb made on 23rd May 1844. From this date the Bahh'i Era commences. Mr. H. Blundell spoke on "The Báb," Mr. N. Walker on "Bahá'u'lláh," Mrs. O. Routh on "'Abdu'l-Bahá" and Mrs. Dive on "The

Bahh'i Faith To-day." The addresses were interspersed with beautifully rendered vocal and pianoforte items. It was a delightful occasion for all, and the believers will look back on it as one of the happiest events of the Centenary Convention.

11.

LATIN-AMERICA CELEBRATES THE BAHÁ'Í CENTENARY

BY MARION H. LONGYEAR

THE participation of all Latin-American republics in the world-wide celebrations of the first Centennial of the Bahh'i Era was of unique significance, and marked the first fruits of a spiritual harvest whose ultimate proportions are too vast for present estimate. This fruition, indeed, was further enhanced in its direct connection with yet another Centenary celebration of a Bahh'i Holy Day, and one likewise in tribute to the Herald of the Faith. For it was in 1919, the year of the one hundredth anniversary of the birthday of the Báb, that the initial impetus for the Spiritual Mission of America was unfolded to the awestruck believers attending the Eleventh Bahá'í Congress for the United States and Canada. To the assembled delegates and friends at the historic meeting came the call to the American believers raised by 'Abdu'l-Bahá, the Center of God's Covenant with humanity, in the series of Tablets delineating the Divine Plan for the orderly achievement of peace, of progress and of unity for all the inhabitants of the earth. It was Martha Root, arising in instant response, and setting forth on the first of her four world journeys, who bore the Charter of the New Age to the Southern Hemisphere of the West.

As the world-wide Bahá'í community prepared to celebrate the Centenary of the Declaration of the Báb's divine Mission, only a short quarter of a century had elapsed since that early August day of 1919 when Martha Root first stepped upon the soil of South America and gave thanks to Bahá'u'lláh that His Faith had come to bless this vast and fertile land. The city of Para,

in Brazil, situated at the mouth of the Amazon River, was the first point of Martha Root's arrival on the great continent. Over the brief period of two and a half decades other Bahh'i visitors had pushed forward the frontiers of the new civilization, travelling teachers had brought their messages of inspiration, and had been followed, in turn, by an intrepid band of resident pioneers. Bahi'i Centers, bravely established, were to be found in every republic of Central and South America and of the Caribbean Isles; the spiritual vanguard of the Kingdom of God on earth had uplifted the banner of His Faith in each nation of that land.

The closing weeks of the first Bahh'i Centenary found all these Latin-American centers, however large or small, however newly established, busily engaged in a variety of plans for the Centenary celebrations. The Guardian had formulated the suggestions for a befitting celebration for the American believers, to be held at the great "Mother Temple of the West" in Wilmette, the beautiful suburb of Chicago, in conjunction with the Annual National Bahá'í Convention. For Latin-American Bahh'is, one of these suggestions in particular held exhilarating interest. From among the believers of each Latin-American republic, the Guardian had written, one member was to be elected to serve as the representative of that country, to participate in the first All-America Bahi'i Convention. Every possible effort, the Guardian emphasized, was to be made to overcome the obstacles of travel limitations, in order that as many as possible of these chosen delegates could be present and

share in the consultation periods of the Convention's sessions, as well as the programs and festivities of the Centenary celebrations.

On the one hand then, the Latin-American communities were absorbed in preparations for the Convention journey of their representatives, and on the other, to whatever degree was feasible, plans were under way for local celebrations of tribute to the event. Elsewhere has been recorded the inspiring contributions made by the delegates of these communities of the southern areas of the Americas, who, in due time returned to their homes to regale their co-workers with the news of their stirring experiences, and to engage with renewed vigor in intensified teaching activities. What is to be told here are brief highlights of the celebrations of those who stayed at home, celebrations infinitely precious and far-reaching, no matter how simple they might seem in outward character. They too, these first believers of Latin-America, were heralds of the Faith of God.

MEXICO

First to be mentioned by 'Abdu'l-Bahá, as He listed the countries, one by one, was Mexico, and of its citizens He wrote that, "If one breath of life be blown over them great results will issue therefrom." It was Mexico which first responded to the Divine Voice and in the heart of her capital city was established the first Latin-American Bahá'í community.

In Mexico City the Spiritual Assembly sponsored a public meeting which was well attended, and refreshments were served after the program, to add to the festive occasion. On a later date, a banquet was held at the Molino Restaurant, which was enjoyed by all the Bahá'ís and their guests. Miss Juliet Thompson, member of the New York community, and a visitor in Mexico City at the Centenary time described these gatherings of commemoration. "On the night of May 22, the high room in the Bahá'í Center of Mexico City, where the meetings were held, was festooned from ceiling to floor with garlands of flowers made with such love and joy by the community members. There was beautiful music that evening, played by a young Bahá'í pianist, Seniorita

Pilar Gutierrez, and Senor José Vergara read with great reverence the story of that sublime night which we had gathered to commemorate.

"I seemed to have been transported into the days of Hárúnu'l-Rashid," wrote a reporter on Mexico's leading newspaper after attending our Centenary there. 'How can such a belief take root in skeptical Mexico? But that it has taken root is beyond doubt.' He devoted a three-column article, exceptionally accurate in its details, to the Principles of the Faith.

"The Assembly of Mexico City," Miss Thompson continued, "also gave a banquet, attended by many guests who are not Bahá'ís, and on this occasion two distinguished women educators spoke most sympathetically of the Faith, which had been proclaimed in the address of Senor Antonio Gonzalez Mora."

CENTRAL AMERICA AND THE CARIBBEAN ISLANDS

From the cluster of Central American republics, and their neighboring companions in the Isles of the Caribbean Sea, have come accounts, for the most part undetailed, of the programs dedicated to the Centenary anniversary, as it was observed in the local gatherings. The fervor of their devotion found creative outlet in the arts, through the ardor of poetic praise of the New Day, in paintings inspired with the longing to glorify the Faith, in music evoking a new spirit of consecration to the Cause of God. Local publications of the Bahá'í communities were focussed upon tributes to the Centenary and upon the opportunity for attracting new friends to know of the Divine Remedy which had been offered to an anguished humanity. Other forms of publicity, through the local press and over the radio, contributed a new impetus for the growth in the second century. In each country, friendly gatherings of a significance far beyond the simplicity of the commemorative meetings inaugurated a new stage of consolidation and expansion.

The Bahá'ís of Haiti supported a series of functions covering the same period of days as prevailed at the Centenary Convention in the United States. Mr. Gerald Mc-

Bean supplied the following account of the program carried out under the supervision of the Spiritual Assembly of Port au Prince.

"On May 19 at sunset, our first meeting was opened with the Bahá'í 'Prayer For All Nations,' followed by the singing of the Haitian National Anthem, and that of the United States. Dr. Faure Cox, delegate for Haiti, gave a lecture entitled, 'A True Bahá'í.'

"On May 20 the second meeting was opened by the secretary, and one of our friends, Miss R. Hippolyte, gave prayers. Mr. Gerald McBean followed with a lecture on the 'Life of the Bib.' At the end of the lecture we read passages from 'L'Ère Nouvelle' on 'True Civilization,' and the meeting closed with a prayer.

"On May 21 to 25, the meetings were opened as usual with prayers and readings selected from our Bahá'í books. On each occasion refreshments were served, and on the last day the Secretary addressed the gathering on the duties of each Bahá'í in his community."

In Cuba, the Spiritual Assembly of Havana secured excellent publicity and sponsored a most successful meeting in their Bahá'í Center on the evening of May 22. Perfecto Perez and Dr. E. Matamoros presented addresses preliminary to the lecture of Dr. Walter Blomquist, their guest speaker, whose subject was "La Gesta de Los Martires." Dr. Blomquist and his wife have since embraced the Faith and are energetically supporting the development of the Cause in Cuba.

Gwenne Sholtis, pioneer teacher to Trujillo, Santo Domingo, provided a colorful description of the joyous celebration in that city. Friends sympathetic to the Faith greeted the event in a spirit of rejoicing. "It was a fiesta of fiestas," wrote Gwenne, "for we were enjoying a three-fold celebration, the Centenary of the Bib's Declaration, the birthday of 'Abdu'l-Bahá, and the dedication of the Bahá'í House of Worship. What a joyous occasion to share with friends, not only to enrich our own lives in giving, but perhaps striking that vibrant cord which can awaken in each of us that intense desire and longing to serve to the best of our ability the blessed Faith of Cod.

"The guests were from many countries. There were three Hindus, two Puerto Ricans, one Hungarian, six Dominicans, a young lady from Spain and four 'Norte Americanos.' The eldest guest was a venerable Dominican, aged seventy-three, and the youngest was a lovely little blonde miss of three and a half years, from Miami, Florida.

"The fiesta opened with the Spanish translation of 'Abdu'l-Bahá's 'Prayer For All Nations,' followed by the reading of the Words of the Bib to the eighteen Letters of the Living. An inspiring and stimulating discussion took place about that event. As a conclusion to our commemorative service one of the Hindus chanted, in the Indian language, a beautiful prayer revealed by Lord Krishna.

"Very gay and festive were our refreshments and the Knldi, a ten year old Hindu boy, danced several oriental dances, a Dominican girl of twelve sang folk songs, and tiny Jessie Lee, our Miami guest, also made her contribution to the festive merrymaking. Our program closed with the reading of the cablegram from the National Spiritual Assembly. We had given our guests food for their souls, food for thought, as well as material food. We were, in reality, united with every Bahá'í in the world. In reluctant parting, Kuldi, the little Hindu boy, asked: 'Can I come to more Bahá'í fiestas? I never see anything more pretty.' "

THE SOUTHERN CONTINENT OF AMERICA

The republics of the vast areas of South America also held within their borders a vibrant nucleus of the new civilization. In each of these Bahá'í communities the momentous Centenary event was likewise celebrated in varying degrees of formality or simplicity, and all represented the approach to new achievements in the spiritual destiny of these countries.

BRAZIL

It seemed a particularly propitious event that the delegate elected by the Bahá'ís of Brazil should be a resident, and indeed more than that, a native son of the city of Bahia. Twice mentioned by 'Abdu'l-Bahá in the Tablets of the Divine Plan, Bahia, second largest seaport of majestic Brazil,

was thus bequeathed an imperishable spiritual legacy. Dr. Fernando Nova, distinguished physician of this city proved a most able representative for his Bahá'í co-workers whose needs in the furthering of the teaching work he made known, and whose greetings and suggestions he offered. At home, the Bahá'í in Recife and Rio de Janeiro, as well as in Bahia, with grateful hearts joined in spiritual unity with their fellow members in the great House of Worship on Lake Michigan and in the other centers of the far-flung world community of Bahá'u'lláh.

Argentina, blessed with the memorial shrine of May Maxwell erected in the beautiful Quilmes cemetery, paid its tribute to the Bahá'í Centenary in a program arranged by the Spiritual Assembly of Buenos Aires at the culmination of several days of well-presented newspaper publicity about the historic occasion of the Centenary anniversary of the Bahá'í Faith and of the House of Worship in the heart of North America.

Miss Etta Mae Lawrence presided as the chairman, welcoming the guests and explaining the significance of the event in her introduction to the evening program which was carried out as follows: Mr. Antonek Kevorkian made the opening address on "The Báb—The Forerunner of Bahá'u'lláh"; a reading of the Words of the Báb announcing His Mission, was followed by three addresses, "Bahá'u'lláh, the Prophet of God for this Day," by Mr. Salvador Tormo, "Abdu'l-Bahh, The Servant of God," by Mr. Athos Costas, "Shoghi Effendi, the Guardian of the Cause of God Today, and the Administrative Order," by Mr. Emilio Barros.

In vivid contrast to this function of the established community of Buenos Aires was the prayerful vigil of Marcia Steward, pioneer teacher to Chile, in the remote outpost of Punta Arenas, southernmost city of the earth, overlooking part of the Straits of Magellan. Sharing with Alaska the Guardian's intense longing to see the Faith firmly established in these extremities of the entire American Continent, Punta Arenas was being illumined with the light of the Divine Teachings through Marcia Steward's efforts. It was truly an achievement to celebrate

with gratitude and with prayer, that in ten decades, despite every persecution and effort to impede, the Cause had moved on and on until it included even this distant spot.

BOLIVIA

Sweeping northward from the fringes of the Antarctic Circle to the mountain peaks of Bolivia, the unity of hearts was linked again in the Centenary tribute of the believers of Santiago, Chile, the first Bahá'í Center of that country. With their delegate in Chicago, and their pioneer teacher many hundreds of miles south, engaged in the noble task of hoisting the standard of the Faith in a new and vital section of their country, the celebrants of the Centenary in Santiago partook more of a solemn dedication to their mission of extending the frontiers still further, than of a spirit of festivity for past victories.

In anticipation of the Centennial event, and many months before that sacred day, the Bahá'ís of La Paz, Bolivia, centered their attention upon a tribute that would be both of immediate interest and of permanent contribution to the teaching work. Flora Hottes, resident pioneer, wrote of their painstaking preparation of a commemorative booklet of prayers translated into Spanish by Senora Mollie Landivar, carefully selected to bring comfort to young and old, to people of culture and education, and to those whose education had been limited; in short, to offer the healing gift of the Divine Word to all. All obstacles were overcome and the beautiful little booklet was published and generously distributed in their Centenary activities. At the time of the Anniversary itself, an address on the radio was given by talented Mafina Lijeron, a short article was published in the local newspaper, and the friends gathered to participate in a program of commemoration. On this occasion prayers and appropriate readings from the Bahá'í Writings paid loving honor to the Declaration of the Mission of the Báb, and to the birthday of 'Abdu'l-Bahá on that same Holy Day. The program also provided an address entitled, "The Great Announcement," by Senora Yvonne de Cuellar, and all who attended shared in the deep reverence and joy of the meeting.

THE BAHÁ'Í WORLD

PARAGUAY

Asunción, capital city of Paraguay, was largely oblivious to the celebration of the occasion, but within its heart a consecrated little gathering of Bahá'ís struggled through storm and wind to commemorate the sacred hour. Meeting in the home of Senora Elcetra de Prono, these members of the newly established Spiritual Assembly of Asunción, the first Bahá'í Assembly to be founded in that country, were united in a "very high note of love and amity," as they listened to translations given by Senora Josefina Pla de Campos, of prayers and excerpts from the "Dawn-Breakers."

PERÚ

The program of distinction, grateful testimony of the Bahá'í Community of Lima, Perú, that the Faith had been established in their land, is given below. The last four months of the first century had witnessed the spectacular development from the welcome to the first believer, in February 1944, to the founding of their Local Assembly on April 21, and further expansion of membership before the Centenary date. The many months of Eve Nicklin's gallant and patient efforts as resident pioneer since 1941 had suddenly blossomed, during a visit of Virginia Orbison, travelling teacher, into this spirited body of believers under whose auspices the commemoration was carried out.

The selfless devotion implicit in all pioneer victories shines forth in the closing phrases of Eve Nicklin's message to the Convention: "May the love and unity that is felt here in our little community . . . reach across time and space and unite with that love and unity that must truly be manifest where you are—there in our beloved House of Worship." The spirit of essential steadfastness is reflected in the final sentence of Senora Isabel Tirado de Barreda, first believer to be enrolled in Perú, and the chosen representative to the Convention, in her greeting to that assemblage: "Thus, as a drop of water gradually wears away the stone, so must the Bahá'í Faith engrave the heart of Humanity so that it may be enabled to attain to God's Grace, of which it is so much in need."

BAHÁ'Í CENTENARY PROGRAM LIMA, PERÚ

MAY 22, 1944 AT 7:00 P.M.

- 1—Ray Betts, Chairman—Welcome and Introduction of Speakers.
- 2—Eve Nicklin—Purpose of the celebration, and the Bahá'í Temple (Address given in English).
- 3—Dr. Luis Fernandez—Spanish translation of Miss Nicklin's address.
- 4—Alfredo Barreda—Reading of cables of greeting from the Bahá'ís of La Paz, and the National Spiritual Assembly of the United States and Canada.
- 5—Professor Reginald C. Reindorp—Significance of the Centenary to the World.
- 6—Ray Betts—Story of the Declaration of the Báb.
- 7—Ricardo Calderon—Birthday of 'Abdu'l-Bahá.
- 8—Alejandro Franco—Significance of the Faith to Perú, and to Youth.
- 9—Sra. Isabel de Barreda—As delegate from Perú, read the Greeting of the Bahá'ís of Lima, Perú, to the All-American Convention.
- 10—Miss Virginia Orbison—Summary and Conclusion.
- 11—Prayer for All Nations—Luz Saenz de Saenz.

Unprecedented was the mighty, spiritual chorus of the entire Bahá'í world, raising in unison as one voice, a paean of praise and thanksgiving on this Centenary of the glorious Declaration of the Báb; unrecorded, except in the treasuries of God, and in the hearts of those who were privileged to experience them in the countries of the East and of the West, must remain the many tributes, great and small, of beauty, and of exaltation. Unparalleled the heroism of martyrs and of pioneers that in the span of but one century had served to carry around the world the Message ordained by God, the sacred Lamp of knowledge and of truth that "the Finger of God hath lit."

Virginia Orbison, travelling teacher, whose distinguished services contributed to the firm establishment of the Faith of Bahá'í-

u'lláh in several Latin-American countries concluded her Centenary greeting with these thoughts: "Now are seen the shining threads of the spiritual web woven by Martha Root, later enlarged by Mr. and Mrs. Mathews, Mr. and Mrs. French, and by Frances Stewart and many other travellers and resident pioneers in this agonizing though luminous field; a web gathering strength, and binding gradually and forever, the hearts of the believers in the Faith of Bahá'u'lláh; a mystic chain of Bahi'i love enormously enlacing more and more hearts---charming them into forming the complete integration of all these

racés, nations, classes and creeds of this awakening continent. Now is this 'one soul' insinuating itself into 'many bodies,' from Magallanes up the mighty Cordillera, spreading itself over the land and the hearts, mounting northward through the Central and uppermost stem of this backbone of the Americas into Alaska.

"Exactly one hundred years ago, in Persia, the glorious youthful Bib offered His Silver Cup to the first believer. Now, in every land, the souls are drinking of the Divine Elixir which is changing the heart of the world."

PART TWO

THE WORLD ORDER OF BAHÁ'U'LLÁH

1.

THE PRESENT-DAY ADMINISTRATION OF THE BAHÁ'Í FAITH THE FORMATION OF AN ORGANIC RELIGIOUS COMMUNITY

BY HORACE HOLLEY

IN accepting the message of Bahá'u'lláh, every Bahá'í has opened his mind and heart to the dominion of certain fundamental truths. These truths he recognizes as divine in origin, beyond human capacity to produce. In the realm of spirit he attests that these truths are revealed evidences of a higher reality than man. They are to the soul what natural law is to physical body of animal or plant. Therefore the believer today, as in the Dispensation of Christ or Moses, enters into the condition of faith as a status of relationship to God and not of satisfaction to his own limited human and personal will or awareness. His faith exists as his participation in a heavenly world. It is the essence of his responsibility and not a temporary compromise effected between his conscience or reason and the meaning of truth, society, virtue, or life.

The Bahá'í accepts a quality of existence, a level of being which has been created above the control of his own active power. Because on that plane the truth exists that mankind is one, part of his acceptance of the message of Bahá'u'lláh is capacity to see that truth as existing, as a heavenly reality to be confirmed on earth. Because likewise on that higher level the inmost being of Moses, Christ, Muhammad, the Báb, and Bahl'u'lláh is one being, part of the believer's acceptance

of the Bahl'i message is capacity to realize the eternal continuance of that oneness, so that thereafter never will he again think of those holy and majestic Prophets according to the separateness of their bodies, their countries and their times.

The Bahl'i, moreover, recognizes that the realm of truth is inexhaustible, the creator of truth God Himself. Hence the Bahá'í can identify truth as the eternal flow of life itself in a channel that deepens and broadens as man's capacity for truth enlarges from age to age. For him, that definition of truth which regards truth as tiny fragments of experience, to be taken up and laid down, as a shopper handling gems on a counter, to buy if one gem happens to please or seems becoming;—such a definition measures man's own knowledge, or interest, or loyalty, but truth is a living unity which no man can condition. It is the sun in the heavens of spiritual reality, while self-will denies its dominion because self-will is the shadow of a cloud.

There are times for the revelation of a larger area of the indivisible truth to mankind. The Manifestation of God signalizes the times and He is the revelation. When He appears on earth He moves and speaks with the power of all truth, known and unknown, revealed in the past, revealed in Him,

or to be revealed in the future. That realm of heavenly reality is brought again in its power and universality to knock at the closed door of human experience, a divine guest whose entrance will bless the household eternally, or a divine punishment when debarred and forbidden and condemned.

Bahá'u'lláh reveals that area of divine truth which underlies all human association. He enlarges man's capacity to receive truth in the realm of experience where all men have condemned themselves to social chaos by ignorance of truth and readiness to substitute the implacable will of races, classes, nations and creeds for the pure spiritual radiance beneficently shining for all. Spiritual reality today has become the principle of human unity, the law for the nations, the devotion to mankind on which the future civilization can alone repose. As long as men cling to truth as definition, past experience, aspects of self-will, so long must this dire period of chaos continue when the separate fragments of humanity employ life not to unite but to struggle and destroy.

In the world of time, Bahá'u'lláh has created capacity for union and world civilization. His Dispensation is historically new and unique. In the spiritual world it is nothing else than the ancient and timeless reality of Moses, Jesus and Muḥammad disclosed to the race in a stage of added growth and development so that men can take a larger measure of that which always existed.

Like the man of faith in former ages, the Bahá'í has been given sacred truths to cherish in his heart as lamps for darkness and medicines for healing, convictions of immortality and evidences of divine love. But in addition to these gifts, the Bahá'í has that bestowal which only the Promised One of all ages could bring: nearness to a process of creation which opens a door of entrance into a world of purified and regenerated human relations. The final element in his recognition of the message of Bahá'u'lláh is that Bahá'u'lláh came to found a civilization of unity, progress and peace.

"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times how ye were created. Since We have created you all

from the same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the sea of wondrous glory."

Thus He describes the law of survival revealed for the world today, mystical only in that He addressed these particular words to our deepest inner understanding. Their import is not confined to any subjective realm. The motive and the realization He invokes has become the whole truth of sociology in this era.

Or, as we find its expression in another passage: "All men have been created to carry forward an ever-advancing civilization." And the truth reappears in still another form: "How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, ere long, gather together the whole of mankind beneath its shelter."

The encompassing reach of the Cause of God in each cycle means the particular aspect of experience for which men are held responsible. Not until our day could there be the creation of the principle of moral cause and effect in terms of mankind itself, in terms of the unifiable world.

The mission of 'Abdu'l-Bahá, following Bahá'u'lláh's ascension in 1892, was to raise up a community of believers through whom collectively He might demonstrate the operation of the law of unity. 'Abdu'l-Bahá's mission became fulfilled historically in the experience of the Bahá'ís of North America. In them He developed the administrative order, the organic society, which exemplifies the pattern of justice and order Bahá'u'lláh had creatively ordained. By His wisdom, His tenderness, His justice and His complete consecration to this body of Bahá'ís a sense of partnership in the process of divine creation: that it is for men to re-create, as civilization, a human and earthly replica of the heavenly order existing in the divine will.

The Bahh'i administrative order has been described by the Guardian of the Faith as the pattern of the world order to be gradually attained as the Faith spreads throughout all countries. Its authority is Bahá'u'lláh, its sources the teachings He revealed in writing, with the interpretation and amplification made by 'Abdu'l-Bahá.

The first conveyance of authority by Bahá'u'lláh was to His eldest son. By this conveyance the integrity of the teachings was safeguarded, and the power of action implicit in all true faith directed into channels of unity for the development of the Cause in its universal aspects. No prior Dispensation has ever raised up an instrument like 'Abdu'l-Bahá through whom the spirit and purpose of the Founder could continue to flow out in its wholeness and purity until His purpose had been achieved. The faith of the Bahh'i thus remains untainted by those elements of self-will which in previous ages have translated revealed truth into creeds, rites and institutions of human origin and limited aim. Those who enter the Bahá'í community subdue themselves and their personal interests to its sovereign standard, for they are unable to alter the Cause of Bahá'u'lláh and exploit its teachings or its community for their own advantage.

'Abdu'l-Bahá's life exemplified the working of the one spirit and the one truth sustaining the body of believers throughout the world. He was the light connecting the sun of truth with the earth, the radiance enabling all Bahá'ís to realize that truth penetrates human affairs, illumines human problems, transcends conventional barriers, changes the climate of life from cold to warm. He infused Himself so completely into the hearts of the Bahá'ís that they associated the administrative institutions of the Faith with His trusted and cherished methods of service, so that the contact between their society and their religion has remained continuous and unimpaired.

The second conveyance of authority made by Bahá'u'lláh was to the institution He termed "House of Justice":—"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá (i.e., nine)

... It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. . . . Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all (i.e., all believers) to obey. . . . Administrative affairs are all in charge of the House of Justice; but acts of worship must be observed according as they are revealed in the Book."

The House of Justice is limited in its legislative capacity to matters not covered by the teachings of Bahá'u'lláh Himself:—"It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book." A high aim is defined for this central administrative organ of the Faiths:—"The men of the House of Justice must, night and day, gaze toward that which hath been revealed from the horizon of the Supreme Pen for the training of the servants, for the upbuilding of countries, for the preservation of human honor."

In creating this institution for His community, Bahá'u'lláh made it clear that His Dispensation rests upon continuity of divine purpose, and associates human beings directly with the operation of His law. The House of Justice, an elective body, transforms society into an organism reflecting spiritual life. By the just direction of affairs this Faith replaces the institution of the professional clergy developed in all previous Dispensations.

By 1921, when 'Abdu'l-Bahá laid down His earthly mission, the American Bahh'i community had been extended to scores of cities and acquired power to undertake tasks of considerable magnitude, but the administrative order remained incomplete. His Will and Testament inaugurated a new era in the Faith, a further conveyance of authority and a clear exposition of the nature of the elective institutions which the Bahi'is were called upon to form. In Shoghi Effendi, His

grandson, 'Ahdu'l-Bahb established the function of Guardianship with sole power to interpret the teachings and with authority to carry out the provisions of the Will. The Guardianship connects the spiritual and social realms of the Faith in that, in addition to the office of interpreter, he is constituted the presiding officer of the international House of Justice when elected; and the Guardianship is made to descend from generation to generation through the male line.

From the Will these excerpts are cited:

"After the passing of this wronged one, it is incumbent upon . . . the loved ones of the 'Abhá Beauty (i.e., Bahá'u'lláh) to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed Lote-Trees (i.e., descended from both the Báb and Bahá'u'lláh) . . . as he is the sign of God, the chosen branch, the guardian of the Cause of God . . . unto whom . . . His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

"The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty. . . . Whatsoever they decide is of God. . . . The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. . . . No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá."

"Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahb. . . ."

"O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results. . . . To none is given the

right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice."

In each country where Bahá'ís exist, they participate in the world unity of their Faith through the office of the Guardian at this time, and they maintain local and national Bahá'í institutions for conducting their own activities.

In each local civil community, whether city, township or county, the Bahá'ís annually elect nine members to their local Spiritual Assembly. In America the Bahá'ís of each State or Canadian Province, (a direction of the Guardian having effect for the first time in connection with the Convention of 1944, the one hundredth year of the Faith) join in the election of delegates by proportionate representation and these delegates, to the full number of one hundred and seventy-one, constitute the Annual Convention which elects the members of the National Spiritual Assembly. These national bodies, in turn, will join in the election of an international Assembly, or House of Justice, when the world Bahb'í community is sufficiently developed.

The inter-relationship of all these administrative bodies provides the world spirit of the Faith with the agencies required for the maintenance of a constitutional society balancing the rights of the individual with the paramount principle of unity preserving the whole structure of the Cause. The Bahá'í as an individual accepts guidance for his conduct and doctrinal beliefs, for not otherwise can he contribute his share to the general unity which is God's supreme blessing to the world today. This general unity is the believer's moral environment, his social universe, his psychic health and his goal of effort transcending any personal aim. In the Bahb'í order, the individual is the musical note, but the teachings revealed by Bahá'u'lláh are the symphony in which the note finds its real fulfillment; the person attains value by recognizing that truth transcends his capacity and includes him in a relationship which 'Ahdu'l-Bahí said endowed the part with the quality of the whole. To receive, we give. In comparison to this divine creation, the traditional claims of in-

dividual conscience, of personal judgment, of private freedom, seem nothing more than empty assertions advanced in opposition to the divine will. It cannot be sufficiently emphasized that the Bahá'í's relationship to this new spiritual society is an expression of faith, and faith alone raises personality out of the pit of self-will and moral isolation into which so much of the world has fallen.

There can be no organic society, in fact, without social truth and social law embracing the individual members and evoking a loyalty both voluntary and complete. The political and economic groups which the individual enters with reservations are not true societies but temporary combinations of restless personalities, met in a truce which can not endure. Bahá'u'lláh has for ever solved the artificial dilemma which confuses and betrays the ardent upholder of individual freedom by His categorical statement that human freedom consists in obedience to God's law. The freedom revolving around self-will He declares "must, in the end, lead to sedition, whose flames none can quench. . . . Know ye that the embodiment of liberty and its symbol is the animal. . . . True liberty consists in man's submission unto My commandments, little as ye know it."

The Guardian, applying the terms of the Will and Testament to an evolving order, has given the present generation of Bahá'ís a thorough understanding of Bahá'í institutions and administrative principles. Rising to its vastly increased responsibility resulting from the loss of the beloved Master, 'Abdu'l-Bahá, the Bahá'í community itself has intensified its effort until in America alone the number of believers has been more than doubled since 1921. It has been their destiny to perfect the local and national Bahá'í institutions as models for the believers in other lands. Within the scope of a single lifetime, the American Bahá'í community has developed from a small local group to a national unit of a world society, passing through the successive stages by which a civilization achieves its pristine pattern and severs itself from the anarchy and confusion of the past.

In Shoghi Effendi's letters addressed to this Bahá'í community, we have the statement of the form of the administrative order, its

function and purpose, its scope and activity, as well as its significance, which unites the thoughts and inspires the actions of all believers today.

From these letters are selected a number of passages presenting fundamental aspects of the world order initiated by Bahá'u'lláh.

1. On its nature and scope:—

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

"For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. . . .

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

"Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám, or contemptuously

ignore it as one more of those obscure sects chat abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind. . . .

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

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

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

2. On its local and national institutions:—

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.

"Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the

following:—'Whenever ye enter the council-chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-powerful may graciously aid you to achieve supreme victory:—"O God, my God! We are servants of Thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious Day. We have gathered in this spiritual assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lord, our God! Make us the signs of Thy Divine Guidance, the Standards of Thy exalted Faith amongst men, servants to Thy mighty Covenant. O Thou our Lord Most High! Manifestations of Thy Divine Unity in Thine Abhá Kingdom, and resplendent stars shining upon all regions. Lord! Aid us to become seas surging with the billows of Thy wondrous Grace, streams flowing from Thy ail-glorious Heights, goodly fruits upon the Tree of Thy heavenly Cause, trees waving through the breezes of Thy Bounty in Thy celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate.'"'

"In the Most Holy Book is revealed:—'The Lord hath ordained that in every city a House of Justice he established wherein shall gather counsellors to the number of Bahá, and should it exceed this number it does not matter. It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you.

Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.'

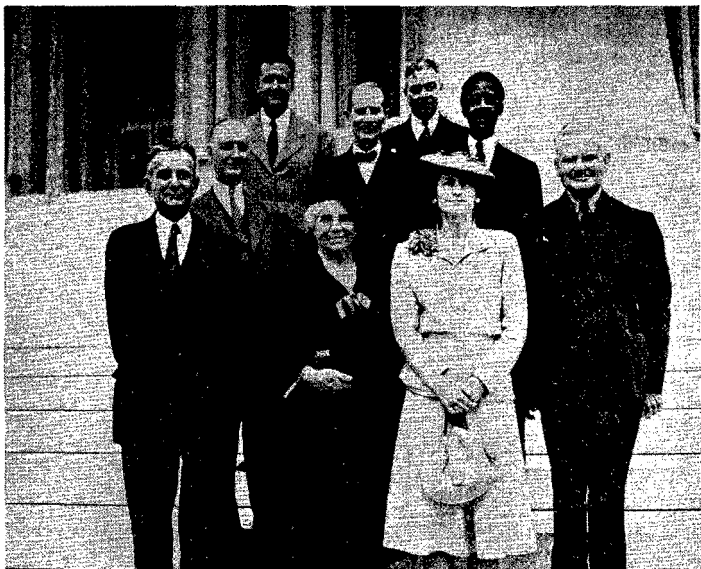
"Furthermore, 'Abdu'l-Bahá reveals the following:—'It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.'

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.'

"Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following:—'The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent,

that gathering shall be dispersed and that assembly be brought to naught. The second condition:—They must when coming together turn their faces to the Kingdom on high and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.'

"So great is the importance and so supreme is the authority of these assemblies that once 'Abdu'l-Bahá after having Himself and in His own handwriting corrected the translation made into Arabic of the *Isbráqát* (the



Members of the National Spiritual Assembly of the Bahá'ís of the United States and Canada 1944-1945. (Reelected for the year 1945-46.)

Effulgences) by Sheikh Faraj, a Kurdish friend from Cairo, directed him in a Tablet to submit the above-named translation to the Spiritual Assembly of Cairo, that he may seek from them before publication their approval and consent. These are His very words in that Tablet:—His honor, Sheikh Faraju'llah, has here rendered into Arabic with greatest care the *Isbráqát* and yet I have told him that he must submit his version to the Spiritual Assembly of Egypt, and I have conditioned its publication upon the approval of the above-named Assembly. This is so that things may be arranged in an orderly manner, for should it not be so any one may translate a certain Tablet and print and circulate it on his own account. Even a non-believer might undertake such work, and thus cause confusion and disorder. If it be conditioned, however, upon the approval of the Spiritual Assembly, a transla-

tion prepared, printed and circulated by a non-believer will have no recognition whatever!

"This is indeed a clear indication of the Master's express desire that nothing whatever should be given **w** the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and if this (as is undoubtedly the case) is a matter that pertains to the **general** interest of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and **approval** of the national body representing all the various local assemblies. Not only with regard to **publication**, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall de-

cede upon it, unless it be a matter of national interest, in which case it shall be referred to the national body. With this national body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in *their* character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather *things* that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as cooperation among the various local assemblies and the members themselves, and particularly between each assembly and the national body, is of the *utmost* importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and *efficient* working of the spiritual activities of His loved ones.

"Large issues in such spiritual activities that affect the Cause in general in that land, such as the management of the *Star of the West* and any periodical which the National Body may decide to be a Bahá'í organ, the matter of publication, of reprinting Bahá'í literature and its distribution among the various assemblies, the means whereby the teaching campaign may be stimulated and maintained, the work of the *Mashriqu'l-Adhikár*, the racial question in relation to the Cause, the matter of receiving Orientals and association with them, the care and maintenance of the precious film exhibiting a phase of the Master's sojourn in the United States of America as well as the original matrix and the records of His voice, and various other national spiritual activities, far from being under the exclusive jurisdiction of any local assembly or group of friends, must *each* be minutely and fully directed by a special board, elected by the National Body, constituted as a committee thereof, responsible to it and upon which the National Body shall exercise constant and general supervision. . . .

"Regarding the establishment of 'National Assemblies,' it is of vital importance that in every country, where the conditions are favorable and the number of the friends has grown and reached a considerable size, such as America, Great Britain and Germany,

that a 'National Spiritual Assembly' be immediately established, representative of the friends throughout that country.

"Its immediate purpose is to stimulate, unify and coordinate by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in *close* and constant touch with the Holy Land, initiate measures, and *direct* in general the affairs of the Cause in that country.

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's Will as the 'secondary House of Justice'), which according to the explicit text of the Testament will *have*, in conjunction with the other National Assemblies throughout the Baha'i world, to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the *Movement* throughout the world.

"It is expressly recorded in 'Abdu'l-Bahá's Writings that these National Assemblies must be *indirectly* elected by the friends: that is, the friends in every country must elect a certain *number* of delegates, who in their turn will elect *from* among all the friends in that country the members of the National Spiritual Assembly. In such countries, therefore, as America, Great Britain and Germany, a fixed number of secondary electors must first be decided upon. . . . The friends then in every locality where the *number* of adult declared believers exceeds nine must directly elect its quota of secondary electors assigned to it in direct proportion to its numerical strength. These secondary electors will *then*, either *through* correspondence, or preferably by gathering together, and first deliberating upon the affairs of the *Cause* throughout their *country* (as the delegates to the Convention), elect from among all *the* friends in that country nine who will be the members of the National Spiritual Assembly.

"This National Spiritual Assembly, which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave *respon-*

sibilities, for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

"Vital issues, affecting the interests of the Cause in that country such as the matter of translation and publication, the *Mashriqu'l-Adhkár*, the Teaching Work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

"It will have to refer each of these questions, even as the local Assemblies, to a special Committee, to be elected by the members of the National Spiritual Assembly, from among all the friends in that country, which will bear to it the same relation as the local committees bear to their respective local Assemblies.

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention. The National Spiritual Assembly will also decide upon such matters which in its opinion should be referred to the Holy Land for consultation and decision.

"With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Bahá'í world, the only means for the establishment of the Supreme House of Justice will have been secured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the principle which shall direct, so long as it deems advisable, the affairs of the Cause. . . .

"The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various local Assemblies, is made manifest when we reflect that the Cause of Bahá'u'lláh is still in its age of tender growth and in a stage of transition; when we remember that the full implications and the exact significance of the Master's world-wide in-

structions, as laid down in His Will, are as yet not fully grasped, and the whole Movement has not sufficiently crystallized in the eyes of the world.

"It is our primary task to keep the most vigilant eye on the manner and character of its growth, to combat effectively the forces of separation and of sectarian tendencies, lest the Spirit of the Cause be obscured, its unity be threatened, its Teachings suffer corruption; lest extreme orthodoxy on one hand, and irresponsible freedom on the other, cause it to deviate from that Straight Path which alone can lead it to success. . . .

"Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing interdependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National Assembly, but should also fulfill the functions of an enlightened, consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly. It is my firm conviction that it is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they should radiantly and abundantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates.

The newly elected National Assembly, during the few days when the Convention is in session and after the dispersal of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal. Not infrequently, nay oftentimes, the most lowly, untutored and inexperienced among the friends will, by the sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly. Great must be the regard paid by those whom the delegates call upon to serve in high position to this all-important though inconspicuous manifestation of the revealing power of sincere and earnest devotion.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause in America, such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and advancement of the Cause. It is my earnest prayer that they will utilize their highly responsible position, not only for the wise and efficient conduct of the affairs of the Cause, but also for the extension and deepening of the spirit of cordiality and wholehearted and mutual support in their cooperation with the body of their co-workers throughout the land. The seating of delegates to the Convention, i.e., the right to decide upon the validity of the credentials of the delegates at a given Convention, is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is being for the first time formed in a given locality, or when differences arise between a new applicant and an already established local Assembly. While the Convention is in session and the accredited delegates have already elected from among the believers throughout the country the mem-

bers of the National Spiritual Assembly for the current year, it is of infinite value and a supreme necessity that as far as possible all matters requiring immediate decision should be fully and publicly considered, and an endeavor be made to obtain after mature deliberation, unanimity in vital decisions. Indeed, it has ever been the cherished desire of our Master, 'Abdu'l-Bahá, that the friends in their councils, local as well as national, should by their candor, their honesty of purpose, their singleness of mind, and the thoroughness of their discussions, achieve unanimity in all things. Should this in certain cases prove impracticable the verdict of the majority should prevail, to which decision the minority must under all circumstances, gladly, spontaneously and continually, submit.

"Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fulness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace."

3. On its international institutions:—

"It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions— instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, with the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the

slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

"Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahí has written, has been invariably upheld by the Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.' Without such an institution the integrity of the Faith would be imperilled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

"Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

"He is the Interpreter of the Word of God,' 'Abdu'l-Bahá, referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant-breakers who had challenged His right to interpret the utterances of Bahá'u'lláh. 'After him,' He adds, 'will succeed the first-born of his lineal descendants.' 'The mighty stronghold,' He further explains, 'shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God.' 'It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afánán, the Hands of the Cause of God, to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God.'

"'It is incumbent upon the members of the House of Justice,' Bahá'u'lláh, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, 'to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He verily is the Provider, the Omniscient.' 'Unto the Most Holy Book' (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, 'every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant.'

"Not only does 'Abdu'l-Bahá confirm in His Will Bahá'u'lláh's above-quoted statement, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice. 'Inasmuch as the House of Justice,' is His explicit statement in His Will, 'hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same . . . This it can do because these laws form no part of the divine explicit text.'

"Referring to both the Guardian and the Universal House of Justice we read these emphatic words: 'The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both). Whatsoever they decide is of God.'

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The in-

terpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested. . . .

"Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abh Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kithb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhikár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of

the human race; its standard the 'Most Great Peace'; its consummation the advent of that golden millennium—the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh."

Fifty years have passed since the Cause of Bahá'u'lláh was first brought to North America. Three generations of believers have worked and sacrificed and prayed in order to produce a body of Bahá'ís large enough to demonstrate the principles here summarized in a few pages for the present-day student of these teachings. What 'Abdu'l-Bahá employed as unifying element for the American community during a period before more than rudimentary local administrative bodies could be established was the construction of the House of Worship, the Mashriqu'l-Adhikár, in Wilmette. He in fact referred to the House of Worship as the "inception of the Kingdom." Around its construction devotedly gathered the American friends. 'Abdu'l-Bahá approved their action in setting up a religious corporation to hold title to the property and provide a basis for collective action. In surveying those days from 1904 to 1921, one realizes how, in every stage of progress, the believers rushed forward in devotion before they could perceive the full results of action or comprehend the full unfoldment of their beloved Master's intention. In their hearts they knew that unity is the keynote of their Faith, and they were assured that the new power of unity would augment until it encompassed the whole of mankind. But as to the nature of world order, the foundation of universal peace, the principles of the future economy, while the clear picture eluded them, they went forward with enthusiasm to the Light.

In a continent consecrated to the pioneer, the early American Bahá'ís pioneered in the world of spirit, striving to participate in a work of supreme importance whose final result was the laying of a foundation on which human society might raise a house of justice and a mansion of peace.



Members of the National Spiritual Assembly of the Bahá'ís of Persia, 1945-1946.

A PROCEDURE FOR THE CONDUCT OF A LOCAL SPIRITUAL ASSEMBLY

Adopted by the *National Spiritual* Assembly of the *Bahá'ís of the*
United States and Canada

INTRODUCTION

“**A**PERUSAL of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.”—SHOGHI EFFENDI, March 5, 1922.

“The Lord hath ordained that in every city a House of Justice be established wherein shall gather counselors to the number of Bahl. . . . It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.”—BAHÁ'U'LLÁH.

“It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

“The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahl shall be vouchsafed to

them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If, after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise a majority of voices must prevail. . . .

“The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition: They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to **discord** and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should

differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid and they shall day by day receive a new effusion of Spirit."—'ABDŪ'L-BAHÁ.

"The importance, nay the absolute necessity, of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in the future.

"In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigor, that its affairs may be conducted with efficiency and promptness, it is necessary that every one (that is, every member of the Bahá'í community) should conscientiously take an active part in the election of these Assemblies, abide by their decision, enforce their decree, and cooperate with them whole-heartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must dis-

regard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Bahá'í community and promote the common weal." —SHOGHI EFFENDI, March 12, 1923.

"Let us recall His explicit and often-repeated assurance that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness." —SHOGHI EFFENDI, February 23, 1924.

I. FUNCTIONS OF THE LOCAL SPIRITUAL ASSEMBLY

The various functions of the local Spiritual Assembly, and its nature as a constitutional body, are duly set forth in Article VII of the By-Laws of the National Spiritual Assembly, and are more definitely defined in the By-Laws of a local Spiritual Assembly approved by the National Spiritual Assembly and recommended by the Guardian. Each local Spiritual Assembly, and all members of the local Bahí'í community, shall be guided and controlled by the provisions of those By-Laws.

II. MEETINGS OF THE LOCAL SPIRITUAL ASSEMBLY

In addition to its observance of the general functions vested in the institution of a Spiritual Assembly, each Spiritual Assembly has need of a procedure for the conduct of its meetings. The following items represent the outline of the parliamentary rules of procedure which the National Spiritual Assembly has adopted and recommends to each and every local Spiritual Assembly throughout the United States and Canada.

Calling of Meetings

A meeting of the Spiritual Assembly is valid only when it has been duly called, that is, when each and every member has been informed of the time and place. The general practice is for the Assembly to decide upon some regular time and place for its

meetings throughout the Bahá'í year, and this decision when recorded in the minutes is sufficient notice to the members. When the regular schedule cannot be followed, or the need arises for a special meeting, the secretary, on request by the chairman or any three members of the Spiritual Assembly, should send due notice to all the members.

Order of Business

Roll call by the Secretary (or Recording Secretary).

Prayer.

Reading and approval of minutes of previous meetings.

Report of Secretary (or Corresponding Secretary), including presentation of letters received by the Assembly since its last meeting, and of any and all recommendations duly adopted by the community at the last Nineteen Day Feast.

Report of Treasurer.

Report of Committees.

Unfinished business.

New business, including conferences with members of the community and with applicants for enrollment as members of the community.

Closing Prayer.

Conduct of Business

A Spiritual Assembly, in maintaining its threefold function of a body given (within the limits of its jurisdiction) an executive, a legislative and a judicial capacity, is charged with responsibility for initiating action and making decisions. Its meetings, therefore, revolve around various definite matters which require deliberation and collective decision, and it is incumbent upon the members, one and all, to address themselves to the subject under discussion and not engage in general speeches of an irrelevant character.

Every subject or problem before an Assembly is most efficiently handled when the following process is observed: *first*, ascertainment and agreement upon the facts; second, agreement upon the spiritual or administrative Teachings which the question involves; *third*, full and frank discussion of the matter, leading up to the offering of a

resolution; and *fourth*, voting upon the resolution.

A resolution, or motion, is not subject to discussion or vote until duly made and seconded. It is preferable to have each resolution clear and complete in itself, but when an amendment is duly made and seconded, the chairman shall call for a vote on the amendment first and then on the original motion. An amendment must be relevant to, and not contravene, the subject matter of the motion.

The chairman, or other presiding officer, has the same power and responsibility for discussion and voting upon motions as other members of the Assembly.

Discussion of any matter before the Assembly may be terminated by a motion duly made, seconded and voted calling upon the chairman to put the matter to a vote or to proceed to the next matter on the agenda. The purpose of this procedure is to prevent any member or members from prolonging the discussion beyond the point at which full opportunity has been given all members to express their views.

When the Assembly has taken action upon any matter, the action is binding upon all members, whether present or absent from the meeting at which the action was taken. Individual views and opinions must be subordinated to the will of the Assembly when a decision has been made. A Spiritual Assembly is an administrative unit, as it is a spiritual unit, and therefore no distinction between "majority" and "minority" groups or factions can be recognized. Each member must give undivided loyalty to the institution to which he or she has been elected.

Any action taken by the Assembly can be reconsidered at a later meeting, on motion duly made, seconded and carried. This reconsideration, according to the result of the consultation, may lead to a revision or the annulment of the prior action. If a majority is unwilling to reconsider the prior action, further discussion of the matter by any member is improper.

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. "It is only too obvious that unless a member can attend regularly the meetings of his local Assembly,

it would be impossible for him to discharge the duties incumbent upon him, and to fulfill his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Bahá'í activities, and ability to attend regularly the sessions of the Assembly."—SHOGHI EFFENDI, January 27, 1935.

The Spiritual Assembly, as a permanent body, is responsible for maintaining all its records, including minutes of meetings, correspondence and financial records, throughout its existence as a Bahá'í institution. Each officer, therefore, on completing his or her term of office, shall turn over to the Assembly all records pertaining to the business of the Assembly.

III. CONSULTATION WITH THE COMMUNITY

A. The institution of the Nineteen Day Feast provides the recognized and regular occasion for general consultation on the part of the community, and for consultation between the Spiritual Assembly and the members of the community. The conduct of the period of consultation at Nineteen Day Feasts is a vital function of each Spiritual Assembly.

From Words of 'Abdu'l-Bahá, "The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His Holy Book, the 'Aqdas,' so that people may gather together and outwardly show fellowship and love, that the Divine mysteries may be disclosed. The object is concord that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." London, England, December 29, 1912. (Quoted in *Bahá'í News* No. 33.)

The Nineteen Day Feast has been described by the Guardian as the foundation of the World Order of Bahá'u'lláh. It is to be conducted according to the following

program: the first part, entirely spiritual in character, is devoted to readings from Bahá'í Sacred Writings; the second part consists of general consultation on the affairs of the Cause. The third part is the material feast and social meeting of all the believers, and should maintain the spiritual nature of the Feast.

Bahá'ís should regard this Feast as the very heart of their spiritual activity, their participation in the mystery of the Holy Utterance, their steadfast unity one with another in a universality raised high above the limitations of race, class, nationality, sect, and personality, and their privilege of contributing to the power of the Cause in the realm of collective action.

Calendar of the Nineteen Day Feast

March 21	July 13	November 23
April 9	August 1	December 12
April 28	August 20	December 31
May 17	September 8	January 19
June 5	September 27	February 7
June 24	October 16	March 2
	November 4	

The Spiritual Assembly is responsible for the holding of the Nineteen Day Feast. If the Bahá'í calendar for some adequate reason cannot be observed the Assembly may arrange to hold a Feast at the nearest possible date.

Only members of the Bahá'í community, and visiting Bahá'ís from other communities, may attend these meetings, but young people of less than twenty-one years of age, who have studied the Teachings and declared their intention of joining the community on reaching the age of twenty-one, may also attend.

Regular attendance at the Nineteen Day Feast is incumbent upon every Bahá'í, illness or absence from the city being the only justification for absence. Believers are expected to arrange their personal affairs so as to enable them to observe the Bahá'í calendar.

Order of Business for the Consultation Period

The chairman or other appointed representative of the Spiritual Assembly presides during the period of consultation.

The Spiritual Assembly reports to the community whatever communications have been received from the Guardian and the National Spiritual Assembly, and provides opportunity for general discussion.

The Assembly likewise reports its own activities and plans, including committee appointments that may have been made since the last Feast, the financial report, arrangements made for public meetings, and in general share with the community all matters that concern the Faith. These reports are to be followed by general consultation.

A matter of vital importance at this meeting is consideration of national and international Bahá'í affairs, to strengthen the capacity of the community to cooperate in promotion of the larger Bahá'í interests and to deepen the understanding of all believers concerning the relation of the local community to the Bahá'í World Community.

Individual Bahá'ís are to find in the Nineteen Day Feast the channel through which to make suggestions and recommendations to the National Spiritual Assembly. These recommendations are offered first to the local community, and when adopted by the community come before the local Assembly, which then may in its discretion forward the recommendation to the National Spiritual Assembly accompanied by its own considered view.

Provision is to be made for reports from committees, with discussion of each report. Finally, the meeting is to be open for suggestions and recommendations from individual believers on any matter affecting the Cause.

The local Bahá'í community may adopt by majority vote any resolution which it wishes collectively to record as its advice and recommendation to the Spiritual Assembly.

Upon each member of the community lies the obligation to make his or her utmost contribution to the consultation, the ideal being a gathering of Bahá'ís inspired with one spirit and concentrating upon the one aim to further the interests of the Faith.

The Secretary of the Assembly records each resolution adopted by the community, as well as the various suggestions advanced during the meetings, in order to report these

to the Spiritual Assembly for its consideration. Whatever action the Assembly takes is to be reported at a later Nineteen Day Feast.

Matters of a personal nature should be brought before the Spiritual Assembly and not to the community at the Nineteen Day Feast. Concerning the attitude with which believers should come to these Feasts, the Master has said, "You must free yourselves from everything that is in your hearts, before you enter." (*Bahá'í News Letter* of the N. S. A. of Germany and Austria, December, 1934.)

B. The Annual Meeting on April 21, called for the election of the Spiritual Assembly, provides the occasion for the presentation of annual reports by the Assembly and by all its Committees.

The chairman of the outgoing Assembly presides at this meeting.

The order of business includes: Reading of the call of the meeting, reading of appropriate Bahá'í passages bearing upon the subject of the election, appointment of tellers, distribution of ballots, prayers for the spiritual guidance of the voters, the election, presentation of annual reports, tellers' report of the election, approval of the tellers' report.

C. In addition to these occasions for general consultation, the Spiritual Assembly is to give consultation to individual believers whenever requested.

During such consultation with individual believers, the Assembly should observe the following principles: the impartiality of each of its members with respect to all matters under discussion; the freedom of the individual Bahá'í to express his views, feelings and recommendations on any matter affecting the interests of the Cause, the confidential character of this consultation, and the principle that the Spiritual Assembly does not adopt any resolution or make any final decision, until the party or parties have withdrawn from the meeting.

Appeals from decisions of a local Spiritual Assembly are provided for in the By-Laws and the procedure fully described in a statement published in *Bahá'í News*, February, 1933.

When confronted with evidences of

unhappiness, whether directed against the Assembly or against members of the community, the Spiritual Assembly should realize that its relationship to the believers is not merely that of a formal constitutional body but also that of a spiritual institution called upon to manifest the attributes of courtesy, patience and loving insight. Many conditions are not to be remedied by the exercise of power and authority but rather by a sympathetic understanding of the sources of the difficulty in the hearts of the friends. As 'Abdu'l-Bahá has explained, some of the people are children and must be trained, some are ignorant and must be educated, some are sick and must be healed. Where, however, the problem is not of this order but represents flagrant disobedience and disloyalty to the Cause itself, in that case the Assembly should consult with the National Spiritual Assembly concerning the necessity for disciplinary action.

Members of the Bahí'í community, for their part, should do their utmost by prayer and meditation to remain always in a positive and joyous spiritual condition, bearing

in mind the Tablets which call upon Bahá'ís to serve the world of humanity and not waste their precious energies in negative complaints.

IV. BAHAT ANNIVERSARIES, FESTIVALS AND DAYS OF FASTING

The Spiritual Assembly, among its various duties and responsibilities, will provide for the general observance by the local community of the following Holy Days:

- Feast of Ridván (Declaration of Bahá'u'lláh) April 21-May 2, 1863.
- Declaration of the Bib, May 23, 1844.
- Ascension of Bahá'u'lláh, May 29, 1892.
- Martyrdom of the Báb, July 9, 1850.
- Birth of the Bib, October 20, 1819.
- Birth of Bahá'u'lláh, November 12, 1817.
- Day of the Covenant, November 26.
- Ascension of 'Abdu'l-Bahá, November 28, 1921.
- Period of the Fast, nineteen days beginning March 2.
- Feast of Naw-Rúz (Bahá'í New Year), March 21.

THE ANNUAL BAHÁ'Í CONVENTION

A Statement by the National Spiritual Assembly

(Approved by the Guardian)

DESPITE the repeated explanations given by the Guardian on this subject, there seems to exist each year, prior to and also during the Convention period, some misunderstanding as to the nature of the Annual Meeting.

In order to establish a definite standard of Convention procedure, the following statement has been approved and adopted, and in accordance with the vote taken by the National Assembly, a copy of the statement is placed in the hands of the presiding officer of the Convention to control the Convention procedure, after being read to the delegates by the officer of the National Spiritual Assembly by whom the Convention is convened.¹

"The delegates present at this Annual Baha'í Convention are called upon to render a unique, a vital service to the Faith of Bahá'u'lláh. Their collective functions and responsibilities are not a matter of arbitrary opinion, but have been clearly described by the Guardian of the Cause. If civil governments have found it necessary to adopt the doctrine that 'ignorance of the law is no excuse,' how much more essential it is for Bahí'ís, individually and collectively, to base their responsible actions upon thorough comprehension of the fundamental principles which underlie that Administrative Order which in its maturity is destined to become the World Order of Bahá'u'lláh.

"Considerable confusion would have been avoided at Conventions held during the past three years had the delegates, and all members of the National Spiritual Assembly it-

¹ This reference to "being read to the delegates" was in connection with the 1934 Convention only. The statement is here published for the general information of the believers.

self, given sufficient consideration to the fact that *Bahá'í News* of February, 1930, contained an explanation of the Annual Convention which had been prepared by the National Spiritual Assembly, submitted to Shoghi Effendi, and definitely approved by him. It is because this statement of four years ago has gone unnoticed that successive Conventions, acting upon some matters as a law unto themselves, have inadvertently contravened the Guardian's clear instructions.

"The National Spiritual Assembly now calls attention to two specific portions of the 1930 statement approved by the Guardian which have been neglected in subsequent Conventions: first, the ruling that non-delegates do not possess the right to participate in Convention proceedings; and, second, that the time of the election of members of the National Spiritual Assembly shall be fixed in the Agenda at such a time as to allow the outgoing Assembly full time to report to the delegates, and to allow the incoming Assembly to have full consultation with the assembled delegates. It is surely evident that a procedure or principle of action once authorized by the Guardian is not subject to alteration by any Bahá'í body or individual believer to whom the procedure directly applies.

"In order to remove other sources of misunderstanding, the National Spiritual Assembly now feels it advisable to point out that the Guardian's letters on the subject of the Convention, received and published in *Bahá'í News* this year, do not, as some believers seem to feel, organically change the character and function of the Annual Meeting, but reaffirm and strengthen instructions and explanations previously given. In the light of all the Guardian's references to this subject, compiled and published by the National Spiritual Assembly in *Bahá'í News* of November, 1933 and February, 1934, the following brief summary has been prepared and is now issued with the sole purpose of contributing to the spiritual unity of the chosen delegates here present:—

"1. The Annual Bahá'í Convention has two unique functions to fulfill, discussion of current Bahá'í matters and the election

of the National Spiritual Assembly. The discussion should be free and untrammelled, the election carried on in that spirit of prayer and meditation in which alone every delegate can render obedience to the Guardian's expressed wish. After the Convention is convened by the Chairman of the National Spiritual Assembly, and after the roll call is read by the Secretary of the Assembly, the Convention proceeds to the election of its chairman and secretary by secret ballot and without advance nomination, according to the standard set for all Bahá'í elections.

"2. Non-delegates may not participate in Convention discussion. All members of the National Spiritual Assembly may participate in the discussion, but only those members who have been elected delegates may vote on any matter brought up for vote during the proceedings.

"3. The outgoing National Spiritual Assembly is responsible for rendering reports of its own activities and of those carried on by its committees during the past year. The annual election is to be held at a point midway during the Convention sessions, so that the incoming Assembly may consult with the delegates.

"4. The Convention is free to discuss any Bahá'í matter, in addition to those treated in the annual reports. The Convention is responsible for making its own rules of procedure controlling discussion; for example, concerning any limitations the delegates may find it necessary to impose upon the time allotted to or claimed by any one delegate. The National Assembly will maintain the rights of the delegates to confer freely and fully, free from any restricted pressure, in the exercise of their function.

"5. The Convention as an organic body is limited to the actual Convention period. It has no function to discharge after the close of the sessions except that of electing a member or members to fill any vacancy that might arise in the membership of the National Spiritual Assembly during the year.

"6. The Convention while in session has no independent legislative, executive or judicial function. Aside from its action in electing the National Spiritual Assembly, its discussions do not represent actions but

¹February, 1914.



recommendations which shall, according to the Guardian's instructions, be given conscientious consideration by the National Assembly.

"7. The National Spiritual Assembly is the supreme Bahá'í administrative body within the American Bahá'í community, and its jurisdiction continues without interruption during the Convention period as during the remainder of the year, and independently of the individuals composing its membership. Any matter requiring action of legislative, executive or judicial nature, whether arising during the Convention period or at any other time, is to be referred to the National Spiritual Assembly. The National Assembly is responsible for upholding the administrative principles applying to the holding of the Annual Convention as it is for upholding all other administrative principles. If, therefore, a Convention departs from the principles laid down for Conventions by the Guardian, and exceeds the limitations of function conferred upon it, in that case, and in that case alone, the National Spiritual

Assembly of the Bahá'ís of the British Isles,

Assembly can and must intervene. It is the National Spiritual Assembly, and not the Convention, which is authorized to decide when and why such intervention is required.

"8. The National Spiritual Assembly feels that it owes a real duty to the delegates, and to the entire body of believers, in presenting any and all facts that may be required in order to clarify matters discussed at the Convention. There can be no true Bahá'í consultation at this important meeting if any incomplete or erroneous view should prevail.

"9. The National Assembly in adopting and issuing this statement does so in the sincere effort to assure the constitutional freedom of the Convention to fulfill its high mission. The path of true freedom lies in knowing and obeying the general principles given to all Bahá'ís for the proper conduct of their collective affairs. While the entire world plunges forward to destruction, it is the responsibility of the National Spiritual Assembly to uphold that Order on which peace and security solely depends."

THE NON-POLITICAL CHARACTER OF
THE BAHÁ'Í FAITH

A Statement Prepared by the National Spiritual Assembly in Response to the Request for Clarification of the Subject Voiced by the 1933 Annual Convention

IT is the view of the National Spiritual Assembly that the Guardian's references to the non-political character of the Bahá'í Faith, when studied as a whole, are so clear that they can be fully grasped by all believers and rightly applied by all Local Spiritual Assemblies to any problems they may encounter. Should special circumstances arise, however, the National Assembly will make every effort to assist any Local Assembly to arrive at fuller understanding of this important subject.

The first reference to consider is taken from the letter written by Shoghi Effendi on March 21, 1932, published under the title of "The Golden Age of the Cause of Bahá'u'lláh."

"I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that worldwide Fellowship which it is their aim to guard and foster. Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by

the treacherous devices of the plotters and the perfidious among their countrymen. Let them so shape their lives and regulate their conduct that no charge of secrecy, of fraud, of bribery or of intimidation may, however ill-founded, be brought against them. . . . It is their duty to strive to distinguish, as clearly as they possibly can, and if needed with the aid of their elected representatives, such posts and functions as are either diplomatic or political, from those that are purely administrative in character, and which under no circumstances are affected by the changes and chances that political activities and party government, in every land, must necessarily involve. Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men. . . .

"Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws and apply the principles enunciated by Bahá'u'lláh, they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries."

This instruction raised the question whether believers should vote in any public election. A Tablet revealed by 'Abdu'l-Bahh to Mr. Thornton Chase was sent to

the Guardian, and the following reply was received, dated January 26, 1933:

"The Guardian fully recognizes the authenticity and controlling influence of this instruction from 'Abdu'l-Bahá upon the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahá'í vote for an officer nor Bahá'í participation in the affairs of the Republic shall involve acceptance by that individual of a program or policy that contravenes any vital principle, spiritual or social, of the Faith." The Guardian added to this letter the following postscript: "I feel it incumbent upon me to clarify the above statement, written in my behalf, by stating that no vote cast, or office undertaken, by a Bahá'í should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Bahá'í can be regarded as either a Republican or Democrat, as such. He is, above all else, the supporter of the principles enunciated by Bahá'u'lláh, with which, I am firmly convinced, the program of no political party is completely harmonious."

In a letter dated March 16, 1933, the Guardian sent these further details:

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals, and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."

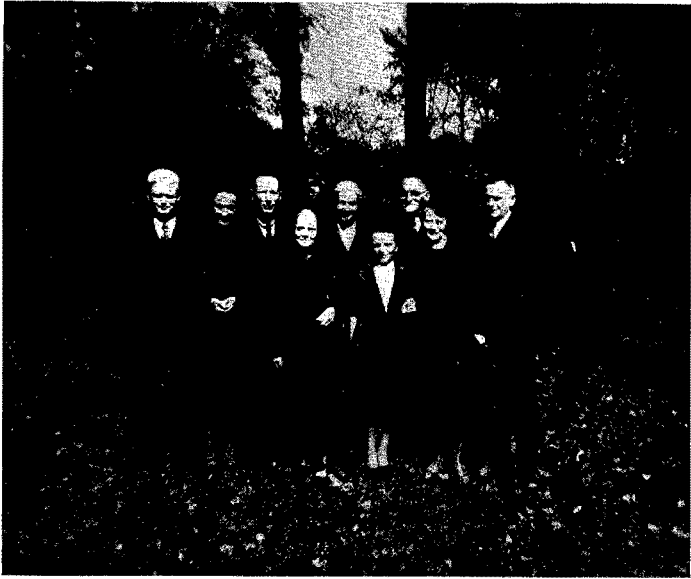
CONCERNING MEMBERSHIP IN NON-BAHÁ'Í RELIGIOUS ORGANIZATIONS

THE instruction written by Shoghi Effendi concerning membership in non-Bahá'í religious organizations, published in the July, 1935, number of *Bahá'í News*, has brought forth some interesting and important communications from local Spiritual Assemblies and also from individual believers, to all of which the National Spiritual Assembly has given careful and sympathetic attention.

The National Assembly itself, on receiving that instruction, made it the subject of extensive consultation, feeling exceedingly responsible for its own understanding of the Guardian's words and anxious to contribute to the understanding of the friends.

In October, 1935, the Assembly sent in reply to some of these communications a general letter embodying its thoughts on the subject, and a copy of that letter was forwarded to Shoghi Effendi for his approval and comment. His references to its contents, made in letters addressed to the National Spiritual Assembly on November 29 and December 11, 1935, are appended to this statement.

Now that Shoghi Effendi's approval has been received, the National Assembly feels it desirable to publish, for the information of all the American believers, the substance of the October letter.



National Spiritual Assembly of the Bahá'ís of Germany, reinstated
April 7, 1946 at Stuttgart.

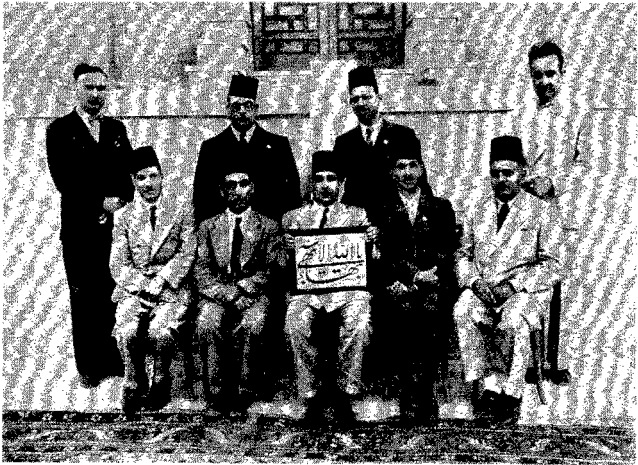
While so fundamental an instruction is bound to raise different questions corresponding to the different conditions existing throughout the Bahí'í community, the most important consideration is our collective need to grasp the essential principle underlying the new instruction, and our capacity to perceive that the position which the Guardian wishes us to take in regard to church membership is a necessary and inevitable result of the steady development of the World Order of Bahá'u'lláh.

This essential principle is made clear when we turn to Shoghi Effendi's further reference to the subject as published in *Bahá'í News* for October, 1935—words written by the Guardian's own hand.

In the light of these words, it seems fully evident that the way to approach this instruction is in realizing the Faith of Bahá'u'lláh as an ever-growing organism des-

tinued to become something new and greater than any of the revealed religions of the past. Whereas former Faiths inspired hearts and illumined souls, they eventuated in formal religions with an ecclesiastical organization, creeds, rituals and churches, while the Faith of Bahá'u'lláh, likewise renewing man's spiritual life, will gradually produce the institutions of an ordered society, fulfilling not merely the function of the churches of the past but also the function of the civil state. By this manifestation of the Divine Will in a higher degree than in former ages, humanity will emerge from that immature civilization in which church and state are separate and competitive institutions, and partake of a true civilization in which spiritual and social principles are at last reconciled as two aspects of one and the same Truth.

No Bahí'í can read the successive World



National Spiritual Assembly of the Bahá'ís of Egypt and the Sudan 1944-1945.
(Photograph taken before entrance to National Bahá'í Headquarters.)

Order letters sent us by Shoghi Effendi without perceiving that the Guardian, for many years, has been preparing us to understand and appreciate this fundamental purpose and mission of the Revelation of Bahá'u'lláh. Even when the Master ascended, we were for the most part still considering the Bahá'í Faith as though it were only the "return of Christ" and failing to perceive the entirely new and larger elements latent in the Teachings of Bahá'u'lláh.

Thus, in the very first of the World Order letters, written February 27th, 1929, Shoghi Effendi said: "Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests?"

Although for five years the Guardian had been setting forth the principles of Bahá'í Administration in frequent letters, in 1927 he apparently felt it necessary to overcome some doubts here and there as to the validity of the institutions the Master bequeathed to the Bahá'ís in His Will and Testament. The series of World Order letters, however, goes far beyond the point of defending and explaining their validity as an essential element in the Faith of Bahá'u'lláh—the Guardian vastly extended the horizon of our understanding by making it clear that the Administrative Order, in its full development, is to be the social structure of the future civilization.

Thus, in that same letter quoted above, he wrote: "Not only will the present-day Spiritual Assemblies be styled differently in future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign

Power. And as the Bahá'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahí'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."

This passage stands as the keystone in the noble structure which Shoghi Effendi has raised in his function as interpreter of the Teachings of Bahá'u'lláh. The Master developed the Cause to the point where this social Teaching, always existent in the Tablets of Bahá'u'lláh, could be explained to the believers and given its due significance as the fulfillment of Bahá'í evolution. As the Guardian expressed it: "That Divine Civilization, the establishment of which is the primary mission of the Bahb'í Faith." (*World Order of Bahá'u'lláh*, pp. 3-4.)

For us these words mean that a Bahá'í is not merely a member of a revealed Religion, he is also a citizen in a World Order even though that Order today is still in its infancy and still obscured by the shadows thrown by the institutions, habits and attitudes derived from the past. But since the aim and end has been made known, our devotion and loyalty must surely express itself, not in clinging to views and thoughts emanating from the past, but in pressing forward in response to the needs of the new creation.

That true devotion, which consists in conscious knowledge of the "primary mission," and unified action to assist in bringing about its complete triumph, recognizes that a Bahd'í today must have singleness of mind as of aim, without the division arising when we stand with one foot in the Cause and one foot in the world, attempting to reconcile diverse elements which the Manifestation of God Himself has declared to be irreconcilable.

The principle underlying the Guardian's instruction about membership in non-Bahá'í religious bodies has already been emphasized by Shoghi Effendi in another connection—the instruction about the non-political character of the Faith which he incorporated in

his letter entitled "The Golden Age of the Cause of Bahá'u'lláh." For example: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government."

Again, when the question was raised as to membership in certain non-Bahí'í organizations not directly religious or political in character, the Guardian replied: "Regarding association with the World Fellowship of Faiths and kindred Societies, Shoghi Effendi wishes to reaffirm and elucidate the general principle that Bahá'í elected representatives as well as individuals should refrain from any act or word that would imply a departure from the principles, whether spiritual, social or administrative, established by Bahá'u'lláh. Formal affiliation with and acceptance of membership in organizations whose programs or policies are not wholly reconcilable with the Teachings is of course out of the question." (*Bahá'í News*, August, 1933.)

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Bahá'ís and other organizations, namely, that the Cause of Bahá'u'lláh is an ever-growing organism, and as we begin to realize its universality our responsibility is definitely established to cherish and defend that universality from all compromise, all admixture with worldly elements, whether emanating from our own habits rooted in the past or from the deliberate attacks imposed by enemies from without.

It will be noted that in the instruction published in July, 1935, *Bahd'í News*, the Guardian made it clear that the principle involved is not new and unexpected, but rather an application of an established prin-

ciple to a new condition. "Concerning membership in non-Bahá'í religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Bahi'í who wishes to be a whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Bahá'í ecclesiastical organization. . . . For it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions. . . . During the days of the Master the Cause was still in a stage that made such an open and sharp dissociation between it and other religious organizations, and particularly the Muslim Faith, not only inadvisable but practically impossible to establish. But since His passing events throughout the Bahi'í world, and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that has made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

To turn now to the Guardian's words published in October *Bahá'í News*: "The separation that has set in between the institutions of the Bahi'í Faith and the Islamic ecclesiastical organizations that oppose it . . . imposes upon every loyal upholder of the Cause the obligation refraining from any word or action that might prejudice the position which our enemies have . . . of their own accord proclaimed and established. This historic development, the beginnings of which could neither be recognized nor even anticipated in the years immediately preceding 'Abdu'l-Bahá's passing, may be said to have signalized the Formative Period of our Faith and to have paved the way for the consolidation of its administrative order. . . . Though our Cause unreservedly recognizes the Divine origin of all the religions that preceded it and upholds the spiritual truths which lie at their very core and are common to them all, its institutions, whether administrative, religious

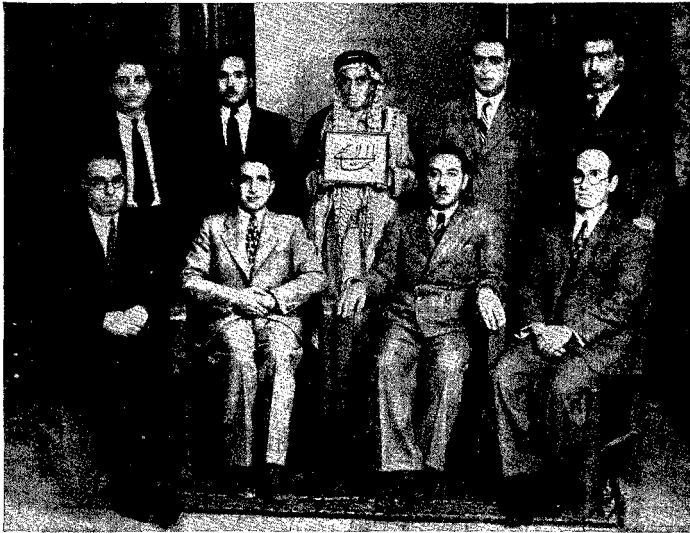
or humanitarian, must, if their distinctive character is to be maintained and recognized, be increasingly divorced from the outworn creeds, the meaningless ceremonials and man-made institutions with which these religions are at present identified. Our adversaries in the East have initiated the struggle. Our future opponents in the West will, in their turn, arise and carry it a stage further. Ours is the duty, in anticipation of this inevitable contest, to uphold unequivocally and with undivided loyalty the integrity of our Faith and demonstrate the distinguishing features of its divinely appointed institutions."

Nothing could be clearer or more emphatic. These words, asserting again the essential universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Bahá'u'lláh, denounce and oppose it, and seek its destruction in vain effort to maintain their own "outworn creeds" and material power. Informed of this inevitable development, can a Bahi'í any longer desire to retain a connection which, however liberal and pleasing it now seems, is a connection with a potential foe of the Cause of God? The Guardian's instruction signifies that the time has come when all American believers must become fully conscious of the implications of such connections, and carry out their loyalty to its logical conclusion.

Shoghi Effendi's latest words are not merely an approval of the foregoing statement, but a most helpful elucidation of some of the problems which arise when the friends turn to their local Assemblies for specific advice under various special circumstances.

"The explanatory statement in connection with membership in non-Bahá'í religious organizations is admirably conceived, convincing and in full conformity with the principles underlying and implied in the unfolding world order of Bahi'u'llih." (November 29, 1933.)

"The Guardian has carefully read the copy of the statement you had recently prepared concerning non-membership in non-Bahá'í religious organizations, and is pleased to realize that your comments and explana-



The National Spiritual Assembly of the Bahá'ís of 'Iráq, 1946.

tions are in full conformity with his views on the subject. He hopes that your letter will serve to clarify this issue in the minds of all the believers, and to further convince them of its vital character and importance in the present stage of the evolution of the Cause.

"... In this case,' as also in that of suffering believers, the Assemblies, whether local or national, should act tactfully, patiently and in a friendly and kindly spirit. Knowing how painful and dangerous it is for such believers to repudiate their former allegiances and friendships, they should try to gradually persuade them of the wisdom and necessity of such an action, and instead of thrusting upon them a new principle, to make them accept it inwardly, and out of pure conviction and desire. Too severe and immediate action in such cases is not only

'A special case involving an aged believer, afflicted with illness, for whom severance of church relations might have been too great a shock.

fruitless hut actually harmful. It alienates people instead of winning them to the Cause.

"The other point concerns the *advisability* of contributing to a church. In this case also the friends must realize that contributions to a church, especially when not regular, do not necessarily entail affiliation. The believers can make such offerings, occasionally, and provided they are certain that while doing so they are not connected as members of any church. There should be no confusion between the terms affiliation and association. While affiliation with ecclesiastical organizations is not permissible, association with them should not only be tolerated but even encouraged. There is no better way to demonstrate the universality of the Cause than this. Bahá'u'lláh, indeed, urges His followers to consort with all religions and nations with utmost friendliness and love. This constitutes the very spirit of His message to mankind." (December 11, 1935.)



Members of the National Spiritual Assembly of the Bahá'ís of India and Burma, 1944-1945.

The National Spiritual Assembly trusts that the subject will receive the attention of local Assemblies and communities, and that in the light of the foregoing explanations the friends will find unity and agreement in applying the instruction to whatever situations may arise. In teaching new

believers let us lay a proper foundation so that their obedience will be voluntary and assured from the beginning of their enrollment as Bahá'ís. In our attitude toward the older believers who are affected by the instruction let us act with the patience and kindness the Guardian has urged.

INTERPRETATION OF THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ

WELL is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He assuredly will be made manifest. God hath indeed ordained it in the Bayán. —THEBÁB. (*The Dispensation of Babá'u'lláh*, pages 54-55.)

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous

System—the like of which mortal eyes have never witnessed.—BAHÁ'U'LLÁH. (*The Dispensation of Babá'u'lláh*, page 54.)

It is incumbent upon the Aghsán, the Afán and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed. Who hath branched from this Ancient Root." The ob-



Members of the National Spiritual Assembly of the Bahá'is of Australia and New Zealand, 1944-1945.

ject of this sacred verse is none except the Most Mighty Branch ('Abdu'l-Bahá). Thus have We graciously revealed unto yon Our potent Will, and I am verily the Gracious, the All-Powerful.—BAHÁ'U'LLÁH. (*The Dispensation of Babá'u'lláb*, page 42.)

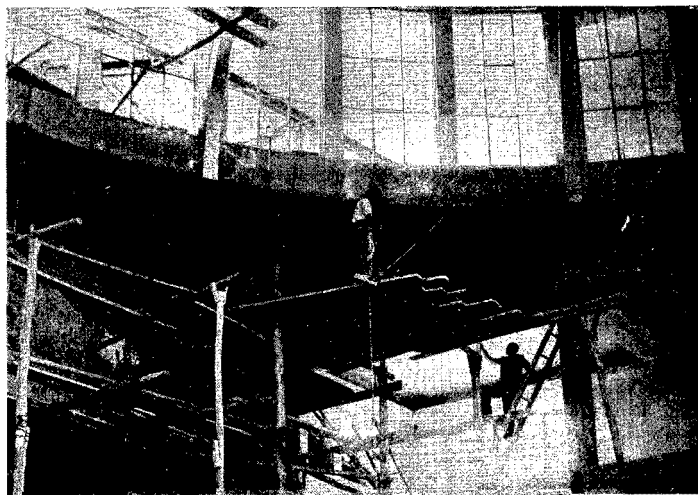
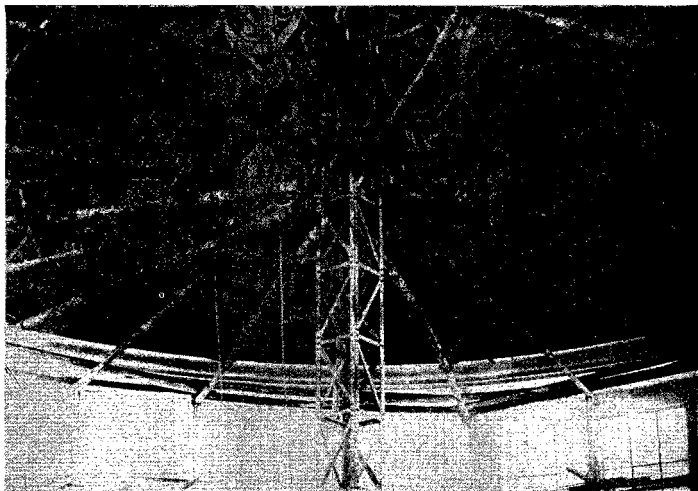
There hath branched from the Sadratu'l-Muntahh this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and ahideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth fram this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation.—BAHÁ'U'LLÁH. (*The Dispensation of Babá'u'lláb*, page 43.)

In accordance with the explicit text of the Kitib-i-Aqdas, Bahá'u'lláh hath made the Center of the Covenant the Interpreter of His Word—a Covenant so firm and mighty that from the beginning of time until the present day no religious Dispensation hath

produced its like.—'ABDU'L-BAHÁ. (*The Dispensation of Babá'u'lláb*, page 44.)

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Baha'i Dispensation. . . .

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable



Completing the interior of the dome of the National Bahá'í Headquarters in Tíhrán, Persia. The dome covers the central auditorium of the building, which otherwise is completed and in use.

offspring resulting from that mystic intercourse between **H i** Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant—the Heir of both the Originator and the Interpreter of the Law of God—the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely welded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is raking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document—this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.—SHOGHI EFFENDI. (*The Dispensation of Bahá'u'lláh*, pages 11-52.)

The Document establishing that Order, the Charter of a future world civilization, which may be regarded in some of its features as supplementary to no less weighty a Book than the *Kitáb-i-Aqdas*; signed and sealed by 'Abdu'l-Bahá; entirely written with His own hand; its first section composed during one of the darkest periods of His incarceration in the prison-fortress of

'Akká, proclaims, categorically and unequivocally, the fundamental beliefs of the followers of the Faith of Bahá'u'lláh; reveals, in unmistakable language, the two-fold character of the Mission of the Bib; discloses the full station of the Author of the Bahí' Revelation; asserts that "all others are servants unto Him and do His bidding"; stresses the importance of the *Kitáb-i-Aqdas*; establishes the institution of the Guardianship as a hereditary office and outlines its essential functions; provides the measures for the election of the International House of Justice, defines its scope and sets forth its relationship to that Institution; prescribes the obligations, and emphasizes the responsibilities, of the Hands of the Cause of God; and extolls the virtues of the indestructible Covenant established by Bahá'u'lláh. That Document furthermore, lauds the courage and constancy of the supporters of Bahá'u'lláh's Covenant; expatiates on the sufferings endured by its appointed Center; recalls the infamous conduct of Mirzá Yahyi and his failure to heed the warnings of the Báb; exposes, in a series of indictments, the perfidy and rebellion of Mirzá Muhammad-'Ali, and the complicity of his son Shu'á'u'lláh and of his brother Mirzá Badi'u'lláh; reaffirms their excommunication, and predicts the frustration of all their hopes; summons the Afán (the Bib's kindred), the Hands of the Cause and the entire company of the followers of Bahá'u'lláh to arise unitedly to propagate His Faith, to disperse far and wide, to labor tirelessly and to follow the heroic example of the Apostles of Jesus Christ; warns them against the dangers of association with the Covenant-breakers, and bids them shield the Cause from the assaults of the insincere and the hypocrite; and counsels them to demonstrate by their conduct the universality of the Faith they have espoused, and vindicate its high principles. In that same Document its Author reveals the significance and purpose of the Huququ'lláh (Right of God), already instituted in the *Kitáb-i-Aqdas*; enjoins submission and fidelity towards all monarchs who are just; expresses His longing for martyrdom, and voices His prayers for the repentance as well as the forgiveness of His enemies. (*God Passes By.*)

FORMATION OF THE ADMINISTRATIVE ORDER

OBEDIENT to the summons issued by the Author of so momentous a Document; conscious of their high calling; galvanized into action by the shock sustained through the unexpected and sudden removal of 'Abdu'l-Bahá; guided by the Plan which He, the Architect of the Administrative Order, had entrusted to their hands; undeterred by the attacks directed against it by betrayers and enemies, jealous of its gathering strength and blind to its unique significance, the members of the widely-scattered Bahi'i communities, in both the East and the West, arose with clear vision and inflexible determination to inaugurate the Formative Period of their Faith by laying the foundations of that world-embracing Administrative system designed to evolve into a World Order which posterity must acclaim as the promise and crowning glory of all the Dispensations of the past. Not content with the erection and consolidation of the administrative machinery provided for the preservation of the unity and the efficient conduct of the affairs of a steadily expanding community, the followers of the Faith of Bahá'u'lláh resolved, in the course of the two decades following 'Abdu'l-Bahá's passing, to assert and demonstrate by their acts the independent character of that Faith, to enlarge still further its limits and swell the number of its avowed supporters.

In this triple world-wide effort, it should be noted, the rôle played by the American Bahi'i community, since the passing of 'Abdu'l-Bahá until the termination of the first Bahá'í century, has been such as to lend a tremendous impetus to the development of the Faith throughout the world, to vindicate the confidence placed in its members by 'Abdu'l-Bahá Himself, and to justify the high praise He bestowed upon them and the fond hopes He entertained for their future. Indeed so preponderating has been the influence of its members in both the initiation and the consolidation of Bahá'í administrative institutions that their country may well deserve to be recognized as the cradle of the Administrative Order which Bahá'

u'lláh Himself had envisaged and which the Will of the Center of His Covenant had called into being.

It should be borne in mind in this connection that the preliminary steps aiming at the disclosure of the scope and working of this Administrative Order, which was now to be formally established after 'Abdu'l-Bahá's passing, had already been taken by Him, and even by Bahá'u'lláh in the years preceding His ascension. The appointment by Him of certain outstanding believers in Persia as "Hands of the Cause"; the initiation of local Assemblies and boards of consultation by 'Abdu'l-Bahá in leading Bahá'í centers in both the East and the West; the formation of the Bahi'i Temple Unity in the United States of America; the establishment of local funds for the promotion of Bahá'í activities; the purchase of property dedicated to the Faith and its future institutions; the founding of publishing societies for the dissemination of Bahá'í literature; the erection of the first Mashriqu'l-Adhkar of the Bahi'i world; the construction of the Báb's mausoleum on Mt. Carmel; the institution of hostels for the accommodation of itinerant teachers and pilgrims—these may be regarded as the precursors of the institutions which, immediately after the closing of the Heroic Age of the Faith, were to be permanently and systematically established throughout the Bahi'i world.

No sooner had the provisions of that Divine Charter, delineating the features of the Administrative Order of the Faith of Bahá'u'lláh been disclosed to His followers than they set about erecting, upon the foundations which the lives of the heroes, the saints and martyrs of that Faith had laid, the first stage of the framework of its administrative institutions. Conscious of the necessity of constructing, as a first step, a broad and solid base upon which the pillars of that mighty structure could subsequently be raised; fully aware that upon these pillars, when firmly established, the dome, the final unit crowning the entire edifice, must even-

tually rest; undeflected in their course by the crisis which the Covenant-breakers had precipitated in the Holy Land, or the agitation which the stirrers of mischief had provoked in Egypt, or the disturbances resulting from the seizure by the Shi'ah community of the House of Bahá'u'lláh in Baghdad, or the growing dangers confronting the Faith in Russia, or the scorn and ridicule which had greeted the initial activities of the American Bahá'í community from certain quarters that had completely misapprehended their purpose, the pioneer builders of a divinely-conceived Order undertook, in complete unison, and despite the great diversity in their outlook, customs and languages, the double task of establishing and of consolidating their local councils, elected by the rank and file of the believers, and designed to direct, coordinate and extend the activities of the followers of a far-flung Faith. In Persia, in the United States of America, in the Dominion of Canada, in the British Isles, in France, in Germany, in Austria, in India, in Burma, in Egypt, in Iriq, in Russian Turkistin, in the Caucasus, in Australia, in New Zealand, in South Africa, in Turkey, in Syria, in Palestine, in Bulgaria, in Mexico, in the Philippine Islands, in Jamaica, in Costa Rica, in Guatemala, in Honduras, in San Salvador, in Argentina, in Uruguay, in Chile, in Brazil, in Ecuador, in Colombia, in Paraguay, in Peru, in Alaska, in Cuba, in Haiti, in Japan, in the Hawaiian Islands, in Tunisia, in Puerto Rico, in Balúchistán, in Russia, in Transjordan, in Lebanon, and in Abyssinia such councils, constituting the basis of the rising Order of a long-persecuted Faith, were gradually established. Designated as "Spiritual Assemblies"—an appellation that must in the course of time be replaced by their permanent and more descriptive title of "Houses of Justice," bestowed upon them by the Author of the Bahá'í Revelation; instituted, without any exception, in every city, town and village where nine or more adult believers are resident; annually and directly elected, on the first day of the greatest Bahá'í Festival by all adult believers, men and women alike; invested with an authority rendering them unanswerable for their acts and decisions to those who elect them; solemnly pledged to

follow, under all conditions, the dictates of the "Most Great Justice" that can alone usher in the reign of the "Most Great Peace" which Bahá'u'lláh has proclaimed and must ultimately establish; charged with the responsibility of promoting at all times the best interests of the communities within their jurisdiction, of familiarizing them with their plans and activities and of inviting them to offer any recommendations they might wish to make; cognizant of their no less vital task of demonstrating, through association with all liberal and humanitarian movements, the universality and comprehensiveness of their Faith; dissociated entirely from all sectarian organizations, whether religious or secular; assisted by committees annually appointed by, and directly responsible to, them, to each of which a particular branch of Baha'i activity is assigned for study and action; supported by local funds to which all believers voluntarily contribute; these Assemblies, the representatives and custodians of the Faith of Bahá'u'lláh, numbering, at the present time, several hundred, and whose membership is drawn from the diversified races, creeds and classes constituting the world-wide Bahá'í community, have, in the course of the last two decades, abundantly demonstrated, by virtue of their achievements, their right to be regarded as the chief sinews of Bahá'í society, as well as the ultimate foundation of its administrative structure.

"The Lord hath ordained," is Bahá'u'lláh's injunction in His Kitib-i-Aqdas, *"that in every city a House of Justice be established, wherein shall gather counsellors to the number of Bahá (9), and should it exceed this number, it doth not matter. It behoveth them to be the trusted ones of the Merciful among men, and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together, and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."* *"These Spiritual Assemblies,"* is 'Abdu'l-Bahá's testimony, in a Tablet addressed to an American believer, *"are aided by the Spirit of God. Their defender is 'Abdu'l-Bahá. Over them He spreadeth His Wings. What*

bounty is there greater than this?" "These Spiritual Assemblies," He, in that same Tablet has declared, *"are shining lamps and beauteously gardens, from which the fragrances of holiness are diffused over all regions, and the light of knowledge are shed abroad over all created things. From them the spirit of life streameth in every direction. They, indeed, are the potent sources of the progress of man, at all times and under all conditions."* Establishing beyond any doubt their God-given authority, He has written: *"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and all must assuredly obey with heart and soul its bidding, and be submissive unto it, that things may be properly ordered and well arranged."* *"If after discussion,"* He, furthermore has written, *"a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail."*

Having established the structure of their local Assemblies—the base of the edifice which the Architect of the Administrative Order of the Faith of Bahá'u'lláh had directed them to erect—His disciples, in both the East and the West, unhesitatingly embarked on the next and more difficult stage, of their high enterprise. In countries where the local Bahá'í communities had sufficiently advanced in number and in influence, measures were taken for the initiation of National Assemblies, the pivots round which all national undertakings must revolve. Designated by 'Abdu'l-Bah in His Will as the *"Secondary Houses of Justice,"* they constitute the electoral bodies in the formation of the International House of Justice, and are empowered to direct, unify, coordinate and stimulate the activities of individuals as well as local Assemblies within their jurisdiction. Resting on the broad base of organized local communities, themselves pillars sustaining the institution which must be regarded as the apex of the Bahá'í Administrative Order, these Assemblies are elected, according to the principle of proportional representation, by delegates representative of Bahá'í local communities assembled at Convention during the period of the Ridván Festival; are possessed of the necessary authority to enable them to insure the harmonious and efficient develop-

ment of Bahá'í activity within their respective spheres; are freed from all direct responsibility for their policies and decisions to their electorates; are charged with the sacred duty of consulting the views, of inviting the recommendations and of securing the confidence and cooperation of the delegates and of acquainting them with their plans, problems and actions; and are supported by the resources of national funds to which all ranks of the faithful are urged to contribute. Instituted in the United States of America (1925) (the National Assembly superseding in that country the institution of Bahí'í Temple Unity formed during 'Abdu'l-Bahá's ministry), in the British Isles (1923), in Germany (1923), in Egypt (1924), in 'Irâq (1931), in India. (1923), in Persia (1934) and in Australia (1934); their election renewed annually by delegates whose number has been fixed, according to national requirements, at 9, 19, 95, or 171 (9 times 19), these national bodies have through their emergence signalized the birth of a new epoch in the Formative Age of the Faith, and marked a further stage in the evolution, the unification and consolidation of a continually expanding community. Aided by national committees responsible to and chosen by them, without discrimination, from among the entire body of the believers within their jurisdiction, and to each of which a particular sphere of Bahá'í service is allocated, these Bahá'í National Assemblies have, as the scope of their activities steadily enlarged, proved themselves, through the spirit of discipline which they have inculcated and through their uncompromising adherence to principles which have enabled them to rise above all prejudices of race, nation, class and color, capable of administering, in a remarkable fashion, the multiplying activities of a newly-consolidated Faith.

Nor have the national committees themselves been less energetic and devoted in the discharge of their respective functions. In the defense of the Faith's vital interests, in the exposition of its doctrine; in the dissemination of its literature; in the consolidation of its finances; in the organization of its teaching force; in the furtherance of the solidarity of its component parts; in the

purchase of its historic sites; in the preservation of its sacred records, treasures and relics; in its contacts with the various institutions of the society of which it forms a part; in the education of its youth; in the training of its children; in the improvement of the status of its women adherents in the East; the members of these diversified agencies, operating under the aegis of the elected national representatives of the Bahá'í community, have amply demonstrated their capacity to promote effectively its vital and manifold interests. The mere enumeration of the national committees which, originating mostly in the West and functioning with exemplary efficiency in the United States and Canada, now carry on their activities with a vigor and a unity of purpose which sharply contrast with the effete institutions of a moribund civilization, would suffice to reveal the scope of these auxiliary institutions which an evolving Administrative Order, still in the secondary stage of its development, has set in motion: The Teaching Committee, the Regional Teaching Committees; the Inter-America Committee; the Publishing Committee; the Race Unity Committee; the Youth Committee; the Reviewing Committee; The Temple Maintenance Committee; the Temple Program Committee; the Temple Guides Committee; the Temple Librarian and Sales Committee; the Boys' and Girls' Service Committees; the Child Education Committee; the Women's Progress, Teaching, and Program Committees; the Legal Committee; the Archives and History Committee; the Census Committee; the Bahá'í Exhibits Committee; the Bahá'í News Committee; the Bahá'í News Service Committee; the Braille Transcriptions Committee; the Contacts Committee; the Service Committee; the Editorial Committee; the Index Committee; the Library Committee; the Radio Committee; the Accountant Committee; the Annual Souvenir Committee; the Bahá'í World Editorial Committee; the Study Outline Committee; the International Auxiliary Language Committee; the Institute of Bahá'í Education Committee; the World Order Magazine Committee; the Bahá'í Public Relations Committee; the Bahá'í Schools Committee; the Summer Schools Committees; the International School

Committee; the Pamphlet Literature Committee; the Bahá'í Cemetery Committee; the Hazíratu'l-Quds Committee; the Mashriqu'l-Adhkár Committee; the Assembly Development Committee; the National History Committee; the Miscellaneous Materials Committee; the Free Literature Committee; the Translation Committee; the Cataloguing Tablets Committee; the Editing Tablets Committee; the Properties Committee; the Adjustments Committee; the Publicity Committee; the East and West Committee; the Welfare Committee; the Transcription of Tablets Committee; the Traveling Teachers Committee; the Bahá'í Education Committee; the Holy Sites Committee; the Children's Savings Bank Committee.

The establishment of local and national Assemblies and the subsequent formation of local and national committees, acting as necessary adjuncts to the elected representatives of Bahá'í communities in both the East and the West, however remarkable in themselves, were but a prelude to a series of undertakings on the part of the newly formed National Assemblies, which have contributed in no small measure to the unification of the Bahá'í world community and the consolidation of its Administrative Order. The initial step taken in that direction was the drafting and adoption of a Bahá'í National constitution, first framed and promulgated by the elected representatives of the American Bahá'í Community in 1927, the text of which has since, with slight variations suited to national requirements, been translated into Arabic, German and Persian, and constitutes, at the present time, the charter of the National Spiritual Assemblies of the Bahá'ís of the United States and Canada, of the British Isles, of Germany, of Persia, of 'Iráq, of India and Burma, of Egypt and the Sudan and of Australia and New Zealand. Heralding the formulation of the constitution of the future Bahá'í World Community; submitted for the consideration of all local Assemblies and ratified by the entire body of the recognized believers in countries possessing national Assemblies, this national constitution has been supplemented by a similar document, containing the by-laws of Bahá'í local assemblies, first drafted by the New York Bahá'í community

in November, 1931, and accepted as a pattern for all local Bahh'í constitutions. The text of this national constitution comprises a Declaration of Trust, whose articles set forth the character and objects of the national Bahi'í community, establish the functions, designate the central office, and describe the official seal, of the body of its elected representatives, as well as a set of by-laws which define the status, the mode of election, the powers and duties of both local and national Assemblies, describe the relation of the National Assembly to the International House of Justice as well as to local Assemblies and individual believers, outline the rights and obligations of the National Convention and its relation to the National Assembly, disclose the character of Bahf'í elections, and lay down the requirements of voting membership in all Bahh'í communities.

The framing of these constitutions, both local and national, identical to all intents and purposes in their provisions, provided the necessary foundation for the legal incorporation of these administrative institutions in accordance with civil statutes controlling religious or commercial bodies. Giving these Assemblies a legal standing, this incorporation greatly consolidated their power and enlarged their capacity, and in this regard the achievement of the National Spiritual Assembly of the Bahá'ís of the United States and Canada and the Spiritual Assembly of the Bahh'ís of New York again set an example worthy of emulation by their sister Assemblies in both the East and the West. The incorporation of the American National Spiritual Assembly as a voluntary Trust, a species of corporation recognized under the common law, enabling it to enter into contract, hold property and receive bequests by virtue of a certificate issued in May, 1929, under the seal of the Department of State in Washington and bearing the signature of the Secretary of State, Henry L. Stimson, was followed by the adoption of similar legal measures resulting in the successive incorporation of the National Spiritual Assembly of the Bahf'ís of India and Burma, in January, 1933, in Lahore, in the state of Punjab, according to the provisions of the Societies Registration Act of 1860;

of the National Spiritual Assembly of the Bahh'ís of Egypt and the Sudan, in December, 1934, as certified by the Mixed Court in Cairo; of the National Spiritual Assembly of the Bahi'ís of Australia and New Zealand, in January, 1938, as witnessed by the Deputy Registrar at the General Registry Office for the state of South Australia; and more recently of the National Spiritual Assembly of the Bahi'ís of the British Isles, in August, 1939, as an unlimited non-profit company, under the Companies Act, 1929, and certified by the Assistant Registrar of Companies in the City of London.

Parallel with the legal incorporation of these National Assemblies a far larger number of Bahf'í local Assemblies were similarly incorporated, following the example set by the Chicago Bahi'í Assembly in February, 1932, in countries as far apart as the United States of America, India, Mexico, Germany, Canada, Australia, New Zealand, Burma, Costa Rica, Balúchistán, and the Hawaiian Islands. The Spiritual Assemblies of the Bahá'ís of Esslingen in Germany, of Mexico City in Mexico, of San José in Costa Rica, of Sydney and Adelaide in Australia, of Auckland in New Zealand, of Delhi, Bombay, Karachi, Poona, Calcutta, Secunderabad, Bangalore, Nellore, Ahmedabab, Serampore, Andherie and Baroda in India, of Tuet-ta in Balúchistán, of Rangoon, Mandalay and Daidanow-Kalazoo in Burma, of Montreal and Vancouver in Canada, of Honolulu in the Hawaiian Islands, and of Chicago, New York, Washington, D. C., Boston, San Francisco, Philadelphia, Kenosha, Teaneck, Racine, Detroit, Cleveland, Los Angeles, Milwaukee, Minneapolis, Cincinnati, Winnetka, Phoenix, Columbus, Lima, Portland, Jersey City, Wilmette, Peoria, Seattle, Binghamton, Helena, Richmond Highlands, Miami, Pasadena, Oakland, Indianapolis, St. Paul, Berkeley, Urbana, Springfield and Flint in the United States of America—all these succeeded, gradually and after submitting the text of almost identical Bahá'í local constitutions to the civil authorities in their respective states or provinces, in constituting themselves into societies and corporations recognized by law, and protected by the civil statutes operating in their respective countries.

Just as the formulation of Bahh'i constitutions had provided the foundation for the incorporation of Bahá'í Spiritual Assemblies, so did the recognition accorded by local and national authorities to the elected representatives of Bahá'í communities pave the way for the establishment of national and local Bahá'í endowments—a historic undertaking which, as had been the case with previous achievements of far-reaching importance, the American Bahá'í Community was the first to initiate. In most cases these endowments, owing to their religious character, have been exempted from both government and municipal taxes, as a result of representations made by the incorporated Bahh'i bodies to the civil authorities, though the value of the properties thus exempted has, in more than one country, amounted to a considerable sum.

In the United States of America the national endowments of the Faith, already representing one and three-quarter million dollars of assets, and established through a series of Indentures of Trust, created in 1928, 1929, 1931, 1938, 1939, 1941 and 1942 by the National Spiritual Assembly in that country, acting as Trustees of the American Bahh'i Community, now include the land and structure of the Mashriqu'l-Adhkár, and the caretaker's cottage in Wilmette, Ill.; the adjoining Haziratu'l-Quds (Bahí' National Headquarters) and its supplementary administrative office; the Inn, the Fellowship House, the Bahí' Hall, the Arts and Crafts Studio, a farm, a number of cottages, several parcels of land, including the holding on Monsalvat, blessed by the footsteps of 'Abdu'l-Bahá, in Green Acre, in the state of Maine; Bosch House, the Bahí' Hall, a fruit orchard, the Redwood Grove, a dormitory and Ranch Buildings in Geyserville, Calif.; Wilhelm House, Evergreen Cabin, a pine grove and seven lots with buildings at West Englewood, N. J., the scene of the memorable Unity Feast given by 'Abdu'l-Bahá, in June, 1912, to the Bahá'ís of the New York Metropolitan district; Wilson House, blessed by His presence, and land in Malden, Mass.; Mathews House and Ranch Buildings in Pine Valley, Colo.; land in Muskegon, Mich., and a cemetery lot in Portsmouth, N. H.

Of even greater importance, and in their

aggregate far surpassing in value the national endowments of the American Bahá'í community, though their title-deeds are, owing to the inability of the Persian Bahh'i community to incorporate its national and local assemblies, held in trust by individuals, are the assets which the Faith now possesses in the land of its origin. To the House of the Bib in Shíráz and the ancestral Home of Bahá'u'lláh in Tákur, Mázindarán, already in the possession of the community in the days of 'Abdu'l-Bahí's ministry, have, since His ascension, been added extensive properties, in the outskirts of the capital, situated on the slopes of Mt. Alburz, overlooking the native city of Bahá'u'lláh, including a farm, a garden and vineyard, comprising an area of over three million and a half square meters, preserved as the future site of the first Mashriqu'l-Adhkár in Penia. Other acquisitions that have greatly extended the range of Bahá'í endowments in that country include the I-house in which Bahá'u'lláh was born in Tíhrn; several buildings adjoining the House of the Báb in Shíráz, including the house owned by His maternal uncle; the Hazíratu'l-Quds in Tíhrán; the shop occupied by the Bib during the years He was a merchant in Búshíhr; a quarter of the village of Chíhríq, where He was confined; the house of Hájí Mirzá Jání, where He tarried on His way to Tabríz; the public bath used by Him in Shíráz and some adjacent houses; half of the house owned by Vahíd in Nayriz and part of the house owned by Hujjat in Zanjin; the three gardens rented by Bahá'u'lláh in the hamlet of Badašht; the burial-place of Quddús in Bárfurúsh; the house of Kalantar in Tíhrn, the scene of Táhíríh's confinement; the public bath visited by the Bib when in Urúmíyyih, Ádhírbáyján; the house owned by Mirzi Husayn-'Alí-i-Núr, where the Bib's remains had been concealed; the Bábíyyih and the house owned by Mullá Husayn in Mashhad; the residence of the Sulţánu'sh-Shuhadá (King of Martyrs) and of the Mahbúbu'sh-Shuhadá (Beloved of Martyrs) in Ísfáhán, as well as a considerable number of sites and houses, including burial-places, associated with the heroes and martyrs of the Faith. These holdings which, with very few exceptions, have been recently acquired in Persia, are now being preserved

and yearly augmented, and, whenever necessary, carefully restored, through the assiduous efforts of a specially appointed national committee, acting under the constant and general supervision of the elected representatives of the Persian believers.

Nor should mention be omitted of the varied and multiplying national assets which, ever since the inception of the Administrative Order of the Faith of Bahá'u'lláh, have been steadily acquired in other countries such as India, Burma, the British Isles, Germany, Iriq, Egypt, Australia, Transjordan and Syria. Among these may be specially mentioned the Haziratu'l-Quds of the Bahh'is of Iriq, the Haziratu'l-Quds of the Bahh'is of Egypt, the Haziratu'l-Quds of the Bahh'is of India, the Haziratu'l-Quds of the Baha'is of Australia, the Bahli' Home in Esslingen, the Publishing Trust of the Bahh'is of the British Isles, the Bahh'i Pilgrim House in Baghdad, and the Bahh'i Cemeteries established in the capitals of Persia, Egypt and Turkistán. Whether in the form of land, schools, administrative headquarters, secretariats, libraries, cemeteries, hostels or publishing companies, these widely scattered assets, partly registered in the name of incorporated National Assemblies, and partly held in trust by individual recognized believers, have contributed their share to the uninterrupted expansion of national Bahi'i endowments in recent years as well as to the consolidation of their foundations. Of vital importance, though less notable in significance, have been, moreover, the local endowments which have supplemented the national assets of the Faith and which, in consequence of the incorporation of Bahh'i local Assemblies, have been legally established and safeguarded in various countries in both the East and the West. Particularly in Persia these holdings, whether in the form of land, administrative buildings, schools or other institutions, have greatly enriched and widened the scope of the local endowments of the world-wide Bahh'i community.

Simultaneous with the establishment and incorporation of local and national Baha'i Assemblies, with the formation of their respective committees, the formulation of national and local Bahh'i constitutions and the founding of Bahh'i endowments, undertak-

ings of great institutional significance were initiated by these newly founded Assemblies, among which the institution of the Haziratu'l-Quds—the seat of the Baha'i National Assembly and pivot of all Bahá'í administrative activity in future—must rank as one of the most important. Originating first in Persia, now universally known by its official and distinctive title signifying "the Sacred Fold," marking a notable advance in the evolution of a process whose beginnings may be traced to the clandestine gatherings held at times underground and in the dead of night, by the persecuted followers of the Faith in that country, this institution, still in the early stages of its development, has already lent its share to the consolidation of the internal functions of the organic Bahi'i community, and provided a further visible evidence of its steady growth and rising power. Complementary in its functions to those of the Mashriqu'l-Adhkár—an edifice exclusively reserved for Bahli' worship—this institution, whether local or national, will, as its component parts, such as the Secretariat, the Treasury, the Archives, the Library, the Publishing Office, the Assembly Hall, the Council Chamber, the Pilgrims' Hostel, are brought together and made jointly to operate in one spot, be increasingly regarded as the focus of all Bahi'i administrative activity, and symbolize, in a befitting manner, the ideal of service animating the Baha'i community in its relation alike to the Faith and to mankind in general.

From the Mashriqu'l-Adhkár, ordained as a house of worship by Bahá'u'lláh in the Kitáb-i-Aqdas, the representatives of Baha'i communities, both local and national, together with the members of their respective committees, will, as they gather daily within its walls at the hour of dawn, derive the necessary inspiration that will enable them to discharge, in the course of their day-to-day exertions in the Haziratu'l-Quds—the scene of their administrative activities—their duties and responsibilities as befits the chosen stewards of His Faith.

Already on the shores of Lake Michigan, in the outskirts of the first Bahh'i center established in the American continent and under the shadow of the first Mashriqu'l-

Adhkar of the West; in the capital city of Persia, the cradle of the Faith; in the vicinity of the Most Great House in Baghdád; in the city of 'Ishqábád, adjoining the first Mashri-qu'l-Adhkar of the Bahb'i world; in the capital of Egypt, the foremost center of both the Arab and Islamic worlds; in Delhi,

the capital city of India and even in Sydney in far-off Australia, initial steps have been taken which must eventually culminate in the establishment, in all their splendor and power, of the national administrative seats of the Bahb'i communities established in these countries.

BAHÁ'Í RELATIONS WITH CIVIL AUTHORITY

IN view of recent inquiries on the subject, the National Spiritual Assembly feels it most desirable at this time for members of the American Bahá'í community to maintain a common understanding of the principles which underlie our relations with different departments of the civil government. In dealing with this matter, the Assembly has no intention of adding to procedure or laying down its own regulations but rather of examining the teachings themselves and bringing forth the principles expressed in the writings of 'Abdu'l-Bahá and the advices and directions of the Guardian.

We find that from the very beginnings of the American Bahb'i community the wise and loving Master counseled the believers to entertain no discussion of political matters in their gatherings. "During the conference no hint must be entertained regarding political affairs. All conferences (i.e., all consultation and discussion) must be regarding the matters of benefit, both as a whole and individually, such as the guarding of all in all cases, their protection and preservation, the improvement of character, the training of children, etc.

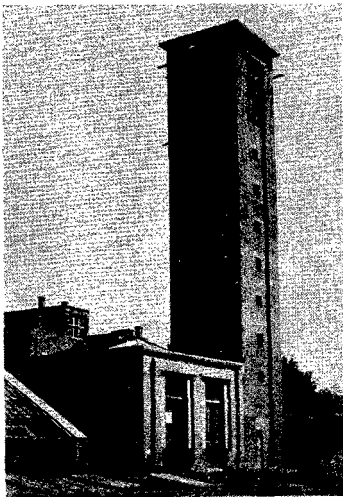
"If any person wishes to speak of government affairs, or to interfere with the order of government, the others must not combine with him because the Cause of God is withdrawn entirely from political affairs; the political realm pertains only to the Rulers of those matters; it has nothing to do with the souls who are exerting their utmost energy to harmonizing affairs, helping character and inciting (the people) to strive for perfections. Therefore no soul is allowed to interfere with (political) matters, but only

in that which is commanded." (BWF, p. 407)

"Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with perplexed outside questions. . . . Make ye an effort that the Lord's Supper may become realized and the heavenly food descend. This heavenly food is knowledge, understanding, faith, assurance, love, affinity, kindness, purity of purpose, attraction of hearts and the union of souls." (BWF, pp. 407-408)

The penetrating power of these words continues through the years. They guide and inspire Bahá'í gatherings today as they did when revealed thirty-five or forty years ago. What the Master tells us is a two-fold truth: first, the positive definition of the purpose of Bahá'í meetings and consultation which confines it to spiritual matters; and second, the inherent limitation implied in the accomplishments of the political realm. The aim of the Faith is to produce the reality of virtue and quality in souls and evolve institutions capable of dealing with social matters justly, in the light of the revealed truths. This is entirely distinct from the province filled by civil institutions.

Many years later, in 1932, Shoghi Effendi gave us the message now entitled "The Golden Age of the Cause of Bahá'u'lláh," at a time when our ranks were being swelled with new believers who had not been trained by the Master's Tablets, when the local and National Assemblies were developing power, and the conditions of the Bahá'í community had become less simple and primitive, less hidden from the prevailing influences of civilization. In that message he reminded



Water tower which has been erected to supply the National Baha'i Headquarters building, and surrounding gardens, with water, in Tihirin, Persia.

us of an instruction deemed very important. "And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the services they render; or in the communications they address to their fellow-disciples or in their dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this sacred principle. Theirs is the duty to demonstrate, on one hand, their

unqualified loyalty and obedience to whatever is the considered judgment of their respective governments.

"Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. . . . Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all mankind. . . .

"Let them beware lest, in their eagerness to further the aims of their beloved Cause, they should be led unwittingly to bargain with their Faith, to compromise with their essential principles, or to sacrifice, in return for any material advantage which their institutions may derive, the integrity of their spiritual ideals." (WOB, pp. 64, 65)

The application of this principle has produced a series of explanations by the Guardian and the National Spiritual Assembly, as recorded in "Baha'i Procedure": on the subject of the voting right in civil elections; on the status of believers in relation to military duty, etc. The National Assembly has also felt it advisable to retain the function of contact with the civil government.

Now we have another application of the same principle to consider with respect to the right, propriety or usefulness of exerting Bahá'í influence for the enactment of certain legislative measures which more or less reflect the aim of some Bahá'í principle or teaching. Should the Bahá'í community, local or national, lend the name of the Cause to support legislation, for example, which seeks to abolish race and religious discrimination in matters of industrial employment, or intervene when measures concerning military training of youth are before a legislature?

The National Spiritual Assembly feels that, as a general policy subject to the Guardian's specific direction in special cases, Bahá'ís and their administrative institutions should not feel obligated to adopt a "Bahá'í" attitude or course of action on matters of

civil legislation. Our teachings and basic principles speak for themselves. These we can always declare and set forth with all possible energy whenever occasions arise. But a truth which is sundered from its sustaining spiritual Source, lifted out of its organic relationship to the Bahá'í community, broken off from the other truths, and made subject to the storm and stress of secular controversy, is no longer a truth with which we can usefully have concern. It has become an enactment to be carried out by institutions and groups committed to other enactments, other aims and purposes and methods not in conformity with the "Divine Polity" entrusted to those alone who give full loyalty to Bahá'u'lláh. Far better for us to strive to mirror forth radiantly the individual and community virtues of a new era than to hope others than believers will achieve the holy mission of the Faith. We Bahá'ís have in reality accepted a world order and not merely a new decalogue of truths or commands. On the other hand, obedience to civil government, is an obligation laid by Bahá'u'lláh upon every Bahí'í.

"Dearly-beloved friends!" the Guardian called out to us as long ago as 1931, "Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided effort of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built." (WOB, pp. 33-34)

Because our hope is firmly founded, our trust complete, our vision clarified, we Bahá'ís can tread the path of assurance through all the troubles of these days, knowing that the goal is secure.

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

I HAVE been acquainted by the perusal of your latest communications with the nature of the doubts that have been publicly expressed, by one who is wholly misinformed as to the true precepts of the Cause, regarding the validity of institutions that stand inextricably interwoven with the Faith of Bahá'u'lláh. Not that I for a moment view such faint misgivings in the light of an open challenge to the structure that embodies the Faith, nor is it because I question in the least the unyielding tenacity of the faith of the American believers, if I venture to dwell upon what seems to me appropriate observations at the present stage of the evolution of our beloved Cause. I am indeed inclined to welcome these expressed apprehensions inasmuch as they afford me an opportunity to familiarize the elected representatives of the believers with the origin and character of the institutions which stand at the very basis of

the world order ushered in by Bahá'u'lláh. We should feel truly thankful for such futile attempts to undermine our beloved Faith— attempts that protrude their ugly face from time to time, seem for a while able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more. Such incidents we should regard as the interpositions of Providence, designed to fortify our faith, to clarify our vision, and to deepen our understanding of the essentials of His Divine Revelation.

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

of the Bahá'í Faith. A study of the provisions of these sacred documents will reveal the close relationship that exists between them, as well as the identity of purpose and method which they inculcate. Far from regarding their specific provisions as incompatible and contradictory in spirit, every fair-minded inquirer will readily admit that they are not only complementary, but that they mutually confirm one another, and are inseparable parts of one complete unit. A comparison of their contents with the rest of Bahá'í Sacred Writings will similarly establish the conformity of whatever they contain with the spirit as well as the letter of the authenticated writings and sayings of Bahá'u'lláh and 'Abdu'l-Bahá. In fact, he who reads the *Aqdas* with care and diligence will not find it hard to discover that the Most Holy Book [*Aqdas*] itself anticipates in a number of passages the institutions which 'Ahdu'l-Bahh ordains in His *Will*. By leaving certain matters unspecified and unregulated in His Book of Laws [*Aqdas*], Bahá'u'lláh seems to have deliberately left a gap in the general scheme of Bahá'í Dispensation, which the unequivocal provisions of the Master's *Will* has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Bahá'u'lláh have not been upheld, in their entirety and with absolute integrity, by what 'Ahdu'l-Bahá has revealed in his *Will*, is an unpardonable affront to the unswerving fidelity that has characterized the life and labors of our beloved Master.

I will not attempt in the least to assert or demonstrate the authenticity of the *Will and Testament* of 'Abdu'l-Bahá, for that in itself would betray an apprehension on my part as to the unanimous confidence of the believers in the genuineness of the last written wishes of our departed Master. I will only confine my observations to those issues which may assist them to appreciate the essential unity that underlies the spiritual, the humanitarian, and the administrative principles enunciated by the Author and the Interpreter of the Bahá'í Faith.

I am at a loss to explain that strange mentality that inclines to uphold as the sole criterion on the truth of the Bahá'í Teachings what is admittedly only an obscure and un-

authenticated translation of an oral statement made by 'Abdu'l-Bahí, in defiance and total disregard of the available text of all of His universally recognized writings. I truly deplore the unfortunate distortions that have resulted in days past from the incapacity of the interpreter to grasp the meaning of 'Abdu'l-Bahá, and from his incompetence to render adequately such truths as have been revealed to him by the Master's statements. Much of the confusion that has obscured the understanding of the believers should be attributed to this double error involved in the inexact rendering of an only partially understood statement. Not infrequently has the interpreter even failed to convey the exact purport of the inquirer's specific questions, and, by his deficiency of understanding and expression in conveying the answer of 'Abdu'l-Bahí, has been responsible for reports wholly at variance with the true spirit and purpose of the Cause. It was chiefly in view of this misleading nature of the reports of the informal conversations of 'Abdu'l-Bahá with visiting pilgrims, that I have insistently urged the believers of the West to regard such statements as merely personal impressions of the sayings of their Master, and to quote and consider as authentic only such translations as are based upon the authenticated text of His recorded utterances in the original tongue.

It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the *Will and Testament* of 'Abdu'l-Bahá, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the *Kitáb-i-Aqdas*. It thus unifies and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.

LOCAL AND NATIONAL HOUSES OF JUSTICE

It should be carefully borne in mind that the local as well as the International Houses of Justice have been expressly enjoined by the *Kitáb-i-Aqdas*; that the institution of the National Spiritual Assembly, as an intermediary body, and referred to in the Master's *Will* as the "Secondary House of Justice," has the express sanction of 'Abdu'l-Bahá; and that the method to be pursued for the election of the International and National Houses of Justice has been set forth by Him in His *Will*, as well as in a number of His Tablets. Moreover, the institutions of the local and national Funds, that are now the necessary adjuncts to all Local and National Spiritual Assemblies, have not only been established by 'Abdu'l-Bahí in the Tablets He revealed to the Bahá'ís of the Orient, but their importance and necessity have been repeatedly emphasized by Him in His utterances and writings. The concentration of authority in the hands of the elected representative-of the believers; the necessity of the submission of every adherent of the Faith to the considered judgment of Bahá'í Assemblies; His preference for unanimity in decision; the decisive character of the majority vote; and even the desirability for the exercise of close supervision over all Bahá'í publications, have been sedulously instilled by 'Abdu'l-Bahí, as evidenced by His authenticated and widely-scattered Tablets. To accept His broad and humanitarian Teachings on one hand, and to reject and dismiss with neglectful indifference His more challenging and distinguishing precepts, would be an act of manifest disloyalty to that which He has cherished most in His life.

That the Spiritual Assemblies of today will be replaced in time by the Houses of Justice, and are to all intents and purposes identical and not separate bodies, is abundantly confirmed by 'Abdu'l-Bahá Himself. He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assembly, the first elected Bahá'í body instituted in the United States, referred to them as the members of the "House of Justice" for that city, and has thus with His own pen established beyond any doubt the identity of

the present Bahá'í Spiritual Assemblies with the Houses of Justice referred to by Bahá'u'lláh. For reasons which are not difficult to discover, it has been found advisable to bestow upon the elected representatives of Bahá'í communities throughout the world the temporary appellation of Spiritual Assemblies, a term which, as the position and aims of the Bahí'í Faith are better understood and more fully recognized, will gradually be superseded by the permanent and more appropriate designation of House of Justice. Not only will the present-day Spiritual Assemblies be styled differently in the future, but will be enabled also to add to their present functions those powers, duties, and prerogatives necessitated by the recognition of the Faith of Bahá'u'lláh, not merely as one of the recognized religious systems of the world, but as the State Religion of an independent and Sovereign Power. And as the Bahí'í Faith permeates the masses of the peoples of East and West, and its truth is embraced by the majority of the peoples of a number of the Sovereign States of the world, will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahí'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future superstate.

It must be pointed out, however, in this connection that, contrary to what has been confidently asserted, the establishment of the Supreme House of Justice is in no way dependent upon the adoption of the Bahí'í Faith by the mass of the peoples of the world, nor does it presuppose its acceptance by the majority of the inhabitants of any one country. In fact, 'Abdu'l-Bahá, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of the Universal House of Justice in His own lifetime, and but for the unfavorable circumstances prevailing under the Turkish régime, would have, in all probability, taken the preliminary steps for its establishment. It will be evident, therefore, that given favorable circumstances, under which the Bahá'ís of Persia and of the adjoining countries under Soviet Rule may be enabled to elect their national representatives, in accordance with the guiding principles laid down in 'Abdu'l-

Bahá's writings, the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed. For upon the National Houses of Justice of the East and West devolves the task, in conformity with the explicit provisions of the *Will*, of electing directly the members of the International House of Justice. Not until they are themselves fully representative of the rank and file of the believers in their respective countries, not until they have acquired the weight and the experience that will enable them to function vigorously in the organic life of the Cause, can they approach their sacred task, and provide the spiritual basis for the constitution of so august a body in the Bahá'í world.

THE INSTITUTION OF GUARDIANSHIP

It must be also clearly understood by every believer that the institution of Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from, the powers granted to the Universal House of Justice by Bahá'u'lláh in the *Kitáb-i-Aqdas*, and repeatedly and solemnly confirmed by 'Abdu'l-Bahá in His *Will*. It does not constitute in any manner a contradiction to the *Will* and Writings of Bahá'u'lláh, nor does it nullify any of His revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly defined sphere of jurisdiction. We stand indeed too close to so monumental a document to claim for ourselves a complete understanding of all its implications, or to presume to have grasped the manifold mysteries it undoubtedly contains. Only future generations can comprehend the value and the significance attached to this Divine Masterpiece, which the hand of the Master-builder of the world has designed for the unification and the triumph of the worldwide Faith of Bahá'u'lláh. Only those who come after us will be in a position to realize the value of the surprisingly strong emphasis that has been placed on the institution of the House of Justice and of the Guardianship. They only will appreciate the significance of the vigorous language employed by

'Abdu'l-Bahá with reference to the band of Covenant-breakers that has opposed Him in His days. To them alone will be revealed the suitability of the institutions initiated by 'Abdu'l-Bahá to the character of the future society which is to emerge out of the chaos and confusion of the present age. . . .

THE ANIMATING PURPOSE OF BAHÁ'Í INSTITUTIONS

And now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation. . . . Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid the storm and stress of a struggling civilization, the unity of the Faith, the preservation of its identity, and the protection of its interests? To repudiate the validity of the assemblies of the elected ministers of the Faith of Bahá'u'lláh would be to reject these countless Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, wherein they have extolled their privileges and duties, emphasized the glory of their mission, revealed the immensity of their task, and warned them of the attacks they must needs expect from the unwisdom of friends, as well as from the malice of their enemies. It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the Faith itself, lest undue concern for the minute details arising from the administration of the Cause obscure the

vision of its promoters, lest partiality, ambition, and worldliness tend in the course of time to becloud the radiance, stain the purity, and impair the effectiveness of the Faith of Bahá'u'lláh. February 27, 1929.

With the passing of 'Abdu'l-Bahí the first century of the Bahh'í era, whose inception had synchronized with His birth, had run more than three quarters of its course. Seventy-seven years previously the light of the Faith proclaimed by the Báb had arisen above the horizon of Shíráz and flashed across the firmament of Persia, dispelling the age-long gloom which had enveloped its people. A blood bath of unusual ferocity, in which government, clergy and people, heedless of the significance of that light and blind to its splendor, had jointly participated, had all but extinguished the radiance of its glory in the land of its birth. Bahá'u'lláh had at the darkest hour in the fortunes of that Faith been summoned, while Himself a prisoner in Tíhrán, to reinvigorate its life, and been commissioned to fulfil its ultimate purpose. In Baghdád, upon the termination of the ten-year delay interposed between the first intimation of that Mission and its Declaration, He had revealed the Mystery enshrined in the Báb's embryonic Faith, and disclosed the fruit which it had yielded. In Adrianople Bahá'u'lláh's Message, the promise of the Bábí as well as of all previous Dispensations, had been proclaimed to mankind, and its challenge voiced to the rulers of the earth in both the East and the West. Behind the walls of the prison-fortress of 'Akká the Bearer of God's newborn Revelation had ordained the laws and formulated the principles that were to constitute the warp and woof of His World Order. He had, moreover, prior to His ascension, instituted the Covenant that was to guide and assist in the laying of its foundations and to safeguard the unity of its builders. Armed with that peerless and potent Instrument, 'Abdu'l-Bahá, His eldest Son and Center of His Covenant, had erected the standard of His Father's Faith in the North American continent, and established an impregnable basis for its institutions in Western Europe, in the Far East and in Australia. He had, in His works, Tablets and addresses, elucidated its principles, interpreted its laws,

amplified its doctrine, and erected the rudimentary institutions of its future Administrative Order. In Russia He had raised its first House of Worship, whilst on the slopes of Mt. Carmel He had reared a befitting mausoleum for its Herald, and deposited His remains therein with His Own hands. Through His visits to several cities in Europe and the North American continent He had broadcast Bahá'u'lláh's Message to the peoples of the West, and heightened the prestige of the Cause of God to a degree it had never previously experienced. And lastly, in the evening of His life, He had through the revelation of the Tablets of the Divine Plan issued His mandate to the community which He Himself had raised up, trained and nurtured, a Plan that must in the years to come enable its members to diffuse the light, and erect the administrative fabric, of the Faith throughout the five continents of the globe.

The moment had now arrived for that undying, that world-vitalizing Spirit that was born in Shíráz, that had been rekindled in Tíhrán, that had been fanned into flame in Baghdád and Adrianople, that had been carried to the West, and was now illuminating the fringes of five continents, to incarnate itself in institutions designed to canalize its outspreading energies and stimulate its growth.

The Administrative Order which this historic Document has established, it should be noted, is, by virtue of its origin and character, unique in the annals of the world's religions systems. No Prophet before Bahá'u'lláh, it can be confidently asserted, not even Muhammad Whose Book clearly lays down the laws and ordinances of the Islamic Dispensation, has established, authoritatively and in writing, anything comparable to the Administrative Order which the authorized Interpreter of Bahá'u'lláh's teachings has instituted, an Order which, by virtue of the administrative principles which its Author has formulated, the institutions He has established, and the right of interpretation with which He has invested its Guardian, must and will, in a manner unparalleled in any previous religion, safeguard from schism the Faith from which it has sprung. Nor is the principle governing its operation similar to that which underlies any system,

whether theocratic or otherwise, which the minds of men have devised for the government of human institutions. Neither in theory nor in practice can the Administrative Order of the Faith of Bahá'u'lláh be said to conform to any type of democratic government, to any system of autocracy, to any purely aristocratic order, or to any of the various theocracies, whether Jewish, Christian or Islamic which mankind has witnessed in the past. It incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, is devoid of the defects which each of them inherently possesses, and blends the salutary truths which each undoubtedly contains without vitiating in any way the integrity of the Divine verities on which it is essentially founded. The hereditary authority which the Guardian of the Administrative Order is called upon to exercise, and the right of the interpretation of the Holy Writ solely conferred upon him; the powers and prerogatives of the Universal House of Justice, possessing the exclusive right to legislate on matters not explicitly revealed in the Most Holy Book; the ordinance exempting its members from any responsibility to those whom they represent, and from the obligation to conform to their views, convictions or sentiments; the specific provisions requiring the free and democratic election by the mass of the faithful of the Body that constitutes the sole legislative organ in the world-wide Bahá'í community—these are among the features which combine to set apart the Order identified with the Revelation of Bahá'u'lláh from any of the existing systems of human government.

Nor have the enemies who, at the hour of the inception of this Administrative Order, and in the course of its twenty-three year existence, both in the East and in the West, from within and from without, misrepresented its character, or derided and vilified it, or striven to arrest its march, or contrived to create a breach in the ranks of its supporters, succeeded in achieving their malevolent purpose. The strenuous exertions of an ambitious Armenian, who, in the course of the first years of its establishment in Egypt, endeavored to supplant it by

the "Scientific Society" which in his shortsightedness he had conceived and was sponsoring, failed utterly in its purpose. The agitation provoked by a deluded woman who strove diligently both in the United States and in England to demonstrate the unauthenticity of the Charter responsible for its creation, and even to induce the civil authorities of Palestine to take legal action in the matter—a request which to her great chagrin was curtly refused—as well as the defection of one of the earliest pioneers and founders of the Faith in Germany, whom that same woman had so tragically misled, produced no effect whatsoever. The volumes which a shameless apostate composed and disseminated, during that same period in Persia, in his brazen efforts not only to disrupt that Order but to undermine the very Faith which had conceived it, proved similarly abortive. The schemes devised by the remnants of the Covenant-breakers, who immediately the aims and purposes of 'Abdu'l-Bahá's Will became known arose, headed by Mírzá Badi'u'lláh, to wrest the custodianship of the holiest shrine in the Bahá'í world from its appointed Guardian, likewise came to naught and brought further discredit upon them. The subsequent attacks launched by certain exponents of Christian orthodoxy, in both Christian and non-Christian lands, with the object of subverting the foundations, and distorting the features, of this same Order were powerless to sap the loyalty of its upholders or to deflect them from their high purpose. Not even the infamous and insidious machinations of a former secretary of 'Abdu'l-Bahb, who, untaught by the retribution that befell Bahá'u'lláh's amanuensis, as well as by the fate that overtook several other secretaries and interpreters of His Master, in both the East and the West, has arisen, and is still exerting himself, to pervert the purpose and nullify the essential provisions of the immortal Document from which that Order derives its authority, have been able to stay even momentarily the march of its institutions along the course set for it by its Author, or to create anything that might, however remotely, resemble a breach in the ranks of its assured, its wide-awake and stalwart supporters.



Two of the reception rooms in the National Bahá'í Headquarters in Tíhrán, Persia. In the upper picture can be seen, in a glass case, a model of the Bahá'í Temple, built in Wilmette, Illinois.

IMPORTANT MESSAGES FROM SHOHI EFFENDI TO THE AMERICAN BELIEVERS 1944-1946

TO THE CONVENTION

I ADVISE you to share the following facts with the believers at Convention celebrating the hundredth anniversary of the Faith of Bahá'u'lláh.

Bahá'ís have established residence in seventy-eight countries, fifty-six of which are sovereign states. Bahi'i literature has been translated and published in forty-one languages. Translations have been undertaken in twelve additional languages. Thirty-one races are represented in the Bahi'i world community. Five National Assemblies and sixty-one local Assemblies belonging to ten countries are incorporated and legally empowered to hold property. The Bahi'i international endowments held in the Holy Land are estimated at a half million pounds sterling. National Bahá'í endowments in the United States are estimated at one million, seven hundred thousand dollars.

The area of land in the Jordan Valley dedicated to the Bahá'í Shrines is over five hundred acres. The site purchased for future Bahá'í Temple of Persia comprises three and a half million square meters. The cost of the structure of the first Bahá'í Temple in the West has been one million, three hundred thousand dollars.

In every state and province of North America Bahá'í Assemblies are functioning. In thirteen hundred localities of the United States and Canada Bahá'ís reside. Bahá'í Centers have been established in every republic of Latin America, fifteen of which possess Spiritual Assemblies. The Faith in the Western Hemisphere now stretches from Anchorage, Alaska, to Magallanes, the world's southernmost city. Sixty-two Centers have been established in India, twenty-seven with Spiritual Assemblies.

Among the historic sites purchased in Persia are the Tíhrán home of Bahá'u'lláh, the Báb's shop in Bushíre, the burial place of Quddús, part of the village of Chiriq,

three gardens in Badasht, and the place where Táhírih was confined.

Bahi' administrative headquarters have been founded in Tíhrán, Delhi, Cairo, Baghdád, Wilmette and Sydney. Bahá'í endowments in the Holy Land and the United States have been exempted from taxes by the civil authorities. Civil recognition has been extended to Bahá'í Assemblies in five states of the United States to solemnize Bahá'í marriages.

I suggest you utilize the above information for publicity purposes wherever advisable.

May 9, 1944

Nail with glad, grateful heart the historic Assembly of the elected representatives of the followers of the Faith of Bahá'u'lláh throughout the Western Hemisphere participating in the first All-America Convention gathered in the vicinity of the first Bahá'í Center of the Western World beneath the dome of the first Mashriq'l-Adhkár of the West to commemorate alike the Anniversary of the founding of the Faith of Bahá'u'lláh and the Birth of 'Abdu'l-Bahl, the Anniversary of its establishment in the Occident and to celebrate the completion of the exterior ornamentation of the most hallowed House of Worship in the entire Bahá'í world. I recall with profound emotion on this solemn, auspicious occasion the milestones in the progress of the community whose rise constitutes one of the noblest episodes in the history of the First Bahi'i Century. Called into being through the operation of the will of the Center of Bahá'u'lláh's Covenant, energized at the hour of its birth by dynamic spirit communicated to it by the band of first returning pilgrims, purged in its infancy by fiery tests involving the defection of its acknowledged founder, nursed through the dispatch of unnumbered



Spiritual Assembly of the Bahá'ís of Birmingham, Alabama, incorporated August 24, 1944.

Tablets by the vigilant Master, as well as by the successive messengers designed to support its infant strength, launched upon its rapid career through series of institutional acts and missionary journeys signaling the first stirrings of its community life, infinitely enriched by priceless benefits conferred upon its members in the course of 'Abdu'l-Bahá's sojourn in their midst, invested with a unique mission through the revelation of the Tablets of the Divine Plan, firmly knit through processes proclaiming the emergence of the Divinely appointed Administrative Order, immortalized through the signal acts of its illustrious member who succeeded in winning the allegiance of royalty to its cause, consummating its record of achievements through total victory of the Seven Year Plan thereby sealing the triumph of the first stage in the Mission bestowed by 'Abdu'l-Bahá, this repeatedly blessed, much envied community deserves to be acclaimed the Torchbearer of the civilization, the foundations of which the Faith of Bahá'u'lláh is destined unassailably to establish in the course of the Second Bahá'í Century. I am moved to pay a well deserved tribute at

this great turning point in the career of so privileged a community to the gallant hand of its apostolic founders whose deeds heralded the dawn of the Day of the Covenant in the West, to its intrepid pioneers who labored to enlarge the bounds of the Faith in the five continents, to its indefatigable administrators whose hands reared the fabric of the Administrative Order, to its heroic martyrs who followed in the footsteps of the Dawn-Breakers of the heroic age, to its itinerant teachers who with written and spoken word pleaded its cause and repulsed the attacks of its adversaries, to its munificent supporters whose liberality accelerated the expansion of its manifold activities, and last but not least to the mass of its stout-hearted, self-denying members whose strenuous, ceaseless, concerted efforts so decisively contributed to the consolidation and broadening of its foundations. I desire to direct a particular appeal to the Latin American representatives participating in the Centennial Convention to deliberate on measures to reinforce the ties binding them to their Sister Community, unitedly devise means for the inauguration of teaching campaigns in their respective

Republics, the dissemination of Bahhí literature, the multiplication of Bahhí administrative centers as preliminary steps in the formation of Bahí'í National Assemblies, and lend impetus to the prosecution of any enterprise launched to carry still further the Plan conceived by 'Abdu'l-Bahh for the American Bahhí Community.

May 15, 1944

I am overjoyed by the auspicious opening of the Centennial Convention. The dearly-beloved American Bahá'í community was remembered during the historic night of the glorious Declaration at the Báb's Holy

Shrine. Announce to the friends the joyful tidings that the hundredth anniversary of the Declaration of the Mission of the martyred Herald of the Faith was signalized by historic decision to complete the structure of His sepulcher erected by 'Abdu'l-Bahá on the site chosen by Bahá'u'lláh. The recently designed model of the dome has been unveiled in the presence of assembled believers. Praying for early removal of obstacles to the consummation of the stupendous Plan conceived by the Founder of the Faith and the hopes cherished by the Center of His Covenant.

May 25, 1944

TO THE NATIONAL SPIRITUAL ASSEMBLY

THE one remaining and indeed the most challenging task confronting the American Bahá'í Community has at long last been brilliantly accomplished. The structural basis of the Administrative Order of the Faith of Bahá'u'lláh has, through this superb victory, and on the very eve of the world-wide celebrations of the Centenary of His Faith, been firmly laid by the champion-builders of His World Order in every state of the Great Republic of the West and in every Province of the Dominion of Canada. In each of the Republics of Central and South America, moreover, the banner of His undefeatable Faith has been implanted by the members of that same community, while in no less than thirteen Republics of Latin America as well as in two Dependencies in the West Indies, Spiritual Assemblies have been established and are already functioning—a feat that has outstripped the goal originally fixed for the valiant members of that Community in their inter-continental sphere of Bahhí activity. The exterior ornamentation of the first Mashriqu'l-Adhkár of the West—the culmination of a forty year old enterprise repeatedly blessed and continually nurtured by 'Abdu'l-Bahá has, furthermore, through a remarkable manifestation of the spirit of Bahhí solidarity and self-sacrifice so powerfully animating the members of that stalwart community, been successfully completed, more than a year in advance of the time set for its termination.

The triple task undertaken with such courage, confidence, zeal and determination—a task which ever since the inception of the Seven Year Plan has challenged and galvanized into action the entire body of the American believers and for the efficient prosecution of which processes of a divinely appointed Administrative Order had, during no less than sixteen years, been steadily evolving—is now finally accomplished and crowned with total victory.

The greatest collective enterprise ever launched by the Western followers of Bahá'u'lláh and indeed ever undertaken by any Bahhí community in the course of an entire century, has been gloriously consummated. A victory of undying fame has marked the culmination of the fifty year long labors of the American Bahí'í community in the service of Bahá'u'lláh and has shed imperishable lustre on the immortal records of His Faith during the first hundred years of its existence. The exploits that have marked the progress of this prodigious, this threefold enterprise, covering a field stretching from Alaska in the North to the extremity of Chile in the South, affecting the destinies of so great a variety of peoples and nations, involving such a tremendous expenditure of treasure and effort, calling forth so remarkable a spirit of heroism and self-sacrifice, and undertaken notwithstanding the vicious assaults and incessant machinations of the breakers of 'Abdu'l-Bahá's

Covenant, and despite the perils, the trials and restrictions of a desolating war of unexampled severity, augur well for the successful prosecution, and indeed assure the ultimate victory, of the remaining stages of the Plan conceived, a quarter of a century ago, by 'Abdu'l-Bahá for the followers of Bahá'u'lláh in the North American continent.

To the band of pioneers, whether settlers or itinerant teachers, who have forsaken their homes, who have scattered far and wide, who have willingly sacrificed their comfort, their health and even their lives for the prosecution of this Plan; to the several committees and their auxiliary agencies that have been entrusted with special and direct responsibility for its efficient and orderly development and who have discharged their high responsibilities with exemplary vigor, courage and fidelity; to the national representatives of the community itself, who have vigilantly and tirelessly supervised, directed and emminated the unfolding processes of this vast undertaking ever since its inception; to all those who, though not in the forefront of battle, have through their financial assistance and through the instrumentality of their deputies, contributed to the expansion and consolidation of the Plan, I myself, as well as the entire Bahh'i world, owe a debt of gratitude that no one can measure or describe. To the sacrifices they have made, to the courage they have so consistently shown, to the fidelity they have so remarkably displayed, to the resourcefulness, the discipline, the constancy and devotion they have so abundantly demonstrated, future generations viewing the magnitude of their labors in their proper perspective, will no doubt pay adequate tribute—a tribute no less ardent and well-deserved than the recognition extended by the present-day builders of the World Order of Bahá'u'lláh to the Dawn-Breakers, whose shining deeds have signaled the birth of the Heroic Age of His Faith.

To the elected representatives of all the Bahá'í communities of the New World, assembled beneath the Dome of the Mother Temple of the West, on the occasion of the

historic, first All-American Bahh'i Convention—Convention at which every state and province in the North American continent is represented, in which the representatives of every Republic of Latin America have been invited to participate, whose delegates have been elected, for the first time in American Bahh'i history, by all local communities already possessing Assemblies, by all groups and isolated believers throughout the United States and Canada, and whose proceedings will be for ever associated with the celebration of the Centenary of the Faith of Bahá'u'lláh, of the Hundredth anniversary of the birth of 'Abdu'l-Bahá, of the fiftieth anniversary of the founding of the Bahá'í Faith in the Western Hemisphere, and of the completion of the exterior ornamentation of the First Mashriqu'l-Adhkar of the West—to all the privileged attendants of such an epoch-making Convention, I, on my own behalf, as well as in the name of all Bahh'i Communities sharing with them, at this great turning point in the history of our Faith, the joys and triumphs of this solemn hour, feel moved to convey the expression of our loving admiration, our joy and our gratitude for the brilliant conclusion of what posterity will no doubt acclaim as one of the most stirring episodes in the history of the Formative Age of the Faith of Bahá'u'lláh, as well as one of the most momentous enterprises undertaken during the entire course of the first Century of the Bahá'í Era.

Haifa, April 15, 1944

The splendid and unique success that has attended the Centenary celebrations so admirably conducted by the American Bahá'í community, has befittingly crowned not only the fifty year record of services rendered by its valiant members, but the labors associated with the entire body of their fellow-workers in East and West in the course of an entire century. The consummation of the Seven Year Plan, immortalizing the fame of this richly blessed community, set the seal of complete spiritual triumph on these historic celebrations. A memorable chapter in the history of the Faith of Bahá'u'lláh in the West has been closed. A new

chapter is now opening, a chapter which, ere its termination, must eclipse the most shining victories won so heroically by those who have so fearlessly launched the first stage of the Great Plan conceived by 'Abdu'l-Bahá for the American believers. The prizes won so painstakingly in both the North and South American continents must be preserved at all costs. A mighty impetus should, at however great a sacrifice, be lent to the multiplication of Bahb'i centers in Latin America, to the expansion of Bahá'í literature, to the translation of the Bahá'í sacred writings, to the proclamation of the verities of the Faith to the masses, to the strengthening of the bonds binding the newly-fledged communities to each other, and to the deepening of the spiritual life of their members.

The task so marvelously initiated in the Latin Republics must be further consolidated ere the prosecutors of the World Plan bequeathed by 'Abdu'l-Bahl can embark on further stages, of still greater significance, in their world teaching mission. The cessation of hostilities will open before them fields of service of tremendous fertility and undreamed-of magnitude. The advantages and opportunities these fields will offer them cannot be exploited unless and until the work to which they have already set their hand in the Western Hemisphere is sufficiently advanced and consolidated. Time is pressing. The new tasks are already beginning to loom on the horizon. The work that still remains to be accomplished ere the next stage is ushered in is still considerable and exacting. I feel confident that the American Bahb'i community will, as it has in the past, rise to the occasion and discharge its high duties as befits the unique position it occupies.

August 18, 1944

Comforted, strengthened by assurance of sympathy and loyalty of American believers in the deplorable, delicate situation created by dishonorable alliances made by members of my family, first with Covenant-breakers and now with external enemies of the Faith.

The marvelous, rapid, sound evolution of the institutions of the Faith in five continents, particularly in the Western Hemisphere, constitutes best monition, most effective counteraction to the detrimental

influence of those whose acts proclaim their severance from the Holy Tree and their forfeiture of their sacred birthright.

The occasion demands that you direct special attention to passages in "God Passes By" indicating the gravity of the past crises precipitated since the inception of the Faith by kinsmen both of the Manifestation and the Center of His Covenant, demonstrating the pitiful futility of their nefarious activities and the sad fate overtaking defectors and betrayers.

The present hour calls for unrelaxing vigilance, continued heroism, redoubled efforts, renewed dedication by rank and file of the community enjoying preponderating share alike in the erection, the defense, and the consolidation of the worldwide Administrative Order of the Faith of Bahá'u'lláh since the passing of the Center of His Covenant.

I urge the entire Bahá'í community of the Western Hemisphere to focus its attention during the remaining months of the opening year of the second century on the formation of local Assemblies in the remaining Republics of Nicaragua, Panama, Venezuela, Bolivia and San Domingo, guard against dissolution of Assemblies already painstakingly established throughout the Americas, exert effort on further multiplication of groups; wider dissemination of literature, greater use of radio, closer contact with masses, more audacious proclamation of the Faith, more effective coordination of local and national activities aiming at fuller demonstration of the rights and claims of the Faith to be regarded as sole refuge of humanity in its hour of bitterest agony.

The American believers' meritorious activities, individual, local, inter-state, intercontinental, will be the object of my special prayers during the approaching Anniversary of 'Abdu'l-Bahí's Ascension.

November 21, 1944

1944, a year memorable for the sharp contrast between the rising tide of spiritual victories culminating in the Centenary celebrations of a world-embracing Faith and the swiftly ebbing fortunes of a war-ravaged, disillusioned and bankrupt society, is drawing to a close. In every continent of the

globe; in the Holy Land, the Heart and Center of our Faith and Pivot of its institutions; in the land of its birth; in the adjoining territory of 'Irâq; throughout the Western Hemisphere; in the British Isles, so severely subjected to the violence of a world tempest; throughout the length and breadth of India; in far-off Australasia and in the Nile Valley—all with the sole exception of the distant Republics of the West subjected in varying degrees to the imminent danger of becoming the theatre of war—the communities laboring for the promotion of the Faith of Bahá'u'lláh have, throughout five tumultuous years, been providentially spared to hold aloft its banner, to preserve its integrity, to maintain the continuity of its institutions, to enrich its annals, to consolidate its structure, to further disseminate its literature and to befittingly celebrate its centenary. Preponderant indeed has been the share of that privileged community, which has been invested by the Pen of the Center of the Covenant with a world-wide mission, in the prosecution of a task which, ever since the onset of this world upheaval and despite its mounting horrors, the builders of the Administrative Order of the Faith of Bahá'u'lláh have so unflinchingly pursued. Neither the participation of the Great Republic of the West in this fierce contest, nor the sorrows, burdens and restrictions which such direct association with the agonies of a travailing age has entailed have thus far been capable of dimming the splendor of the exploits that have immortalized the record of the services of this community since the ascension of 'Abdu'l-Bahí. Indeed, coincident with the period of America's direct participation in this world struggle and in direct proportion to the turmoil and the tribulations which such a participation has engendered, the members of this community have evinced a heroism and proved themselves capable of a concerted effort that have eclipsed the notable achievements that have heralded the establishment of the Administrative Order of the Faith as well as the first stage in the development of the Seven Year Plan.

What the year 1945, on whose threshold we now stand, has in store for the members

of this determined, this valiant, this watchful, this exemplary community only the future can reveal. That the trials and afflictions suffered by their country and its people must wax as this world upheaval moves towards a climax no one can any longer doubt. The challenge that will face this stalwart community will no doubt be severe. To allow the prizes so nobly won, over so vast a field, at so great a cost, at so critical an hour, to fall into jeopardy would be unworthy of a career so auspiciously initiated, so completely dedicated to the Cause of God, so rich in promise and so brilliant in almost every phase of its evolution. Every local Assembly, the ordained pivot of a divinely-ordained System, which has been established in the States and Provinces of the North American continent, as well as in the Republics of Latin America, must, through a supreme effort on the part of pioneers, visiting teachers and Regional Committees, be steadfastly maintained. Simultaneously a no less determined effort should be exerted to enable the admittedly large number of groups scattered throughout the Americas to attain Assembly status. No less urgent is the obligation to proclaim the verities enshrined in the Faith of Bahá'u'lláh by every means which individuals, Assemblies and committees can devise, through the press and radio, through an unprecedented dissemination of literature, through its systematic translation into Spanish and Portuguese and above all through active association with leaders of public thought as well as direct contact with the masses of the people. Through such means as these, and through such means only can the members of the American Bahá'í Community, who have so audaciously and successfully launched the first stage of the Divine Plan, be enabled to pave the way and usher in, soon after the cessation of hostilities, the succeeding stage in the evolution of their world mission. My prayers and loving thoughts surround them continually in their devoted labors.

December 24, 1944

The Divine Plan conceived by 'Abdu'l-Bahá for the American Bahá'í community, in the midst of one of the darkest periods

in human history and with which the destinies of the followers of Bahá'u'lláh in the North American continent must for generations to come remain inextricably interwoven, has, during the concluding years of the first Bahá'í Century, triumphantly emerged from the first stage of its evolution. Its initiation, officially and on a vast scale, had, for well nigh twenty years, been held in abeyance, while the processes of a slowly emerging administrative Order, were, under the unerring guidance of Providence, creating and perfecting the agencies for its efficient and systematic prosecution. The next stage in the evolution of the Plan cannot, however, be embarked upon, until the external causes, hampering its further unfoldment in other continents of the globe, are removed through the cessation of hostilities and the signal victories already won through its initial development are sufficiently consolidated throughout the Western Hemisphere. The tasks confronting those who have so valiantly and brilliantly inaugurated the first stage in the execution of the Great Design unfolded by 'Abdu'l-Bahá for the promulgation of the Faith of His Father, during this transitional period, are manifold, exacting, urgent, and sacred. The local administrative units, so laboriously constituted throughout the Americas, must needs, as already pointed out and repeatedly stressed, be maintained, reinforced, closely integrated and their number steadily multiplied. The spirit that has inflamed the pioneers who have set the seal of triumph on the Seven Year Plan, must under the vigilant care of the national representatives of the American Bahá'í community be constantly watched, kept alive and nourished. The literature of the Faith, particularly in Spanish and Portuguese, must be widely disseminated in both Central and South America, as a necessary adjunct to the systematic consolidation of the work that has been undertaken. Above all, the healing Message of Bahá'u'lláh must during the opening years of the second Baha'i Century, and through the instrumentality of an already properly functioning Administrative Order, whose ramifications have been extended to the four corners of the Western Hemisphere, be vividly, systematically brought

to the attention of the masses, in their hour of grief, misery and confusion. A more audacious assertion of the challenging verities of the Faith; a more convincing presentation of its distinguishing truths: a fuller exposition of the character, the aims and the achievements of its rising Administrative system as the nucleus and pattern of its future world-embracing order; a more direct and intimate contact and association with the leaders of public thought, whose activities and aims are akin to the teachings of Bahá'u'lláh, for the purpose of demonstrating the universality, the comprehensiveness, the liberality and the dynamic power of His Divine Message; a closer scrutiny of the ways and means whereby its claims can be vindicated, its defamers and detractors silenced, and its institutions safeguarded; a more determined effort to exploit, to the fullest extent possible, the talents and abilities of the rank and file of the believers for the purpose of achieving these ends—these stand out as the paramount tasks summoning to a challenge, during these years of transition and turmoil, the entire body of the American believers. The facilities which the radio and press furnish must be utilized to a degree unprecedented in American Bahá'í history. The combined resources of the much-envied exemplary American Bahá'í community must be harnessed for the effectual promotion of these meritorious purposes. Blessings undreamt of in their scope and plenteousness, are bound to be vouchsafed to those who will, in these dark yet pregnant times, arise to further these noble ends and to hasten through their acts the hour at which a still more momentous stage in the evolution of a Divine and world-wide Plan can be launched.

There is no time to lose. The hour is ripe for the proclamation, without fear, without reserve, and without hesitation, and on a scale never as yet undertaken, of the One Message that can alone extricate humanity from the morass into which it is steadily sinking, and from which they who claim to be the followers of the Most Great Name can and will eventually rescue it. The sooner they who labor for the recognition and triumph of His Faith in the new world arise to carry out these inescapable



Recently incorporated Spiritual Assembly of the Bahá'ís of Kansas City, Missouri, 1945.

duties, the sooner will the hopes, the aims and objectives of 'Abdu'l-Bahá as enshrined in His own Plan, be translated from the realm of vision to the plane of actuality and manifest the full force of the potentialities with which they have been endued.

March 29, 1945

Assure newly-elected members of my fervent prayers for divine guidance and strength to accomplish the tasks confronting American Bahá'í community in the second year of the second Bahá'í century. I appeal to National Teaching, Regional and Inter-America Committees to intensify efforts for multiplication of groups and Assemblies the length and breadth of the western hemisphere. An ever-increasing flow of pioneers is indispensable to meet the urgent requirements of the present hour. Renewed, determined, continued exertions by individuals aimed at an unprecedented increase in the number of enrolled believers is vital to the consolidation of activities undertaken by pioneers. Systematic, well-conceived, carefully coordinated plans, nationwide and intercontinental, devised by elected national

representatives of the community, are likewise a necessary preliminary to a seed-sowing unexampled both in range and effectiveness in American Bahá'í history. The attainment of this threefold objective in North, Central and South America will signalize the initiation, in other continents, of the world mission constituting the sacred birthright of the American followers of the Faith of Bahá'u'lláh.

Received May 8, 1945

The followers of Bahá'u'lláh throughout five continents unanimously rejoice in the partial emergence of a war-torn humanity from the titanic upheaval unerringly predicted seventy years ago by the Pen of the Author of their Faith. The cessation of hostilities in the European continent signalizes yet another chapter in the tragic tale of fiery trials providentially decreed by inscrutable wisdom designed ultimately to weld the mutually antagonistic elements of human society into a single, organically-united, unshatterable world commonwealth. They gratefully acclaim the signal evidence of the interposition of divine Providence

which during such perilous years enabled the World Center of our Faith to escape what posterity will recognize as one of the gravest dangers which ever confronted the nerve center of its institutions. They are profoundly aware of the bountiful grace vouchsafed by that same Providence insuring, unlike the previous world conflict, uninterrupted intercourse between the spiritual Center and the vast majority of the communities functioning within the orbit of a far-flung Faith. They are immeasurably thankful for the miraculous preservation of the Indian, Persian, Egyptian, British and 'Iráqí communities, long threatened by dire perils owing to their proximity to the theatre of military operations. They are deeply conscious that the progress achieved, despite six tempestuous years, in both the Eastern and Western Hemispheres through the collective enterprises launched by these communities outshines the sum total of the accomplishments since the inception of the Formative Age of the Faith.

The Seven Year Plan inaugurated by the American Bahá'í community under the lowering clouds of the approaching conflict victoriously completed the exterior ornamentation of the Mother Temple of the West, established the structural basis of the Faith in every State and Province of the North American continent, and hoisted its banner in every Republic of Latin America. The Indian believers' Six Year Plan, launched on the eve of hostilities, more than quadrupled the centers functioning within the pale of the Administrative Order. The edifices consecrated to the administrative affairs of an ever-advancing Cause, involving the expenditure of over a hundred thousand dollars, were erected, purchased or completed in the Capital Cities of India, 'Iráq and Egypt as well as Sydney, Australia. The acquisition of numerous properties in Bahá'u'lláh's native land, on Mount Carmel and in the Jordan Valley, as well as the purchase of several important historic sites associated with the Lives of both the Herald and the Author of the Faith, swelled to an unprecedented degree our Bahá'í endowments.

Preliminary steps for the completion of the Bkí's Sepulchre and the establishment of the World Administrative Center through

the removal of the Remains of the Brother and the Mother of 'Abdu'l-Bahá were undertaken. The termination of the First Century of the Bahá'í Era, synchronizing with the climax of the raging storm, was publicly and befittingly celebrated, despite the multiplication of restrictions. Above all, the unity and integrity of an incorruptible world community was consistently safeguarded in face of the insidious opposition of avowed enemies without and the Covenant-breakers within.

Such splendid victories, over so vast a field, amidst such tribulations during so prolonged an ordeal, augur well for the colossal tasks destined to be accomplished during the course of the peaceful years ahead by the builders of the embryonic World Order of Bahá'u'lláh amidst the wreckage of a disrupted, disillusioned society. *Received May 12, 1945*

Our hearts are uplifted in thanksgiving for complete cessation of the prolonged, unprecedented world conflict. I hail the prospects of the removal of the restrictions enabling American Bahá'í Community to expedite the preliminary measures required to launch the second stage of the Divine Plan. I appeal focus attention upon the requirements of the all-important Latin American work. The adequate fulfillment of this vital task precludes the assumption of collective responsibility by triumphant Community of the spiritual enlightenment and ultimate redemption of sorely-tried, war-ravaged European continent, destined to be associated with exploits which must immortalize the second stage of the World Mission entrusted by 'Abdu'l-Bahá to the apostles of His Father's Faith in the western world. The opportunities of the present hour are infinitely precious: the time is pressing, the call of the distressed, groping peoples of Europe pitiful, insistent. The work still to be accomplished to consummate the mighty enterprise undertaken in Latin America is considerable. The Almighty's sustaining grace is assured, unailing. I am praying from the depths of a joyful, thankful heart for the outpouring of blessings no less remarkable than the divine bounties vouchsafed unto the valiant prosecutors of the

Plan in the course of the opening phase of their World Mission.

Message received *August 20, 1945*

Dear **and** valued co-workers: The cessation of hostilities on the continent of Europe, the prospect of an early termination of the bloody conflict raging in the Far East, invest the members of the world Bahh'i community, and particularly its standard-bearers in the great Republic of the West, with a great, a unique, and inescapable responsibility. The first stage of the mission laid upon them by 'Abdu'l-Bahá, the inauguration of which has been so long retarded while the processes of a slowly emerging administrative order were being set in motion, and which coincided with one of the darkest and most tragic periods in human history, has been brought to a triumphant conclusion, and added a golden page to the annals of the closing years of the first Bahá'í century.

As a new phase in the painful evolution of a sorely-trying and wayward humanity opens, a new challenge summons the prosecutors of a Divine Plan to gird up their loins, muster their resources, and prepare themselves for the launching of the second stage of an enterprise which, as it reveals its full potentialities, must stretch to embrace the five continents of the globe. World turmoil, grave dangers, severe restrictions, the lethargy of the public engrossed in its war problems, have failed to dampen the zeal, or to undermine the resolve, or to interfere with the successful discharge of the duty assumed by those who have so determinedly embarked on the opening stage of their world encircling, divinely appointed mission. With the return to more normal conditions, with the improvement of the means of travel and communication, with the lifting of the deadening weight of fear and care and the growing receptivity of the masses schooled in adversity and groping for the means of ultimate salvation, opportunities without number and unprecedented in their significance, present themselves to those whose privilege and obligation it is to pave the way for the launching of the succeeding stage of their historic and ever unfolding task.

Not until, however, normal conditions are fully restored and the world situation is stabilized, and, above all, the prizes won through the operation of the Seven-Year Plan are adequately safe-guarded and the basis of the newly established Administration Order sufficiently consolidated throughout the Western Hemisphere, can the ambassadors of the Faith of Bahá'u'lláh, carrying aloft the banner of His Name in the American continent, be called upon to undertake, unitedly and systematically, collective responsibility for the diuision of His Message, and for the erection of the fabric of His Administrative Order, amidst the sorrow-stricken, war-lacerated, sorely bewildered nations and peoples of the European continent.

The sooner the home tasks are fully discharged, and the newly fledged Assemblies in Central and South America enabled to function adequately and vigorously, the sooner will the stalwart members of the American Bahh'i community, **who**, during so brief a period, and despite the prevailing darkness, achieved **such** wonders throughout the Americas, extend the healing influence of their Faith, on a scale as yet unprecedented, to the waiting masses of that agitated continent.

As already observed, an intensification of effort is imperatively required aiming at a bolder proclamation of the **verities** of a God-given Faith, at a systematic and continent-wide dissemination of its authentic literature, at a closer contact with the masses as well as the leaders of public thought, at a further consolidation and **multiplication** of the administrative centers scattered throughout the new world, and constituting the nuclei of its future World Order, and, above all, at a more convincing revelation of Bahá'í love, unity, solidarity and self-sacrifice, which alone can hasten the consummation of the preliminary **undertakings** required to terminate the period of transition intervening between the **first** and second stages of the greatest crusade ever launched in the history of the Faith of Bahá'u'lláh.

Time is pressing, the work that still remains to be accomplished in the new world is vast and urgent, the need of the suffering

masses, the world over, and particularly in Europe, is pitiable, the sustaining grace destined to be vouchsafed from on high to those who will arise to achieve that task and fulfil this need is boundless and assured. Its potency has been already fully experienced, and abundantly demonstrated in the years that have witnessed the most prodigious efforts exerted by the American believers.

A still more powerful display of its miraculous force can be confidently anticipated, if those who have felt its impact in the past arise to carry out, in the years that lie immediately ahead, the sublime and twofold task of the redemption of mankind and the establishment of the world sovereignty of Bahá'u'lláh.

Haiifa, Palestine, August 10, 1945

SELECTIONS FROM "GOD PASSES BY"

BY SHOGHI EFFENDI

THE MESSAGE OF BAHÁ'U'LLÁH

BAHÁ'U'LLÁH'S incarceration in the prison-fortress of 'Akki, the manifold tribulations He endured, the prolonged ordeal to which the community of His followers in Persia was being subjected, did not arrest, nor could they even impede, to the slightest degree, the mighty stream of Divine Revelation, which, without interruption, had been flowing from His pen, and on which the future orientation, the integrity, the expansion and the consolidation of His Faith directly depended. Indeed, in their scope and volume, His writings, during the years of His confinement in the Most Great Prison, surpassed the outpourings of His pen in either Adrianople or Baghdád. More remarkable than the radical transformation in the circumstances of His own life in 'Akki, more far-reaching in its spiritual consequences than the campaign of repression pursued so relentlessly by the enemies of His Faith in the land of His birth, this unprecedented extension in the range of His writings, during His exile in that Prison, must rank as one of the most vitalizing and fruitful stages in the evolution of His Faith.

The tempestuous winds that swept the Faith at the inception of His ministry and the wintry desolation that marked the beginnings of His prophetic career, soon after His banishment from Tihirin, were followed during the latter part of His sojourn in Baghdád, by what may be described as the vernal years of His Mission—years which witnessed the bursting into visible activity

of the forces inherent in that Divine Seed that had lain dormant since the tragic removal of His Forerunner. With His arrival in Adrianople and the proclamation of His Mission the Orb of His Revelation climbed as it were to its zenith, and shone, as witnessed by the style and tone of His writings, in the plenitude of its summer glory. The period of His incarceration in 'Akki brought with it the ripening of a slowly maturing process, and was a period during which the choicest fruits of that mission were ultimately garnered.

The writings of Bahá'u'lláh during this period, as we survey the vast field which they embrace, seem to fall into three distinct categories. The first comprises those writings which constitute the sequel to the proclamation of His Mission in Adrianople. The second includes the laws and ordinances of His Dispensation, which, for the most part, have been recorded in the Kitáb-i-Aqdas, His Most Holy Book. To the third must be assigned those Tablets which partly enunciate and partly reaffirm the fundamental tenets and principles underlying that Dispensation.

The Proclamation of His Mission had been, as already observed, directed particularly to the kings of the earth, who, by virtue of the power and authority they wielded, were invested with a peculiar and inescapable responsibility for the destinies of their subjects. It was to these kings, as well as to the world's religious leaders, who

exercised a no less pervasive influence on the mass of their followers, that the Prisoner of 'Akká directed His appeals, warnings, and exhortations during the first years of His incarceration in that city. "Upon Our arrival at this Prison," He Himself affirms, "We purposed to transmit to the kings the messages of their Lord, the Mighty, the All-Praised. Though We have transmitted to them, in several Tablets, that which We were commanded, yet We do it once again, as a token of God's grace."

To the kings of the earth, both in the East and in the West, both Christian and Muslim, who had already been collectively admonished and warned in the Súriy-i-Múlúk revealed in Adrianople, and had been so vehemently summoned by the Bib, in the opening chapter of the Qayyúmu'l-Asmá', on the very night of the Declaration of His Mission, Bahá'u'lláh, during the darkest days of His confinement in 'Akká, addressed some of the noblest passages of His Most Holy Book. In these passages He called upon them to take fast hold of the "Most Great Law"; proclaimed Himself to be "the King of Kings" and "the Desire of all Nations"; declared them to be His "vassals" and "emblems of His sovereignty"; disclaimed any intention of laying hands on their kingdoms; bade them forsake their palaces, and hasten to gain admittance into His Kingdom; extolled the king who would arise to aid His Cause as "the very eye of mankind"; and finally arraigned them for the things which had befallen Him at their hands.

In His Tablet to Queen Victoria He, moreover, invites these kings to hold fast to "the Lesser Peace," since they had refused "the Most Great Peace"; exhorts them to be reconciled among themselves, to unite and to reduce their armaments; bids them refrain from laying excessive burdens on their subjects, who, He informs them, are their "wards" and "treasures"; enunciates the principle that should any one among them take up arms against another, all should rise against him; and warns them not to deal with Him as the "King of Islám" and his ministers had dealt.

To the emperor of the Erench, Napoleon III, the most prominent and influential mon-

arch of his day in the West, designated by Him as the "Chief of Sovereigns," and who, to quote His words, had "cast behind his back" the Tablet revealed for him in Adrianople, He, while a prisoner in the army barracks, addressed a second Tablet and transmitted it through the French agent in 'Akká. In this He announces the coming of "Him Who is the Unconstrained," whose purpose is to "quicken the world" and unite its peoples; unequivocally asserts that Jesus Christ was the Herald of His Mission; proclaims the fall of "the stars of the firmament of knowledge," who have turned aside from Him; exposes that monarch's insincerity; and clearly prophesies that his kingdom shall be "thrown into confusion," that his "empire shall pass" from his hands, and that "commotions shall seize all the people in that land," unless he arises to help the Cause of God and follow Him Who is His Spirit.

In memorable passages addressed to "the Rulers of America and the Presidents of the Republics therein" He, in His Kitáb-i-Aqdas, calls upon them to "adorn the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of remembrance" of their Lord; declares that "the Promised One" has been made manifest; counsels them to avail themselves of the "Day of God"; and bids them "bind with the hands of justice the broken" and "crush" the "oppressor" with "the rod of the commandments of their Lord, the Ordainer, the All-Wise."

To Nicolaevitch Alexander II, the all-powerful Czar of Russia, He addressed, as He lay a prisoner in the barracks, an Epistle wherein He announces the advent of the promised Father, Whom "the tongue of Isaiah hath extolled," and "with Whose name both the Torah and the Evangel were adorned"; commands him to "arise . . . and summon the nations unto God"; warns him to beware lest his sovereignty withhold him from "Him Who is the Supreme Sovereign"; acknowledges the aid extended by his Ambassador in 'Ihrán; and cautions him not to forfeit the station ordained for him by God.

To Queen Victoria He, during that same period, addressed an Epistle in which He calls upon her to incline her ear to the voice

of her Lord, the Lord of all mankind; bids her "cast away all that is *on earth*," and set her heart towards her Lord, the Ancient of Days; asserts that "all that hath been mentioned in the Gospel hath been fulfilled"; assures her that God would reward her for having "forbidden the trading in slaves," were she to follow what has been sent unto her by Him; commends her for having "entrusted the reins of counsel into the hands of the representatives of the people"; and exhorts them to "regard themselves as the representatives of all that dwell on earth," and to judge between men with "pure justice."

In a celebrated passage addressed to William I, King of Prussia and newly-acclaimed emperor of a unified Germany, He, in His Kitáb-i-Aqdas, bids the sovereign hearken to His Voice, the Voice of God Himself; warns him to take heed lest his pride debar him from recognizing "the Day-Spring of Divine Revelation," and admonishes him to "remember the one (Napoleon III) whose power transcended" his power, and who "went down to dust in great loss." Furthermore, in that same Book, apostrophizing the "banks of the Rhine," He predicts that "the swords of retribution" would be drawn against them, and that "the lamentations of Berlin" would be raised, though at that time she was "in conspicuous glory."

In another notable passage of that same Book, addressed to Francis-Joseph, the Austrian Emperor and heir of the Holy Roman Empire, Bahá'u'lláh reproves the sovereign for having neglected to inquire about Him in the course of a pilgrimage to Jerusalem; takes God to witness that He had found him "clinging unto the Branch and heedless of the Root"; grieves to observe his waywardness; and bids him open his eyes and gaze on "the Light that shineth above this luminous Horizon."

To 'Alí Páshá, the Grand Vizir of the Sulṭán of Turkey He addressed, shortly after His arrival in 'Akbb, a second Tablet, in which He reprimands him for his cruelty "that hath made hell to blaze and the Spirit to lament"; recounts his acts of oppression; condemns him as one of those who, from time immemorial, have denounced the Prophets as stirrers of mischief; prophesies his

downfall; expatiates on His own sufferings and those of His fellow-exiles; extolls their fortitude and detachment; predicts that God's "wrathful anger" will seize him and his government, that "sedition will be stirred up" in their midst, and that their "dominions will be disrupted"; and affirms that were he to awake, he would abandon all his possessions, and would "choose to abide in one of the dilapidated rooms of this Most Great Prison." In the Lawḥ-i-Fu'ád, in the course of His reference to the premature death of the Sulṭán's Foreign Minister, Fu'hd Páshá, He thus confirms His above-mentioned prediction: "Soon will We dismiss the one ('Alí Páshá) who was like unto him and will lay bold on their Chief (Sulṭán 'Abdu'l-'Azíz) who ruleth the land, and I, verily, am the Almighty, the All-Compelling."

No less outspoken and emphatic are the messages, some embodied in specific Tablets, others interspersed through His writings, which Bahá'u'lláh addressed to the world's ecclesiastical leaders of all denominations—messages in which He discloses, clearly and unreservedly, the claims of His Revelation, summons them to heed His call, and denounces, in certain specific cases, their perversity, their extreme arrogance and tyranny.

In immortal passages of His Kitáb-i-Aqdas and other Tablets He bids the entire company of these ecclesiastical leaders to "fear God," to "rein in" their pens, "fling away idle fancies and imaginings, and turn then towards the Horizon of Certitude"; warns them to "weigh not the Book of God (Kitáb-i-Aqdas) with sscb standards and sciences as are current" amongst them; designates that same Book as the "Unerring Balance established amongst men"; laments over their blindness and waywardness; asserts His superiority in vision, insight, utterance and wisdom; proclaims His innate and God-given knowledge; cautions them not to "shut out the people by yet another veil," after He Himself had "rent the veils asunder"; accuses them of having been "the cause of the repudiation of the Faith in its early days"; and adjures them to "peruse with fairness and justice that which hath been sent down" by Him, and to "nullify not the Truth" with the things they possess.



The Spiritual Assembly of the Bahá'ís of Baltimore, Maryland, incorporated in August, 1945.

To Pope Pius IX, the undisputed head of the most powerful Church in Christendom, possessor of both temporal and spiritual authority, He, a Prisoner in the army barracks of the penal-colony of 'Akká, addressed a most weighty Epistle, in which He announces that *"He Who is the Lord of Lords is come overshadowed with clouds,"* and that *"the Word which the Son concealed is made manifest."* He, moreover, warns him not to dispute with Him even as the Pharisees of old disputed with Jesus Christ; bids him leave his palaces unto such as desire them, *"sell all the embellished ornaments"* in his possession, *"expend them in the*

path of God," abandon his kingdom unto the kings, *"arise . . . amidst the peoples of the earth,"* and summon them to His Faith. Regarding him as one of the suns of the heaven of God's names, He cautions him to guard himself lest *"darkness spread its veils"* over him; calls upon him to *"exhort the kings"* to *"deal equitably with men";* and counsels him to walk in the footsteps of his Lord, and follow His example.

To the patriarchs of the Christian Church He issued a specific summons in which He proclaims the coming of the Promised One; exhorts them to *"fear God"* and not to follow *"the vain imaginings of the super-*

stitutions"; and directs them to lay aside the things they possess and "take fast hold of the Tablet of God by His sovereign power." To the archbishops of that Church He similarly declares that "He Who is the Lord of all men hath appeared," that they are "numbered with the dead," and that great is the blessedness of him who is "stirred by the breeze of God, and hath arisen from amongst the dead in this perspicuous Name." In passages addressed to its bishops He proclaims that "the Everlasting Father calleth aloud between earth and heaven," pronounces them to be the fallen stars of the heaven of His knowledge, and affirms that His body "yearneth for the cross" and His head is "eager for the spear in the path of the All-Merciful." The concourse of Christian priests He bids "leave the bells," and come forth from their churches; exhorts them to "proclaim aloud the Most Great Name among the nations"; assures them that whoever will summon men in His Name will "show forth that which is beyond the power of all that are on earth"; warns them that the "Day of Reckoning hath appeared"; and counsels them to turn with their hearts to their "Lord, the Forgiving, the Generous." In numerous passages addressed to the "concourse of monks" He bids them not to seclude themselves in churches and cloisters, but to occupy themselves with that which will profit their souls and the souls of men; enjoins them to enter into wedlock; and affirms that if they choose to follow Him He will make them heirs of His Kingdom, and that if they transgress against Him, He will, in His long-suffering, endure it patiently.

And finally, in several passages addressed to the entire body of the followers of Jesus Christ He identifies Himself with the "Father" spoken of by Isaiah, with the "Comforter" Whose Covenant He Who is the Spirit (Jesus) had Himself established, and with the "Spirit of Truth" Who will guide them "into all truth"; proclaims His Day to be the Day of God; announces the conjunction of the river Jordan with the "Most Great Ocean"; asserts their heedlessness as well as His own claim to have opened unto them "the gates of the Kingdom"; affirms that the promised "Temple" has been

built "with the hands of the will" of their Lord, the Mighty, the Bounteous; bids them "rend the veils asunder," and enter in His name His Kingdom; recalls the saying of Jesus to Peter; and assures them that, if they choose to follow Him, He will make them to become "quickeners of mankind."

To the entire body of Muslim ecclesiastics Bahá'u'lláh specifically devoted innumerable passages in His Books and Tablets, wherein He, in vehement language, denounces their cruelty; condemns their pride and arrogance; calls upon them to lay aside the things they possess, to hold their peace, and give ear to the words He has spoken; and asserts that, by reason of their deeds, "the exalted station of the people hath been abased, the standard of Islám hath been reversed, and its mighty throne hath fallen." To the "concourse of Persian divines" He more particularly addressed His condemnatory words in which He stigmatizes their deeds, and prophesies that their "glory will be turned into the most wretched abasement," and that they shall behold the punishment which will be inflicted upon them, "as decreed by God, the Ordainer, the All-Wise."

To the Jewish people, He, moreover, announced that the Most Great Law has come, that "the Ancient Beauty ruleth upon the throne of David," Who cries aloud and invokes His Name, that "from Zion hath appeared that which was hidden," and that "from Jerusalem is heard the Voice of God, the One, the Incomparable, the Omniscient."

To the "high priests" of the Zoroastrian Faith He, furthermore, proclaimed that "the Incomparable Friend" is manifest, that He "speaketh that wherein lieth salvation," that "the Hand of Omnipotence is stretched forth from behind the clouds," that the tokens of His majesty and greatness are unveiled; and declared that "no man's acts shall be acceptable in this day unless he forsaketh mankind and all that men possess, and setteth his face towards the Omnipotent One."

Some of the weightiest passages of His Epistle to Queen Victoria are addressed to the members of the British Legislature, the Mother of Parliaments, as well as to the elected representatives of the peoples in other lands. In these He asserts that His purpose is to quicken the world and unite

its peoples; refers to the treatment meted out to Him by His enemies; exhorts the legislators to "take counsel together," and to concern themselves only "with that which profiteth mankind"; and affirms that the "sovereign remedy" for the "healing of all the world" is the "union of all its peoples in one universal Cause, one common Faith," which can "in no wise be achieved except through the power of a skilled and all-powerful and inspired Physician." He, moreover, in His Most Holy Book, has enjoined the selection of a single language and the adoption of a common script for all on earth to use, an injunction which, when carried out, would, as He Himself affirms in that Book, be one of the signs of the "coming of age of the human race."

No less significant are the words addressed separately by Him to the "people of the Bayán," to the wise men of the world, to its poets, to its men of letters, to its mystics and even to its tradesmen, in which He exhorts them to be attentive to His voice, to recognize His Day, and to follow His bidding.

Such in sum are the salient features of the concluding utterances of that historic Proclamation, the opening notes of which were sounded during the latter part of Bahá'u'lláh's banishment to Adrianople, and which closed during the early years of His incarceration in the prison-fortress of Akki. Kings and emperors, severally and collectively; the chief magistrates of the Republics of the American continent; ministers and ambassadors; the Sovereign Pontiff himself; the Vicar of the Prophet of Islám; the royal Trustee of the Kingdom of the Hidden Imám; the monarchs of Christendom, its patriarchs, archbishops, bishops, priests and monks; the recognized leaders of both the Sunni and Shí'ah sacerdotal orders; the high priests of the Zoroastrian religion; the philosophers, the ecclesiastical leaders, the wise men and the inhabitants of Constantinople—that proud seat of both the Sultanate and the Caliphate; the entire company of the professed adherents of the Zoroastrian, the Jewish, the Christian and Muslim Faiths; the people of the Bayán; the wise men of the world, its men of letters, its poets, its mystics, its tradesmen, the

electd representatives of its peoples; His own countrymen—all have, at one time or another, in books, Epistles, and Tablets, been brought directly within the purview of the exhortations, the warnings, the appeals, the declarations and the prophecies which constitute the theme of His momentous summons to the leaders of mankind—a summons which stands unparalleled in the annals of any previous religion, and to which the messages directed by the Prophet of Islám to some of the rulers among His contemporaries alone offer a faint resemblance.

"Never since the beginning of the world," Bahá'u'lláh Himself affirms, "hath the Message been so openly proclaimed." "Each one of them," He, specifically referring to the Tablets addressed by Him to the sovereigns of the earth—Tablets acclaimed by 'Abdu'l-Bahá as a "miracle"—has written, "hath been designated by a special name. The first hath been named 'The Rumbling,' the second 'The Blow,' the third 'The Inevitable,' the fourth 'The Plain,' the fifth 'The Catastrophe,' and the others 'The Stunning Trumpet-Blast,' 'The Near Event,' 'The Great Terror,' 'The Trumpet,' 'The Bugle,' and the like, so that all the peoples of the earth may know, of a certainty, and may witness, with outward and inner eyes, that He Who is the Lord of Names hath prevailed, and will continue to prevail, under all conditions, over all men." The most important of these Tablets, together with the celebrated Súriy-i-Haykal (the Súrih of the Temple), He, moreover, ordered to be written in the shape of a pentacle, symbolizing the temple of man, and which He identified, when addressing the followers of the Gospel in one of His Tablets, with the "Temple" mentioned by the Prophet Zechariah, and designated as "the resplendent dawning-place of the All-Merciful," and which "the hands of the power of Him Who is the Causer of Causes" had built.

Unique and stupendous as was this Proclamation, it proved to be but a prelude to a still mightier revelation of the creative power of its Author, and to what may well rank as the most signal act of His ministry—the promulgation of the Kitáb-i-Aqdas. Alluded to in the Kitáb-i-Iqán; the principal repository of that Law which the Prophet

Isaiah had anticipated, and which the writer of the Apocalypse had described as the "new heaven" and the "new earth," as "the Tabernacle of God," as the "Holy City," as the "Bride," the "New Jerusalem coming down from God" this "Most Holy Book," whose provisions must remain inviolate for no less than a thousand years, and whose system will embrace the entire planet, may well be regarded as the brightest emanation of the mind of Bahá'u'lláh, as the Mother Book of His Dispensation, and the Charter of His New World Order.

Revealed soon after Bahá'u'lláh had been transferred to the house of 'Údí Khammár (circa 1873), at a time when He was still encompassed by the tribulations that had afflicted Him, through the acts committed by His enemies and the professed adherents of His Faith, this Book, this treasury enshrining the priceless gems of His Revelation, stands out, by virtue of the principles it inculcates, the administrative institutions it ordains and the function with which it invests the appointed Successor of its Author, unique and incomparable among the world's sacred Scriptures. For, unlike the Old Testament and the Holy Books which preceded it, in which the actual precepts uttered by the Prophet Himself are non-existent; unlike the Gospels, in which the few sayings attributed to Jesus Christ afford no clear guidance regarding the future administration of the affairs of His Faith; unlike even the Qur'án which, though explicit in the laws and ordinances formulated by the Apostle of God, is silent on the all-important subject of the succession, the Kitáb-i-Aqdas, revealed from first to last by the Author of the Dispensation Himself, not only preserves for posterity the basic laws and ordinances un which the fabric of His future World Order must rest, but ordains, in addition, to the function of interpretation which it confers upon His Successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded.

In this Charter of the future world civilization its Author—at once the Judge, the Lawgiver, the Unifier and Redeemer of mankind—announces to the kings of the earth the promulgation of the "Most Great

Law"; pronounces them to be His vassals; proclaims Himself the "King of Kings"; disclaims any intention of laying hands on their kingdoms; reserves for Himself the right to "seize and possess the hearts of men"; warns the world's ecclesiastical leaders not to weigh the "Book of God" with such standards as are current amongst them; and affirms that the Book itself is the "Unerring Balance" established amongst men. In it He formally ordains the institution of the "House of Justice," defines its functions, fixes its revenues, and designates its members as the "Men of Justice," the "Deputies of God," the "Trustees of the All-Merciful," alludes to the future Center of His Covenant, and invests Him with the right of interpreting His holy Writ; anticipates by implication the institution of Guardianship; bears witness to the revolutionizing effect of His World Order; enunciates the doctrine of the "Most Great Infallibility" of the Manifestation of God; asserts this infallibility to be the inherent and exclusive right of the Prophet; and rules out the possibility of the appearance of another Manifestation ere the lapse of at least one thousand years.

In this Book He, moreover, prescribes the obligatory prayers; designates the time and period of fasting; prohibits congregational prayer except for the dead; fixes the Qiblih; institutes the Huqúqu'lláh (Right of God); formulates the law of inheritance; ordains the institution of the Mashriqu'l-Adhikár; establishes the Nineteen Day Feasts, the Bahá'í festivals and the Intercalary Days; abolishes the institution of priesthood; prohibits slavery, asceticism, mendicancy, monasticism, penance, the use of pulpits and the kissing of hands; prescribes monogamy; condemns cruelty to animals, idleness and sloth, backbiting and calumny; censures divorce; interdicts gambling, the use of opium, wine and other intoxicating drinks; specifies the punishment for murder, arson, adultery and theft; stresses the importance of marriage and lays down its essential conditions; imposes the obligation of engaging in some trade or profession, exalting such occupation to the rank of worship; emphasizes the necessity of providing the means for the education of children; and lays upon

every person the duty of writing a testament and of strict obedience to one's government.

Apart from these provisions Bahá'u'lláh exhorts His followers to consort, with amity and concord and without discrimination, with the adherents of all religions; warns them to guard against fanaticism, sedition, pride, dispute and contention; inculcates upon them immaculate cleanliness, strict truthfulness, spotless chastity, trustworthiness; hospitality, fidelity, courtesy, forbearance, justice and fairness; counsels them to be "even as the fingers of one hand and the limbs of one body"; calls upon them to arise and serve His Cause; and assures them of His undoubted aid. He, furthermore, dwells upon the instability of human affairs; declares that true liberty consists in man's submission to His commandments; cautions them not to be indulgent in carrying out his statutes; prescribes the twin inseparable duties of recognizing the "Dayspring of God's Revelation" and of observing all the ordinances revealed by Him, neither of which, He affirms, is acceptable without the other.

The significant summons issued to the Presidents of the Republics of the American continent to seize their opportunity in the Day of God and to champion the cause of justice; the injunction to the members of parliaments throughout the world, urging the adoption of a universal script and language; His warnings to William I, the conqueror of Napoleon III; the reproof He administers to Francis Joseph, the Emperor of Austria; His reference to "the lamentations of Berlin" in His apostrophe to "the banks of the Rhine"; His condemnation of "the throne of tyranny" established in Constantinople, and His prediction of the extinction of its "outward splendor" and of the tribulations destined to overtake its inhabitants; the words of cheer and comfort He addresses to Hi native city, assuring her that God had chosen her to be "the source of the joy of all mankind"; his prophecy that "the voice of the heroes of *Khurasán*" will be raised in glorification of their Lord; His assertion that men "endued with mighty valor" will be raised up in *Kirmán* who will make mention of Him; and finally, His magnanimous assurance to a perfidious

brother who had afflicted Him with such anguish, that an "ever-forgiving, all-bounteous" God would forgive him his iniquities were he only to repent—all these further enrich the contents of a Book designated by its Author as "the source of true felicity," as the "Unerring Balance," as the "Straight Path" and as the "quickener of mankind."

The laws and ordinances that constitute the major theme of this Book, Bahá'u'lláh, moreover, has specifically characterized as "the breath of life unto all created things," as "the mightiest strongbold," as the "fruits" of His "Tree," as "the highest means for the maintenance of order in the world and the security of its peoples," as "the lamps of His wisdom and Loving-providence," as "the sweet smelling savor of His garment," as the "keys" of His "mercy" to His creatures. "This Book," He Himself testifies, "is a heaven which We have adorned with the stars of Our commandments and prohibitions." "Blessed the man," He, moreover, has stated, "who will read it, and ponder the verses sent down in it by God, the Lord of Power, the Almighty. Say, O men! Take hold of it with the hand of resignation. . . . By My life! It hath been sent down in a manner that amazeth the minds of men. Verily, it is My weightiest testimony unto all people, and the proof of the All-Merciful unto all who are in heaven and all who are on earth." And again: "Blessed the palate that savoreth its sweetness, and the perceiving eye that recognizeth that which is treasured therein, and the understanding heart that comprehendeth its allusions and mysteries. By God! Such is the majesty of what hath been revealed therein, and so tremendous the revelation of its veiled allusions that the loins of utterance shake when attempting their description." And finally: "In such a manner hath the *Kitáb-i-Aqdas* been revealed that it attracteth and embraceth all the divinely appointed Dispensations. Blessed those who peruse it! Blessed those who apprehend it! Blessed those who meditate upon it! Blessed those who ponder its meaning! So vast is its range that it hath encompassed all men ere their recognition of it. Ere long will its sovereign power, its pervasive influence and the greatness of its might be manifested on earth."



Members of the recently incorporated Spiritual Assembly
of the Bahá'ís of Dayton, Ohio.

The formulation by Bahá'u'lláh, in His *Kithb-i-Aqdas*, of the fundamental laws of His Dispensation was followed, as His Mission drew to a close, by the enunciation of certain precepts and principles which lie at the very core of His Faith, by the re-affirmation of truths He had previously proclaimed, by the elaboration and elucidation of some of the laws He had already laid down, by the revelation of further prophecies and warnings, and by the establishment of subsidiary ordinances designed to supplement the provisions of His Most Holy Book. These were recorded in unnumbered Tablets, which He continued to reveal until the last days of His earthly life, among which the "*Ishráqát*" (Splendors), the "*Bishárát*" (Glad Tidings), the "*Tarázát*" (Ornaments), the "*Tajalliyát*" (Effulgences), the "*Kalimht-i-Firdawsiyih*" (Words of Paradise), the "*Lawh-i-Aqdas*" (Most Holy Tablet), the "*Lawh-i-Dunyá*" (Tablet of the World), the "*Lawh-i-Maqsúd*" (Tablet of Maqsúd), are the most noteworthy. These Tablet—mighty and final effusions of His indefatigable pen—must rank among the

choicest fruits which His mind has yielded, and mark the consummation of His forty-year-long ministry.

Of the principles enshrined in these Tablets the most vital of them all is the principle of the oneness and wholeness of the human race, which may well be regarded as the hall-mark of Bahá'u'lláh's Revelation and the pivot of His teachings. Of such cardinal importance is this principle of unity that it is expressly referred to in the Book of His Covenant, and He unreservedly proclaims it as the central purpose of His Faith. "*We, verily,*" He declares, "*have come to unite and weld together all that dwell on earth.*" "*So potent is the light of unity,*" He further states, "*that it can illuminate the whole earth.*" "*At one time,*" He has written with reference to this central theme of His Revelation, "*We spoke in the language of the lawgiver; at mother in that of the truth seeker and the mystic, and yet Our supreme purpose and highest wish hath always been to disclose the glory and sublimity of this station.*" Unity, He states, is the goal that "*excelleth every goal*"

and an aspiration which is "the monarch of all aspirations." "The world," He proclaims, "is *but* one country, and mankind its citizens." He further affirms that the unification of mankind, the last stage in the evolution of humanity towards maturity is inevitable, that "soon will the present day order be rolled up, and a new one spread out in its stead," that "the whole earth is now in a state of pregnancy," that "the day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." He deplors the defectiveness of the prevailing order, exposes the inadequacy of patriotism as a directing and controlling force in human society, and regards the "love of mankind" and service to its interests as the worthiest and most laudable objects of human endeavor. We, moreover, lament that "the vitality of men's belief in God is dying out in every land," that the "face of the world" is turned towards "waywardness and unbelief"; proclaims religion to be "a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world" and "the chief instrument for the establishment of order in the world"; affirms its fundamental purpose to be the promotion of union and concord amongst men; warns lest it be made "a source of dissension, of discord and hatred"; commands that its principles be taught to children in the schools of the world, in a manner that would not be productive of either prejudice or fanaticism; attributes "the waywardness of the nngodly" to the "decline of religion"; and predicts "convulsions" of such severity as to "cause the limbs of mankind to quake."

The principle of collective security He unreservedly urges; recommends the reduction in national armaments; and proclaims as necessary and inevitable the convening of a world gathering at which the kings and rulers of the world will deliberate for the establishment of peace among the nations.

Justice He extols as "the light of men" and their "guardian," as "the revealer of the secrets of the world of being, and the stand-

ard-bearer of love and bounty"; declares its radiance to be incomparable; affirms that upon it must depend "the organization of the world and the tranquility of mankind." He characterizes its "two pillars"—"reward and punishment"—as "the sources of life" to the human race; warns the peoples of the world to bestir themselves in anticipation of its advent; and prophesies that, after an interval of great turmoil and grievous injustice, its day-star will shine in its full splendor and glory.

He, furthermore, inculcates the principle of "moderation in all things"; declares that whatsoever, he it "Liberty, civilization and the like," "passeth beyond the limits of moderation" must "exercise a pernicious influence upon men"; observes that western civilization has gravely perturbed and alarmed the peoples of the world; and predicts that the day is approaching when the "flame" of a civilization "carried to excess" "will devour the cities."

Consultation He establishes as one of the fundamental principles of His Faith; describes it as "the lamp of guidance," as "the bestower of understanding," and as one of the two "luminaries" of the "heaven of Divine wisdom." Knowledge, He states, is "as wings to man's life and a ladder for his ascent"; its acquisition He regards as "incumbent upon every one"; considers "arts, crafts and sciences" to be conducive to the exaltation of the world of being; commends the wealth acquired through crafts and professions; acknowledges the indebtedness of the peoples of the world to scientists and craftsmen; and discourages the study of such sciences as are unprofitable to men, and "begin with words and end with words."

The injunction to "consort with all men in a spirit of friendliness and fellowship" He further emphasizes, and recognizes such association to be conducive to "union and concord," which, He affirms, are the establishers of order in the world and the quickeners of nations. The necessity of adopting a universal tongue and script He repeatedly stresses; deplors the waste of time involved in the study of divers languages; affirms that with the adoption of



Spiritual Assembly of the Bahá'ís of Atlanta, Georgia, incorporated December 11, 1945.

such a language and script the whole earth will be considered as "*one city and one land*"; and claims to be possessed of the knowledge of both, and ready to impart it to any one who might seek it from Him.

To the trustees of the House of Justice He assigns the duty of legislating on matters not expressly provided in His writings, and promises that God will "*inspire them with whatsoever He willeth.*" The establishment of a constitutional form of government, in which the ideals of republicanism and the majesty of kingship, characterized by Him as "*one of the signs of God,*" are combined, He recommends as a meritorious achievement; urges that special regard be paid to the interests of agriculture; and makes specific

reference to "*the swiftly appearing newspapers,*" describes them as "*the mirror of the world*" and as "*an amazing and potent phenomenon,*" and prescribes to all who are responsible for their production the duty to be sanctified from malice, passion and prejudice, to be just and fair-minded, to be painstaking in their inquiries, and ascertain all the facts in every situation.

The doctrine of the Most Great Infallibility He further elaborates; the obligation laid on His followers to "behave towards the government of the country in which they reside with loyalty, honesty and truthfulness," He reaffirms; the ban imposed upon the waging of holy war and the destruction of books He reemphasizes; and He singles



Spiritual Assembly of the Bahá'ís of Denver, Colorado,
incorporated February 25, 1946.

out for special praise men of learning and wisdom, whom He extols as "eyes" to the body of mankind, and as the "greatest gifts" conferred upon the world.

Nor should a review of the outstanding features of Bahá'u'lláh's writings during the latter part of His banishment to 'Akká fail to include a reference to the *Lawḥ-i-Hikmat* (Tablet of Wisdom), in which He sets forth the fundamentals of true philosophy, or to the Tablet of Visitation revealed in honor of the *Imám Husayn*, whose praises He celebrates in glowing language; or to the "Questions and Answers" which elucidates the laws and ordinances of the *Kitáb-i-Aqdas*; or to the "*Lawḥ-i-Burhán*" (Tablet of the Proof) in which the acts perpetrated by *Shaykh Muḥammad-Báqir*, surnamed "*Dhí'b*" (Wolf), and *Mir Muḥammad-Husayn*, the *Imám-Jum'ih* of *Iṣfáhán*, sur-

named "*Raqsbá*" (She-Serpent), are severely condemned; or to the *Lawḥ-i-Karmil* (Tablet of Carmel) in which the Author significantly makes mention of "*the City of God that hath descended from heaven*," and prophesies that "*erelong will God sail His Ark*" upon that mountain, and "*will manifest the people of Babá*." Finally, mention must be made of His Epistle to *Shaykh Muḥammad-Taqi*, surnamed "*Ibn-i-Dhí'b*" (Son of the Wolf), the last outstanding Tablet revealed by the pen of Bahá'u'lláh, in which He calls upon that rapacious priest to repent of his acts, quotes some of the most characteristic and celebrated passages of His own writings, and adduces proofs establishing the validity of His Cause.

With this book, revealed about one year prior to His ascension, the prodigious achievement as author of a hundred volumes, re-

podtories of the priceless pearls of His Revelation, may be said to have practically terminated—volumes replete with unnumbered exhortations, revolutionizing principles, world-shaping laws and ordinances, dire warnings and portentous prophecies, with soul-uplifting prayers and meditations, illuminating commentaries and interpretations, impassioned discourses and homilies, all interspersed with either addresses or references to kings, to emperors and to ministers, of both the East and the West, to ecclesiastics of divers denominations, and to leaders in the intellectual, political, literary,

mystical, commercial and humanitarian spheres of human activity.

"We, verily," wrote Bahá'u'lláh, surveying, in the evening of His life, from His Most Great Prison, the entire range of this vast and weighty Revelation, "have not fallen short of Onr duty to exhort men, and to delzver that whereunto I was bidden by God, the Almighty, *the All-Praised*." "Is there any excuse," He further has stated, "left for any one in this Revelation? No, by God, *the Lord of the Mighty Throne*! My signs have encompassed the earth, and my power enveloped all mankind."

PART TWO

(Continued)

THE SPIRIT AND FORM OF THE BAHA'I ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm, and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountainhead from which all future blessings will flow, the broad foundation upon which the security of the Divine Edifice must ultimately rest."—
SHOGHI EFFENDI.

FOREWORD

THE 1926-27 National Spiritual Assembly of the Bahl'is of the United States and Canada completed a task which, while pertaining to the outer and more material aspects of the Cause, nevertheless has a special significance for its spirit and inward sacred purpose. This task consisted in creating in a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahá'í Teachings. The form adopted was that known as a Voluntary Trust, a species of corporation recognized under the common law and possessing a long and interesting history. The famous Covenant adopted by the Pilgrim Fathers on the *Mayflower*, the first legal document in American history, is of the same nature as the Declaration of Trust voted by the National Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is published for the information of the Bahá'ís of the world. Careful examination of the Declaration and its By-Laws will reveal the fact that this document contains no arbitrary elements nor features new to the Bahá'í Cause. On the contrary, it represents a most conscientious effort to reflect those very administrative principles and elements already set forth in the letters of the Guardian, Shoghi Effendi, and already determining the

methods and relationships of Bahl'i collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit the National Spiritual Assembly to adapt this document to such new administrative elements or principles as the Guardian may at any time give forth. The Declaration, in fact, is **nothing** more or less than a legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because, in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahl'is believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi Effendi which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body.

HORACE HOLLEY.



Certificate of Declaration of Trust of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

DECLARATION OF TRUST

BY THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE
UNITED STATES AND CANADA

WE, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'ís of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá'ís of the United States and Canada by Bahá'u'lláh, Founder of the Bahí'í Faith, by 'Abdu'l-Bahá, its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahá'ís of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahí'ís of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred rela-

tionship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bahá'u'lláh for Bahá'í administrative bodies in the utterance: *'Be ye Trustees of the Merciful One among men'*; and seek the help of God and His guidance in order to fulfill that exhortation.

ARTICLE I

The name of said Trust shall be the *National Spiritual Assembly of the Bahá'ís of the United States and Canada*.

ARTICLE II

Sharing the ideals and assisting the efforts of our fellow Bahí'ís to establish, uphold and promote the spiritual, educational and humanitarian teachings of human brotherhood, radiant faith, exalted character and selfless love revealed in the lives and utterances of all the Prophets and Messengers of God, Founders of the world's revealed religions—and given renewed creative energy and universal application to the conditions of this age in the life and utterances of Bahá'u'lláh—we declare the purposes and objects of this Trust to be to administer the affairs of the Cause of Bahá'u'lláh for the benefit of the Bahí'ís of the United States and Canada according to the principles of Bahá'í affiliation and administration created and established by Bahá'u'lláh, defined and explained by 'Abdu'l-Bahá, and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provisions of the Will and Testament of 'Abdu'l-Bahá.

These purposes are to be realized by means of devotional meetings; by public meetings and conferences of an educational, humanitarian and spiritual character; by the publication of books, magazines and newspapers; by the construction of temples of universal worship and of other institutions and edifices for humanitarian service; by supervising,



The first Spiritual Assembly of the Bahá'ís of Secunderabad, India.

unifying, promoting and generally administering the activities of the Bahá'ís of the United States and Canada in the fulfillment of their religious offices, duties and ideals; and by any other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

- a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.
- b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.
- c. All and whatsoever the several purposes and objects set forth in the written utterances of Bahá'u'lláh, 'Abdu'l-Bah and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.
- d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahá'ís of the United States and Canada, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

ARTICLE III

Section 1. All persons, firms, corporations and associations extending credit to, con-



The first Spiritual Assembly of the Bahá'is of Hyderabad (Deccan), India.

tracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

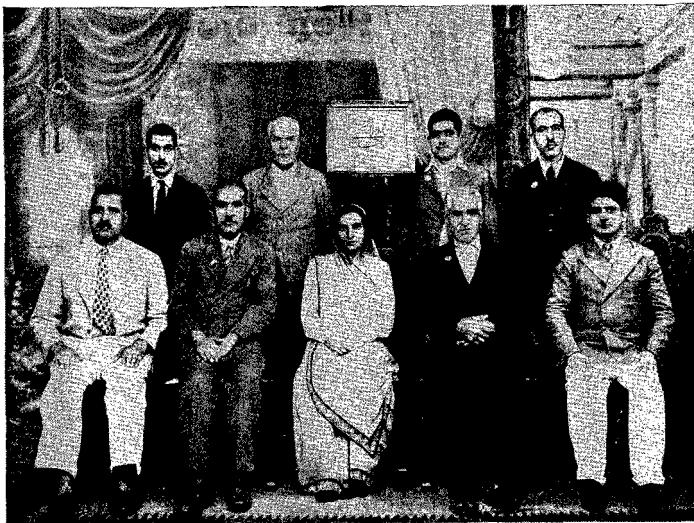
Section 2. Every note, bond, proposal, obligation or contract in writing or other agreement or instrument made or given under this Trust shall be explicitly executed by the National Spiritual Assembly, as Trustees by their duly authorized officers or agents.

ARTICLE IV

The Trustees, i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahá'is of the United States and Canada, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Sboghi Effendi, Guardian of the Cause of Bahá'u'lláh, which instructions are already known to the Bahá'is of the United States and Canada and accepted by them in the government and practice of their religious affairs.

ARTICLE V

The central office of this Trust shall be located in the Village of Wilmette, State of



The first Spiritual Assembly of the Bahá'ís of Hyderabad (Sind), India.

Illinois, United States of America, the site of the Bahá'í House of 'Worship.

ARTICLE VI

The seal of this Trust shall be circular in form, bearing the following description:

National Spiritual Assembly of the Bahi'is of the United States and Canada. Declaration of Trust, 1927.

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahi'is of the United States and Canada at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

ARTICLE I

THE National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Bahá'í Cause throughout the United States and Canada, including paramount

authority in the administration of this Trust. It shall endeavor to stimulate, unify and coordinate the manifold activities of the local Spiritual Assemblies (hereinafter defined) and of individual Bahh'is in the United States and Canada and by all possible means assist them to promote the oneness of mankind. It shall be charged with the rec-

ognition of such local Assemblies, the scrutiny of all membership rolls, the calling of the Annual Meeting or special meetings and the seating of delegates to the Annual Meeting and their apportionment among the various electoral districts. It shall appoint all national Bahí'í committees and shall supervise the publication and distribution of Bahá'í literature, the reviewing of all writings pertaining to the Bahá'í Cause, the construction and administration of the Mashriqu'l-Adhkár and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued voting rights and membership in the Bahh'í body is in question. It shall furthermore represent the Bahí'is of the United States and Canada in all their cooperative and spiritual activities with the Bahh'is of other lands, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahh'í Cause. Above all, the National Spiritual Assembly shall ever seek to attain that station of unity in devotion to the Revelation of Bahá'u'lláh which will attract the confirmations of the Holy Spirit and enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá'u'lláh:—

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful among men and to consider themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly."

ARTICLE II

The Bahá'ís of the United States and Canada, for whose benefit this Trust is maintained, shall consist of all persons resident in the several States, Provinces, Territories or Federal Districts of the United States and Canada who are accepted by the National Spiritual Assembly as fulfilling the requirements of membership in the Bahá'í Community under the following qualifications set forth by the Guardian of the Faith:

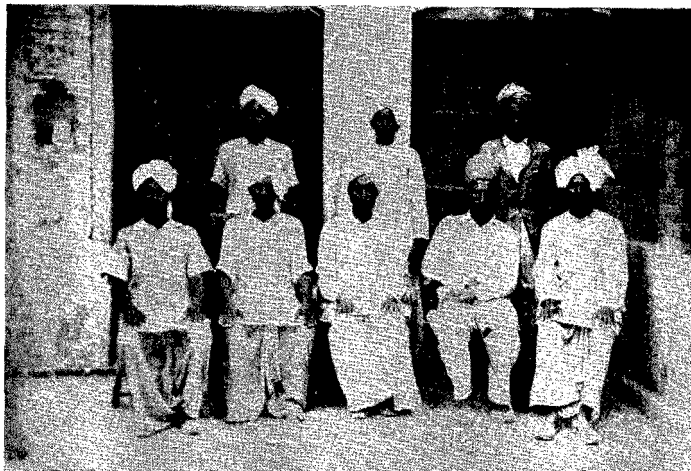
- a. Full recognition of the stations of the Bib as Forerunner, of Bahí'u'lláh as Author and of 'Abdu'l-Bahá as True Exemplar of the Bahá'í religion; unreserved acceptance of, and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will; and close association with the spirit as well as the form of Bahh'í Administration throughout the world.
- b. Attainment of the age of 21 years.
- c. Declaration of faith to, and enrollment by, the local Spiritual Assembly if resident in the area of jurisdiction of any local Assembly recognized by the the National Spiritual Assembly.
- d. Declaration of faith to the National Spiritual Assembly on the membership form provided for those residing outside any such area of local Bahh'í jurisdiction.

ARTICLE III

The National Assembly shall consist of nine members chosen from among the Bahh'is of the United States and Canada, who shall be elected by the said Bahá'ís in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE IV

The officers of the National Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the Assembly taken by secret ballot.



The first Spiritual Assembly of the Bahá'ís of Kiriaghnan, India.

ARTICLE V

The first meeting of a newly-elected National Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meetings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held at a time and place to be fixed by a majority vote of the Assembly, as hereinafter provided.

ARTICLE VI

Five members of the National Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and

with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the National Assembly shall be recorded at each meeting by the Secretary, who shall supply copies of the minutes to the Assembly members after each meeting, and preserve the minutes in the official records of the Assembly.

ARTICLE VII

Whenever in any locality of the United States and Canada, be it municipality, township or county, the number of Bahá'ís resident therein recognized by the National Spiritual Assembly exceeds nine, these may on April 21st of any year convene and elect by plurality vote a local administrative body of nine members, to be known as the Spiritual Assembly of the Bahá'ís of that community. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April. The members shall hold office for the term of one year and until their successors are elected and qualified.

When, however, the number of Bahá'ís in any authorized civil area is exactly nine,

these may on April 21st of any year, or in successive years, constitute themselves the local Spiritual Assembly by joint declaration. Upon the recording of such declaration by the Secretary of the National Spiritual Assembly, said body of nine shall become established with the rights, privileges and duties of a local Spiritual Assembly as set forth in this instrument.

Section 1. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfilment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 2. The general powers and duties of a local Spiritual Assembly shall be as set forth in the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi.

Section 3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahi'i activities and affairs within the local community, subject, however to & exclusive and paramount authority of the National Spiritual Assembly as defined herein.

Section 4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahá'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

Section 5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

Section 6. The local Assembly shall pass upon and approve the qualifications of each member of the Bahá'í community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual

Assembly upon his Bahi'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

Section 7. On or before the 1st day of February of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bahá'í community for the information and approval of the National Assembly.

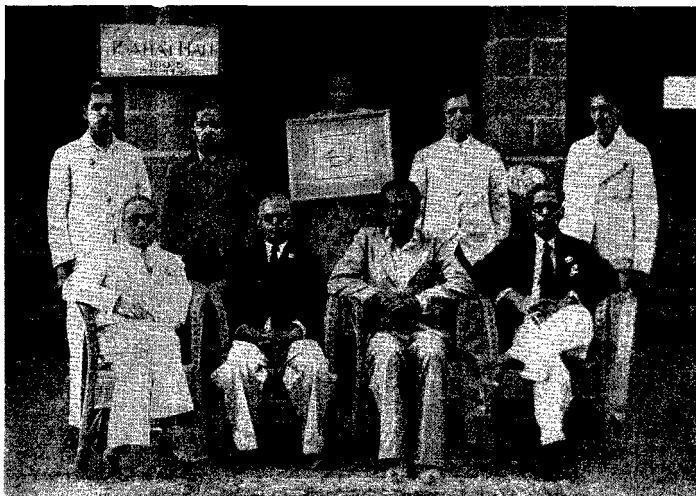
Section 8. All matters arising within a local Bahá'í community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahh'i body shall rest with the National Spiritual Assembly.

Section 9. Any member of a local Bahi'i community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its ruling shall be final.

Section 10. Where any dissension exists within a local Bahh'i community of such character that it cannot be remedied by the efforts of the local Spiritual Assembly, this condition shall be referred by the Spiritual Assembly for consideration to the National Spiritual Assembly, whose action in the matter shall be final.

Section 11. All questions arising between two or more local Spiritual Assemblies, or between members of different Bahh'i communities shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.

Section 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahh'i community, shall be the locality included within the civil limits of the municipality, township or county.



The first Spiritual Assembly of the Bahá'ís of Kolhapur, India.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'í or group of Bahá'ís in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE VIII

The members of the National Spiritual Assembly shall be elected at an annual meeting to be known as the National Convention of the Bahá'ís of the United States and Canada. This Convention shall be held at a time and place to be fixed by the National Assembly. The National Convention shall be composed jointly of representatives chosen by the Bahá'ís of each State, Province, Territory or Federal District under the principle of proportionate representation, and the members of the National Spiritual Assembly.

Notice of the annual meeting shall be given by the National Assembly sixty days in advance in the Convention Call which sets forth the number of delegates assigned

to the various electoral units in proportion to the number of Bahá'ís resident in each such unit, to a total number of one hundred seventy-one delegates for the Bahá'ís of the United States and Canada.

Section 1. All delegates to the Convention shall be elected by plurality vote. Bahá'ís who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots to the meeting by mail. The meeting held in each State, Province, Territory or Federal District for the election of delegates shall be called by the National Spiritual Assembly and conducted by the Bahá'ís present under whatever procedure may be uniformly laid down by said body. Immediately after the meeting a certified report of the election containing the name and address of each delegate shall be transmitted to the National Spiritual Assembly.

Section 2. All delegates to be seated at the Convention must be recognized Bahá'ís and residents of the State or Province represented by them.

Section 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

Section 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

Section 5. Delegates unable to be present in person at the Convention shall have the right to transmit their ballots for election of the members of the National Assembly under whatever procedure is adopted by the National body.

Section 6. if in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the said Assembly shall provide ways and means by which the annual election and other essential business of the Convention may be conducted by mail.

Section 7. The presiding officer of the National Spiritual Assembly present at the Convention shall call together the delegates, who after roll call shall proceed to the permanent organization of the meeting, electing by ballot a chairman, a secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

Section 8. The principal business of the annual meeting shall be consultation on Bahá'í activities, plans and policies, and the election of the nine members of the National Spiritual Assembly. Members of the National Assembly, whether or not elected delegates, may take a full part in the consultation and discussion but only delegates may participate in the election of Convention officers or in the annual election of the members of the national body. All action by the delegates, other than the organization of the Convention, the transmission of messages to the Guardian and the election of the National Assembly, shall constitute advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'í Faith in the United States and Canada being vested solely in that body.

Section 9. The general order of business to be taken up at the Annual Convention shall be prepared by the National Spiritual Assembly in the form of an agenda, but any matter pertaining to the Bahá'í Faith in-

troduced by any of the delegates may upon motion and vote be taken up as part of the Convention deliberations.

Section 10. The election of the members of the National Spiritual Assembly shall be by plurality vote of the delegates recognized by the outgoing National Spiritual Assembly, i.e., the members elected shall be the nine persons receiving the greatest number of votes on the first ballot cast by delegates present at the Convention and delegates whose ballot has been transmitted to the Secretary of the National Spiritual Assembly by mail. In case, by reason of a tie vote or votes, the full membership is not determined on the first ballot, then one or more additional ballots shall be taken on the persons tied until all nine members are elected.

Section 11. All official business transacted at the National Convention shall be recorded and preserved in the records of the National Assembly.

Section 12. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

ARTICLE IX

Where the National Spiritual Assembly has been given in these By-Laws exclusive and final jurisdiction, and paramount executive authority, in all matters pertaining to the activities and affairs of the Bahá'í Cause in the United States and Canada, it is understood that any decision made or action taken upon such matters shall be subject in every instance to ultimate review and approval by the Guardian of the Cause or the Universal House of Justice.

ARTICLE X

Whatever functions and powers are not specifically attributed to local Spiritual Assemblies in these By-Laws shall be considered vested in the National Spiritual Assembly, which body is authorized to delegate such discretionary functions and powers as it deems necessary and advisable to the local Spiritual Assemblies within its jurisdiction.

The first Spiritual Assembly of the Bahá'ís of Srinagar, Kashmir, India.



ARTICLE XI

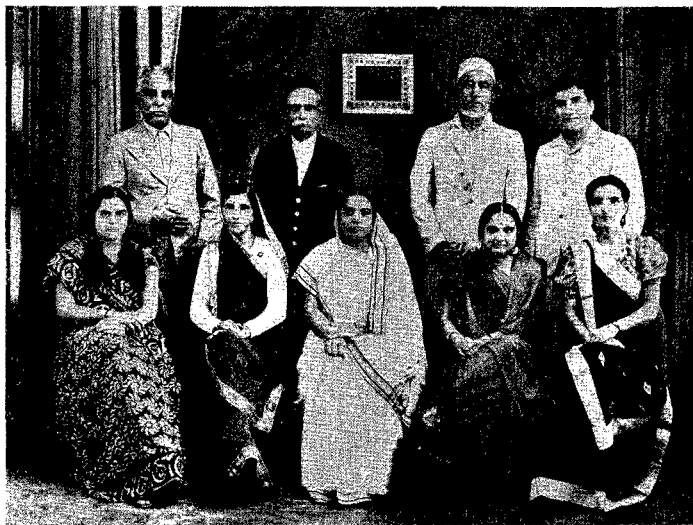
In order to preserve the spiritual character and purpose of Bahá'í elections, the practice of nominations or any other electoral method detrimental to a silent and prayerful election shall not prevail, so that each elector may vote for none but those whom prayer and reflection have inspired him to uphold. Among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause as members of local or national Spiritual Assemblies are—

To win by every means in their power the confidence and affection of those whom it is their privilege to serve; to investigate and acquaint themselves with the considered views, the prevailing sentiments and the personal convictions of those whose welfare it is their solemn obligation to promote; to purge their deliberations and the general conduct of their affairs of self-contained aloofness, the suspicion of secrecy, the sti-

ARTICLE XII

These By-Laws may be amended by majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date a copy for the said meeting is mailed to each member of the Assembly by the Secretary.

Note: The above By-Laws include all amendments adopted by the National Spiritual Assembly to March 13, 1945.



The first Spiritual Assembly of the Bahi'is of Surat, India.



The first Spiritual Assembly of the Bahi'is of Lahore, India.

الف - تقی‌مصابود اجزای هرگز ز توارد ای با پرشخص و با تهاجم تا ز با همیت با برکت شخصی در وی با بدی با هر با صد و اربع حرکت در دجال علاج ایران را بر حقش فراد و تقاضا معضلی بر حق و واجب بود از این بیانا نامه "معنی روحانی درای همان حقوق دنیا، نسبت که توین ممکن بر یک شخص عادی و دیگر بر یک دجال در ستیال همین شخص بود و چنانچه
ب - حق بر لطف افعال و تقویت و کلمات با هفت در بیب استنادی با عادی با در بیب هر ستیاس با از است بگری که با تمام و وسیله باشد و بی نظیر در بیب است با انتقال تعلیم شود و در اصل آن در ستیاس حقوق و در لیبانی و در لفظ از نقطه ای تا در بیان معنی روحانی با گذارنده باشد و ستیاس و از براد حقوق انکه در قبول حد با حدیث است

ادامال متقول فرزند متوال همچین فتود و اچس

ج - اجزای بیع تمامه و ستیاس در یک در ستیاس سال حضرت عباس علیه و حضرت عباس علیه، حضرت شرفی اندی منور و در اصل آن حق شدت و اقتدارت و حقوقی بی نظیر و معنی روحانی برای اجزای نما سیر که به یک گوید است

د - و با یکدیگر و از بیب با هر یک که است، در گوید معنی روحانی بی بیجانان ایران برای انکمال و در یک تمام مدین همیشه لازم و ضروری بی شانود

مادّه سوم -

بند اول - کلیه اشخاص و تهاجم تا ز با پرشخصی متحد و بیبیا میگردانی در روحانی بی بیجانان ایران و قضای آن دارد هرگز در هرگز در هرگز شده و با هر یک در بیب است و در هرگز از روحانی چه بر طبق آن در بیب بیبیا ای عدالت هر هر بر طبق هر داد و چه بر طبق آن نسبت معنی با اشخاص آن دانسته باشند با بی نظیر خود را بر این معنی و ادوات و افعال آن برای انداختن با طلب بیبیت است با این معنی که در بیب و دیگر سبب دیگر لازم است از لفظ معنی روحانی شود و در ستیاس بی نظیر و بیب است معنی روحانی معنی جفا فراد و اولا و فعال و بیبیا در بیب معنی روحانی در بیب بیبیت است معنی روحانی بی بیجانان ایران که در هرگز در هرگز شده است و در اصل این "بیان نما بیبیت است" تعلیم و اجزای آن در هرگز بیبیت است

مادّه چهارم - معنی روحانی بی بیجانان ایران و معنی روحانی بی بیجانان ایران که در هرگز در هرگز شده است و در اصل این "بیان نما بیبیت است" تعلیم و اجزای آن در هرگز بیبیت است

مادّه پنجم - مرکز معنی روحانی بی بیجانان ایران ستم بران است

مادّه ششم - هر معنی روحانی بی بیجانان ایران در بیب بیبیت است "معنی روحانی بی بیجانان ایران" بیان نما بیبیت است ۱۳۱۳
مادّه هفتم - این بیان بیبیت است "معنی روحانی بی بیجانان ایران" بیان نما بیبیت است "معنی روحانی بی بیجانان ایران" بیان نما بیبیت است
و در اصل این بیبیت است "معنی روحانی بی بیجانان ایران" بیان نما بیبیت است "معنی روحانی بی بیجانان ایران" بیان نما بیبیت است

نفاست معنی روحانی بی بیجانان ایران

مادّه اول - معنی روحانی بی بیجانان ایران در بیب بیبیت است "معنی روحانی بی بیجانان ایران" بیان نما بیبیت است "معنی روحانی بی بیجانان ایران" بیان نما بیبیت است

حققی که توفیق ذکرش آن باشد، و توفیق بیان آن بران را توحید و توفیق داده توحید و توفیق نایب برین مسائل بلکه آینه دلگ که که در معرفت عالم انسانی
 عزت نمایند. محفل توفیق بود، دانششان شرح محافل حق و اما آن نظر در صورت اعلا استیفاء آن محافل و دعوت با تصفا و جمع مایه با جمیع حضرم و تیسین حقه
 نماید که آن تفسیر آن برستی ای امر است این فصل باید تمام کند ای بجای را تیسین در پنج کشته انواع و اوزان حق و توحید نظر در تمام نهضت است و بر سر بار
 بجای دنیا و اداره مشرق از نگاه و امور در جست است تا این آن شرح آردی و صرف گیره وجود برای انجام مقام مذکور در این بیان نام "عظارت نایب
 محفل حق بایه تفسیر آن بر سر سگی بر تیسین حقه در دو سلاست خود با محافل حق است در مورد یک در تمام صحت تفسیر با تیسین برای او از من رای و هنر است در صورت
 بجای امور و بحث باشد حق محدود رای نهائی خواهد بود در وقت سلطه در دو سلاست که در دعوت و دعا به بین مجانبان ایران و مجانبان عالم که است نایبگی
 داشته و در ایران چنان نیست تا بخشند و برای تکلیف بیت عدل حوی که در بیانات مبارک تفسیر است خواهد بود و تفاوت تمام این مسائل محفل در حق
 حق خواهد ماسی خواهد بود که در خدا کای نسبت با هر حضرت می آید بقای از دعوت و چنانگی خاز که در کوجب ملب نایب است حکم است ای در وقت توحید
 در سلسله تیسین مع اعلم کرد و در تمام مکاتبات و نبدال اظهار و محبت خود دانما این بیان حضرت می آید و امر اوله اعدا است در جنای خود س خود بود
 در حق ای همه توفیقی علم (یعنی محافل درونی) آن که در آن است، (قرن بین آن مکان و کلان در شون می آن امر کلما بیست در وای صحیح ایجاد و بر آن کیشاد
 فی امور هم و بخانه ما هو الحقی که کف است حکم بر کیم المیز انفقار"

ما و ه و و م - مجانبان ایران که این بیان نام " برای اداره مباح و صحیح آینه تعلیم شود - مجرب تفسیر مکان های ایران مستند کنند و دعای حق
 ایشان را و بر شرط رای دادن و حضرت در معرفت محفل حق بیست نه باشد برای روشن حق رای در هر کوی از در کوی که می شخص باید و ادب شرط ذیل باشد
 الف - ساکن محفل باشد که بر حسب تورات بند و از جسم از آه و هنر هم این نظام است و اول حوزه سلامت محفل آن عمل باشد

ب - بسین بیست یکت سید باشد
 ج - محفل در وای محفل را خارج کرده باشد در بر و توفیق محفل در وای حق، که عاقل یاق است است ب بدانت بجای اول بین هم برین اصول است
 از قرآن تمام مقام حضرت علی که بیشتر در مقام حضرت می آید که شایع در مقام حضرت عبدالمعز که حسین و قول اعلی این امر بوده اند و تفسیر و احاطت شخصی
 نسبت بکلیه آن آرزو و از تمام مهارت ایشان در فهم و تفسیر نام نسبت تمام عمل مندرج در بیست نه حقه حضرت می آید و ادب اوله این شکل اصول در کوشش
 امر هم بی در هیچ عالم

ما و ه س و م - محفل در وای حق مرکب از نه نفر حضرت که مجانبان ایران از این حوزه بطریق ذوق ذکر کرده و انتخاب درای است یکسال یا بیشتر
 تا تمام آن آینه انتخاب کردند مشورت و بیانی و طائف حضرت خود خواهند بود

ما و ه چهار م - هیئت اول محفل در وای حق مرکب است از رئیس و نایب رئیس و مشی و مؤذنه دار و مدد اوله و مدد دیگر نیز انتخاب می شود که در
 مربوطه را بطریق نظم و نظام دهند هیئت نایب برای محفل را که هیئت آراء تمام اعضا محفل انتخاب خواهد کرد

ما و ه پنج م - هیئت اول محفل در وای حق هییه باید از طرف مشورت که بیشتر از سایرین و دارای رای باشد و در صورت تعدد هیسین حضرت سید علی از بیست
 که یکم از تیسین بود و دعوت و تکلیف میشود و هنر خود را تیسین رئیس هیی است ریاست را دارد خواهد بود و هیات بد با بر تا در اولت شش باشد
 رئیس و در ایب او و در توفیق مند و در همه تنگنای نایب رئیس و یا بجز هیسین نه نفر از اعضا محفل تیسین و تکلیف شده و بر طبق آنچه در بیان در محفل

د عقود و بجن شور و دعائی است (۱) در حق دزدانی تشکیل گردد که مطابق مقررات ذیل برای اکثریت مصلحتین شده باشد
ماده ششم - همچنین نفاذ احکام مصلحتین است و وحد و رای اکثریت این ماده که در کتاب مصلحتین مصلحتین است با توجه به اصل وحدت
 و همکاری و همبازی که لازمه تشکیل مصلحتین است برای انجام امور کافی میباشد مگر در مواردی که بر حسب این نظام مصلحتین شده باشد عقوبات و جزایات
 مصلحتین در حق مصلحتین مصلحتین است و مساوات را پس از هر مسئله فرود و احکام بر حد و مساواتی نیز در مصلحتین مصلحتین است

ماده هفتم - مراد از ماده پنجم آن است که در مصلحتین در این (مشرقیه - قصبه - باتریه) که مورد مصلحتین است مصلحتین مصلحتین است و مصلحتین است
 نفعها در دنیا و این مصلحتین مصلحتین است و برای اکثریت مصلحتین است و برای مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 موسوم خواهد بود و از آن مصلحتین مصلحتین است و در روز اول مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 انتخاب و دارای صلاحیت مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 بعد در صورتیکه ماده آنان مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 پس از آنکه این نظام را از طرف مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
بنده اول - در مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
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بنده دوم - در مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
بنده سوم - از جمله مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 انحصاری مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است

بنده چهارم - در مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 از طرف مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است

بنده پنجم - در مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
بنده ششم - مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 ولی هرگاه در مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 قصبه را قبول نرود مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است

بنده هفتم - هر یک از مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است
 انتخاب مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است

بنده هشتم - تمام مصلحتین مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است و مصلحتین مصلحتین است

بند هفتم - کارخانه بنجر شور، روحانی قی قناب، که منصف روحانی قی آینه درسیک در هر چهار پنجالی و سایر عقایات عقلی مساوی درجه است نموده آن و عبادت کجایات امور مربوط به بعضی بی بیات، ولی سلوک است که چنین اصول اداری بعضی که حضرت ولی امر است تعویض نموده، از پیشانی قناب و عبادت عقلانی قی آینه عقایات و عبادت نایندگان شور، روحانی قی غنچه بزرگ را منظر و توضیحی بی خواهد بود، در قی تعویضهای در سال هر یک بیست و بیانی در این از منظر غنچه عقلانی قی آینه بنده ششم - دستگیری امری که چنین شور روحانی قی باید انجام همه عقل روحانی قی تفسیر بسیار و ولی هرگاه هر یک از نایندگان سسوره که مربوط به امر سلطن در چنین طایف آن، در صورتی بیاید جز و سسوره چنین ترند خواهد گشت

بنده هفتم - انتساب بعضی روحانی قی پرسیده اکثریت آراء نایندگان است که عقل روحانی قی مساوی آنها در پیش نماند، بین بعضی که عبادت عقلانی عقل آن زلفی خود حاضر بود که در چنین انتخاب از طرف نایندگان حاضر در بنجر شور، روحانی و همچنین نایندگان که پرسیده است با نگرانی خود در این عقلی عقلانی ارسال از منظر عبادت آراء گردند هرگاه هیئت مساوی آراء تمام شده و عبادت عبادت از نایندگان است که انتخاب از نایندگان است که میسر خواهد بود تا تمام نایندگان انتخاب بنده یازدهم - تمام امور که در این شور روحانی سلطن عقلی میباید بود، خاطر در پیش عقل روحانی قی مثبت در پیشه گردد

بنده دوازدهم - هرگاه عقلی قی چند نواز عبادت عقل روحانی قی عالی باشد، پرسیده اکثریت آراء نایندگان چنین شور روحانی قی که آن عقلی را بدو انتخاب نموده اند، عبادت عقلی گردد و از نایندگان پرسیده حکایت به ارسال دیگری که عقل روحانی قی تعویض نماید صورت خواهد گشت

ماوه پنجم - در مواردی که در این نظام سرق مختصات بعضی روحانی و دستبایات عالی امرونی و کجک مساوی مربوط به اوقات و امور دایماتی در وقت ایران عقل روحانی قی نیز میسر است، درین گزینش است که هیئت اوقات عقل روحانی قی باج مساوی بر ذره در پیش هر امر ممکن است مورد توجه نظر در تعویض آلی حضرت ولی امر است، بیست عادل عمومی خواهد گردید

ماوه ششم - در هر عقایات و اوقات و وظائف و تکلیف باقرام و با مخصوص در این نظام مساوی روحانی عقلی اختصاص داده شده است، این عقایات عقل روحانی قی مساوی نموده، عقلی قی خود دارد و عبادت و عبادت مساوی را که خود منقشی و لازم بود، به عقل روحانی قی که عقل آن است، را گذارند

ماوه یازدهم - برای یک منظور کوشش روحانی انتخابت بعضی منظر غنچه از ذکر اسامی و کائنات، یا در بعضی انتخابی دیگر که منظر عالی انتخابت آرام و جهت است، یا از تراننده و بطوریکه پرسش انتخابت گشته، نقد برای بعضی رای و هر که پرسیده است عقل و تفریق است، ای دیگر در قی مساوی انتخابت السلام گردد

از جمله وظائف عقده و منظر تفصیح با نام بعضی عقلی یا عقلی قی همه دارا تمام و اداره و تعلیم امور را میچسند، و حسب اوقات ذیل چند نوبت نام در هیچ هیئت و در این تفصیح انتخابت با آنها دارند، چنین کمال در کسبانی و نظریات و فیض و احساسات عمومی و منقذات تفصیح عقاید همه دارا رسالت آنها هستند، تفریح و تعقیب از تفریح و تفریح و تفریح از کسب نظر و دستبایات و در پی نای بی برگیران، و از هر قول و جمله که در نظر اداری و انانیت و فرضانی از آن هستند، شود و در پیش حق مقدس اصدار هر کس عقلی، از انشویک بد که در راه دارد، با اجتناب منع کرد، و از چهار استقبال از کسب انانیتی در پیشانیات تقویت متن تعاون و در تکلیف مساوی و ایجاد حسن نظام و عبادت و این خود و از نواز عبادتی

ماوه دوازدهم - این نظام در هر یک از عبادت مساوی با نوز العاده عقل روحانی قی با اکثریت آراء، قابل تبدیل و اصلاح است، مشروط بر این که در وقت عقلی از تاریخ طبع بر ذره عقلی عقل روحانی از اصلاح یا اصلاح یا هر یک که عبادت عقلی در حال و در

TREUHANDSCHAFTSERKLÄRUNG
DES NATIONALEN GEISTIGEN RATS DER
BAHÁ'Í IN DEUTSCHLAND UND
ÖSTERREICH

THE DECLARATION AND BY-LAWS OF THE NATIONAL SPIRITUAL
ASSEMBLY OF THE BAHÁ'ÍS OF GERMANY AND AUSTRIA

WIR, Marta Blanche *Brauns-Forel*, Karlsruhe i. B.; Paul Ferdinand *Gollmer*, Stuttgart; Max *Greeven*, Bremen; Dr. Hermann *Grossmann*, Neckargemünd; Edith Elisabeth Anna *Horn*, Stuttgart; Anna Maria *Köstlin*, Esslingen a. N.; Dr. Adelbert Friedrich Alexander Marinus *Müblschlegel*, Stuttgart; Dr. Karl Eugen *Schmidt*, Stuttgart; Alice Corinna Gabriele Emma Amélie (Táhirih) *Schwarz-Solivo*, Stuttgart, erklären hiermit als der durch die Abgeordneten der Bahá'í in Deutschland und Österreich anlässlich der Jahrestagung in Stuttgart am 22. April 1934 ordnungsmässig gewählte und mit allen Vollmachten zur Errichtung der nachfolgenden Treuhandenschaft ausgestattete *Nationale Geistige Rat der Bahá'í in Deutschland und Österreich*, das vom heutigen Tage an die diesem Rate durch Bahá'u'lláh, den Begründer des Bahá'í-Glaubens, 'Abdu'l-Bahá, den Ausleger und das Vorbild, und Shoghi Effendi, den Hüter desselben, übertragenen Befugnisse, Verantwortlichkeiten, Rechte, Vorrechte und Pflichten von dem vorgenannten Nationalen Geistigen Rat und seinen ordnungsmässig bestellten Nachfolgern gemäss dieser Treuhandchaftserklärung ausgeübt, verwaltet und fortgeführt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft, und die Zulegung der Bezeichnung als Treuhänder der Bahá'í in Deutschland und Österreich erfolgt durch den Nationalen Geistigen Rat als dem seit mehr als dreiundzwanzig Jahren bestehenden und verantwortlichen Verwaltungskörper einer Religionsgemeinschaft. Infolge dieser Tätigkeit erwächst dem Nationalen Geistigen Rat die Pflicht zur Verwaltung der ständig mannigfacher und umfangreicher werdenden Angelegenheiten und Vermögenswerte

der Bahá'í in Deutschland und Österreich, weshalb wir als dessen Mitglieder es für wünschenswert und notwendig erachten, unserer gemeinsamen Tätigkeit eine fester umrissene, gesetzmässige Form zu geben. Wir tun dies in völliger Einmütigkeit und in voller Erkenntnis der damit geschaffenen heiligen Bindung. Wir anerkennen für uns und unsere Nachfolger in dieser Treuhandenschaft die erhabene religiöse Richtschnur, die für Bahá'í-Verwaltungskörperschaften in dem Worte Bahá'u'lláh's zum Ausdruck kommt: „Seid Treuhänder des Barmherzigen unter den Menschen“, und suchen den Beistand Gottes und Seine Führung, damit wir dieser Ermahnung folgen können.

ARTIKEL I

Die genannte Treuhandgemeinschaft führt die Bezeichnung, „der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich“.

ARTIKEL II

Wir teilen die Ideale unserer Mit-Bahá'í und arbeiten mit ihnen an der Aufrichtung, Erhaltung und Förderung der geistigen, erziehlischen und menschenfreundlichen Lehren menschlicher Bruderschaft, strahlenden Glaubens, erhabenen Charakters und selbstloser Liebe, wie sie im Leben und in den Äusserungen aller Propheten und Botschafter Gottes, der Begründer der Offenbarungsreligionen in der Welt, geoffenbart und mit erneuter Kraft und allumfassender Geltung für die Gegebenheiten dieses Zeitalters durch das Leben und die Worte Bahá'u'lláh's verkündet worden sind. Wir erklären als Zweck und Gegenstand dieser Treuhandgemeinschaft die Verwaltung der Angelegenheiten der Sache Bahá'u'lláh's zum Besten der Bahá'í in Deutschland und Österreich

gemäss den von Bahá'u'lláh geschaffenen und eingeführten, von 'Abdu'l-Bahá näher bestimmten und erläuterten und von Shoghi Effendi und dessen nach dem Willen und Testament 'Abdu'l-Bahá's ordnungsmässig eingesetzten Nachfolger und Nachfolger erweiterten und angewandten Grundsätzen für die Bahá'í-Zugehörigkeit und -Verwaltung.

Der Erfüllung dieses Zweckes sollen Andachtszusammenkünfte, öffentliche Versammlungen und Zusammenkünfte erziehlischen, menschenfreundlichen und geistigen Charakters, die Veröffentlichung von Büchern, Zeitschriften und Zeitungen, die Errichtung von Tempeln allgemeiner Anbetung und anderer Einrichtungen und Bauten für menschenfreundliche Dienste, die Überwachung, Vereinheitlichung, Förderung und allgemeine Verwaltung der Angelegenheiten der Bahá'í in Deutschland und Gesterreich in Erfüllung ihrer religiösen Dienste, Pflichten und Ideale, sowie jedes sonstige diesen Zielen oder einem von ihnen forderliche Mittel dienen.

Weiterer Zweck und Gegenstand dieser Treuhandgemeinschaft ist:

- a. des Recht, mit irgendwelchen Personen, Unternehmungen, Vereinigungen, privaten, öffentlichen oder gemeindlichen Körperschaften, dem Staat oder irgendwelchen seiner Länder, Gebiete oder Kolonien oder mit irgendwelchen fremden Regierungen in jeder Art und Weise Verträge abzuschliessen, zu vollziehen und zu erfüllen, die zur Förderung der Ziele dieser Treuhandgemeinschaft dienen, und im Zusammenhang damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandgemeinschaft erfolgen, alles und jedes zu tun, was eine Gesellschaft oder natürliche Person zu tun oder auszuüben vermag und was gegenwärtig oder künftig vom Gesetz zugelassen ist,
- b. bei allen durch Gesetz oder anderswie errichteten Verbänden oder Nachlässen und sonstigen letztwilligen Verfügungen in Verbindung mit Schenkungen, Vermächtnissen oder Auflassungen jeder Art, in welchen ein

oder mehrere Treuhänder in irgend einem Teil der Welt sowohl als auch in Deutschland und Gesterreich bestellt werden, aufzutreten und als empfangsberechtigt zu gelten oder Schenkungen, Vermächtnisse oder Auflassungen in Geld oder sonstigen Vermögenswerten anzunehmen,

- c. alles und was immer in den schriftlichen Äusserungen Bahá'u'lláh's, 'Abdu'l-Bahá's, Shoghi Effendi's und seiner ordnungsmässigen Nachfolger, durch die den Nationalen Geistigen Räten gewisse Spruchrechte, Befugnisse und Gerechtsame gewahrt sind, an verschiedenen Zwecken und Ziden niedergelegt ist,
- d. gemeinhin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhänder d. h. des Nationalen Geistigen Rats der Bahá'í in Deutschland und Österreich zur Förderung der vollständigen und erfolgreichen Verwaltung dieser Treuhandgemeinschaft erforderlich, geeignet und von Vorteil ist.

ARTIKEL III

1. *Abschnitt.* Allen Personen, Unternehmungen, Körperschaften und Vereinigungen gegenüber, die den Treuhändern d. h. dem Nationalen Geistigen Rat und den Mitgliedern desselben in ihrer Eigenschaft als solche Kredit gewähren, Verträge mit ihnen schliessen oder irgendwelche Ansprüche gegen sie, gleichviel welcher Art, ob rechtlich oder billig, zu Recht oder zu Unrecht, haben, gilt lediglich das Treuhandvermögen und der Treuhandbesitz als Masse für Zahlung oder Sicherstellung bzw. für die Begleichung irgendwelcher Schulden, Ersatzansprüche, Auflagen und Bescheide oder irgendwelcher Beträge, die in sonstiger Weise seitens der Treuhanderschuldet oder zahlbar werden könnten, sodass weder die Treuhänder, noch irgendeiner von ihnen, noch irgendeiner ihrer Irraft dieses ernannten Beamten oder Beauftragten, noch irgendwelche hierin genannte Berechtigten, sei es einzeln oder gemeinsam, persönlich dafür haften.

2. *Abschnitt.* Alle Bescheinigungen, Schuldanerkenntnisse, Anträge, schriftlichen Verpflichtungen und Verträge oder sonstigen Vereinbarungen und Urkunden, die im Rahmen dieser Treuhandschaft getroffen oder gegeben werden, werden ausdrücklich vom Nationalen Geistigen Rat als Treuhänder durch dessen ordnungsmässig ermächtigte Beamte und Beauftragte vollzogen.

ARTIKEL IV

Die Treuhänder, d. h. der Nationale Geistige Rat, nehmen für die Durchführung der ihm in dieser Treuhandschaftserklärung anvertrauten Obliegenheiten die zur Festlegung und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der verschiedenen örtlichen und sonstigen Gliederungen, die die Bahá'í in Deutschland und Bsterreich verkörpern, erforderlichen Satzungen, Bestimmungen und Dienstvorschriften gemäss den Zwecken dieser Einrichtung und in Übereinstimmung mit den seitherigen ausdrücklichen, den Bahá'í in Deutschland und Bsterreich bereits bekannten und von ihnen in der Führung und Handhabung ihrer religiösen Angelegenheiten übernommen Weisungen Shoghi Effendi's des Hüters des Bahá'í-Glaubens, an.

SATZUNG DES NATIONALEN GEISTIGEN RATS

ARTIKEL I

Der Nationale Geistige Rat besitzt in Erfüllung seiner geheiligten Pflichten im Rahmen dieses Treuhandverhältnisses ausschliessliches Spruch- und Hobeitsreich über alle Veranstaltungen und Angelegenheiten der Bahá'í-Sache in Deutschland und Bsterreich unter Einschluss der Oberhoheit in bezug auf die Verwaltung dieser Treuhandschaft. Er soll darnach streben, die (nachstehend erläuterte) Arbeit der örtlichen Geistigen Räte sowie diejenige der einzelnen Bahá'í in Deutschland und Österreich anzuspornen, zusammenzufassen und gleichzurichten, und sie in jeder nur möglichen Weise in der Forderung der Einheit der Menschheit unterstützen. Ihm obliegt die Anerkennung derartiger örtlicher Räte, die Prüfung der örtlichen Mitgliederrollen, die Einberufung der Jahrestagung oder be-

ARTIKEL V

Die Hauptgeschäftsstelle dieser Treuhandgemeinschaft befindet sich an demjenigen Ort, der durch den Nationalen Geistigen Rat von Zeit zu Zeit bestimmt wird.

ARTIKEL VI

Das Siegel dieser Treuhandgemeinschaft besitzt runde Form und zeigt folgende Inschrift:

Der Nationale Geistige Rat der Bahá'í in Deutschland und Österreich e. V. Treuhandschaftserklärung 1935.

ARTIKEL VII

Diese Treuhandschaftserklärung kann durch absoluten Mehrheitsbeschluss des Nationalen Geistigen Rats der Bahá'í in Deutschland und Bsterreich in jeder besonderen Versammlung, die zu diesem Zwecke ordnungsmässig einberufen worden ist, ergänzt werden, vorausgesetzt, dass mindestens dreissig Tage vor dem für die Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretar mittels eingeschriebenen Briefes versandt wird.

sonderer Versammlungen und die Einsetzung der Abgeordneten zur Jahrestagung und ihre ziffermässige Verteilung auf die verschiedenen Bahá'í-Gemeinden. Er ernennt sämtliche nationale Bahá'í-Ausschüsse und überwacht die Veröffentlichung und Verteilung vom Bahá'í-Schrifttum, die Überprüfung aller die Bahá'í-Sache betreffenden Schriften, den Bau und die Verwaltung des allgemeinen Mashriq'l-Adhkkár's und seiner Nebeneinrichtungen und die Erhebung und Verwendung aller Gelder zur Fortführung dieser Treuhandschaft. Er entscheidet, ob irgendwelche Angelegenheiten dem Bereiche seines eigenen Spruchrechtes oder demjenigen eines örtlichen Geistigen Rates angehören. Er nimmt in Fallen, die ihm geeignet und notwendig erscheinen, Berufungen aus Entscheidungen örtlicher Geistiger Räte an und besitzt das Recht zur endgült-



The first Spiritual Assembly of the Bahá'ís of Sholapur, India.

tigen Entscheidung in allen Fällen, in denen die Befähigung eines Einzelnen oder einer Gruppe, ständig das Wahlrecht auszuüben oder Mitglied der Bahl'i-Gemeinschaft zu sein, in Frage steht. Er vertritt die Bahl'i in Deutschland und Österreich überall, wo es sich um die Zusammenarbeit und geistige Betätigung mit den Bahl'i anderer Länder handelt, und bildet das alleinige Wahlorgan der Bahá'í in Deutschland und Österreich bei Schaffung des in den heiligen Schriften der Sache vorgesehenen Universalen Hauses der Gerechtigkeit. Vor allem aber soll der Nationale Geistige Rat stets jene Stufe der Einheit in Ergebenheit, gegenüber der Offenbarung Bahá'u'lláh's erstreben, die die Bestätigung des Heiligen Geistes anzieht und den Rat zum Dienste an der Begründung des Grössten Friedens fähig machen wird. Bei allen seinen Beratungen und Handlungen soll der Nationale Geistige Rat als göttlichen Führer und Massstab ständig die Äusserung Bahá'u'lláh's vor Augen haben:

„Es geziemt ihnen. (d. h. den Geistigen Räten), die Vertrauten des Barmherzigen unter den Menschen zu sein und sich für Gottes auserwählte Hutter von allem, was auf Erden ist, zu halten. Es obliegt ihnen, miteinander zu beraten und auf die Belange der Diener Gottes acht zu haben, um Seiner Selbst willen, wie sie auf die eigenen Belange achten, und das zu wählen, was geziemt ist und schicklich.“

ARTIKEL II

Die Bahl'i in Deutschland und Österreich, zu deren Gunsten diese Treuhandenschaft errichtet ist, umfassen alle in Deutschland und Österreich wohnhaften Personen, die vom Nationalen Geistigen Rat als den Erfordernissen zum stimmberechtigten Mitglied einer Bahá'í-Gemeinde genügend anerkannt sind. Wer stimmberechtigtes Mitglied einer Bahá'í-Gemeinde werden will, muss

- a. in dem Ortsgebiet wohnen, das durch den Rechtsbereich des örtlichen Geistigen Rates gemäss dem zweiten Ab-

schnitt des Artikels VII dieser Satzung bestimmt ist,

- b. das einundzwanzigste Lebensjahr vollendet haben,
- c. zur Zufriedenheit des örtlichen Geistigen Rates, die von der Zustimmung durch den Nationalen Geistigen Rat abhängt, dargetan haben, dass er den folgenden Bahá'í-Glaubensforderungen und -bräuchen genügt:

volle Anerkennung der Stufe des Vorläufers (des Báb), des Begründers (Bahá'u'lláh's) und 'Abdu'l-Bahá's, des Erklärers und wahren Vorbildes des Bahá'í-Glaubens, vorbehaltlose Annahme von allem, was durch ihre Feder geoffenbart ist, und Unterwerfung darunter, treues und standhaftes Festhalten an allen Teilen des geheiligten Willens 'Abdu'l-Bahá's und enge Verbundenheit sowohl mit dem Geiste als auch mit der Form der gegenwärtigen Bahá'í-Verwaltung in der Welt.

ARTIKEL III

Der Nationale Geistige Rat besteht aus neun aus dem Kreise der Bahí'í in Deutschland und Österreich gewählten Mitgliedern, die von den genannten Bahí'í in der weiter unten beschriebenen Weise gewählt werden und für die Dauer eines Jahres oder bis zur Wahl ihrer Nachfolger im Amte bleiben.

ARTIKEL IV

Die geschäftsführenden Mitglieder des Nationalen Geistigen Rates bestehen aus einem Vorsitz, stellvertretenden Vorsitz, Sekretar und Rechner und was sonst zur geeigneten Führung seiner Geschäfte an Ämtern für nötig erachtet wird. Die geschäftsführenden Mitglieder werden mit absoluter Stimmenmehrheit durch sämtliche Ratsmitglieder in geheimer Abstimmung gewählt.

ARTIKEL V

Die erste Versammlung des neugewählten Nationalen Geistigen Rates wird durch dasjenige Mitglied einberufen, das bei der Wahl die höchste Stimmzahl erhalten hat, oder, soweit zwei oder mehrere Mitglieder die gleiche Stimmzahl aufweisen, durch das

unter diesen ausgeloste Mitglied. Dieses Mitglied führt den Vorsitz bis zur Wahl des ständigen Vorsitzers. Alle folgenden Sitzungen werden durch den Sekretar des Rates auf Ersuchen des Vorsitzers oder, bei dessen Abwesenheit oder Verhinderung des stellvertretenden Vorsitzers oder dreier beliebiger Ratsmitglieder einberufen, wobei jedoch die Jahrestagung, wie weiterhin festgelegt, in bezug auf Zeitpunkt und Ort von der Versammlung durch absoluten Mehrheitsbeschluss festgelegt wird.

ARTIKEL VI

Der Nationale Geistige Rat ist beschlussfähig, sobald fünf Mitglieder desselben in einer Sitzung anwesend sind, und die durch diese gefassten, absoluten Mehrheitsbeschlüsse gelten, soweit nicht diese Satzung ein Anderes bestimmt, in gebührendem Hinblick auf den in der Einrichtung der geistigen Rite enthaltenen Grundsatz der Einheit und aufrichtigen Gemeinschaft als ausreichend zur Führung der Geschäfte. Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder Sitzung durch den Sekretar zu protokollieren, der den Ratsmitgliedern nach jeder Sitzung Abschriften der Protokolle zustellt und die Protokolle unter den offiziellen Urkunden des Rates aufbewahrt.

ARTIKEL VII

Wo immer in Deutschland und Österreich, in einer Stadt oder einer ländlichen Gemeinde, die Zahl der darin wohnenden, vom Nationalen Geistigen Rat anerkannten Bahá'í neuen übersteigt, können diese am 21. April eines Jahres zusammenkommen und mit relativer Stimmenmehrheit eine örtliche Verwaltungskörperschaft von neun Personen als Geistigen Rat der betreffenden Gemeinde wählen. Jeder solche Geistige Rat wird darauf alljährlich an jedem folgenden 21. Tag des Aprils gewählt. Die Mitglieder bleiben für die Dauer eines Jahres und bis zur Wahl und Benennung ihrer Nachfolger im Amte.

Soweit dagegen die Zahl der Bahí'í in einer Gemeinde genau neun beträgt, können sich diese am 21. April eines Jahres und in den nachfolgenden Jahren durch gemeinsame Erklärung zum örtlichen Geistigen

Rat ernennen. Durch *Beurkundung* einer solchen Erklärung seitens des Sekretärs des Nationalen Geistigen Rats gilt der hesagte Neunerrat als mit alien Rechten, Vorrechten und Pflichten eines örtlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt.

1. *Abschnitt.* Jeder neugewahlte örtliche Geistige Rat verfährt sofort gemäss den in den Artikeln IV und V dieser Satzung enthaltenen Anweisungen uher die Wahl seiner geschäftsführenden Mitglieder, die aus einem Vorsitz, stellvertretenden Vorsitz, Sekretär und Rechner und was der Rat sonst für die Führung seiner Geschäfte und die Erfüllung seiner Geistigen Pflichten an Ämtern für nötig erachten mag, hestehen. Unmittelbar darnach iibermittelt der gewählte Sekretar dem Sekretär des Nationalen Geistigen Rates die Namen der Mitglieder des neugewählten Rates und eine Liste seiner geschäftsführenden Mitglieder.

2. *Abschnitt.* Die allgemeinen Befugnisse und Pflichten eines örtlichen Geistigen Rates ergeben sich aus den Schriften Bahá'u'lláh's, 'Abdu'l-Bahá's und Shoghi Effendi's.

3. *Abschnitt.* Unter die hesonderen Pflichten eines örtlichen Geistigen Rates fällt das volle Spruchrecht iiber alle Bahá'i-Veranstaltungen und -Angelegenheiten innerhalb der Gemeinde, unbeschadet der hierin erklärten ausschliesslichen Oberhoheit des Nationalen Geistigen Rates.

4. *Abschnitt.* Ausscheidende Mitglieder eines örtlichen Geistigen Rates werden auf einer zu diesem Zwecke durch den Rat ordnungsmässig einherufenen, hesonderen Gemeindeversammlung durch Wahl ergänzt. Falls die Zahl der ausscheidenden Mitglieder hoher als vier ist, sodass die Beschlussfähigkeit des örtlichen Rates entfällt, wird die Wahl unter der Oberaufsicht des Nationalen Geistigen Rates vorgenommen.

5. *Abschnitt.* Die Geschäfte des örtlichen Rates werden in gleicher Weise geführt, wie oben in Artikel VI für die Verhandlungen des Nationalen Geistigen Rates festgelegt ist.

6. *Abschnitt.* Der örtliche Rat überprüft und anerkennt die Eignung jedes Mitgliedes der Bahá'i-Gemeinde vor dessen Zulassung als wahlberechtigtes Mitglied, doch steht es jedem, der mit dem Befund

des örtlichen Geistigen Rates iiber seine Eignung als Bahh'i unzufrieden ist, frei, gegen den Befund beim Nationalen Geistigen Rat Berufung einzulegen, der den Fall aufgreift und endgültig darüber entscheidet.

7. *Abschnitt.* Am oder vor dem ersten Tag im Februar jedes Jahres sendet der Sekretar jedes örtlichen Rates dem Sekretär des Nationalen Geistigen Rates eine ordnungsmässig beglaubigte Liste der stimmberechtigten Mitglieder der Bahh'i-Gemeinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat.

8. *Abschnitt.* Alle sich innerhalb einer Bahh'i-Gemeinde ergebenden Angelegenheiten von rein örtlichen Interessen, die nicht die nationalen Belange der Sache berühren, unterstehen in erster Instanz dem Spruchrecht des Letreffenden örtlichen Geistigen Rates, doch liegt die Entscheidung darüber, ob in einem Fall durch die Angelegenheit die Belange und die Wohlfahrt der nationalen Bahá'i-Gemeinschaft berührt merden, heim Nationalen Geistigen Rat.

9. *Abschnitt.* Jedem Mitglied einer Bahh'i-Gemeinde steht es frei, gegen eine Entscheidung seines Geistigen Rates heim Nationalen Geistigen Rat Berufung einzulegen, der dariiher hefindet, ob er die Sache zur Entscheidung aufgreifen oder sie heim örtlichen Geistigen Rat zur nochmaligen Erwagung belassen will. Greift der Nationale Geistige Rat die Sache zur Entscheidung auf, so ist seine Findung endgültig.

10. *Abschnitt.* Bestehen innerhalb einer Bahá'i-Gemeinde Meinungsverschiedenheiten, die nicht durch die Bemühungen des örtlichen Geistigen Rates heigekgt werden können, so ist die Angelegenheit durch den Geistigen Rat dem Nationalen Geistigen Rate zur Erwagung zu uherweisen, dessen Vorgehen in der Sache dann endgiiltig ist.

11. *Abschnitt.* Alle Streitfragen zwischen zwei oder mehreren örtlichen Geistigen Räten oder zwischen Mitgliedern verschiedener Bahá'i-Gemeinden sollen in erster Instanz dem Nationalen Geistigen Rate unterhreit werden, dem bei allen derartigen Angelegenheiten das erste und letzte Spruchrecht eigen ist.

12. *Abschnitt.* Der Rechtsbereich der einzelnen örtlichen Geistigen Räte in bezug

auf die örtliche Befindung zur Mitgliedschaft und Wahlberechtigung eines Gläubigen in einer Baha'i-Gemeinde entspricht der durch die verwaltungsrechtlichen Grenzen einer Stadt oder einer ländlichen Gemeinde bezeichneten Gemarkung, doch können Baha'i, die in angrenzenden, abseits liegenden oder vorstädtischen Bezirken wohnen und regelmässig an den Versammlungen der Bahá'í-Gemeinden teilzunehmen vermögen, bis zur Errichtung eines örtlichen Geistigen Rates in ihrer Heimatgemeinde in die vom angrenzenden Geistigen Rat geführte Mitgliederrolle eingeschrieben werden und volles Wahlrecht geniessen.

Alle Auffassungsverschiedenheiten in bezug auf das Rechtsgebiet eines örtlichen Geistigen Rates oder bezüglich der Angliederung irgend eines Bahl'i oder einer Gruppe in Deutschland und Österreich sind dem Nationalen Geistigen Rat zu unterbreiten, dessen Entscheidung in der Sache endgültig ist.

ARTIKEL VIII

Die Jahresversammlung des Nationalen Geistigen Rates, auf der die Wahl seiner Mitglieder erfolgt, führt die Bezeichnung Nationaltagung der Bahá'í in Deutschland und Österreich, Zeitpunkt und Ort für die Abhaltung bestimmt der Nationale Geistige Rat, der alle Bahá'í-Gemeinden durch ihre Geistigen Räte sechzig Tage zuvor von der Versammlung in Kenntnis setzt. Der Nationale Geistige Rat teilt jedem Geistigen Rat gleichzeitig die von ihm der Bahá'í-Gemeinde gemäss dem Grundsatz der Verhältnisvertretung zugeteilte Anzahl von Abgeordneten zur Nationaltagung mit, wobei die Gesamtzahl der Abgeordneten, die die Nationaltagung darstellen, neunzehn betragen soll. Nach Empfang dieser Benachrichtigung beruft jeder örtliche Geistige Rat innerhalb eines angemessenen Zeitraumes und unter Beachtung ordnungsmässiger und ausreichender Ankündigung eine Versammlung der in seiner Rolle verzeichneten stimmberechtigten Mitglieder zwecks Wahl ihres oder ihrer Abgeordneten zur Nationaltagung ein, worauf die Sekretäre der einzelnen örtlichen Geistigen Rate dem Sekretär des Nationalen Geistigen Rates spätestens dreissig Tage vor dem Zeitpunkt der Tagung die

Namen und Anschriften der so gewählten Abgeordneten bescheinigen.

1. *Abschnitt.* Alle Tagungsabgeordneten sind mit relativer Stimmenmehrheit zu wählen. Mitglieder, die durch Krankheit oder andere unvermeidliche Gründe verhindert sind, an der Wahl persönlich teilzunehmen, haben das Recht, ihre Stimme brieflich oder telegrafisch in einer Weise abzugeben, die dem örtlichen Geistigen Rat genügt.

2. *Abschnitt.* Alle für die Tagung einzusetzenden Abgeordneten müssen als stimmberechtigte Mitglieder der von ihnen vertretenen Bahá'í-Gemeinden eingetragen sein.

3. *Abschnitt.* Die Rechte und Vorrechte der Abgeordneten können weder übertragen noch abgetreten werden.

4. *Abschnitt.* Die Anerkennung und Einsetzung der Abgeordneten zur Nationaltagung erfolgt im Nationalen Geistigen Rate.

5. *Abschnitt.* Soweit Abgeordnete nicht persönlich an der Tagung teilnehmen können, haben sie das Recht, Mitglieder des Nationalen Geistigen Rates schriftlich oder telegrafisch zu den vom Nationalen Geistigen Rat festzusetzenden Bedingungen zu wählen.

6. *Abschnitt.* Kilt der Nationale Geistige Rat in irgend einem Jahre die Zusammenrufung der Abgeordneten zur Nationaltagung für undurchführbar oder nicht geraten, so setzt der Nationale Geistige Rat die Mittel und Wege für die briefliche oder telegrafische Durchführung der Geschäfte der Nationaltagung fest.

7. *Abschnitt.* Das auf der Nationaltagung anwesende vorsitzende, geschäftsführende Mitglied des Nationalen Geistigen Rates ruft die Abgeordneten auf, die darauf zur endgültigen Ordnung der Versammlung schreiten, einen Vorsitzenden, Schriftführer und was weiter an Ämtern für die geeignete Führung der Geschäfte der Tagung erforderlich ist, wählen.

8. *Abschnitt.* Die Hauptaufgabe der Nationaltagung ist die Wahl der neun Mitglieder zum kommenden Nationalen Geistigen Rate, die Entgegennahme der Berichte über die finanzielle und sonstige Tätigkeit des ausscheidenden Nationalen Geistigen Rates und seiner verschiedenen Ausschüsse

und Beratung über die Angelegenheiten der Bahá'í-Sache im allgemeinen, selbstverständlich in Übereinstimmung mit den von Shoghi Effendi ausgedrückten Grundsätzen der Bahá'í-Verwaltung, wonach alle Beratungen und Handlungen der Abgeordneten zur Nationaltagung ausser der Wahl der Mitglieder zum kommenden Nationalen Geistigen Rate nur Ratschläge und Empfehlungen zur Beachtung durch den genannten Rat darstellen, während die Entscheidung in allen Fragen, die die Angelegenheiten der Bahá'í-Sache in Deutschland und österreich betreffen, ausschliesslich bei dieser Körperschaft liegt.

9. *Abschnitt.* Die auf der Nationaltagung anzunehmende Geschäftsordnung wird durch den Nationalen Geistigen Rat vorbereitet, doch können alle auf die Sache bezüglichen Angelegenheiten die von irgend einem Abgeordneten vorgebracht werden, auf Antrag, über den abzustimmen ist, als Punkt der Tagungsberatungen aufgenommen werden.

10. *Abschnitt.* Die Wahl der Mitglieder des Nationalen Geistigen Rates erfolgt mit relativer Stimmenmehrheit durch die vom ausscheidenden Nationalen Geistigen Rat anerkannten Abgeordneten, d. h. als gewählt gelten diejenigen neun Personen, die im ersten Wahlgang der bei der Tagung anwesenden Abgeordneten sowie derjenigen Abgeordneten, deren Stimme dem Sekretär des Nationalen Geistigen Rates schriftlich oder telegrafisch übermittelt worden ist, die grösste Anzahl Stimmen erhalten haben. Falls infolge Stimmgleichheit die volle Mitgliedszahl nicht im ersten Wahlgang erreicht wird, finden ein oder mehrere weitere Wahlgänge statt, bis sämtliche neun Mitglieder gewählt sind.

11. *Abschnitt.* Alle bei der Nationaltagung offiziell behandelten Angelegenheiten sind unter die Protokolle des Nationalen Geistigen Rates anzunehmen und mit diesen zu bewahren.

12. *Abschnitt.* Nach Schluss der Nationaltagung und bis zur Einberufung der nächsten Jahrestagung wirken die Abgeordneten als zu besonderem Dienste in der Arbeit für die Sache befähigte beratende Körperschaft fort, in jeder Weise bemüht, zum einheitlichen Geiste und zu fruchtbringen-

der Tätigkeit des Nationalen Geistigen Rates während des Jahres beizutragen.

13. *Abschnitt.* Freigewordene Mitgliedsitze des Nationalen Geistigen Rates werden mit relativer Stimmenmehrheit seitens der Abgeordneten der Nationaltagung, die den Rat seinerzeit gewählt haben, neu besetzt, wobei die Wahl in brieflicher oder irgend sonstiger durch den Nationalen Geistigen Rat bestimmter Form erfolgt.

ARTIKEL IX

Soweit dem Nationalen Geistigen Rat durch diese Satzung in irgendwelchen, die Tätigkeit und die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich betreffenden Fragen ausschliessliches und hochstrichterliches Spruchrecht sowie vollziehende Oberhoheit übertragen ist, gilt dies mit der Weisung, dass alle bezüglich solcher Fragen getroffenen Entscheidungen oder erfolgten Massnahmen in jedem Falle dem Hüter der Sache oder dem Universalen Hause der Gerechtigkeit zur endgültigen Prüfung und Billigung zu unterbreiten sind.

ARTIKEL X

Soweit Aufgaben und Befugnisse durch diese Satzung nicht ausdrücklich den örtlichen Geistigen Räten übertragen sind, gelten sie als dem Nationalen Geistigen Rate verliehen, wobei dieser Körperschaft das Recht zur Übertragung solcher beliebiger Verrichtungen und Befugnisse zusteht, die innerhalb ihres Spruchrechtes als für örtliche Geiste erforderlich und ratsam erachtet.

ARTIKEL XI

Zur Wahrung des geistigen Charakters und Zweckes der Bahá'í-Wahlen soll weder der Brauch der Wahlvorschläge noch irgend ein sonstiges, eine stille und von Gebeten getragene Wahl beeinträchtigendes Wahlverfahren aufkommen, sodass jeder Wähler für niemanden stimmen soll, als wen ihm Gebet und Überlegung eingegeben haben.

Zu den hervorragendsten und geheiligtesten Pflichten derer, die berufen werden, die Angelegenheiten der Sache als Mitglieder örtlicher oder nationaler Geistiger Räte aufzugreifen, zu führen und gleichzurichten, gehört:

auf jede nur mögliche Weise das Vertrauen und die Zuneigung derer zu gewinnen, denen zu dienen sie das Vorrecht haben; die Meinungen, vorherrschenden Empfindungen und die persönliche Überzeugung derjenigen, deren Wohlergehen zu fördern ihre feierliche Pflicht ist, zu erforschen und sich mit ihnen vertraut zu machen; ihre Erwägungen und die allgemeine Führung ihrer Angelegenheiten von verschlossener Teilnahmslosigkeit, dem Anschein der Heimlichkeit, dem erstickenenden Dunstkreis diktatorischer Bestimmungen und von allen Worten und Handlungen zu reinigen, die den Eindruck von Parteilichkeit, Selbstsucht und Vorurteilen erwecken können, und unter Vorbehalt des geheiligten Rechtes endgültiger Entscheidung zur Besprechung einzuladen, Beschwerden nachzugehen, Ratschläge zu begrüßen und das Gefühl der gegenseitigen Abhängigkeit und Mitbeteiligung, des Ver-

ständnisses und wechselseitigen Vertrauens unter sich und allen übrigen Bahá'í zu pflegen.

ARTIKEL XII

Diese Satzung kann vom Nationalen Geistigen Rat in jeder regelmässigen oder besonderen Sitzung mit absoluter Stimmenmehrheit ergänzt werden, vorausgesetzt, dass mindestens vierzehn Tage vor dem für die betreffende Versammlung festgesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes Ratsmitglied durch den Sekretär mittels Einschreibebriefes versandt wird.

In allen Fällen, in denen über den durch den Wortlaut ausgedrückten Sinn dieser Treuhandschaftserklärung und Satzung Unklarheit besteht, ist der englische Wortlaut der Declaration of Trust and By Laws der Bahá'í der Vereinigten Staaten und Kanadas zu Rate zu ziehen.

Stuttgart, den 10. Februar 1935.

دستور الجماعة البهائية بالقصر العرفي

قانون النقابة

للمخيل الروحاني المركزي للبهائيين في العراق

نحن الحاج محمود قصابي الدكتور افلاطون ميركل عابريضا اديب رضاعدي عبد الرزاق عابريضا (بعدي) خليل القمر جليل شيرين (العاشق) حضورا اياهم (موصول) المنتخبين من مثالي البهائيين في العراق في الاجتماع السنوي الحاصل في بغداد في ٢١/٢٣ نيسان سنة ١٩٣١ لتكون المخيل الروحاني المركزي للبهائيين في العراق مع السيادة التامة في ائتمانه فانقابه حسب ما يوضح فيما بعد - نقر ونعترف بموجب هذا بان جميع الحقوق والواجبات والامتيازات والمسؤوليات التي وكلها حضر بها الله مؤسس الدين البهائي وحضر عبد البهائيين الاحكامه وحضر شوقي افندي ولي امره الى المخيل الروحاني المركزي للبهائيين في العراق المذكور تكون بموجب قانون النقابة هذا ومن ابتداء هذا التاريخ من خصائص واشرف ومامورية حسنة للمخيل الروحاني المركزي الذين سبق ذكرهم وخلفاءهم الشرعيين ويتأسس للمخيل الروحاني المركزي لهذا النوع من الجمعية والاتحاد والرابطة وتحديد مامورية نقابة البهائيين في العراق انما يعمل بصفه حسنة ادارية لجمعية دينية اصح لها وجود مستمر ومسئولية منذ انشأت وسبعين سنة وبالنظر الى هذه المحيود والمخيل الروحاني في العراق وتظيم مثل هذه الشؤون المتنوعة والتي تزداد يوماً يوماً وكذلك املاك البهائيين في العراق والتي تشعر الان بحجز الاعضاء انه من الضروري ومن المعروف ان بعض وظائف الاحتماعية شكراً قانونياً وانما فلذلك جرى هذا العمل بالاجماع والاعتراف التام بالعلانية المقدسة التي تحتضنه ونحن نعترف بالاصالة عن انفسنا وبالنيابة عن خلفائنا في هذا التوقيع النقابي برفقة وسبق السيد الديني الذي اسسه حضره بها الله للهبات الادارية للبهائيين بقوله (كوتوا منّا الخبز من الامكان) ونطلب من الله التوفيق والطهارة لاتساع هذا النصيح .

المادة الأولى - تسمى هذه النقابة بالمخيل الروحاني المركزي للبهائيين في العراق

المادة الثانية - اشتركا في المثل العليا وساعدة لمجهودات اخواننا البهائيين وتأسيس ونقصيد وانهاض العالم القديسة التي هي محض حرا الانسانية والاخوة البشرية والامان التام والاحسان والالتزام والخدمة الخالية عن حجة الذات التي تخلت في افعال واعمال جميع الانبياء ورسل الله الذين استسوا اديان العالم الوحي بها والتي من اثر افعال واعمال حضره بها الله تتحدث بقوة حلاوتية وتطبيقات حديثة عمومية حسب ما تقتضيه شؤون هذا العصر . نقر ونعترف بان الغرض والمقصود من هذه النقابة هي ادارة شؤون امر حضره بها الله المنفعة البهائيين في العراق وعلى حسب القواعد المرعية والادارة البهائية التي هي من اساسها وحضره بها الله ومن بيان وتفسير حضره عبد البهائي ومن تطبيقات وتدعيم حضره شوقي افندي ومن بخلقه خلافه شرعية طبقا للصورة وصية حضره عبد البهائي . ونحقق هذه الاعراض والاجتماعات

الدينية والعمومية والمؤتمرات التهديبية والأسانية والرحمانية وطبع ونشر الكتب والمجلات والحرر الأشرطة
الهياكل المختصة للعبادة العامة وغيرها من المعاهد والدور والأندية المختصة للخدمة الانسانية وبملاك
وتوجيه وترويج وإدارة أعمال ومخبرات البهائين على وجه العموم في العراق في اتمام وظائفهم ولجبا لهم وأعمال
الدينية ارباب واسطة اخرى مناسبة يمكن بها تحقيق هذه الأغراض جميعها وبعضها .
ومن أغراض النقابة وأعمالها ايضا ما يأتي :

- الحق في التعاقد بعقد او عقود من أي نوع لاجل توسيع نطاق اغراض النقابة مع أي انسان او شركة او جهة
خاصة كانت ام عامة محللة كانت ام عمومية في أي ولاية او اقليم او مستعمرة او لدى حكومة اجنبية ويكون
لها في هذا الخصوص وفي جميع المعاملات المنطقه على نصوص هذه النقابة الحق في ان تعمل كل او بعض الاعمال التي
يجوز للقانون عملها الا في شركة الانسان في الحال والاستقبال
- ان تمتلك ان تكون صاحبة حق الانتفاع لأي ملك يعطى من أي نقابة تكون قد تأسست بمقتضى القانون وغير
او يوحى او وصية او عقدا اخر من هذا القبيل يكون فيه هبة او توارث او عطية او منحة من أي نقابة او
نقابات في أي بلدة في العالم وفي العراق وكذلك تقبل الهبات والعطايا من التقود او أي ملك اخر
- جميع الاغراض والمقاصد التي ذكرت في كلمات حضرة بها الله وعبد الهيات وحضرة شوقى اندي مهمما كانت
نوعها والتي بها اعطت السلطة والاحصاص والحقوق للمهافل الروحانية المركزية
- وعلى العموم عمل كل ما ينتج حياجره المحفل الروحاني المركزي للبهائين في العراق والتي برأها ضرورية وموافقة
وذات فائدة لتقدم واطمام ونجاح ادارة هذه النقابة .

المادة الثالثة -

1 - جميع الانتقاص والشركات والجمعيات الذين يقضون او يتعاملون مع اعضاء النقابة أي
الروحاني المركزي واعضائه او يكون لهم أي طلب عليهم من أي نوع كان سواء كان ناشئا عن نص قانوني او عن حيا
العدالة وسواء نتج عن تعاقد او عن عمل يستوجب المسؤولية لا يكون لهم الحق في الرجوع على نبي سوي هو النقابة
واما لكها لاجل الحصول على أي دين او تعويض او حكم او اقرار او أي مال يكون مستحق الدفع بأي كيفية كانت اعضاء
النقابة بحيث لا يكون اعضاء النقابة كلام او احد لم ولا الوكلاء المعينون بمعرفتهم فيما بعد ولا المنتفعون الذين
ذكرت اسمائهم في هذا مسولين شخصيا من اجراء ذلك .

2 - بنفس كل سند او تعهد او اقتراح او التزام او عقد محرر او باقفاق او موطن يوجب هذه
النقابة تنفيذها صريحا بمعرفة المحفل الروحاني المركزي بصفتهم اعضاء النقابة او بمعرفة وكلائهم او موظفيهم
السولن .

المادة الرابعة -

لاجل اجراء وإدارة الامور التي عهد بها الى اعضاء النقابة أي المحفل الروحاني المركزي
بمقتضى هذه النقابة فخذ المحفل المذكور ما يلزم من القواعد واصول الاجرائات والقوانين المحددة وتنفيذ
اعماله الادارية واعمال الجهات الاخرى المحلية المتعددة التي يتكون منها الهيئة البهائية في العراق كيفية

لا تتعارض مع شؤره هذا الاتفاق وتكون جميعها مطابقة للتعليمات الصريحة التي اعطيت لنا لغاية الآن من محضرة شوقى افندى ولدى ام حاضرة بها الله وهي التعليمات التي عرفناها من قبل البهائيون الموجودون في العراق والتي قبلوها بخصوص ضبط ممارسة شؤنهم الدينية .

المادة الخامسة -

يكون مركز هذه النقابة في المحل الذي يقرره المحفل المركزي من وقت لآخر

المادة السادسة -

يكون ختم هذه النقابة مستدير الشكل وعليه نقش الألف :-

(المحفل الروحاني المركزي للبهائيين في العراق . قانون النقابة سنة ١٩٣١ .)

المادة السابعة - يصح تعديل قانون النقابة هذا بالكتابة بالأصوات من المحفل الروحاني المركزي للبهائيين في العراق في اي اجتماع يعقد خصيصاً لهذا الغرض بشرط ان يبلغ السكرتير كل عضو بطريق البريد بمدة (٣٠) يوماً على الأقل بصورة من التعديل والتعديلات المقترحة .

النظام الداخلي

للمحفل الروحاني المركزي للبهائيين في العراق

(المادة الأولى)

للمحفل الروحاني المركزي للبهائيين في العراق القسام بوظائفها المقدسة وفي ظل هذا الدستور ومن السيادة والسيطرة التامة على كافة الشؤون المتعلقة بالدين البهائي في العراق بما في ذلك السيادة التامة في ادارة شؤون هذه الوكالة وله ان يعمل على تنشيط المحافل الروحانية المحلية (الوارد ما فيها من) وكذلك افراد البهائيين المقهين في العراق وتوحيد جهودهم المتنوعة والنهوض بها لتستوي واحدتها بقوى ايضا على معارفتهم بكافة الوسائل المشروعة في ترويح وحده بلبي الانسان وكذلك يكون من وظائفه الاعتراف بتلك المحافل المحلية وتخصر كشوفات الانقضاءات المحلية وتعيين ونقسم عدد المندوبين على الادارة المحلية المختلفة ودعوتهم للاجتماع السنوي وهو الذي يتولى تشكيل سائر اللجان الهامة العامة والاشرف على كافة المطبوعات الدينية ونشرها والمصاوة على جميع المؤلفات البهائية كما يتولى بناء مشرفي الاذكار وادارته والاشرف على محل تحقيقه وكذلك جميع الاموال وصرفيها في الرحوه التي تتطلبها هذه الوكالة وله ان يبحث فيما اذا كانت المسائل اخلية ضمن دائرة اختصاصه او هي من اختصاص المحافل الروحانية المحلية الاخرى وله الحق ايضا اذا اراد ان يله مناسباً او ضرورياً ان يظرفها تدبر في البه من الالتماسات في الاجمال التي تختص بمؤهلات الفرد او الجماعة للتصويت وحق العضوية في الهيئات البهائية والتي يكون سبق فيها قرار المحافل الروحانية المحلية وفي هذه الحالة يكون قراره نهائياً . وهو الذي يقوم بتسجيل عمه البهائيين في العراق في جميع جهودهم المشتركة مادياً وروحانياً مع البهائيين المقهين

في الأقطار الأخرى ويكون وحدة تلك الهيئة المنفخمة في العراق والتي من شأنها ان تتولى الأشراف في تأسيس بيت العدل العمومي المنصوص عنه في الأنا والمقدسة للذين البهاية
 ونوق هذا وذلك فان المحفل الروحاني المركزي يكون من وظائفه التي التواصل للبلوغ في مفاد المحصر
 التام الامر حضرة بهاء الله بما يكون جالبا لتأييدات روح القدس وواسطة في تمكين هذا المحفل من الخدمة والعمل في تأسيس السلام الاعظم واضعاً في كل عمل بحريه نصب عينيه قول حضرة بهاء الله (وينبغي علم - والمحلل
 الزحانية - ان يكونوا ابناء الرحمن بين الامكان ووكلاء الله لمن على الارض كلها ويشاوروا في مصالح العباد
 كما يشاورون في امورهم ويختاروا ما هو المختار).

(المادة الثانية)

يتكون البهايون والعراق وهم الذين من اجلهم وضع هذا الدستور من مجموع الأشخاص الفاضل به -
 اي بالعراق - وهم الذين يعطون المحفل الروحاني المركزي بان تمت فيهم شروط النصوص في مركزها من الاعمال الخيرية
 والتي يكون الشخص الحق في النصوص في اي مركز بهائي يتعين عليه ان يكون حائزاً للشروط الآتية :-
 (ا) ان يكون تامة في الجهة (المدنية او البلدة او القرية) التي يكون بها مركز بهائي كما هو منصوص في المادة
 السابعة من هذه اللائحة .
 (ب) ان يكون قد بلغ السن الواحدة والحشرين .
 (ج) ان يكون قد برهن للمحلل الروحاني المحلى - وذلك رهن قبول وصدق المحفل المركزي - انه حائز على مو
 الذين البهاية والعمل به وهي المؤهلات المطلوبة في الامتوج الآتي .

الاعتراف والتام بحضرة (الباب) بمشراً وحضرة (بهاء الله) مؤسساً وحضرة (عبد البها) سينا والسلم التام و
 لكن باحاطة عليهم والولا والظهور لكل عازر من العمال للعودة ورضية حضرة عبد البها المقدسة والتعاون الوثيق مع روح
 وتشكل الادارة البهائية الحالية في عموم العالم .

(المادة الثالثة)

يتكون المحفل المركزي من نبعة اعضاء من بين عموم البهايين في العراق وبحري افعالهم بواسطة المنديين المذكورين
 في الطريقة البيئية فيما يلي ويكون مدة خدمتهم سنة واحدة او اثنى عشر شهرا بخلاف لهم .

(المادة الرابعة)

تتولى الرئاسة العامة للمحلل الروحاني المركزي البهايين بالعراق من رئيس زائد رئيس وسكرتير رئيس
 وغير هؤلاء من الاعضاء حسبما تنطبقه الظروف ومصالح العمل وبحري انتخاب اعضاء الهيئة العليا الاثنى عشر وباعتماد الاعضاء
 المحفل

(المادة الخامسة)

يدعى المحفل الروحاني المركزي الجديد لأول اجتماع بواسطة العضو الذي يكون حائزاً للاكثية الكبرى والرضا اما في الاجتماع
 عضواً والذين في الاغلبية ينفذونهم بالاتفاق وهذا يتولى الدعوة كما يتولى رئاسة المجلس لانتم الخات لولس وبعد ذلك يعتقد جميع
 المجلس ثلثة اربعة من سكرتير المحفل سنا على طلب من الرئيس وفي حالة ضالة الرئيس او في حالة وجود اعلان صراحة فتكون الدعوة على
 طلب من الرئيس المطبلة ثلثة من اعضاء المحفل وتلك هي شروط اجتماع المحفل في اجرة الاخير والذين يجتمعون باغلبية اثنى عشر كما هو موضح فيما يلي .

(المادة السادسة)

تعتبر الجلسة صحيحة اذا حضر خمسة اعضاء واغلبية الاصوات فيها كفي لانها الاعمال الا في مثل الاحوال التي يرضى فيها هذا
 النظام وكل ما يبدل الاضامن والاتحاد والاتفاق الذي هو اساس وروح تكوين المحفل الروحاني . وجميع القرارات التي تصدر في كل جلسة

يقصّر دورها بواسطة السكرتير الذي عليه عهده على حدة إرسال صورة المحفل المركزي عضو في بعض الأحيان أو يلاحظها ويحضر المحفل المركزي

(المادة السابعة)

أذا زاد عدد البهائس الذين يعترفون المحفل المركزي في أية بقعة في العراق (مدينة أو بلدة أو قرية) عن ثمانية أشخاص فإن المحفل المركزي يحضّر لهم في وقت اجتماع في اليوم الواحد والعشرين من شهر نيسان ويحضره السبعة أشخاص من بينهم باحثية صوابا يكونون هيئة إدارية تعرف باسم المحفل الروحاني اليها أو لثلاث المدن أو البلدة والقرية . وهذا المحفل يصير محاد والمخالف في اليوم الواحد والعشرين ٢١ من شهر نيسان من كل عام وتكون مدة عضوية الأعضاء سنة واحدة وإلى ان يتم التخلي عن المنصب وعلى حال كما يعلم عادة البهائين في أية بقعة ثمانية أشخاص بالضبط فإنهم ان كانوا يكونون محاداً روحانياً محاداً في اليوم الواحد والعشرين من شهر نيسان في أي عامه أو في سنتين متتابعات وان حلوا ذلك متضامنين ويحذرون فيها بالأعلان بواسطة سكرتيرة المحفل المركزي ان يكون تلك الهيئة المذكورة مكونة من ثمانية أشخاص للحضرة في المنع مكانة المحققين والوجهات كما سيأتي في الفصل الحادية والاربعون وهذا النظام من (١) كما يحفل روحاني محلي يتم تحديده بحسبه في الحال بعد ما جاء في المادة الرابعة والخامسة من هذا النظام فيما يخص الهيئة العاملة التي تتكون من ثمانية نواب رئيس وعضو من دون وعدهم ممن يرى المحفل الروحاني ضرورة تعينه لمباشرة أعماله وانما مظانفة الروحية ويحذر دائماً جملة الأشخاص هذه بقية السكرتير ليتخبر بطا سكرتير المحفل المركزي عن اسما أعضاء المحفل الروحاني الذين يرسل اليه كشفاً باسماءه وعنوانات شخصيا، هيئة العاملة

- (٢) الوظائف العامة للمحافل الروحانية المحلية وان كرسى باخا وزيادنا حضرت عبد الله حضرت شوقون واني
- (٣) من وظائفها الاكثر تخصصا هي احوال الشؤك السلطة التامة على كل ما يخص شؤون البهائين المقيمين في دورها المحلية وبمقتضى السلطة مع كل حال الجامعة للسلطة الرئيسية العليا للمحفل المركزي اليها بين العراق كما هو مبين في هذا .
- (٤) وفي الاطراف من مركز العضوية يخرج في ثمانية له واسطة البهائين القميين في الدائرة المحلية وذلك بقية خاصة يعينها المحفل المركزي وفي حاله كل من اربعة مركز العضوية مما يحفل بها زعماء المحفل الروحاني في أي بقعة اخرى انما هي ثمانية عشر من المحفل المركزي
- (٥) يباشر المحفل المحلي اعماله النظام الذي يرضه عليه المحفل المركزي والذي يرضه المادة السادسة انفاً
- (٦) ومن وظائف المحفل المحلي النظر على اهل كل فرد من افراد البهائين المقيمين في اترته والوافقة عليهم كل من يرضه عن القبول في الاجتماعات روحانية في اقرع اقرع محفل الروحاني في اترته الدينية فلهذا الغرض يرضه في المحفل المركزي وهذا هو الطريق الذي يتبعه في الاجتماعات
- (٧) تبصر على مركزه في احوال الهيئة ان وصلوا كل الى سكرتير المحفل المركزي في وقت اليوم الاوّل من شهر سالف كل عام كسلفاً وقفاً باسم الأعضاء الذين يخرجون في اترته وذلك لحاطة المحفل المركزي على له ولاعتماده منه
- (٨) جميع المسائل التي تحدث فيها من البهائين في الدوائر المحلية والتي لا يكون لها مساس بمصالح الدين العامة فانها تضعه للمحافل المحفل الروحاني محلي وعلى المحفل المركزي ان يقرّر اذا كان في موضوع معينه الاخصاص محلي او مركزي
- (٩) لكل فرد من افراد البهائين المقيمين في الدوائر المحلية الحق في ان يرفع قراره له الروحاني الى المحفل المركزي لاعتناء النظر فيه وهذا (المحفل المركزي) ينظر فيها اذا كان الامر يصح ان تتولى شخصه او ان يتولى المحفل الروحاني المحلي عادة النظرية ووجهه ما اذا تولى محفل المركزي شخصه فان قراره منه يكون مائتاً وبها
- (١٠) كل نوع من حدوث بين البهائين في الدوائر المحلية ولا يمكن حسمه بمسبة المحفل الروحاني محلي يجب ان يعرجل بواسطة المحفل المحلي الى المحفل المركزي للنظر فيه ويكون قراره فيها
- (١١) كلما نبشاً من سائر الختلاف عليها بين اثنين او اكثر من المحافل المحلية فانه يتعين عرضه للمحافل على المحفل المركزي الذي يتولى نظره والفصل النهائي فيه
- (١٢) ان دائرة اخصاص محفل المحفل فيما يتعلق بموصلات العضوية والدائرة الانتقائية وحقوق العضوية في وقتها في غير من يباين يكون بحسب الحدود والمناطق الموضوعية وبمبدأ المدينة والبلدة والقرية . علان البهائين الذين يكونون طاطين في صولوا اجدي لمركز البهائية او قربها وبكونون في اودن على الواطية على خصوصيات المحفل المحلي كما س من ادرج اسماءهم وكثرت استا لاجتماعه في محفل روحاني محلي اليهم وان يمتنعوا المحققين الانتقائية العضوية الى ان يتأسس محفل روحاني في محل اقامتهم .

(المادة الثامنة)

اجتماع الوكيل، وهو الذي يجري فيه انتخاب أعضاء المحفل الروحاني المركزي للبهائيين العرقيين بطلب عليه اسم المؤتمر العام للبهائيين في آخره، وهذا المؤتمر يجري انعقاده في الوقت والمكان الذي تحدده هيئة المحفل المركزي الذي يتولى أيضاً اختيار المركزي للبهائية عنه بواسطة محايلها المحلثة وذلك قبل موعد انعقاد بسنتين ومباشراً يقوم ونفس الوقت باختيار رواده المحافل الريمانية عن عدد المندوبين المطلوبين عن كل دائرة للمؤتمر العام على نسبة عدد المومنين في كل مركز بهائي وبحيث يكون والحالة هذه عدد الوكيل الذين منهم يتشكل المؤتمر حسب ونسب (١٩) للوقت الحاضر) ويجوز وصول هذا الأخطار الى المحافل الريمانية المحلثة بتعيين كل من قبلها بعد عمل الترتيب المذكور في رسالة الرسائل دعوة البهائيين المعينين في ائمتها الحائزين لشروط التصويت الى جلسة عمومية يجري فيها انتخاب الوكيل المركزي عنهم للمؤتمر العام. ويتولى مركز ترو والمحايل الريمانية المحلثة كل من دائرته ارسال كشف باسم وعنوان الوكيل المركزي الذي يتم انتخابه لسكون المحفل المركزي وفيه لا يتجاوز الثلاثين يوماً قبل انعقاد المؤتمر.

- (١) انتخاب الوكيل المركزي للبهائيين باغلبية اصوات الحاضرين ساعة الانتخابات.
- (٢) جمع الوكيل الذي يتم انتخابه للمؤتمر يصير في اسمائه بصفته مومنين عن البهائيين كل من دائرته.
- (٣) حقوق المندوب (الوكيل) وامتيازاته هي مخصصة لتخصيص لا يجوز التسا بها بطرق التوكيل.
- (٤) قيد الوكيل واعتمادهم خصوصاً للمؤتمر العام راجع الى المحفل المركزي من اختصاصه.
- (٥) الوكيل الذي لا يستطیع حضور المؤتمر شخصياً يكون لهم الحق في انتخاب بعض الوكيل المركزي بالبريد وبالاعتراف بشرط التوجه بها المحفل المركزي.
- (٦) اذا ائتمنى المحفل المركزي في ائمة من السنين عدم امكان اجتماع الوكيل وجلسة عامة ائزرى في ذلك عدد الحكمة ففيه الحالة - - - - - يأخذ في نصبة الوسائل والاساس بحيث تتخذ هيئة المؤتمر اما بالمرسلة او بالاعتراف بالقرارت الشهائية لأعمال المؤتمر باغلبية الآراء التي تصل من الوكلاء.
- (٧) المندوب الذي يعين من قبل المحفل المركزي وينتخب للمؤتمر يتولى دعوة المندوبين مباشرة بمهمة وهو لا يقوم بعد ذلك بوضع النظام والترتيب للامور التي يتناولها المؤتمر بل يتولى وعرضها حسبما تنظمه مصلحة العمل.
- (٨) مهمة المؤتمر الاساسية هي انتخاب لجنة الشخاص ليكونوا هيئة المحفل المركزي المراد تحديده وكذلك النظر في مصلحة المحفل المركزي والمحال الاخرى ومجانة الخلفاء. وكذلك التناوب والادارة في المصالح الشهائية على وجه العموم مسترشدين بكل الاحوال بما قد لا يراه الادارة الشهائية التوجه بها حضره ولي الامر وان جمع المذكرات والآراء التي يتناولها الوكيل ويجوز فيها في المؤتمر العام انما تتناول فوق عملية الانتخاب، المحفل الرجحان المركزي الحد اداءه الصفا والإرشادات الى المحفل المذكور وتكون موضع تحسه واهتمامه على انه يترك لتلك الهيئة وحدها دون مواضع الشفيع جمع السكا المختصة بمصالح الامر والعرفان.

- (٩) يتولى المحفل المركزي اعداد اعمال المؤتمر ووضع برنامج على كل ما عسى ان يعرضه المندوبين للسائل الماسة بالامر بان كانت فلم يؤتمر جرد داخله ضمن برنامج اعماله بعد اذ لا اصوات علمية.
- (١٠) يجري انتخاب أعضاء المحفل الروحاني المركزي بالبريد باغلبية اصوات الوكيل والمعتمدين من المحفل المركزي وهو لا يعضوا المندوبين السبعة المتخاصرة والمحايلين الاكثريه الأصوات من الوكيل الحاضرين في المؤتمر والمخلفين عنه الذين يكونون قد ارساوا باصواته المركزي المحفل المركزي اما بالبريد وبالاعتراف. وفي حالة تساوي شخص اولين في الغلبة بحيث يتعددها تؤخذ العادة المطلوبة لصحية المحفل المركزي فيجب اجراء عملية انتخاب اضافية.

فان تفرغ معها العدة المطلوب سكان بها ولا افتكر رشي ثلاث ايام انما الفسحة اعضاء .
 (١١) كما يقوم به المؤمن من الاعمال ويقعد من الاجرائات بصبر نشانه وحفظه في محلات المحفل المركزي
 (١٢) وجماله خلوا حركه الاماكن من العصوية في المحفل المركزي فعلى الوكيل ان يختار له اعضاءه بالثبوت الاصوات واوراق
 الانتخاب يتم بالمراسلة اوراق واسطة اخرى حسبما يقدره المحفل المركزي .

(المادة التاسعة)

الله وان كان هذا النظام يحول المحفل الروحاني المركزي السبطه العليا والسطة التنفيذية التامة وجميع
 المسائل التي تمس الدين اليها من شؤونه والعراق فان جميع فرائده واعماله يجب ان تكون حاضرة لرضاء واعتماد
 حضرة ولي امر الله شوقاً لافندي رافي اوبت العدل العام

(المادة العاشرة)

كل الوظائف والسلطات الاخرى التي لم يتخذ في هذا النظام ضمن اختصاص المحافل الروحانية المحلثة تعتبر من
 دائرة اختصاص المحفل المركزي الذي له الحق في ان يسند ويوكل الى المحافل الروحانية المحلية في دائرة اختصاصها ما يراه مناساً
 وضرورياً

(المادة الحادية عشرة)

لاحل المحلثة على روح الانخابات البهائية وتحقيق العناية المقصودة منها يجب ان لا يسيطر عليها اي عامل
 من العوامل المؤثرة كالديماية للانخفاص او غير ذلك من الاسباب التي تعثرت بريح الكسبية والتدبر والتوجه الى ارضية
 وهي الحالة التي تجانب شوق الانخابات حتى لا يعطى احد صوتة الا لمن ارجت به اليه صلواته وانصل تفكره .
 وان من اهم الواجبات المقدمة المفروضة على الملوك الذين يتبدلون يد يديهم ويربطوا ويسايروا مصالح الدين
 اعضاء المحفل المحلثة والكرامة ما يأتي :-
 ان يعملوا بكل ما اتوا به من قوة على كسفة وعطفوا ولسنا الذين اتبع لهم الشرف والقيام على خدمتهم وان يحرصوا على احوالها
 بالارادة الساندة والاحاساس العامة والعقائد النخسنة التي تبدد وتظهر على الذين يعتبر ترويج مصالحهم من المذموم واجباً
 اعضاء المحافل الروحانية ويجب ان يكون تدبيرهم وتاملاتهم وضرعهم للأمر بعيداً عن العزلة وربة السرية وان ينفقوا
 الجور من جرورة الاستعداد ومن كل كلمة وفعل يشتم منه روائح القرب والامتنان والغصب بل بينهم بل يمتنعون
 بحقيقهم المقدر من التفتد الفصل الثمانين فيما يعرض عليهم من المسائل فاعلموا ان بعضوا الى حال العجز ان يبدوا
 وان يبدوا فيما يرضع اليهم من المظلمات وان رجوا بكل شخصية ومشورة ويعلموا على تنمية عواطف النضام والتمسك
 وحسن التفاهم والفتحة المتبادلة بينهم وبين ساير البهائين الاخرين

(المادة الثانية عشرة)

تعدل مواد هذا النظام باجلبية اصوات اعضاء المحفل الروحاني المركزي وذلك في اى جلسة اعتبارية او
 بشرط ان يرسل السكرتير نسخة من التعديل والتعديلات المقترحة ادخالها الى كل عضو من الاعضاء قبل تاريخ انعقاد
 الجلسة المذكورة بأربعة عشر يوماً على الاقل



محضر اربع

در روز چهارم ۲۹ دسمبر سنه ۱۳۰۵ هجری قمری... محضر اربعه در شب چهارم...

7460

محضر... در روز چهارم... محضر اربعه... در روز چهارم...

Quit 1865
2080
180

محضر اربعه... در روز چهارم...

بالاتر

Le 30 juin 1954

دستور مجلس روحانی مرکزی البعث لیکن بالقلم المصری

مجلس روحانی مرکزی البعث لیکن بالقلم المصری... دستور مجلس روحانی مرکزی البعث لیکن بالقلم المصری...

الحمد لله... الحادۃ العنایة... الحادۃ العنایة... الحادۃ العنایة...



The Spiritual Assembly of the Bahá'ís of Tanta, Egypt, established in April, 1944.



Members of the first Spiritual Assembly of the Bahá'ís of Suháj, Egypt,
established April, 1944.

IN THE SUPREME COURT OF NEW ZEALAND
 NORTHERN DISTRICT
 AUCKLAND REGISTRY

No. 444

IN THE MATTER of the Religious Charitable &
 Educational Trusts Act 1908;

AND

IN THE MATTER of a Trust Board to be incorporated
 under the name of The National Spiritual
 Assembly of the Bahá'is of Australia and
 New Zealand.

I HEREBY CERTIFY that THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
 OF AUSTRALIA AND NEW ZEALAND was duly incorporated under the provisions
 of The Religious Charitable & Educational Trusts Act 1908 on the
 day of August 1944.

DATED at Auckland this day of August 1944.


DEPUTY REGISTRAR OF THE SUPREME
 COURT OF NEW ZEALAND AT AUCKLAND

Certificate of Incorporation of the Bahá'is of Australia and New Zealand.

STATE OF THE SAID UJWA JAH ROUZI
TO THE HONORABLE OF

A. Smith

*Abbas Khan
Kotum Pasha
Sydney*

THE SAID UJWA JAH ROUZI
TO THE HONORABLE OF

A. Smith

*Abbas Khan
Kotum Pasha
Sydney*

THE SAID UJWA JAH ROUZI
TO THE HONORABLE OF

A. Smith

*D. P. ...
Kotum Pasha*

THE SAID UJWA JAH ROUZI
TO THE HONORABLE OF

A. Smith

*Abbas Khan
Kotum Pasha
Sydney*

THE SAID UJWA JAH ROUZI
TO THE HONORABLE OF

A. Smith

*Abbas Khan
Kotum Pasha
Sydney*

THE SAID UJWA JAH ROUZI
TO THE HONORABLE OF

*Abbas Khan
Kotum Pasha*

BY-LAWS OF A LOCAL SPIRITUAL ASSEMBLY

ARTICLE I

THE Trustees, i.e., the Spiritual Assembly, recognize that this action has been taken in full unanimity and agreement. They acknowledge for themselves and on behalf of their successors the sacred meaning and universal purpose of the Bahí'í Faith, the teachings and principles of which fulfill the divine promise of all former revealed religions.

ARTICLE II

In administering the affairs of the Bahí'í Religion under this Corporation for the benefit of the Bahí'ís of . . . in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-Laws adopted by the National Spiritual Assembly and published by that body for the information and guidance of Bahá'ís throughout the United States and Canada.

ARTICLE III

The Spiritual Assembly, in the fulfilment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahá'í community of . . . , including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all Bahí'í teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahí'í Faith, to other local Bahí'í communities, and to the general public in It shall be charged with the recognition of all applicants requesting membership in the local Bahá'í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as

voting members of the community. It shall call the meetings of the community, including the Bahá'í Anniversaries and Feasts, the Meetings of consultation, and the annual meeting at which the members of the Assembly are elected. It shall appoint and supervise all committees of the Bahá'í community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the Bahá'í community. It shall have exclusive authority to conduct Bahá'í marriage ceremonies and issue Bahí'í marriage certificates within the area of its jurisdiction. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahá'í community, for the information and approval of the national Bahá'í body. The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the Bahí'í community of . . . are national in scope and hence subject to the jurisdiction of the National Bahá'í body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahá'í Faith or opposed to its best interests. It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the Bahá'í Faith for review and final decision of any matter related to the faith in

ARTICLE IV

The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahí'í Faith respecting the relationships of a Spiritual Assembly to its Bahá'í community, respecting the relations of Bahí'ís to one another in the community, and the relationships of Bahá'ís to all non-Bahí'ís,

without prejudice of race, creed, class or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahí' community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Baha'is according to the highest religious and intellectual standards, to compose differences and disagreements among members of the community, to promulgate the principles of Divine Civilization revealed by Bahá'u'lláh, and to promote in every way possible the Bahí' aim of the oneness of mankind. It shall faithfully and devotedly uphold the general Bahí' activities and affairs initiated and sustained by the National Spiritual Assembly. It shall cooperate wholeheartedly with other local Spiritual Assemblies throughout North America in all matters declared by the National Spiritual Assembly to be of general Baha'i importance and concern. It shall rigorously abstain from any action or influence direct or indirect, that savors of intervention on the part of a Bahá'í body in the matters of public politics and civil jurisdiction. It shall encourage intercourse between the Bahá'í community of . . . and other recognized Bahí' communities, issuing letters of introduction to Baha'is traveling from . . . and passing upon letters of introduction issued by other Bahá'í Assemblies. It shall regard its authority as a means of rendering service to Bahí'is and non-Bahá'is and not as a source of arbitrary power. While retaining the sacred right of final decision in all matters pertaining to the Bahá'í community, the Spiritual Assembly shall ever seek the advice and consultation of all members of the community, keep the community informed of all its affairs, and invite full and free discussion on the part of the community of all matters affecting the Faith.

ARTICLE V

The Bahí'is of . . ., for whose benefit this Corporation has been established, shall consist of all persons resident in . . . who are recognized by the Spiritual Assembly as having fulfilled the requirements of voting

membership in this local Baha'i community. To become a voting member of this Baha'i community a person shall

a. Be a resident of . . . as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.

b. Have attained the age of 21 years.

c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Baha'i faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Báb), the Author (Bahá'u'lláh), and 'Abdu'l-Bahá the Exemplar of the Bahí' religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will and Testament; and close association with the spirit as well as the form of Bahá'í administration throughout the world.

ARTICLE VI

The Spiritual Assembly shall consist of nine Trustees chosen from among the Bahá'is of . . ., who shall be elected by these Bahá'is in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

ARTICLE VII

The officers of the Spiritual Assembly shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as may be found necessary for the proper conduct of its affairs. The officers shall be elected by a majority vote of the entire membership of the Assembly taken by secret ballot.

ARTICLE VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chairman shall be chosen. All subsequent meet-

ings shall be called by the Secretary of the Assembly at the request of the Chairman or, in his absence or incapacity, of the Vice-Chairman, or of any three members of the Assembly; provided however, that the Annual Meeting of the Assembly shall be held on April 21, in accordance with the administrative principles recognized by all Bahá'í Assemblies.

Section 1. Five members of the Assembly present at a meeting shall constitute a quorum, and a majority vote of those present and constituting a quorum shall be sufficient for the conduct of business, except as otherwise provided in these By-Laws, and with due regard to the principle of unity and cordial fellowship involved in the institution of a Spiritual Assembly. The transactions and decisions of the Assembly shall be recorded at each meeting by the Secretary, who shall have the minutes adopted and approved by the Assembly, and preserve them in the official records of the Assembly.

Section 2. Vacancies in the membership of the Spiritual Assembly shall be filled by election at a special meeting of the local Bahí'í community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the Spiritual Assembly impossible, the election shall be under the supervision of the National Spiritual Assembly.

ARTICLE IX

The sphere of jurisdiction of the Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in the Baha'í community, shall be the locality included within the civil limits of

ARTICLE X

Section 1. In the event that any decision of the Assembly is unacceptable to any member or members of the community, the Assembly shall after endeavoring to compose the difference of opinion invite the said member or members to make appeal to the national Bahí'í body and notify that body of the condition of the matter and the readiness of the Assembly to become party to the appeal.

Section 2. In the same manner, if any difference arises between the Assembly and another local Assembly, or Assemblies, in North America, the Assembly shall report the matter to the national Bahá'í body and inform that body of its readiness to make joint appeal together with the other Assembly or Assemblies.

Section 3. If, however, the result of such appeal is unsatisfactory to the Spiritual Assembly, or the Assembly at any time has reason to believe that actions of the National Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community of . . . , it shall, after seeking to compose its difference of opinion with the national body in direct consultation, have the right to make appeal to the Guardian of the Faith.

Section 4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and influence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

ARTICLE XI

The Annual Meeting of the Corporation at which its Trustees shall be elected shall be held on April 21, at an hour and place to be fixed by the Assembly, which shall give not less than fifteen days' notice of the meeting to all members of the local Bahí'í community.

Section 1. The Assembly shall accept those votes transmitted to the Assembly before the election by members who by reason of sickness or other unavoidable reason are unable to be present at the election in person.

Section 2. The election of members to the Spiritual Assembly shall be by plurality vote.

Section 3. All voting members of the local Bahí'í community are eligible for election as members of the Spiritual Assembly.

Section 4. The Assembly shall prepare an agenda for the Annual Meeting in which shall be included reports of the activities of the Assembly since its election, a financial statement showing all income and expenditure of its fund, reports of its committees

and presentation of any other matters pertaining to the affairs of the Bahh'i community. The Assembly, both preceding and following the annual election, shall invite discussion and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

Section 5. The result of the election shall be reported by the Spiritual Assembly to the National Assembly.

ARTICLE XII

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahh'i community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahh'i Faith.

ARTICLE XIII

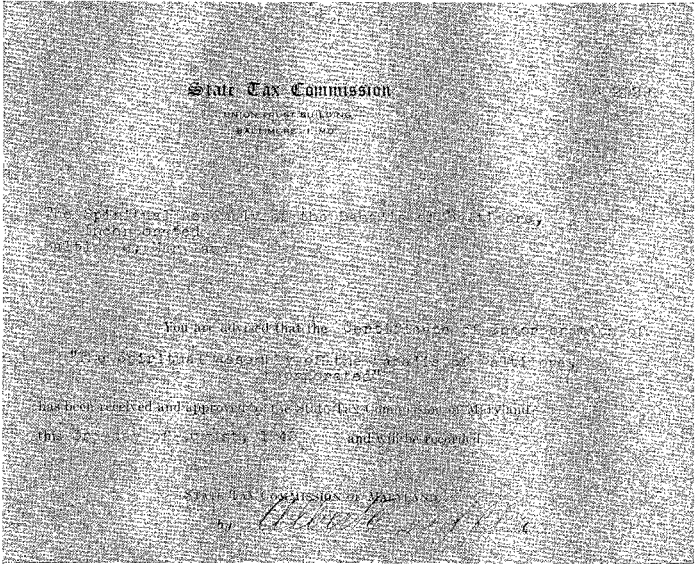
The seal of the Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahá'ís of . . . , Corporate Seal.

ARTICLE XIV

These By-Laws may be amended by majority vote of the Spiritual Assembly at any of its regular or special meetings, provided that at least fourteen days prior to the date fixed for the said meeting a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

With amendments adopted by the National Spiritual Assembly to March 13, 1945.

THE BAHÁ'Í WORLD



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís
of Baltimore, Maryland.

INC. 01 1941

CERTIFICATE OF INCORPORATION
THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF BIRMINGHAM, ALABAMA.

We, the undersigned Trustees of the Spiritual Assembly of the Bahá'is of Birmingham, Alabama, all being of full age and citizens of the United States of America, and residents of the State of Alabama, desiring to form a corporation pursuant to the laws of Alabama, providing for the incorporation of Churches and Societies contained in Article 3, of Chapter 7, Sections 124 to 130, inclusive, of Title 10, of the Code of Alabama of 1940, do hereby make and sign this Certificate and certify as follows:

FIRST: The purpose and objects for which the corporation is formed is to administer the affairs of the Bahá'í Religion, for the benefit of the Bahá'is of the City of Birmingham, Alabama, in accordance with the religious teachings and administrative principles of this Faith.

SECOND: The name of the corporation is to be "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF BIRMINGHAM, ALABAMA."

THIRD: The territory in which its activities are principally to be conducted is the City of Birmingham and the county in which the corporation is to exercise its functions is Jefferson County, in the State of Alabama.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'is
of Birmingham, Alabama.

INC.

FOURTH: The number of trustees is to be nine.

FIFTH: The names and places of residence of the trustees elected to serve until the first annual meeting, which is to be held on the 21st day of April, 1945, are as follows:

NAME	PLACE OF RESIDENCE
Martha Fetting	2930 Pawnee Avenue, Birmingham, Alabama.
Verna A. Inglis	3431 Cliff Road, Birmingham, Alabama.
Anne E. Lonner	1027 Eighth Court, South, Birmingham, Alabama.
Mina Howard	1315 South 29th Street, Birmingham, Alabama.
Noble Johnson	2117 Fifth Avenue, North, Birmingham, Alabama.
Robert Durr	30 Twelfth Avenue, North, Birmingham, Alabama.
W. R. Brown	47 Ninth Avenue, North, Birmingham, Alabama.
Rose Brown	47 Ninth Avenue, North, Birmingham, Alabama.
John Inglis	3431 Cliff Road, Birmingham, Alabama.

SIXTH: The time for holding its annual meeting is to be on the twenty-first day of April in each year.

SEVENTH: The corporation shall have the power to acquire and hold real property and personal property, to receive property by gift, will or devise, and hold the same in conformity with all lawful conditions, and to exercise such other powers as are incident to private corporations.

EIGHTH: The members of the Spiritual Assembly of the Bahá'ís of the City of Birmingham, Alabama, desiring to become

INC.

61 pp 311

incorporated, at a meeting held on the 5th day of June 1944, adopted a resolution signifying such intention, and elected the nine persons hereinafter named as trustees to serve until the next annual meeting.

IN WITNESS WHEREOF, We as Trustees of The Spiritual Assembly of the Baha'is of Birmingham, Alabama, have made and signed this certificate, on this the 5th day of June, 1944.

Martha Pettig
Verna A. Diglio
Anne L. Lohner
Nina Howard
Hoble Johnson
Ross duoy
H. J. Brown
Rae J. Brown
John C. Diglio

TRUSTEES.

CERTIFICATE OF JUDGE OF PROBATE

STATE OF ALABAMA, }
 JEFFERSON COUNTY. }

I, H. R. HOWE, Judge of Probate of Jefferson County, Alabama, do hereby certify that the foregoing Certificate of Incorporation of "The Spiritual Assembly of the Baha'is of Birmingham, Alabama", was filed in my office on the 21 day of 1944, and duly recorded in Record of Incorporations, Volume 61, Page, 309 .

I further certify that said corporation, "The Spiritual Assembly of the Baha'is of Birmingham, Alabama", has complied with the requirements of Article 3, of Chapter 7, of Title 10, of the Code of Alabama, of 1940, and has on this the 21 day of June 1944, become duly incorporated under the laws of the State of Alabama.

IN WITNESS WHEREOF, I hereunto set my official signature and seal, this the 21 day of June 1944.

Harry R. Howe
 Judge of Probate.

A797495

BE IT REMEMBERED that on the 33rd day of the regular March Term, 1945 of the Circuit Court of Jackson County, Missouri, at Kansas City, the same being the 18th day of April 1945, the following proceedings were had and made of record before Hon. PAUL A. SZARO, Judge of Division No. 3 in the cause entitled:

In the Matter of Application of the Spiritual Assembly of the Bahá'ís of Kansas City" for a pro forma decree of incorporation. No. 501221

And now on this day come Ronald M. Bailey, as President, J. Charles Smith, as Secretary, and Albert L. Walker, as Treasurer, and submit to the court the articles of agreement of said Association, together with a petition of said Association for a pro forma decree thereon, in manner prescribed by law, and it appeared to the court that said petition had been filed in the Clerk's office of said court for a least three days and the same was first presented to the court, and the court having duly examined said articles of agreement, and being duly advised in the premises, doth not consider, advise and determine that said articles of agreement, and the purposes of the association as therein expressed, doth comply with the purview of Article Ten, Chapter 33, of the Revised Statutes of the State of Missouri, 1943, and are not inconsistent with the Constitution or Laws of the United States or of the State of Missouri. Therefore, it is ORDERED, advised and decreed by the court that the petitioners and their associates named in said Article of Agreement doth and hereby create a new political and corporate body and under the corporate name of "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF KANSAS CITY,

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís
of Kansas City, Missouri.

STATE OF MISSOURI)
 COUNTY OF JACKSON) ^{ss}

I, BERNARD T. FLANNERY, Clerk of the Circuit Court of the County and State aforesaid, certify the above to be a true copy of the order of the Court made in the matter aforesaid as fully as the same remains of record in my office and that the original Articles of Agreement are attached hereto.

IN TESTIMONY WHEREOF, I hereunto set my hand and affix the seal of said Court at Office in Kansas City, Missouri, this 20th day of April, 1945.

BERNARD T. FLANNERY, CLERK

BY *B. Flannery*

IN THE CIRCUIT COURT OF JACKSON COUNTY, MISSOURI
AT KANSAS CITY

KNOW ALL MEN BY THESE PRESENTS:

That we, the undersigned, for the purpose of forming a corporation under the laws of Missouri, relating to benevolent, religious, scientific, educational and miscellaneous associations under Article Ten, Chapter 33, of the Revised Statutes, 1939, in connection with others, have entered into the following agreement:

First: The name of this corporation shall be, "THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF KANSAS CITY".

Second: its location shall be in Kansas City, Jackson County, Missouri.

Third: its duration shall be perpetual.

Fourth: This corporation is formed for the purpose of administering the affairs of the Bahá'í religion for the benefit of the Bahá'ís of Kansas City, in accordance with the religious teachings and administrative principles of said religion, and in conformity with the functions of a local Spiritual Assembly in the by-laws adopted by the National Spiritual Assembly of the Bahá'ís and published by said body for the information and guidance of Bahá'ís throughout the United States of America and Canada. These principles are to be realized by means of devotional meetings, by public meeting and conferences of an educational, humanitarian and spiritual character.

The corporate affairs of this local Bahá'í corporation shall be managed by a board of trustees of nine members and known as the Spiritual Assembly and to be elected in such manner as the by-laws may prescribe. By-laws may be amended by the Spiritual Assembly for the government and the internal management of the corporation.

This corporation shall have power to hold, purchase and receive title to real-estate and personal property by devise, gift or grant or other conveyance, to mortgage or sell, convey or otherwise dispose of its property or any part or portion thereof, whether real or personal, shall have power to make and accept donations, also shall have power to rent or lease property and shall have power to furnish all or any part of said property held for their meeting places of worship or for any other educational reason. All property owned, rented or leased to be used for places of worship or for educational purposes

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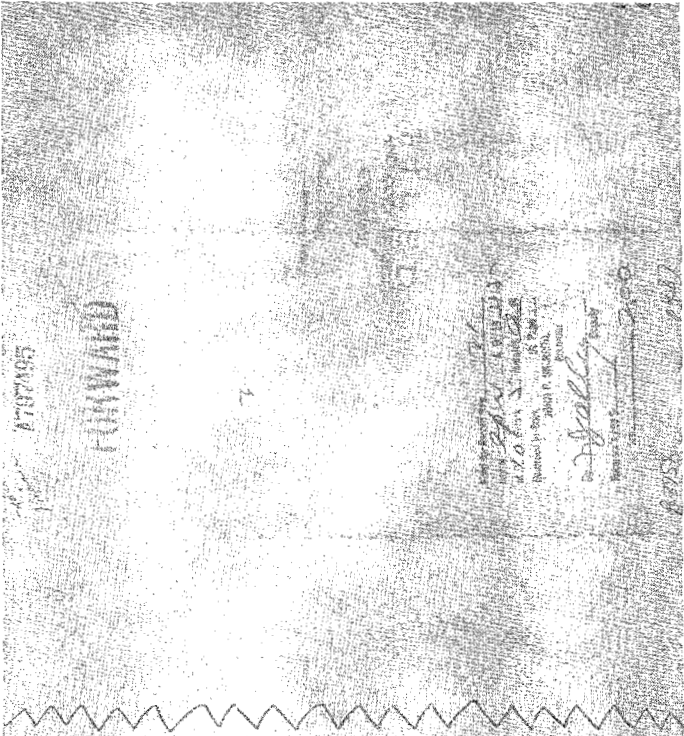
and for the advancement, peace, unity and betterment of the human race
and to establish and perpetuate the brotherhood of humanity, without
distinction of race, color, sex, religion or nation.

In testimony whereof, we have hereunto set our hands this the
12th day of April, 1892

Ronald Bailey
President

Alfred Smith
Secretary

Wm. A. Walker
Treasurer



EDWARD

RECORDED
INDEXED
FILED

Book B, Page 487
M. O. No. 1, 1878
Recorded by Edw. J. Sherrod, Recorder

Edw. J. Sherrod
Recorder

Book B, Page 487

2187

STATE OF MISSOURI,)
COUNTY OF JACKSON,) ss. IN RECORDER'S OFFICE

I, John P. Sherrod, Recorder of Deeds within and for the County aforesaid, do hereby certify that the foregoing instrument of writing was on the 21 day of March A. D. 1878 at 10 o'clock 10 minutes A. M., duly filed for record in this office, and with the certificate of acknowledgment thereon endorsed, is recorded in the records of this office, in Book B, 487 at Page 487

IN WITNESS WHEREOF, I hereunto set my hand and affix the seal of said office, at Kansas City, Mo., the day and year last aforesaid.

JOHN P. SHERROD, Recorder. By Lucie Harwood Deput

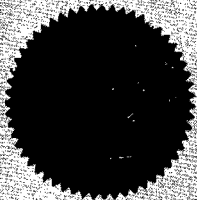


OFFICE OF SECRETARY OF STATE

J. John B. Wilson, Secretary of State of the State of Georgia, do hereby certify that

"THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í'S OF ATLANTA, GEORGIA, INC."

was on the 11th day of December, 1945, duly incorporated under the laws of the State of Georgia by the Superior Court of Fulton County for a period of thirty-five years from said date, in accordance with the certified copy hereto attached, and that a certified copy of the charter of said corporation has been duly filed in the office of the Secretary of State and the fees therefor paid, as provided by law.



IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of office, at the Capitol, in the City of Atlanta, this 11th day of December, in the year of our Lord One Thousand Nine Hundred and FORTY-FIVE and of the Independence of the United States of America the One Hundred and Seventieth.

John B. Wilson
 SECRETARY OF STATE, INCORPORATED CORPORATION
 COMMONWEALTH OF THE STATE OF GEORGIA

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Atlanta, Georgia.

GEORGIA, FULTON COUNTY.

TO THE SUPERIOR COURT OF SAID COUNTY:

The Petition of DAVID S. RUHE, DONIS EBERERT, ESSIE ROBERTSON, ESTELLE LINDSEY, BIRDIE CUNNINGHAM, THERESA BRAGG, MARGARET RUHE, OLGA FINKE and TERAH C. SMITH respectfully shows:

1.

Petitioners desire to obtain a Charter for a religious Corporation to be known as

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF ATLANTA, GEORGIA, INC.

for a period of thirty-five (35) years, with the privilege of renewal at the expiration thereof, and from time to time, as is now or may hereafter be provided by law.

2.

The principal office of the Corporation shall be located in Fulton County, Georgia.

3.

The Corporation shall not be organized or operated for pecuniary gain or profit, and shall have no capital stock.

4.

The objects and purposes for which the Corporation is formed are to administer the affairs of the Bahá'í religion for the benefit of the Bahá'is of the City of Atlanta, Georgia, in accordance with the religious teaching and administrative principles of this Faith.

5.

The Corporation shall have the right to receive donations, endowments, devises and bequests, and shall enjoy all rights and powers, and be subject to all limitations, of the Corporation Act of the State of Georgia, approved January 28,

1938, and all Amendments thereto, which may hereafter be adopted, excepting those rights, powers and limitations relating to capital stock, and other matters not pertinent to its organization. The Corporation, through its duly authorized officials, shall have exclusive authority to conduct Bahá'í marriage ceremonies and issue Bahá'í marriage certificates within the area of its jurisdiction.

6.

The membership of said Corporation shall be self-perpetuating, and shall be composed of the Incorporators, and such others as said Incorporators shall, at any time after the organization of said Corporation, designate, according to such Rules and By-Laws as may be adopted by said Corporation.

7.

The rights of any member in the Corporation shall not be assignable or transferable, and his rights shall cease with his death, resignation, or termination of membership for any cause.

8.

The Corporation may at any time, by the affirmative vote of a majority of the members of the Corporation, amend, either in form or in substance, its By-Laws and Charter, or either of them, and for any reason, approved by the affirmative vote of a majority of the members of the Corporation, sell and dispose of any or all of its assets, and dissolve and liquidate its affairs.

9.

The name and post office address of each of the Incorporators are as follows:

David S. Ruhe, 844 Virginia Ave. N.E., Atlanta, Georgia,
Doris Ebbert, 1247 Sells Ave. S.W., Atlanta, Georgia,
Essie Robertson, 507 Johnson Ave. N.E., Atlanta, Georgia,
Estelle Lindsey, 565 Martin St. S.E. Apt. 831, Atlanta, Georgia,
Birdie Cunningham, 1262 Euclid Ave. N.E., Atlanta, Georgia,
Theresa Bragg, 478 Fair St. S.W., Atlanta, Georgia,
Margaret Ruhe, 844 Virginia Ave. N.E., Atlanta, Georgia,
Olga Finke, 1247 Sells Ave. S.W., Atlanta, Georgia,
Terah C. Smith, 572 Page Ave. N.E., Atlanta, Georgia.

10.

If and when said Corporation, for any reason whatever, shall liquidate or cease to exist as a body corporate, or to function as a religious organization, the title to all property, money and effects, of whatever kind or character, of such Corporation, after discharging its own obligations and liabilities, shall vest in National Spiritual Assembly of the Bahá'is of the United States and Canada, its successors and assigns.

WHEREFORE, Petitioners pray to be incorporated under the name and style aforesaid, with all the powers, privileges and immunities herein set forth, and as are now, or may hereafter be, allowed a Corporation of similar character under the laws of Georgia.

Attorneys for Petitioners,
601 Haas-Howell Bldg., Atlanta, Ga.

ORDER

The foregoing Petition of David S. Ruhe, Doris Ebbert, Essie Robertson, Estelle Lindsey, Birdie Cunningham, Theresa Bragg, Margaret Ruhe, Olga Finks, Terah C. Smith praying that they be incorporated under the name and style of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF ATLANTA, GEORGIA, *Inc.*

having been presented to the Court, and it appearing that the Application is legitimately within the purview and intention of the laws of this State, and that the name of the proposed Corporation is not the name of any other existing corporation registered on the records of the Secretary of State,

IT IS ORDERED AND ADJUDGED that the Application of said Petitioners be granted, and that the said Petitioners, and their successors and assigns, be, and they hereby are, made and constituted a body corporate under the name and style of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'IS
OF ATLANTA, GEORGIA *Inc.*

for a period of thirty-five (35) years, with the privilege of renewals, and with all the rights, powers, privileges and immunities allowed corporations by the laws of this State.

This 11th day of DECEMBER, 1945.

EDGAR F. POMEROY.
JUDGE SUPERIOR COURT ATLANTA CIRCUIT

Filed for Record with this 11 day of Dec. 1945.

W. L. ... Clerk

PUBLISHERS AFFIDAVIT

STATE OF GEORGIA, COUNTY OF FULTON.

Before me, the undersigned, a notary public
this day personally came J. T. Wilkins

who, being first duly sworn, according to law, says that
he is the agent of the DAILY REPORT COMPANY,
publishers of the FULTON COUNTY DAILY REPORT, the official
newspaper in which the Sheriff's advertisements in and for
said county are published, and a newspaper of general
circulation, with its principal place of business in said
county, and that there has been deposited with said
newspaper the cost of publishing four (4) insertions of
said application for Charter, The Spiritual Assembly of The
BAHA'IS OF ATLANTA, GEORGIA, INC.,
once a week for four (4) weeks with the order of the Judge
thereon.

J. T. Wilkins

Subscribed and sworn to before me,

This the 11 day of Dec. 1945

D. W. Brown

Notary Public, Fulton County, Georgia.

STATE OF GEORGIA,
COUNTY OF FULTON.

I, J. W. SIMMONS, Clerk of the Superior Court of Fulton County, Georgia, do hereby certify that the within and foregoing is a true and correct copy of petition of David S. Ruhe, et al, for incorporation under the name and style of: The Spiritual Assembly of the Bahais of Atlanta, Georgia, Inc. and the order of Court thereon allowing same, all of which appears of file and record in this office.

GIVEN under my hand and seal of office,

This the 11 day of Dec. 1945.



J. W. Simmons
CLERK, SUPERIOR COURT
FULTON COUNTY, GEORGIA.



ARTICLES OF INCORPORATION

OF

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF DAYTON, OHIO

The undersigned a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under the General Corporation Act of Ohio, do hereby certify:

FIRST: The name of said corporation shall be THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF DAYTON, OHIO.

SECOND: The place in this State where the principal office of the corporation is to be located is

DAYTON, Montgomery County.

THIRD: The purposes for which said corporation is formed are: This corporation is organized for religious purposes, and its particular business and objects are to promote the revelation of the Bahá'í Religion and to administer its affairs in accordance with religious teaching and administrative principles of this faith, including the maintenance of a place of worship of a Bahá'í temple.

FOURTH: The following persons shall serve said corporation as trustees until the first annual meeting or other meeting called:

- Robert J. Smith, 808 Huffman Ave., Dayton, O.
- Leona J. Jacobson, 808 Huffman Ave., Dayton, O.
- George W. Allen, 265 S. Main St., Dayton, O.
- Robert J. Smith, 808 Huffman Ave., Dayton, O.
- Leona J. Jacobson, 808 Huffman Ave., Dayton, O.
- George W. Allen, 265 S. Main St., Dayton, O.
- Mary Ann W. Hoobler, 204 E. 1st St., Dayton, Ohio

IN WITNESS WHEREOF, We have hereunto subscribed our names this fifth day of January, 1946

Robert J. Smith, Leona J. Jacobson
 George W. Allen, Mary Ann W. Hoobler
 Trustees

THE STATE OF OHIO, COUNTY OF Montgomery ss.

Notarially appeared before me, the undersigned, a Notary Public in and for said county, this fifth day of January, 1946, the above named George W. Allen, Leona J. Jacobson, Robert J. Smith, and Mary Ann W. Hoobler, each severally acknowledged the signing of the foregoing articles of incorporation to be his or her own and done for the stated purposes therein mentioned.

WITNESS my hand and official seal on the day and year last aforesaid.

STATE OF OHIO, COUNTY OF MONTGOMERY, ss. J. Edward V. Huttner, Notary Public

United States of America
STATE OF OHIO
County of Montgomery

I, Edward V. Huttner, Secretary of State of the State of Ohio, do hereby certify that the foregoing is an exemplified copy, carefully compared by me with the original record now in my official custody as Secretary of State, and found to be true and correct, of the Articles of Incorporation of

THE SPIRITUAL ASSEMBLY OF THE BAHÁ'Í OF DAYTON, OHIO

Filed in this office on the 11th day of January, 1946, and recorded in Volume 552, Page 288 of the Records of Incorporations.

WITNESS my hand and official seal at Columbus, Ohio, this 11th day of January, 1946.



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Dayton, Ohio.

ALL ARTICLES OF INCORPORATION FILED MUST BE ACCOMPANIED BY FOLLOWING DESIGNATION OF AGENT.

Original Appointment of Agent

(Section 8623-129, G. C. O.)

KNOW ALL MEN BY THESE PRESENTS, That S. Albert Segen
(Name of agent)
 of 152 Park Drive in the City of Dayton, 10,
(Street or Avenue) (City or town)
Montgomery County, Ohio, a natural person and resident
 of said county, being the county in which the principal office of The Spiritual Assembly of
the Bahá'ís of Dayton, Ohio, is located, is hereby appointed as the person on
(Name of corporation)
 whom process, tax notices and demands against said The Spiritual Assembly of the Bahá'ís
of Dayton, Ohio, may be served.
(Name of corporation)
The Spiritual Assembly of the Bahá'ís of Dayton, Ohio,
(Name of corporation)

*Mrs. Leana Neill
 Melvin E. Neill
 Hazel Volz*

*Robert J. Martin Laura Jackson
 Kathryn M. Alie Man John Reed
 Elsie L. Miller J. Albert Segen*
(Witnesses)

Dayton, Ohio.

January 5, 1945

The Spiritual Assembly of the Bahá'ís of Dayton, Ohio.
(Name of corporation)

Gentlemen: I hereby accept the appointment as the representative of your company upon whom process, tax notices, or demands may be served.

J. Albert Segen
(Agent)

State of Ohio,

County of Montgomery ss:

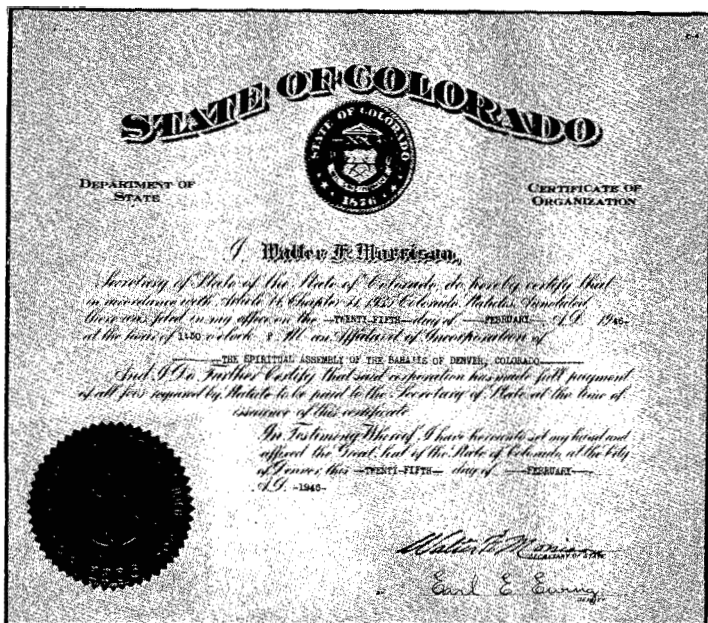
Personally appeared before me, the undersigned, a Notary Public in and for said County, the fifth day of January, 1945, the above named S. Albert Segen, who acknowledged the signing of the foregoing to be his free act and deed for the uses and purposes therein mentioned.

WITNESS my hand and official seal on the day and year last aforesaid.


Joseph W. Sharts
 Notary Public in and for

Montgomery County, Ohio.

Joseph W. Sharts



Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Denver, Colorado.



Certificate of Registration of Societies.

AOT XXI OF 1860.

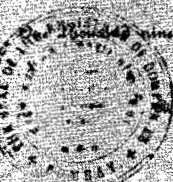
No. 1332 of 1944-1945.

I hereby certify that The Spiritual Assembly
of the Bahá'ís of Sholapur.

has this day been registered under the Societies' Registration
Act, 1932 of 1930.

Given under my hand at Bombay
this sixteenth day of December
1944 A.D. nine hundred and forty-four.

S. K. Ramphani
Registrar of Joint Stock Companies.
Bombay.



U. S. C. 25.

M. 1900-1901. C. W. 1917. 12438-1200.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Sholapur, India

NO. _____ OF 1944.
 OFFICE OF THE REGISTRAR OF JOINT STOCK
 COMPANIES,
 KOLHAPUR, 25TH MAY 1944.

I hereby certify that THE BAHÁ'Í SPIRITUAL ASSEMBLY
 OF KOLHAPUR, is this day registered under Section 3 of the
 Societies Registration Act, 1860 (India Act XXI of 1860) as
 applied to the Kolhapur State.

Given under my hand at Kolhapur this twenty-fifth day
 of May one thousand nine hundred and forty-four,

S. V. Chavan
 REGISTRAR OF JOINT STOCK
 COMPANIES, KOLHAPUR STATE.



SVM.

Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís of Kolhapur, India.



Frederic W. Cook
 Secretary

The Commonwealth of Massachusetts
Office of the Secretary

Boston April 11, 1946.

I Hereby Certify the Attached to be a True Photostatic Copy.

Witness the Great Seal of The Commonwealth.

F. W. Cook
 Secretary of The Commonwealth

Certificate of marriage license issued by the Commonwealth of Massachusetts authorizing the Spiritual Assemblies of the Bahá'ís of Massachusetts to solemnize Bahá'í marriages.

Chapter 197

THE COMMONWEALTH OF MASSACHUSETTS

In the Year One Thousand Nine Hundred and Forty-six

AN ACT MAKING CERTAIN PROVISIONS OF LAW RELATING TO THE SOLEMNIZATION OF MARRIAGES

APPLICABLE TO THE BAHÁ'IS, SO CALLED.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: SECTION 1. Section thirty of chapter two hundred and sixteen

of the General Laws, as most recently amended by section one of chapter two hundred and fourteen of the acts of nineteen hundred and forty-five, is hereby further amended by inserting after the word "rabbi" in the fourteenth line the words: - chairman of an incorporated local spiritual assembly of the Bahá'is, - so as to read as follows: - Section 30. Upon application by both of the parties to an intended marriage, when both parties are residents of the commonwealth or both parties are non-residents, or upon application of the party residing within the commonwealth when one of the parties is a resident and the other a non-resident, a judge of probate or a justice of a district court, or a special judge of probate and incompetency or special justice of a district court, may, after hearing such evidence as is presented, grant a certificate stating that in his opinion it is essential that the intended marriage be solemnized without delay. Upon presentation of such a certificate, or, in extraordinary or emergency cases when the death of either party is imminent, upon the authoritative request of a minister, clergyman, priest, rabbi, chairman of an incorporated local spiritual assembly of the Bahá'is or attending physician, the clerk or registrar of the town where the notice of intention has been filed shall at once issue the certificate prescribed in section twenty-eight.

SECTION 2. Section thirty-eight of said chapter two hundred and sixteen, as most recently amended by chapter one hundred and eighty-two of the acts of nineteen hundred and thirty-two, is hereby further amended by inserting after the word "societies" in the twenty-fourth line the words: - and it may be solemnized among the Bahá'is by the chairman of an incorporated local spiritual assembly of the Bahá'is according to the usage of their society, - so as to read as follows: - Section 38. A marriage may be solemnized in any place within the commonwealth by a minister of the gospel who resides in the commonwealth or who is a non-resident is the pastor of a church or congregation duly established in the commonwealth and who is recognized by his church or denomination as duly ordained and in good and regular standing as a minister of such church or denomination; by a rabbi of the Jewish faith, duly licensed by a congregation of said faith established in the commonwealth, who has filed with the clerk or registrar of the city or town where such congregation is established, a certificate of the establishment of the synagogue therein, the date of his appointment thereto and of the term of his employment; by a justice of the peace if he is also clerk or assistant clerk of a city or town, or a registrar or assistant registrar, in the city or town where he holds such office, or, if he is also clerk or assistant clerk of a court, in the city or town where the court so authorized to be held; or, if he has been designated as provided in the following section and has received a certificate of incorporation and has qualified thereunder, in the city or town where he resides; and it may be solemnized among Friends or Quakers according to the usage of their societies, and it may be solemnized among the Bahá'is by the chairman of an incorporated local spiritual assembly of the Bahá'is according to the usage of their society; but no person shall solemnize a marriage in the commonwealth unless he can read and write the English language. Churches and other religious organizations shall file in the office of the state secretary information relating to persons recognized or licensed as aforesaid, in such form and at such times

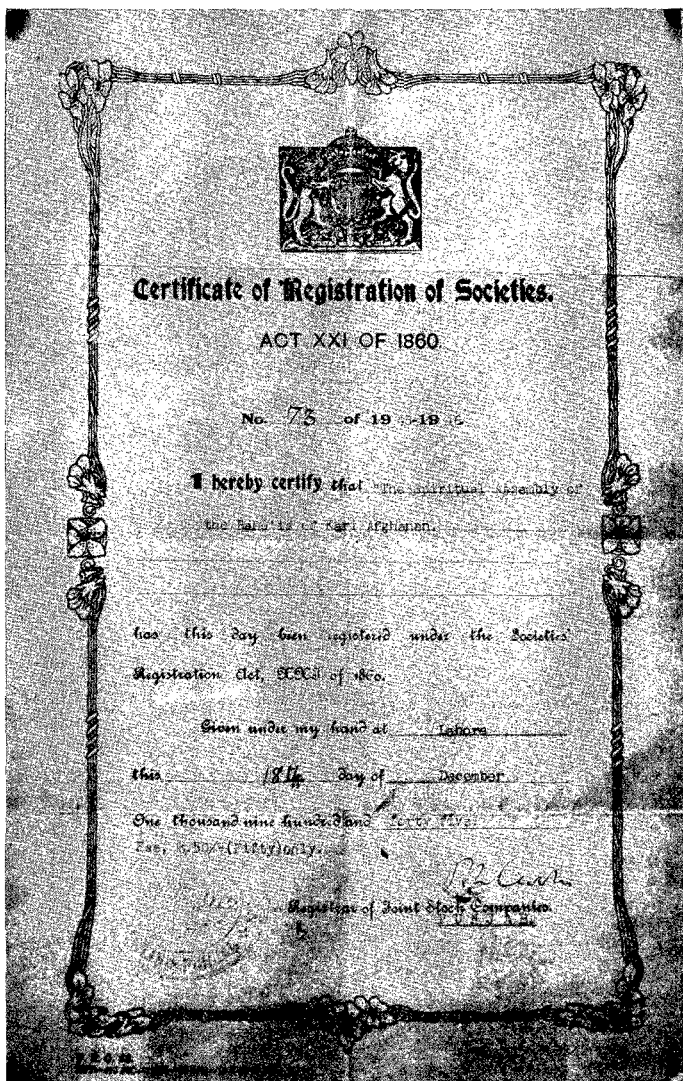
Marriage license issued by the Commonwealth of Massachusetts authorizing the Spiritual Assemblies of the Bahá'ís of Massachusetts to solemnize Bahi'i marriages.

10 1946
Approved,
Maurice J. Deane
Governor

Approved to be printed,
William F. Walsh
In Senate, March 11, 1946

Approved to be printed,
M. J. Deane
Speaker, March 11, 1946

... to be printed.
... to be printed with a full list of other of the persons so named that they have been so
... in the names of listing the names of intention, if the marriage is in other respects lawful and
... may be effected by word of authority in such person or society, or by an omission or by irregularity
... being so approved to their usages, shall not be void, nor shall the validity thereof be in any
... solemnize marriages, a minister of the gospel, or a clergyman, or a justice of the peace, or
... a marriage solemnized by a justice of the peace having authority to
... "quakers" in the words: "on Baha'is" or "on Baha'is" or "on Baha'is" - SECTION 22
... and others who have and more, as appearing, so hereby granted by section forty-two of
... shall be recorded by the clerk or register according to them. SECTION 4. SECTION 4. SECTION 4.
... organized body spiritual assembly; and his name, if certified in copies or returned
... of the name "mission of the gospel", "evangelist", "priest", "rabbi", or "clerk of an in-
... and was the title of the office by virtue of which the marriage was solemnized, as justice
... before of the records of a justice or justice meeting. The person who solemnized the marriage
... said solemnization of an incorporated local spiritual assembly of the Baha'is, or of said clerk or
... by the person or persons who solemnized the same, or of



Certificate of Incorporation of the Spiritual Assembly of the Bahá'ís
of Kari Afghanan, India.

9	بسم الله الرحمن الرحيم	9
مرة واحدة	بإتفاق	مرة متصلة
قوله تبارك وتعالى في كتابه الأقدس		
<p>تزوجوا باقوم ليظهر منكم من يذكرني بين عبادي هذا من امرئ عليكم انخذوه لانفسكم معينا</p>		
<p>المخجل الروحاني المركزي للمهاتمين بالقطر المصري و وثيقة عقد زواج</p>		
الغاية من يوم	من شهر	سنة
الغوايق يوم	من شهر	سنة
السبب	و بحضور حضرتنا اعضاء المخجل الروحاني الهادي لادبته	
حظيرة القدس اجري عقد الزواج بين كل من	ابن	
التابع سنة	التابع للحكومة	كريمة
التابع سنة	التابعة للحكومة	الحاضرين وذلك بناء على الطلب المقدم
منبعا المورخ	ويبعد ان يحقق المخجل الروحاني من رضاء الطرفين	
وانت الابوين او موافقة اولياء امرؤهما من عدم وجود مانع وبعدد نسام الزوج	الذبح المبرور	
وقدره	فدتم اجراء هذا العقد بين الطرفين طبقا لاحكام الشريعة الهيانية واعطى كل من الزوج	
	الزوجة صراحة من هذا وبنسأل الله ان يبارك هذا القران بحبه وجرده وسك مهلا	
	امض	
زوج	الابوين او اولياء امرؤه	
زوجه	امرؤها	
رئيس المخجل الروحاني	سكرتير المخجل الروحاني	
9		9

Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'ís of Egypt and Súdán.

رقم دفتر

بهاء الله

رقم متسلسل

- قوله تبارك وتعالى في كتابه الأقدس -

تزوجوا يا قوم ليظهر منكم من يذكرني بين عبادي هذا من أمري
عليكم أخذوه لاتصكم معينا

الم حفل الروحاني المركزي للبهائيين في العراق وثيقة عقد زواج

انه في يوم من شهر سنة بهائية
الموافق يوم من شهر سنة
الساعة ومغضور حضرات أعضاء الم حفل الروحاني البهائي لمدينة
بخطيرة القدس اجري عقد الزواج بين كل من ابن
البالغ سنة التابع للحكومة ، كريمة
البالغ سنوا للحكومة الحاضرين ، تلك بناء على + المقدم
منها المؤرخ وبعد ان تحقق الم حفل الروحاني رضاه الطرفين
واذن الابوين أو موافقة أولياء أمورهما من عدم وجود اي مانع ، وبعد قيام الزوج بدفع المهر
وقدره
قدّم اجراء العقد بين الطرفين طبقاً لاحكام الشريعة البهائية واعطى كل من الزوج والزوجة صورة من
هذا ونسأل الله ان يبارك هذا القران بمنه وجوده وكرمه .

امضات

الزوج الابوين أو أولياء أمره
الزوجة » » » » أمرها

سكرتير الم حفل الروحاني

رئيس الم حفل الروحاني

بِالْاِتِّمَاعِ بِجَهْتِ

قَوْلِ الْأَمِّ تَسْلُ الْأَعْلَى عَزَّ وَجَلَّ بِأَيْدِي

وَأَنْ حُدُثَ فِيهَا كَدُورَةٌ أَوْ كَرِهَتْ لِمَنِ أَنْ لَطِيفَتَا وَلَهُ أَنْ يُصَيِّرَ شَيْئًا كَمَا تَلَّ لَعْلٌ تَسْطَعُ بَيْنِمَا
رَأَتْهُ الْمُجْتَمِعَةُ وَأَنْ كَلَّمَتْ وَمَا فَاحَتْ فَلَا بَأْسَ فِي الطَّلَاقِ أَنْ كَانَ عَلَى كُلِّ شَيْءٍ حَكِيمًا ۝

نظر مجدوث اغبرار و میل بانفصال بین زوجین : آقای دارای ترقه نمره صادره
از و رتبه حویت نمره صادره از پسر
و خانم دارای ترقه نمره صادره از و رتبه حویت نمره صادره از
دختر که در تاریخ شهر سنه مطابق ماه سنه در شهر
بین آن عقد ازدواج واقع شده بود طرفین در تاریخ شهر مطابق ماه سنه
در محفل روحانی حاضر تاریخ هشدار را کتباتی تعیین و چون در مدت یکسال اصطبار و تربیت نمودند بابت و استیلام
و اصلاح ذات البین حاصل گشت بحکم کتاب الله از تاریخ شهر سنه مطابق ماه سنه
فصل و طلاق واقع گردید و طرفین در رجوع و تجدید ازدواج با یکدیگر طبق آیه مبارکه "والذی یتلق له
الاختیار فی الرجوع بعد النقصاء کل شهر بالموده و الرضا ما لم تستصن و اذا استحصنت تحقق الفصل بوصول
آخر و ترضی الامر الا بعد امر بسین" و یا اختیار زوج یا زوجه دیگر از آزاد و مختار خواهند بود .
توضیح آنکه - کلیه مخارج نفقه و کسوه زوجه در مدت یکسال تربیت از طرف زوج تأمین و دیگر هیچگونه مخی
از این بابت بعد از زوج مذکور نیست .

محل امضای زوج محل امضای زوجه محل مهر و امضای محفل روحانی

رقم دفتر

بسم الله الرحمن الرحيم

٢٠٠٠

ح. ببارك وتعالى في كتاب الانفرس

« وإن حدث بينها كدورة أو كره ليس له أن يطلقها وله أن يصبر سنة كاملة لعل تسطع »
 « بينها راحة الحبة وإن ذلك وما فاتت فلا بأس في الطلاق إنه كان على كل شيء حكيمًا »
 « والذي طلق له الاختيار في الرجوع بعد انقضاء كل شهر بالوعدة والرضا ما لم تستحسن »
 « وإذا استحسن تحقق الفصل بوصول آخر وقضى الامر إلا بعد أمرين »

المحفل الروحاني المركزي للبهائيين بالقطر المصري

وثيقة طلاق

(صادرة من المحفل الروحاني للبهائيين بمدينة)

بناء على الطلب التقدم الى المحفل الروحاني للبهائيين بمدينة

من

١٩

بتاريخ

بهاية الموافق

بطلب الفصل والطلاق من زوجة

التي

وكلاهما من البهائيين المقيمين بمدينة

لمدينة بموجب قسيمة زواج رقم بتاريخ

بهاية الموافق

١٩م

وحيث أت المحفل الروحاني بحسب نصوص الشريعة البهائية السعاه قام بالنسي للإصلاح بينها

مذكرا إياهما بقوله الاحلي (إن الله أحب الوصل والوفاق وأبغض الفصل والطلاق) ومع ذلك ما فاتت

راحة الحبة بينهما مدة سنة الاضطراب التي ابتدأت بتاريخ

واقضت بتاريخ

وذلك على علم تام من الزوجين مشيوت لتلقي المحفل

لهذا أقر المحفل الروحاني بجلسته المنعقدة في يوم الموافق

الفصل والطلاق بين الطرفين ابتداء من حسب نص كتاب الاقدس

وقد تجررت هذه الوثيقة إيماناً لتلك وتوقع كل منها بإدائه عليها وتسلم لكل منها صورة منها

حرر بمدينة في يوم الموافق

إمضاء المطلق إرضاء المطلقة رئيس المحفل الروحاني سكرتير المحفل الروحاني

In the Name and by the Authority of the State of Delaware.



The State of Delaware, ss.

To any Minister of the Gospel or other person authorized by the laws of the State of Delaware to solemnize marriages, we do hereby authorize you, in the Holy Bonds of Matrimony

According to the laws of the State of Delaware, to solemnize the marriage of [Name] and [Name] but first before the [Name] of the County of [Name] in the State of Delaware, on the [Date]

Witness

Equity

Governor of the said State of Delaware, the [Name] of the County of [Name] in the State of Delaware

By the Governor

[Signature]

Secretary of State

No. 1506

I hereby certify that on this [Date] day of [Month] A. D. 19[Year] at [Location] in the County of [Name] of the State of Delaware, in the presence of [Name] of [Location], [Name] of [Location], [Name] of [Location], and [Name] of [Location], all being by law qualified in the Holy Bonds of Matrimony, in accordance with the laws of the State of Delaware:

Witnesses

[Signatures of witnesses]

[Signature of Celebrant]

Registered Celebrant

Name of Church or Society (if you represent)

Marriage Certificate issued by the State of Delaware, authorizing the Spiritual Assembly of the Bahá'ís of Wilmington to perform a Bahá'í Marriage

Marriage Certificate issued by the State of Delaware, authorizing the Spiritual Assembly of the Bahá'ís of Wilmington to perform a Bahá'í marriage.

توضیح: ۴ تا ۱۰ الاحوال الذمیه علی متغین
الذمیه البیاتیة *

بیاورد - درازن واج ...

قد كتب الله عليكم الفكاك اذا كن ان تجازوا من الاتنين والذن اتقن بواحدة
من الاثني استراحت نفسه ونفسها كذلك ان الامر من ظم الوضن بالحق
مرفوضا بزوجه او بالتم لغيره من يدركهن بين عادي هذا من امرى انهم اعتقدوه
لا تفكهم مبيعا . . . (ايه ۱۴۵ - ۱۴۶ - ۱۴۷ من الكفا ج۱ الاذ من)

انه قد حدد من البيان بوجه اللزوم ان الذم انما له في النسبة والزوجان
واجاد الفكاك لثالثا فالثانيه بان الايون بعدهما التلا مع بينهم الضميمة
والجمعة * ولما فيه بارها خرف و كذلك ان الامر بقطيا
(الذم من ايه ۱۵۱)

(ماده اول) - عقد ازدواج مشروط است برضای زوجه و زوجه که بعد بلوغ رسیده باشند و اذن
و اجازة پدر و مادر را برها بپاراز اخیری طلاق و زوجه و پدر و مادر زوجه و پدر و مادر زوجه
هر تنه غیر را رضی بپا بنه عمدت از دلج صورت نیگیرند . . . (۱)
(ماده دوم) - انعقاد ازدواج وقتی انجام میگردد که زوجه بلا سعه ثلاث ایه مبارکه
(۱ تا ۳) کل لله را رضون) در مقابل زوجه و حاضرین طرف بیاض واقع شود و زوجه بلا سعه
ثلاث ایه مبارکه (۱ تا ۳) کل لله را رضیات) در مقابل زوجه و حاضران قبول خردن را اقبهار
شاید . . . (۲)

(ماده سوم) - شروط صحت عقد ایستگه در حضور پدر و شاهد عادل واقعی شوند و شاهد
عادل عبارت از شخص بالغیست که - من شهرت داشته باشد از مردی رضی بوجه ایستد (۳)
(ماده چهارم) - تعدد زوجات جائز نیست و هر هر فرد بیاضی واجب که بیاید زوجه
اکثرا شاید . . . (۴)
۱ - ۳ - ۲ کل بیسؤال و جواب (۴) بوقتی حضرت زکی امرالله و درنگه حیدر در حقیقت
تعدد زوجات مشروط بشروط حال ایستد.

تتعلقون بزواج بالتم
(انفس ایه ۱۵۸)
بدر بوجوب حلیت سایر اقربا نیست
ملاحظه

زوج متضرر می باشد ل مویبست
و بر او است . . . (۱)

بر ما بلج حرامست و از مکهم خطبه
که باشد . . . (۲)
ان ما لا یست . . . (۳)
مراست و هر کس برکتها انجام شود
(۴)

این حضرت زکی امرالله

باب سوم در مهر و داد سعادتی

لا یحقق الصهار الا بالانهار قد تدبر للممن تسمعه منی مثالا
من انك هبها الا بیزو و للقری من اللغه و من اراد ان یباده سم علیه
ان یجاء رزمین خمسة و تسمین مثالا كذا كان الامر بالمسئز
شطرها وانذی القبح بالوجه الا وكن خیر له فی الكفا بانه یكنه
من یدیه یا سیاب السوات و الارضوكان الله علی كل شیء قدیرا
(انك سابه ۱۵۲ و ۱۵۳)

(داده دم) - از زواج وقتن حقیق سید که زین مهر بزیجه تسلیم نماید و مفاران نوزده
مثال علام در شهر است و نماید از ۲۵ مثال تجا بز نماید و در زواج از نوزده هالی ۱۵
مثال بتوا است .

(داده یازدهم) - ساط اضطر در تعیین مهر (خلا و یا نفوه) محل بویکن زوجت
و هرگاه محل خون را تغییر دهد ساط سلیسنگه در انجا استراوا مسکن گیرد . (۱)
(داده دوازدهم) - هرگاه در وقت آن زواج یکارت زوجیه شرط و نیده شده باشد و بعد
خلایفان کشف نمودن بوق' بیوانند مهر و ساریک از زواج را پس بگیرد وكن ستر و كمان بهتر
است . (۲)

(داده سیزدهم) - هرگاه بعد از رفتن و بسا ز زفاف طلاق واقع شود زن حق استبراء مهر
را ندارد . (۳)

ت بیبها الا بختلافی لله ان
بق اولی بجزت همه او
سبیل لبیبها انی حلها
الصالحین سبیلها و انی
منهمها كذا كان نیر الامر
سابه ۱۲۲ و ۱۲۳)

و بین انبیا كبریت و اختلافی
ساید یق باید نطق یعنی
ه از انبیا سببوت نبوت اند
سببوت انبیا و باید همد
یعنی داده شوره حق نطق در

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

... (၅၀၀၀၀၀) - ... (၅၀၀၀၀၀)

مسائل فقهی در احکام قائم

قد کتب الله لکل ذی عقل من یؤلفه ان یرحمه الله یطاق له ما حبه فی
 ۱) به مدد و اراده انسانی و نفس، باید بود؛ نه انجمنی، مگر بویژه در آن من المستحقین
 من ظم الامر منکمها و الا ان اعدت و یحذر - یعنی ندانیم که حق فقهی است یا غیر فقهی و بیکون
 فی غایة الهیة المرجحان فیها و ان تا حال امرایان قلبها تحریر شده است؟ خبری
 مدد و ارادت و بعد از آنکه آنها را از منطقتها من اختیار و التذوق و ان سیرت است یعنی
 المبارکات و المبارکین اعلیٰ او امری و لا یتیمو کل مشرکان من اللوح -
 اینها و ان من الامر حین فرضها لهما ان ینفذ المرزبانیه از اصلاح
 بین العباد و الا ینا یمکن ان یزکیها ۱) بحدت به العباد بیکم که لان نفس
 الامر کان الیوم دنیا و ان ینا یمکن ان یزکیها ۱) بحدت به العباد بیکم که لان نفس
 بالحدیثین لهما ان ینفذ فی الیقین اذا اعدت؟ خبر المدد و ارادت لهما الاختیار
 فیما اختار ۱) حکم بهمین که همان الامر قریبا (۱) فقهی است به ۱۰۴ و ۱۰۷

۱) داده نیست و سبب آن - درگاه زنج و ساق و طریق حکم کتاب عیان برای مراجعت خود همین
 نباید این را که بویژه نکند و قدر متیقن هم نباید باشد ازوجه سبب آنکه نه ۱) سبب بیزاری
 و بیسازگاری شوم دیگر اختیار نباید کرد در مدت تریس اطفالی از وجود تریس با و بویژه
 باید باز هم سیر و تا عمل نماید . (۱)

۲) داده نیست و بپیمانی است - درگاه خبری و زنج بویژه رسیدن و با تریس و سیرت یا بپیمانی
 نگاه عادل سیرت رسید تکلیف زوجه ایست که نه ۱) سیر و تا عمل نماید همین درگاه میل دارد
 شوم دیگر اختیار نکند . (۲)

۳) داده نیست و بپیمانی است - درگاه شوم سازگاری نماید و با وجود علم و اطلاع حکم کتاب بویژه
 برای مراجعت خود همین نکند و خبر و اترقی هم بپیمانی است و اگر در تریس در انصورت زوجه باید
 یکسال تمام سیر نماید همین در اختیار زوجه است . (۳)

(۱) کتاب سؤال و جواب

۱) من را نه با اسم الا نظام و به سیرت
 که زنی را ارادت من المعروف -
 نه که کفر باشد زنی انصاف الا بین
 (۱) فقهی است به ۱۲۱۰

۲) الله شاهر الایات لیس لاحد ان
 و من بعده یرجع الحکم الی الانصاف
 امروزه البیضاء لیسرکونها فی البیاض
 ان لدن عقله قد بر
 (۱) فقهی است به ۱۰۰

۳) بابت خویش و سببها به نیست و
 در حد و اقل مدتی دارد تا پس
 بقدا عصاره نفس و جبهیز و بعد

۴) برای خبرات و بیانات وقت نباید با
 زنی بی اطلاع و اما کسی که از بی اطلاع
 ...

باب هجتم تراجم وصيات

والتى ترى ذرية ضماما... سلبوا اموالهم الى ائمن ليخرج لهم الى
ان يخطو رتداهم ا والى محل الشكوة تم عيبها للائمن حتى ما
حصل من الصلابة والافتراء . (الفس ايه ١٠)

(با ده بيست و ستم) - جزه شش سوزى وصى خطاى بر اى اولاد و صغار و فر مومين نكند -
صغار را بايد با ميث از تجار يا بشركت مطبق سيره و بيرون تا از تجاريت شافى بان عمل
گردد

با ده سن ام) - بايد بر اى ائمن مذكور يا شركت مذكوره حفى از طابع مال صغار تامين
نبرد

بناك من كتاب (الفس)
داد (الفس) و (الفس) و
الاصيات من كتاب الزوا
و (الفس) و (الفس) و (الفس)
من كتاب (الفس) عدد
الليالى و الاسطرانالما
نقتضا عن الاخرى انه لغير
لم يكن له ذرية ترجع حقوقهم
در بها عمل مدد نى الكتاب -
ان كل ذلك حكم النسخ الصلح
ذو القربى من ابناء الاخ و الاخت
و الاخوات و من بعدهم و بعد
الى غير العدل امر نى الكتاب
لذات من تولت امراهم من انظم
مراثة انه ليهو لفتقدن الا ان
لذات من ذوات الاثبات و البرات
له ذرية او و شك يترجم مالا يميم
بحر الكلام و قد نال الاحكام

بچه از آب سسم

(ماده سی یکم) - هرگاه مخصوص بچگون رصیت نامه ندانسته باشد ترکه از بر هفت طبقه از روایات تقسیم میشود طبقات مذکوره عبارت اند از اولاد - نوح (یا زوجه) - امیر - مادر - سیران زان - خواهران - محملین .

(ماده سی و دوم) - از طرک بیتا ابتدا باید سالی چهارمیز و نهم و بعد در بیان و بعد حقوق الله تا آن به نوبت سیمیا نوبه باقی ماند بوجه سیمیا مقبره در رکاب الله بین روایات به ۲۵۲۰ سسم تقسیم میگردد از سسم مزبور ۱۰۸۰ سسم متعلق ب اولاد - ۳۱۰ سسم بزرگ (یا زوجه) - ۳۳ سسم پدر - ۱۲۰ سسم پسر - ۲۱۰ سسم به برادران - ۱۵۰ سسم پنجواهران و ۹۰ سسم متعلق بمصلحین است (بطور ساده تر : گویه ارتبه چهل و دو سسم تقسیم میشود که هرچند ه سسم برای اولاد است و شش و نیم سسم برای نوح یا زوجه و پنج و نیم برای پدر و چهار و نیم برای مادر و سه و نیم برای برادران و دو نیم سسم برای خواهران و یک و نیم برای محملین)

(ماده سی و سوم) - هرگاه از تخمین سنجین هیچیک از طبقات مذکوره ب روایات باقی نماند باید زنی دارای خویشانی از قبیل پسر برادر و پسر خواهر یا دختر برادر و دختر خواهر برده باشد در ولایت اموال باقی می ماند و هرگاه آنها نیز با اختلافی ضرر و صدمه و دانی و غائله و وسرمان و در خمران آنها برده باشند در ولایت مزبور باقی می ماند و یک طلب دیگر به سفلی روحانی متعلق میگردد .

(ماده سی و چهارم) - هرگاه کسی بمیرد و هیچیک از طبقات روایات را ندانسته باشد از خویشان مذکوره هم موجود نباشد کلیه اموال به سفلی روحانی متعلق میگردد .
(ماده سی و پنجم) - هرگاه پیغمبری در ایام پدر فوت نماید و دارای اولاد نباشد سسم پدر را اولاد غیر پیشین بخواهد داشته باشد برایشان در ایام چند خان فوت نموده میشود .

(ماده سی و ششم) - هرگاه در محزون در ایام حیات پدر روایات یا نداشته اولاد بی برهاری گذاشته باشد سنجین از ترکه پدر بقیه طبقات مذکوره ب روایات توزیع میگردد . (۱)
(ماده سی و هفتم) - در ایام حیات سسرال و جوارح

یا بعضی از طبقات روایات نداشته
روایات متعلق میگردد .

روایات باقی نماند اولاد ندانسته باشد

طبقات روایات برادر و خواهر پدری

اولاد یا خواهر مادر موجود باشد

یک نفر به سفلی روحانی رایج میگردد (۲)
استصحابی متعدد موجود باشد

توزیع میگردد - (۳)
دین باقی نماند به نسبت دین کم

بچه از روایات باقی نماند

بچه از روایات باقی نماند

بچه از روایات باقی نماند

بچه از روایات باقی نماند

بچه از روایات باقی نماند

بچه از روایات باقی نماند

دختر نداشته باشد بین پسران توزیع بجز (۲) . *

(ماده جهل و مضیق) - البسه غیر سببیه زوجه تنهایی و زینت آلات زینت جزیره
 او محسوب میشود که تا بت کردن تیره زینت بطریق هیئت بیشتر رسد با و آنرا زنونه

است و الا جزوا مول زوج محسوب است . (۴)

(ماده جهل و مضیق) حقوق الله از هر صد مثقال حلال یا معادل آن زنونه مثقال میباشد
 و خانه مستقریه از حقوق معاف است و حقوق الله بجزورت بلی امرالله اربابنا لعنهم اراجمت
 و حقوق الله فقط یکبار را زود مالی تا به بجزرت . (۵)

(ماده پنجاهم) - بیت باید در بطور یا تنگ قیض یا جویب حکم لطیف دین شود و
 در آنوقت بیت بالغ انگیزی که این بیان باریک و " قد بدت من الله و رحمت الله -
 شتافما ما سواه و شمساً باسمه الرحمن الرحیم " در آن مقبول باشد باید گذاشته شود

۱۴۱- از کتاب سؤال و جواب ۵- از ابواب وصایای حضرت عبداللہ

بیت المدین و بیعت بقیه القریس
 ۱۴۲- بیت مدین صحرا را الله الملک
 ۱۴۳- بیت مدین صحرا را الله الملک
 ۱۴۴- بیت مدین صحرا را الله الملک
 ۱۴۵- بیت مدین صحرا را الله الملک
 ۱۴۶- بیت مدین صحرا را الله الملک

کجا از به غیر بیایان متعینان
 ممکنه حلال روحانی است که بر
 بیت المدین مدین با تنهایی
 بیت حضرت عبداللہ حضرت
 عالم و زمین و مسر غلامی مشکلات
 بیله حکم غیر مشرقه در کتاب
 بیع ساید .

بیت مدین صحرا را الله الملک
 ۱۴۷- بیت مدین صحرا را الله الملک
 ۱۴۸- بیت مدین صحرا را الله الملک

۱۴۹- بیت مدین صحرا را الله الملک

HEADQUARTERS
MILITARY GOVERNMENT
STADTKREIS FRANKFURT/MAIN
Det. E-6, Co. D, 2nd MH Govt Regt. APO 766.

PJK/IG

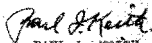
Frankfurt/Main, Germany. (N 6869)

6 November 1945

TO WHOM IT MAY CONCERN:

1-4 Robert B. Davisch, 37494455, is given permission to contact units of the Bahá'í Faith in Frankfurt a/Main for the purpose of aiding in the reorganization of those units.

The Bahá'í Faith is a recognized religion which may be freely practiced in Germany.



PAUL J. KEITH
Major AUS
S & R Officer

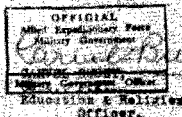
DETACHMENT F-10
2nd Military Government Regiment
APO 758 308 Army

14 August 1945.

TO WHOM IT MAY CONCERN:

This is to certify that the STUTTGART Bahá'í religious community has been authorized by this Headquarters to recognize and to hold religious meetings within the city.

Mr. Paul GOLLNER, 127 Neckarstrasse, is the Chairman of the Local Spiritual Assembly of the Bahá'ís of STUTTGART, and is responsible for the internal discipline of this group and for its non-political character.



Permits issued by the American Military Government in Germany authorizing the Bahá'ís to resume activities.

THE WORLD ORDER OF BAHÁ'U'LLÁH

Handwritten text in Arabic script, appearing to be a historical document or a letter. The text is dense and covers most of the page. It is written in a clear, cursive hand. There are several lines of text, with some appearing to be a list or a series of points. At the bottom of the page, there is a signature and a date. The date is written as '1337' (1918 AD) and '15th of the month of Rabi'ul-Thani'. The signature is in Arabic calligraphy.

Handwritten signature: محمد باقر

Handwritten date: 15 ربيع الثاني 1337

Handwritten text at the bottom: حرمه الشريفه

Handwritten text at the bottom: كرم الله وجهه

Handwritten text at the bottom: لا اله الا الله محمد بن عبد الله

Handwritten text at the bottom: صلى الله عليه وآله وسلم

THE BAHÁ'Í WORLD



Aerial photograph of Bahá'í I-house of Worship taken by Navy photographer from the Naval Air Station, Glenview, Illinois—*Official Navy Photograph.*

THE INSTITUTION OF THE MASHRIQU'L-ADHKÁR

Visible Embodiment of the Universality of the Faith of Bahá'u'lláh

FOREWORD

MANY discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

Instead of considering that religion is a matter of turning toward an abstract creed, the average religionist today is concerned with the practical applications of religion to the problems of human life. Religion, in brief, after having apparently lost its influence in terms of theology, has been restored more powerfully than ever as a spirit of brotherhood, an impulse toward unity, and an ideal making for a more enlightened civilization throughout the world.

Against this background, the institution of the Mashriqu'l-Adhkár stands revealed as the supreme expression of all those modern religious tendencies animated by social ideals which do not repudiate the reality of spiritual experience but seek to transform it into a dynamic striving for unity. The Mashriqu'l-Adhkár, when clearly understood, gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realized until the dawn of this universal age.

The term "Mashriqu'l-Adhkár" means literally, "Dawning-place of the praise of God."

To appreciate the significance of this

Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkár fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkár is a channel releasing spiritual powers for social regeneration because it fills a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting-place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshiper and the Supreme. Thus, the Mashriqu'l-Adhkár is freely open to people of all Faiths on equal terms, who now realize the universality of Bahá'u'lláh in revealing the oneness of all the Prophets. Moreover, since the Bahá'í Faith has no professional clergy, the worshiper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

Integral with the Temple are its accessory buildings, without which the Mashriqu'l-Adhkár would not be a complete social institution. These buildings are to be devoted to such activities as a school for science, a hospice, a hospital, an asylum for orphans. Here the circle of spiritual experience at last joins, as prayer and worship are allied directly to creative service, eliminating the static subjective elements from religion and laying a foundation for a new and higher type of human association.

HORACE HOLLEY.

THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQU'L - ADHKÁR

A LETTER FROM SHOGHI EFFENDI

*The Beloved of the Lord and the Hand-
maids of the Merciful throughout the
United States and Canada.*

My well-beloved friends:

Ever since that remarkable manifestation of Bahá'í solidarity and self-sacrifice which has signalized the proceedings of last year's memorable Convention, I have been expectantly awaiting the news of a steady and continuous support of the Plan which can alone ensure, ere the present year draws to its close, the resumption of building operations on our beloved Temple.

Moved by an impulse that I could not resist, I have felt impelled to forego what may be regarded as the most valuable and sacred possession in the Holy Land for the furthering of that noble enterprise which you have set your hearts to achieve. With the hearty concurrence of our dear Bahá'í brother, Ziaoulláh Asgarzadeh, who years ago donated it to the Most Holy Shrine, this precious ornament of the Tomb of Bahá'u'lláh has been already shipped to your shores, with our fondest hope that the proceeds from its sale may at once ennoble and reinforce the unnumbered offerings of the American believers already accumulated on the altar of Bahá'í sacrifice. I have longed ever since to witness such evidences of spontaneous and generous response on your part as would tend to fortify within me a confidence that has never wavered in the inexhaustible vitality of the Faith of Bahá'u'lláh in that land.

I need not stress at this moment the high hopes which so startling a display of unsparring devotion to our sacred Temple has already aroused in the breasts of the multitude of our brethren throughout the East. Nor is it I feel necessary to impress upon those who are primarily concerned with its erection the gradual change of outlook which the early prospect of the construction of the far-famed Mashriqu'l-Adhkár in

America has unmistakably occasioned in high places among the hitherto sceptical and indifferent towards the merits and the practicability of the Faith proclaimed by Bahá'u'lláh. Neither do I need to expatiate upon the hopes and fears of the Greatest Holy Leaf, now in the evening of her life, with deepening shadows caused by failing eyesight and declining strength swiftly gathering about her, yearning to hear as the one remaining solace in her swiftly ebbing life the news of the resumption of work on an Edifice, the glories of which she has, from the lips of 'Abdu'l-Bahá Himself, learned to admire. I cannot surely overrate at the present juncture in the progress of our task the challenging character of these remaining months of the year as a swiftly passing opportunity which it is in our power to seize and utilize, ere it is too late, for the edification of our expectant brethren throughout the East, for the vindication in the eyes of the world at large of the realities of our Faith, and last but not least for the realization of what is the Greatest Holy Leaf's fondest desire.

As I have already intimated in the course of my conversations with visiting pilgrims, so vast and significant an enterprise as the construction of the first Mashriqu'l-Adhkár of the West should be supported, not by the munificence of a few but by the joint contributions of the entire mass of the convinced followers of the Faith. It cannot be denied that the emanations of spiritual power and inspiration destined to radiate from the central Edifice of the Mashriqu'l-Adhkár mill to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá'í administration that in the conduct of every specific Bahi'i

activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be conducted under Bahá'í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate. For apart from the consideration of embarrassing complications which the association of non-believers in the financing of institutions of a strictly Bahá'í character may conceivably engender in the administration of the Bahá'í community of the future, it should be remembered that these specific Bahá'í institutions, which should be viewed in the light of Bahá'u'lláh's gifts bestowed upon the world, can best function and most powerfully exert their influence in the world only if reared and maintained solely by the support of those who are fully conscious of, and are unreservedly submissive to, the claims inherent in the Revelation of Bahá'u'lláh. In cases, however, when a friend or sympathizer of the Faith eagerly insists on a monetary contribution for the promotion of the Faith, such gifts should be accepted and duly acknowledged by the elected representatives of the believers with the express understanding that they would be utilized by them only to reinforce that section of the Bahá'í Fund exclusively devoted to philanthropic or charitable purposes. For, as the Faith of Bahá'u'lláh extends in scope and in influence, and the resources of Bahá'í communities correspondingly multiply, it will become increasingly desirable to differentiate between such departments of the Bahá'í treasury as minister to the needs of the world at large, and those that are specifically designed to promote the direct interests of the Faith itself. From this apparent divorce between Bahá'í and humanitarian activities it must not, however, be inferred that the animating purpose of the Faith of Bahá'u'lláh stands at variance with the aims and objects of the humanitarian and philanthropic institutions of the day. Nay, it should be realized by every judicious promoter of the Faith that at such an early stage in the evolution and crystallization of the Cause such discrimi-

nating and precautionary measures are inevitable and even necessary if the nascent institutions of the Faith are to emerge triumphant and unimpaired from the present welter of confused and often conflicting interests with which they are surrounded. This note of warning may not be thought inappropriate at a time when, inflamed by a consuming passion to witness the early completion of the Mashriqu'l-Adhkár, we may not only be apt to acquiesce in the desire of those who, as yet uninitiated into the Cause, are willing to lend financial assistance to its institutions, but may even feel inclined to solicit from them such aid as it is in their power to render. Ours surely is the paramount duty so to acquit ourselves in the discharge of our most sacred task that in the days to come neither the tongue of the slanderer nor the pen of the malevolent may dare to insinuate that so beauteous, so significant an Edifice has been reared by anything short of the unanimous, the exclusive, and the self-sacrificing striving of the small yet determined body of the convinced supporters of the Faith of Bahá'u'lláh. How delicate our task, how pressing the responsibility that weighs upon us, who are called upon on one hand to preserve inviolate the integrity and the identity of the regenerating Faith of Bahá'u'lláh, and to vindicate on the other its broad, its humanitarian, its all-embracing principles!

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá'í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve

as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfillment of its high destiny.

And while we bend our efforts and strain our nerves in a feverish pursuit to provide the necessary means for the speedy construction of the Mashriqu'l-Adhkár, may we not pause for a moment to examine those statements which set forth the purpose as well as the functions of this symbolical yet so spiritually potent Edifice? It will be readily admitted that at a time when the tenets of a Faith, not yet fully emerged from the fires of repression, are as yet improperly defined and imperfectly understood, the utmost caution should be exercised in revealing the true nature of those institutions which are indissolubly associated with its name.

Without attempting an exhaustive survey of the distinguishing features and purpose of the Mashriqu'l-Adhkár, I should feel content at the present time to draw your attention to what I regard as certain misleading statements that have found currency in various quarters, and which may lead gradually to a grave misapprehension of the true purpose and essential character of the Mashriqu'l-Adhkár.

It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant,

should be regarded apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh in the Kitib-i-Aqdas. It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formula: and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith within separately defined sections of Bahá'u'lláh's Universal House of Worship. Far from the Mashriqu'l-Adhkár offering such a spectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the Aqdas and irreconcilable with the spirit it inculcates, the central House of Bahá'í worship, enshrined within the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which

neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahh'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein, unhampered by ceremonies and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of I-lis Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance.

But however inspiring the conception of Bahh'i worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahh'i worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meager and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter

how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár. Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahh'i worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Dearl-beloved friends! May we not as the trustees of so priceless a heritage, arise to fulfill our high destiny?

Haifa, Palestine.

October 25, 1929.

PASSAGES REGARDING THE TEMPLE IN AMERICA

Taken from

"GOD PASSES BY"

BY SHOGHI EFFENDI

and

INTRODUCTION

BY ARCHDEACON TOWNSHEND, M. A.

ON the lake shore at Wilmette stands the completed Temple of Praise, a sign of the Spirit of the Most Great Peace and of the Splendor of God that has come down to dwell among men. The walls of the Temple are transparent, made of an open tracery cut as in sculptured stone, and lined with glass. All imaginable symbols of light are woven together into the pattern, the lights of the sun and the moon and the constellations, the lights of the spiritual heavens unfolded by the great Revealers of today and yesterday, the Cross in various forms, the Crescent and the nine pointed

Star (emblem of the Bahí'í Faith). No darkness invades the Temple at any time; by day it is lighted by the sun whose rays flood in from every side through the exquisitely perforated walls, and by night it is artificially illuminated and its ornamented shape is etched with light against the dark. From whatever side the visitor approaches, the aspiring form of the Temple appears as the spirit of adoration; and seen from the air above it has the likeness of a Nine-Pointed Star come down from heaven to find its resting place on the earth.

G. Townshend

CHAPTER XXII

THE RISE AND ESTABLISHMENT OF THE ADMINISTRATIVE ORDER

"... significant has been the erection of the superstructure and the completion of the exterior ornamentation of the first Mashriqu'l-Adhkár of the West, the noblest of the exploits which have immortalized the services of the American Bahí'í community to the Cause of Bahá'u'lláh. Consummated through the agency of an efficiently functioning and newly established Administrative Order, this enterprise has itself immensely enhanced the prestige, consolidated the strength and expanded the subsidiary institutions of the community that made its building possible.

Conceived forty-one years ago; originating with the petition spontaneously ad-

ressed, in March 1903 to 'Abdu'l-Bahá by the "House of Spirituality" of the Bahá'ís of Chicago—the first Bahá'í center established in the Western world—the members of which, inspired by the example set by the builders of the Mashriqu'l-Adhkár of 'Ishqábad, had appealed for permission to construct a similar Temple in America; blessed by His approval and high commendation in a Tablet revealed by Him in June of that same year; launched by the delegates of various American Assemblies, assembled in Chicago in November, 1907, for the purpose of choosing the site of the Temple; established on a national basis through a religious corporation known as the "Bahá'í Temple Unity."



Members of Bahá'í Temple Guides Committee and guides, October, 1744.

which was incorporated shortly after the first American Bahá'í Convention held in that same city in March, 1709; honored through the dedication ceremony presided over by 'Abdu'l-Bahá Himself when visiting that site in May, 1912, this enterprise--- the crowning achievement of the Administrative Order of the Faith of Bahá'u'lláh in the first Bahá'í century---had, ever since that memorable occasion, been progressing intermittently until the rime when the foundations of that Order having been firmly laid in the North American continent the American Bahá'í community was in a position to utilize the instruments which it had forged for the efficient prosecution of its task.

At the 1914 American Bahá'í Convention the purchase of the Temple property was completed. The 1920 Convention, held in New York, having been previously directed by 'Abdu'l-Bahá to select the design of that Temple, chose from among a number of designs competitively submitted to it that of Louis J. Bourgeois, a French-Canadian architect, a selection that was later confirmed by 'Abdu'l-Bahá Himself. The contracts for the sinking of the nine great caissons supporting the central portion of

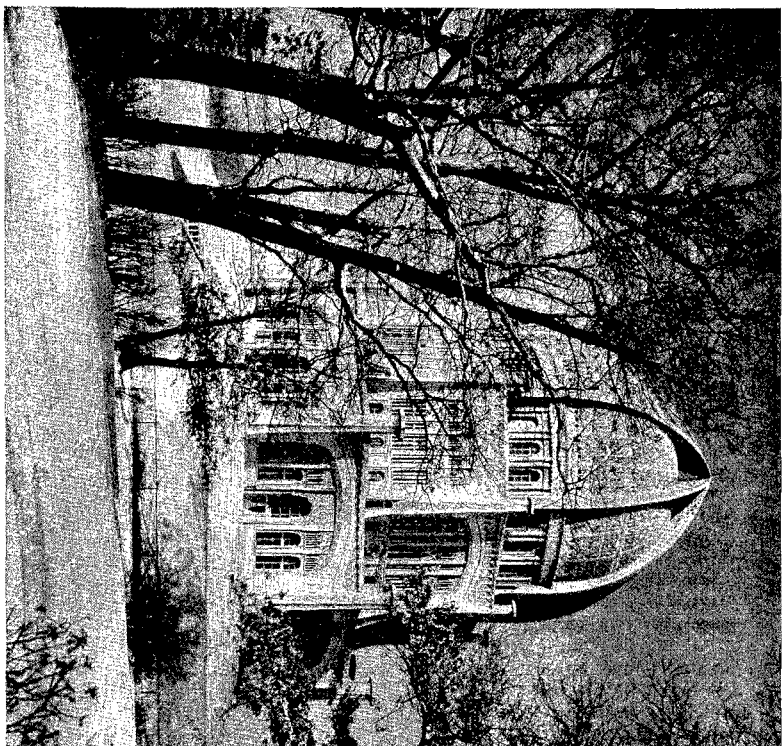
the building, extending to rock at a depth of 120 feet below the ground level, and for the construction of the basement structure, were successively awarded in December, 1920 and August, 1921. In August, 1930, in spite of the prevailing economic crisis, and during a period of unemployment unparalleled in American history, another contract, with twenty-four additional sub-contracts, for the erection of the superstructure was placed, and the work completed by May 1, 1931, on which day the first devotional service in the new structure was celebrated, coinciding with the 19th anniversary of the dedication of the grounds by 'Abdu'l-Bahá. The ornamentation of the dome was started in June, 1932 and finished in January, 1934. The ornamentation of the clerestory was completed in 1935, and that of the gallery unit below it in November, 1738. The mainstory ornamentation was, despite the outbreak of the present war, undertaken in April, 1740, and completed in July, 1942; whilst the eighteen circular steps were placed in position by December, 1742, seventeen mouths in advance of the centenary celebration of the Faith, by which time the exterior of the Temple was scheduled to be finished, and forty years after the petition

of the Chicago believers had been submitted to and granted by 'Abdu'l-Bahá.

This unique edifice, the first fruit of a slowly maturing Administrative Order, the noblest structure reared in the first Bahá'í century, and the symbol and precursor of a future world civilization, is situated in the heart of the North American continent, on the western shore of Lake Michigan, and is surrounded by its own grounds comprising a little less than seven acres. It has been financed, at cost of over a million dollars, by the American Bahá'í community, assisted at times by voluntary contributions of recognized believers in East and West, of Christian, of Muslim, of Jewish, of Zoroastrian, of Hindu and Buddhist extraction. It has been associated, in its initial phase, with 'Abdu'l-Bahá, and in the concluding stages of its construction with the memory of the Greatest Holy Leaf, the Purest Branch and their mother. The structure itself is a pure white nonagonal building, of original and unique design, rising from a flight of white stairs encircling its base; and surmounted by a majestic and beautifully proportioned dome, bearing nine tapering symmetrically placed ribs of decorative as well as structural significance, which soar to its apex and finally merge into a common unit pointing skyward. Its framework is constructed of structural steel enclosed in concrete, the material of its ornamentation consisting of a combination of crystalline quartz, opaque quartz and white Portland cement, producing a composition clear in texture, hard and enduring as stone, impervious to the elements, and cast into a design as delicate as lace. It soars 191 feet from the floor of its basement to the culmination of the ribs, clasping the hemispherical dome which is forty-nine feet high, with an external diameter of ninety feet, and one-third of the surface of which is perforated to admit light during the day and emit light at night. It is buttressed by pylons forty-five feet in height, and bears above its nine entrances, one of which faces 'Akká, nine selected quotations from the writings of Bahá'u'lláh, as well as the Greatest Name in the center of each of the arches over its doors. It is consecrated exclusively to worship, devoid of all ceremony and ritual, is

provided with an auditorium which can seat 1600 people, and is to be supplemented by accessory institutions of social service to be established in its vicinity, such as an orphanage, a hospital, a dispensary, for the poor, a home for the incapacitated, a hostel for travelers and a college for the study of arts and sciences. It had already, long before its construction, evoked, and is now increasingly evoking, though its interior ornamentation is as yet unbegun, such interest and comment, in the public press, in technical journals and in magazines, of both the United States and other countries, as to justify the hopes and expectations entertained for it by 'Abdu'l-Bahá. Its model exhibited at Art centers, galleries, state fairs and national expositions—among which may be mentioned the Century of Progress Exhibition, held in Chicago in 1933, where no less than ten thousand people, passing through the Hall of Religions, must have viewed it every day—its replica forming a part of the permanent exhibit of the Museum of Science and Industry in Chicago; its doors now thronged by visitors from far and near, whose number, during the period from June, 1932 to October, 1941 has exceeded 130,000 people, representing almost every country in the world, this great "Silent Teacher" of the Faith of Bahá'u'lláh, it may be confidently asserted, has contributed to the diffusion of the knowledge of His Faith and teachings in a measure which no other single agency, operating within the framework of its Administrative Order, has ever remotely approached.

"When the foundation of the Mashriqu'l-Adhkar is laid in America," 'Abdu'l-Bahá Himself has predicted, "and that Divine Edifice is completed, a most wonderful and thrilling motion will appear in the world of existence . . . From that point of Eight the spirit of teaching, spreading the Cause of God and promoting the teachings of God, will permeate to all parts of the world." *"Out of this Mashriqu'l-Adhkar,"* He has affirmed in the Tablets of the Divine Plan, *"without doubt, thousands of Mashriqu'l-Adhkar's will be born."* *"It marks,"* He, furthermore, has written, *"the inception of the Kingdom of God on earth."* And again: *"It is the manifest Standard waving in the*



The Bahá'í House of Worship. Reprinted from the Chicago Sunday Tribune

center of that great continent." "*Thousands of Mashriqu'l-Adhkárs,*" He, when dedicating the grounds of the Temple, declared, ". . . will be built in the East and in the West, but this, being the first erected in the Occident, has great importance." "This organization of the *Mashriqu'l-Adhkár,*" He, referring to that edifice, has moreover stated, "will be a model for the coming centuries, and will hold the station of the mother."

"Its inception," the Architect of the Temple has himself testified, "was not from man, for, as musicians, artists, poets receive their inspiration from another realm, so the Temple's architect, through all his years of labor, was ever conscious that Bahá'u'lláh was the creator of this building to be erected to His glory." "Into this new design," he, furthermore, has written, ". . . is woven, in symbolic form, the great Bahá'í teaching of unity—the unity of all religions of all mankind. There are combinations of mathematical lines, symbolizing those of the universe, and in their intricate merging of circle into circle, and circle within circle, we visualize the merging of all the religions into one." And again: "A circle of steps, eighteen in all, will surround the structure on the outside, and lead to the auditorium floor. These eighteen steps represent the eighteen first disciples of the Bib, and the door to which they lead stands for the Báb Himself." "As the essence of the pure original teachings of the historic religions was the same . . . in the Bahí'i Temple is used a composite architecture, expressing the essence in the line of each of the great architectural styles, harmonizing them into one whole."

"It is the first new idea in architecture since the 13th century," declared a distinguished architect, H. Van Buren Magonigle, President of the Architectural League, after gazing upon a plaster model of the Temple on exhibition in the Engineering Societies Building in New York, in June 1920. "The Architect," he, moreover, has stated, "has conceived a Temple of Light in which structure, as usually understood, is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance of a dream. It is a lacy envelope enshrining an idea, the idea of light,

a shelter of cobweb interposed between earth and sky, struck through and through with light—light which shall partly consume the forms and make of it a thing of faery."

"In the geometric forms of the ornamentation," a writer in the well-known publication *Architectural Record* has written, "covering the columns and surrounding windows and doors of the Temple, one deciphers all the religious symbols of the world. Here are the swastika, the circle, the cross, the triangle, the double triangle or six pointed star (Solomon's seal)—but more than this—the noble symbol of the spiritual orb . . . the five pointed star; the Greek Cross, the Roman cross, and supreme above all, the wonderful nine pointed star, figured in the structure of the Temple itself, and appearing again and again in its ornamentation as significant of the spiritual glory in the world today."

"The greatest creation since the Gothic period," is the testimony of George Grey Barnard, one of the most widely-known sculptors in the United States of America, "and the most beautiful I have ever seen."

"This is a new creation," Prof. Luigi Quaglino, ex-professor of Architecture from Turin declared, after viewing the model, "which will revolutionize architecture in the world, and it is the most beautiful I have ever seen. Without doubt it will have a lasting page in history. It is a revelation from another world."

"Americans," wrote Sherwin Cody, in the magazine section of the *New York Times*, of the model of the Temple, when exhibited in the Kevorkian Gallery in New York, "will have to pause long enough to find that an artist has wrought into this building the conception of a Religions League of Nations." And lastly, this tribute paid to the features of, and the ideals embodied in, this Temple—the most sacred House of Worship in the Bahá'í world, whether of the present or of the future—by Dr. Rexford Newcomb, Dean of the College of Fine and Applied Arts at the University of Illinois: "This 'Temple of Light' opens upon the terrain of human experience nine great doorways which beckon men and women of every race and clime, of every faith and convic-

tion, of every condition of freedom or servitude to enter here into a recognition of that kinship and brotherhood without which the modern world will be able to make little further progress . . . The dome, pointed in form, aiming as assuredly as did the aspiring lines of the medieval cathedrals toward

higher and better things, achieves not only through its symbolism but also through its structural propriety and sheer loveliness of form, a beauty not matched by any domical structure since the construction of Michelangelo's dome on the Basilica of St. Peter in Rome."

THE STORY OF THE BAHÁ'ÍS AND THEIR UNIQUE TEMPLE OF WORSHIP

Reprinted from the *Chicago Sunday Tribune*, June 17, 1945

A Tribune color studio photo of the Bahá'í temple of worship at Wilmette, Ill., taken at night under the illumination of artificial lights, appears on page one of the Picture Section of this issue of The Tribune.

A GREAT white dome of sugary delicacy lifts into the sky above Wilmette, Ill. Like the beautiful Taj Mahal, it is oriental in feeling and yet classical in its unique nine-sided base, and of a serene, cosmopolitan majesty.

It is the Bahá'í temple of worship.

Perhaps you have seen it while driving northward from Chicago up the shore of Lake Michigan. Perhaps you have wondered what it means—who built it, and why.

The truth is an amazing story. The temple is in appreciable part a gift from the people of Persia. Much has been heard of American charity toward the east, but who ever heard of the east sending money to the west?

The story really begins in far-off Persia in the year 1844, when a new messiah was announced to a bewildered and unbelieving world. His name was Bahá'u'lláh—meaning "the Glory of God."

Bahá'u'lláh's life was like those of earlier prophets in many ways. Not only did he suffer long persecution, which seemed to stimulate his spirit, but his coming was heralded by a precursor, who has been compared with John the Baptist.

The forerunner was a direct descendant of Mohammed and called himself the Báb (the Gate). At the age of 25, in 1844, he suddenly felt a divine command upon him. He spread the news, and 18 disciples who had joined him were sent by him to different parts of Persia and Turkestan to proclaim

the imminent appearance of the new messiah. The Báb himself went to Mecca, where he proclaimed the new faith to the Mohammedan leader, who rejected the Báb's authority, symbolizing the turning of Islam's back on the new religion.

As the years went on the alarm and hatred in the hearts of the orthodox and of government officials caused more and more ruthless suppression of the Báb and his disciples. Houses of the Báb's many believers were pillaged and destroyed. Women were seized and carried off and thousands of believers were put to death. Many were beheaded, hanged, blown from the mouths of cannon, burned, or chopped to pieces. And yet the response to the Báb's teachings increased.

Finally on July 9, 1850, the Báb himself, then 31, fell a victim to the fanatical fury of his persecutors. At the time of this martyrdom Mírzá Husayn 'Alí was well known as one of the most fearless exponents of the new faith. He came of a wealthy and distinguished family in the capital city, Teheran, and he possessed an almost unbelievable power of attraction which was felt by all who knew him. His face had a look of profound wisdom, and even at the age of 13 he had often been known to discuss intricate religious questions in large gatherings in such a way as to hold his listeners in awed silence.

After suffering a severe imprisonment in a dungeon because of his unorthodox convictions, and once the torture of the bastinado—caning on the soles of the feet—Mírzá Husayn 'Alí had a dream in which a voice told him he was to be the great prophet announced by the Báb and thru whom the

Holy Spirit would he made manifest on earth.

He assumed the title of Bahá'u'lláh (Glory of God) and began to teach all who came to him about the new faith. After being exiled to Mesopotamia by the shah he spent two years in lonely meditation in the wilderness. Later he was sent to Turkey, and from there to 'Akká in the Holy Land, thus fulfilling in 1868, believe his followers, a prophecy made in both the Old and New Testaments.

During all this time Bahá'u'lláh wrote and taught with astounding wisdom and with a factual knowledge far beyond his apparent education and which his disciples attributed to his being the direct mouth-piece of God. His understanding of things in the western world, totally alien to his surroundings, was amazing, and he wrote a series of letters to the principal crowned heads of Europe, the pope, the Sháh of Persia, and the President of the United States, announcing his divine mission and calling on them to help establish true religion, just government, and international peace.

Bahá'u'lláh taught evolution, equal rights for women, prohibition of intoxicating liquors, free universal education, the abolition of begging, and government relief for the poor. And, adapting Christian principles to modern conditions, he strongly advocated the uniting of people of all races, religions, nationalities, classes, languages, and customs into a peaceful, harmonious world community.

After he died in 1892 at the age of 75 his son and successor, 'Abdu'l-Bahá (Servant of Bahá'), became by his will the interpreter and exemplar of the faith.

In the years since Bahá'u'lláh died his faith has been spreading slowly but steadily—much in the manner of Christianity in its first century. In the early days of the new religion "many thousands" of the believers perished as martyrs. Today the Bahá'ís number nearly a million in Persia. In Turkestan, in America, in India and Burma they are to be counted by the thousand, while in France, Switzerland, Italy, and even in Germany they are reported to have centers and to be making headway.

Chicago, centrally situated and from

which the Columbian exposition in 1893 launched the new faith in the new world, was logically chosen as the site of the first American Bahá'í house of worship. And so the devoted Bahá'ís all over the world—most of them in Persia (Iran)—chipped in, and that is where the great white temple in Wilmette came from.

When the temple with its surroundings at Wilmette is completed it will include a hospital and dispensary, a school for orphan children, a hospice, a college for higher scientific education, and beautiful gardens and fountains between the outlying buildings and the temple.

There is no classical term of architecture to describe the temple. It is unique among structures, altho in it one may recognize characteristics of widely separated lands and civilizations.

In the delicate tracery of its ornamental exterior, viewed as a whole and not closely analyzed, and in certain of its arches, the oriental influence may be observed. In the outline of the great windows of its gallery is a suggestion of the Gothic. Students of architecture have identified in the design touches of Egyptian, Greek, Romanesque, Arabic, Gothic, renaissance, and modern.

Land for the project was acquired between 1908 and 1912. Actual work began in 1918 with the sinking of nine great steel and concrete caissons reaching 120 feet to bedrock. The number nine, beginning with the caissons, has been repeated thruout the imposing nonagon from the base to the apex of the ribs of its vast dome.

With caissons and foundation structure completed, it was necessary to suspend operations while funds were collected for the superstructure. In April, 1931, the superstructure was finished. In 1931 the clerestory (windowed point directly beneath the dome) was completed, and in 1937 and 1938 final touches were given to the gallery section. Since 1938 the nine pylons and nine faces of the main story have been finished.

Before construction was stopped for the war's duration in 1942, circular steps leading to the nine outside doors were completed—the last exterior work remaining. Four or five years of work remain to be done on the interior. The completion of the ex-

terior ornamentation by May, 1944, the Bahá'í centenary, was one of the three tasks undertaken by American believers in 1937. The other two—also successfully carried out—were the formation of a Bahá'í assembly in each state and Canadian province, and establishment of Bahi'í groups in every South and Central American country.

Including \$40,000 for the steps, about \$1,500,000 has been spent on the temple. Major items included: Land, \$125,000; caissons, \$200,000; superstructure, \$400,000; external decorations for the dome, \$170,000; gallery section, \$121,000; grading, \$15,000; tunnels and areaways, \$10,000 and first floor ornamentation, \$175,000. Construction has proceeded as money became available; the faith does not approve of mortgages.

The temple's diameter is 202 feet to the outside of the stairs. The interior diameter is 153 feet. It is 135 feet from the main floor to the ceiling of the dome, which itself has an interior diameter of 75 feet. The dome has outer and inner shells of glass, supports of steel and aluminum, and outer ornamentation—four layers in all.

There is a story connected with the external ornamentation. Designs were prepared by Architect Louis Bourgeois, who spent 20 years on plans for the temple. (He died at Wilmette Aug. 19, 1930, at the age of 74, without having seen the building rise above its foundation.) But there was no practical method of executing the designs satisfactorily except at prohibitive cost. Made of metal, the ornaments would have needed upkeep thru the centuries to prevent

possible corrosion. Carved of stone—an excessively costly process—they would have lacked the desired flowing lines.

John J. Earley, an architectural sculptor of Washington, D. C., was called upon when the problem appeared insoluble. A master craftsman, Earley had collaborated with Lorado Taft, late Chicago sculptor, on the Fountain of Time which stands at the Midway entrance to Washington park on Chicago's south side. His other achievements included a reproduction of the Parthenon in Nashville, Tenn.; beautiful buildings of the University of Louisiana in Baton Rouge, the Church of the Sacred Heart in Washington, and the Thomas A. Edison memorial tower at Menlo Park, N. J.

Earley made it possible, with a cement method, to carry out the designs. Translating the Bourgeois plans into curved surfaces and giving them depth, he produced clay models from which plaster molds were made.

Into the molds was poured a mixture of white cement and ground quartz. Hardening around a core of reinforcing steel, each casting was cured and then polished by hand. Some of these decorative units were as long as 25 feet. They emerged with more delicate lines than carved stone and are stronger than any natural stone except the hardest types of granite.

The Bahá'ís plan eventually to construct a house of worship in every city, to symbolize their conception of the universality of true faith. The Bahi'í community includes representatives of all races, classes, nationalities, and creeds.

A NEW "TAJ MAHAL"

ANOTHER adventure in beauty with white cement is the remarkable Bahá'í Temple on the shore of Lake Michigan at Wilmette, Illinois, a suburb of Chicago. The concrete super-structure of the building is covered with precast lace-like Architectural Concrete Slabs made with glistening quartz aggregates set off in a matrix of Atlas White cement and reinforced with steel. Although lace-lie in style, the strength is adequate, and the large dome is relatively thinner than

an eggshell. This building, the outgrowth of a movement for a temple inaugurated in 1903, was designed by the late Louis Bourgeois, of Wilmette, formerly of West Englewood, N. J. Construction began in the latter year and was resumed in 1929 after a lapse in the Twenties. The Architectural Concrete Slabs were executed by Mr. Earley. The estimate for doing the job in concrete was one-tenth that of the estimated cost in natural stone.

The dome of the temple, finished in 1934, was described in the Chicago *Tribune*, as the seventh largest in the world. It comes after the Pantheon in Rome, St. Peter's in Rome, Duomo Cathedral of Santa Maria del Fiore in Florence, Santa Sophia in Constantinople, St. Paul's in London, and the United States Capitol in Washington.

The Bahí'í dome is 93 feet in diameter, which is three feet less than that of the rotunda in Washington. It is one foot larger

than that of the Invalides in Paris, where Napoleon Bonaparte lies.

The external decoration of the remainder of the building has now been completed. This work, although differing in design and significance, is kindred in its white serenity to the Taj Mahal at Agra, India, often called the "world's most beautiful building."

From "*The Magic Powder*" by

Earl J. Hadley.

(Pages 200-1)

THE ARCHITECT'S DESIGN

EARL H. REED

THE design and construction of the Bahí'í Temple conveys an impression of deep and sincere religious conviction. Like the Dome of the Rock in the Mosque court at Jerusalem, on the site of Abraham's sacrifice and the Temple of Solomon; like the pillared holy places of Egypt, Greece and Rome; like Amiens and St. Peter's and even resembling the solidity of Moses' mountain, it signifies the Divine aspirations of mankind.

Here rich symbolic elements of fine and staunch material have been skillfully interwoven to form an impressive mass which unmistakably tells the Bahá'í story in terms of Architecture. Accomplishment of this end was the dominant cask of Louis J. Bourgeois, the Architect. And he met it well, as one performing a prolonged act of faith.

So expressive is the structure that this observer has been largely able to derive from it his limited understanding of the philosophical and religious background from which it emerged. It affords striking example of effective cooperation of those who build with those for whom they build. Some "spell" has indeed been cast over the enterprise. A definite program, so essential in any building process, was presented, comprehended, and is in process of realization in a manner not often seen in this age of overnight construction "miracles." The program is broad, fresh and vital—and so is its architectural answer.

But what of the needs stated in this program? The Book of Laws said, "Construct

edifices in the most beautiful manner possible"; the Guardian said that around the central edifice, "—shall cluster—institutions of social service," and, "higher scientific education", but "the central building will be devoted solely—to prayer and worship", that it, "must have nine sides, doors, fountains, paths, gateways, columns, and gardens"—"with the ground floor, galleries and domes." And finally, "Thus science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity." Such are the bare outlines of a noble architectural program.

During forty years, so much of it has been accomplished in a planned and orderly fashion, as to leave little doubt but that in good time, the complete vision will be actualized. By 1944, as required, the fabric has been erected and the exterior finished as well. The manner of doing has called forth admiration on every side. Without world wide support and sacrifice this would not have been possible—many, like the humble shopman in distant India who gave his sleeping mat, have contributed in free will fashion.

Hundreds of minds and hands have been utilized in the building of the Temple—Architects', Engineers', Builders', Sculptors', skilled Craftsmen's and Labourers'. Last but not least the members of the Faith itself, acting through their democratically constituted Executive Committee should be mentioned, numbering five thousand active workers in North America alone. Each has



Mr. Earl H. Reed, guest speaker on May 19, 1944, for the Centenary program dedicated to the "Universal House of Worship." Mr. Reed's address was entitled "The Architect's Design."

had a share in developing this important regional home of a universal religious concept.

By 1909 the Wilmette site had been purchased. It is admirably suited to effective carrying out of the central portion of the program. Free views are afforded of the nine sided structure from many directions and it is displayed to full advantage. Processes of architectural planning have been adequate to produce a satisfying mass and at the same time a functional result. The first floor was wisely raised high above Lake Michigan and adjoining streets so that the dome, soaring one hundred sixty-one feet

above it, becomes a landmark of great distinction, dominating the region. This also made possible the securing of extensive floor areas in the ground floor for auditorium, radiating alcoves and utilities, without destroying the simple and powerful effect of the domed Hall of Worship. Technological advances in ventilation, air conditioning and lighting have greatly extended the potentialities for use of this subterranean space.

This observer well remembers first seeing, about 1920, the large plaster model of the Temple which had been prepared to present the architect's conception. Like many fellow architects he was struck by the origi-

nality of the design and the bold beauty of the dome. A fine design inevitably undergoes processes of modification and refinement during its developmental stages. The Temple was no exception. The thinning down of its girth at the behest of 'Abdu'l-Bahá was an act of technical intelligence, which at one stroke assured a soaring grace to the structure, eliminated unneeded space and reduced costs of construction to a practicable basis.

The same doubts assailed this observer as many others regarding the novel axial relationship of the inviting segmented entrances with the central mass behind—for passage to the Hall of Worship is effected directly toward and through each of the nine, four pointed bases, of the superstructure supports. But rigid technical investigation and the judgment of passing time have confirmed the correctness of this disposition of the encircling entrance vestibule mass. Through it the edifice gains a most unusual quality of aliveness.

He remarked year by year, the successive stages of construction—the sinking of the caisson wells to bedrock in 1921, the completion of the fort-like lower portion containing the auditorium, and then of upper portions and the galleries. Finally the dome itself was raised and received its distinguished ornamentation. Not until recently did close examination reveal to this observer that the best known building methods and materials had been applied to assure long life and continued comeliness to this unique structure.

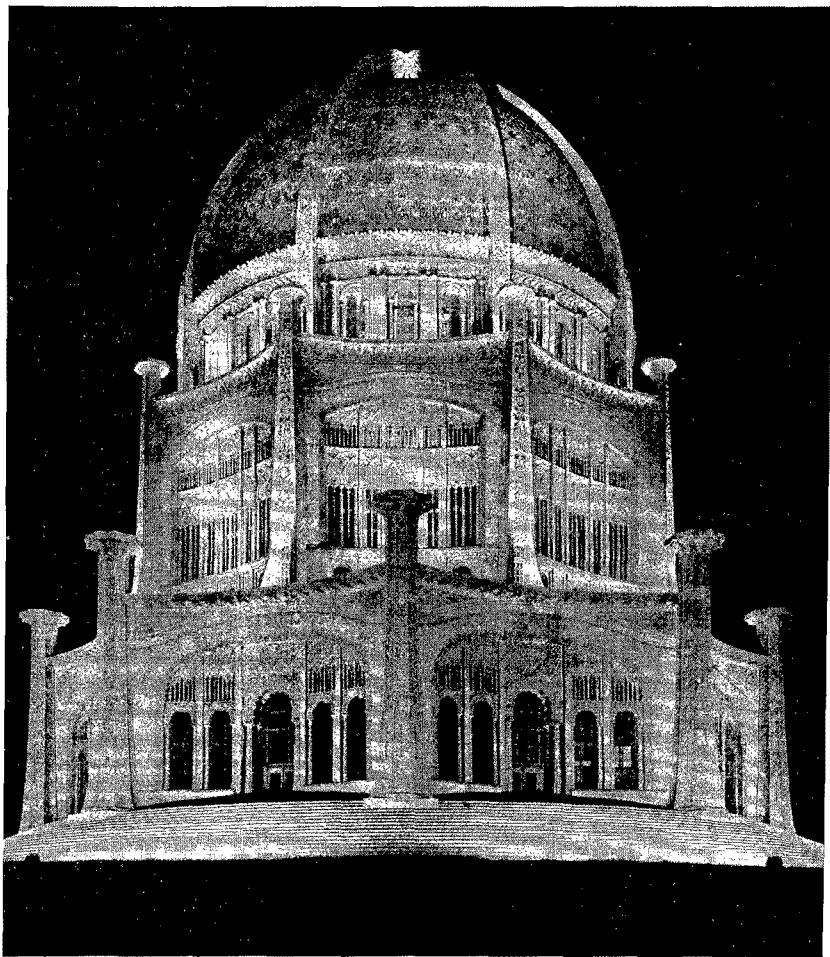
In common with other religious buildings, Bahá'í Temple includes in its composition many symbolisms. Intertwined curved forms signifying cosmic unity; the out-giving meanings of the many fine sculptured pierced openings; sides numbered to the greatest digit for nine world religions and eighteen encircling steps; unwrought swastika, cross, crescent and star; carved utterances such as "The earth is but one country and mankind its citizens." Diverse motives of historic styles have been employed. High flung, above all, are the pointed segmental ribs of the dome, lending spiritual character to the whole in a fashion heretofore untried.

A beautiful design ignobly executed would have constituted a negation of the

principles underlying the Bahá'í Faith. But the Temple structure, a work of the late Major H. J. Burt, was skillfully and solidly designed in harmony with the architect's intent. The Hall of Worship, though incomplete, is already impressive with its exposed, rhythmical, concrete members. Such stark structure is much admired by moderns today. Yet the practical policies adopted for the Temple, require that it be clothed in richer material to bring human scale to its vast volume and an atmosphere of divine worship through subtly controlled lighting, modulated space enclosure, and color.

The architectural committee, of which Mr. Allen B. McDaniel has long been a member, made a most fortunate move when it chose for the exterior, the brilliant white, cast-concrete product, of the Earley Studio. How its quartz aggregate was developed and the steps of its modelling, casting and ingenious attachment to the structure were worked out form a fascinating chapter of the history of the building of the Temple. This observer is not aware of the existence of a finer example of cast-concrete application than the present one. By way of appraisal, one has only to examine the perfection of the encircling steps, each laid one-half inch from the next for drainage, and allowance for expansion, as are all other cast sections. In the dome they are ten feet square in places, carefully reinforced with steel, here as everywhere else, and they weigh up to three and one-half tons. As completion stages are entered upon, many complex problems of material selection will be encountered—may the committee be equally successful with these.

In the not too distant future, judging from the astonishing growth rate of membership in the Faith, numerous other architectural problems of more general nature must also be met and solved. For instance that of a landscape setting in order to merge the monumental domed mass of the Temple into its small scale suburban location; the arranging of entrance approaches and most important of all, the location and disposition of social service and educational elements in completion of the ensemble. That decisions in these matters will be wisely made as to order and method, also seems certain.



View of Illuminated House of Worship, Front Cover Design Wilmette Life, May 18, 1944.

No attempt has or will be made here to attach a label of historic style to Bahá'í Temple. It is vital and universal in spirit, befittingly Oriental in its intricacy of treatment, and the dome ornament is vigorously modern. A modest statement by the architect contains this passage, "those structural lines which originated in the faith of all religions are the same but so covered over are they with decoration picturing creed upon creed and superstition after superstition, that we must needs lay them aside and create a new form of ornament." Thus did he succeed in weaving into the Temple a notable expression of "unity of all religious mankind," creating thereby a monument to universal peace among men.

Louis J. Bourgeois passed away just before the starting of the work on the superstructure in 1930. He had completed his design, including full-sized drawings of remarkable accuracy, we are told. Some reached a length of one hundred nine feet and involved tremendous effort. From his studio home on

Lake Michigan, just east of the Temple, he had hoped to enjoy the supreme satisfaction of an architect—that of viewing day by day, the progressive realization of his architectural dreams.

French Canadian by birth and trained in Paris, he had assisted Louis H. Sullivan, the Chicago master, and other architects, erected churches in Canada, and participated in the Hague Peace Palace competition during an active professional life. He was a member of the Bahá'í Faith and the design of the Temple was his culminating work. In its interest and in order to consult with the Leader of the Faith, he made a pilgrimage to Palestine where he left some original drawings. His vivid spirit lives on within these walls which he never saw. A fellow architect feels it a privilege to pay Louis J. Bourgeois tribute on the occasion of the Centenary of the Baha'i Faith which he served so well.

Address delivered on the program of the Bahá'í Centenary, May 19-21, 1944.

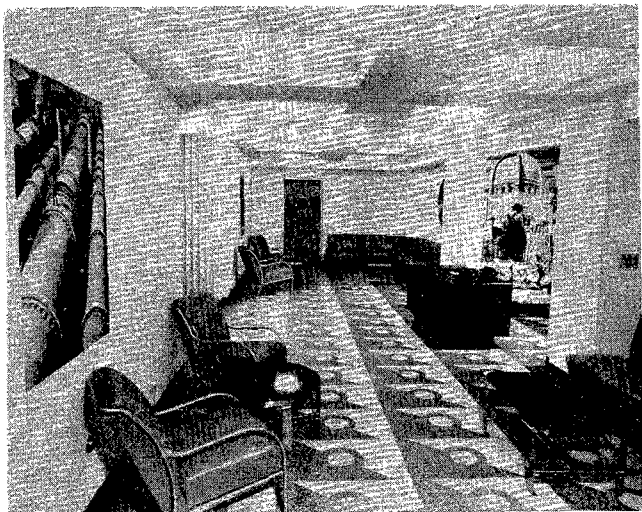
THE BAHÁ'Í TEMPLE

ON the shores of Lake Michigan in the beautiful suburb of Wilmette, 14 miles north of Chicago, stands one of the most imposing and unusual edifices in America. This is the Baha'i House of Worship, better known as Baha'i Temple, designed by Louis Jean Bourgeois. It is the second temple of the world-wide religious faith, the first having been constructed in Ishqabad, Russia, early in this century. The faith originated in Persia some 100 years ago, and is named after Bahá'u'lláh, a Persian of noble family who died in 1892 at 'Akká, Palestine, after 40 years of exile and imprisonment. His eldest son, 'Abdu'l-Bahá, came from the Holy Land westward, first through Egypt and then to Europe and America in 1912 and 1913, speaking in many churches and universities. He laid stress on the principles of independent search for truth: the oneness of mankind; the abolition of racial, patriotic, political and religious prejudices; universal peace; the harmony of science and religion; the essential oneness of all religions; the betterment of morals; economic righteous-

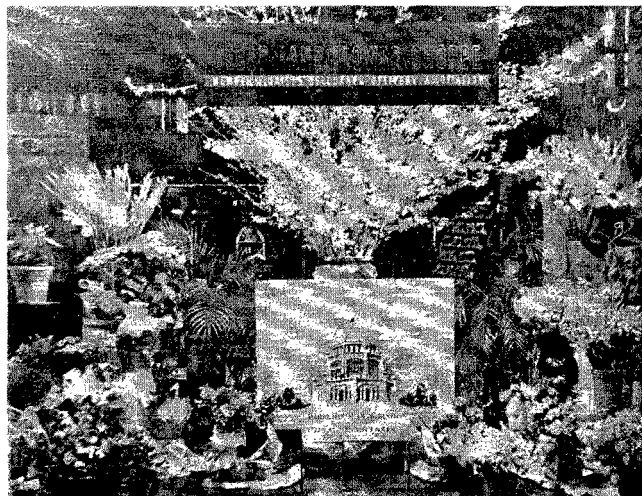
ness and justice; universal education; and the equality of men and women. The Temple has been dedicated to these principles and has been built by people in all lands who are working for these principles. It is open to all religions, sects and peoples.

So unusual in conception and complicated in design was the project, the architect did not risk presentation by drawings alone but at the time designs were being considered by the building committee he submitted a beautiful white plaster model of the entire structure. El Van Buren Magonigle, architect of New York City, upon examination of the model gave the following description of the temple:

"Mr. Bourgeois has conceived a Temple of Light in which structure as usually understood is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance of a dream; it is a lacy envelope enshrining an idea, the idea of light, a shelter of cobweb interposed between earth and sky, struck through and through with light—light



Office of Universal Atlas Portland Cement Co., New York City, showing portion of mural which illustrates Bahá'í House of Worship.



Bahá'í exhibit arranged by Teaneck Assembly, March, 1944

which shall partly consume the forms and make it a thing of faery."

Symbolic of the principles of the Bahá'í cause are the geometric forms of the ornamentation covering the columns and surrounding windows and doors of the temple. Here are the circle, the triangle, the double triangle or six-pointed star, the five-pointed star, the Greek cross, the Roman or Christian cross, the swastika cross and the nine-pointed star. The figure 9, largest digit, recurs not only in the ornament but in the structure itself.

In designing this structure the architect refused to let himself be bound by common practices. He knew it would be impracticable to use a material that required cutting and carving to give him the pierced and highly ornamented surfaces he visioned and that a material which could be molded such as concrete or metal was especially adapted to such work. The project was built over a period of some 20 years as funds became available. This permitted ample time for investigation of materials proposed for the exterior surface before a decision had to be made. The caissons on which the building is supported were completed in 1921, the basement in 1922. The superstructure was not started until 1930. During this period samples of various materials were placed on the property to test their durability, weathering and discoloration. The architect had met and interested John J. Earley of the Earley Studio, Washington, D. C., in the project and Mr. Earley submitted a full-size sample of the dome ornamentation cast in concrete with a surface of exposed aggregate. It was found that the design with its intricate ornamentation and repetition of forms and details was especially adapted to concrete, plastic when placed and becoming durable and strong upon hardening.

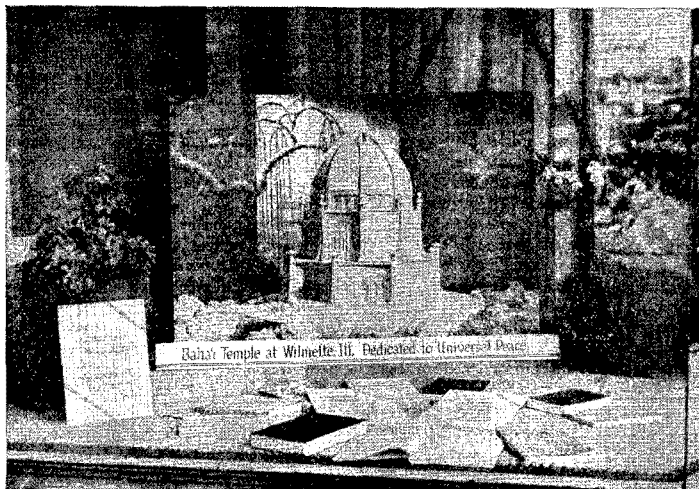
The edifice rests upon a great circular platform which constitutes the basement. The basement wall is 204-ft. 8-in. outside diameter. A central basement space 72 ft. in diameter and 27 ft. high, free from interior columns and having a domed ceiling, was used for regular services during the years additional funds were being raised and the superstructure was being built. Com-

pletely surrounding the building is a series of 18 steps supported on the sloping deck of the basement. The first story of the superstructure is a nine-sided unit, each side constituting an entrance arch buttressed by pylons or towers. The nine symmetrical sides form a series of concave arcs intersecting the line of the circle marked by the towers. Above the main story are the gallery, the clerestory and the dome. The gallery unit, likewise nine-sided, sets back from the main story. It repeats the effect of the entrance arches below in its series of nine window arches, but the nine smaller towers of this level rise at points midway between the lower towers. The clerestory and dome, set back from the outer line of the gallery, form circles and not nonagons but their circumference is divided into nine convex arcs by nine ribs. These spring from the base of the clerestory to meet above the dome and coincide vertically with the towers of the gallery.

The main auditorium is a clear circular opening 72 ft. in diameter and 105 ft. high above the main floor surmounted by the dome 36 ft. in radius. There are no intermediate floors, the galleries circumscribing the open space.

Nine concrete caissons or piers 6 ft. in diameter were sunk to bedrock at 124 ft. Each pier is flared at the top to carry a steel grillage supporting four steel columns which support the dome and also portions of the galleries and first-floor framing. The dome's inner and outer system of framing are independent and not connected in any way, so that unequal expansion and contraction will not affect the structure. The inner framing supports a waterproof dome of wire glass and will eventually support an ornamental interior dome. The outside framing supports the pierced cast stone exterior dome.

Backup of all exterior walls and pylons is of reinforced concrete cast in place. Due to the unusual shapes involving the curved walls and arches over the windows as well as the curved surfaces of the pylons, considerable formwork of a complicated nature was required. All forms for the cast-in-place backup walls were constructed of wood. At the time the walls were constructed it was



Bahá'í exhibit in Ross Radio Shop, San Mateo, California, featured during the United Nations Conference held in San Francisco, 1941.

not known when it would be possible to place the exterior decorative material. The concrete was therefore carefully controlled to withstand severe weathering indefinitely. Workability was varied in relation to the size and shape of members. There are columns and mullions from 30 to 47 ft. high, and some sections only 4 in. thick. Increased workability was obtained where necessary by reducing the amount of coarse aggregate. Aggregates and concrete were tested at frequent intervals to control their quality. As it turned out these walls were exposed for periods from three years to over 10 years but in no case did they show any effects of weathering.

The untimely death of the architect occurred about the time construction on the superstructure was started. He had, however, completed his design including full-sized drawings of all exterior ornamentation, great drawings of remarkable beauty and accuracy, some reaching a length of 109 ft. Mr. Earley worked over the archi-

tect's designs of ornamentation, which were in the flat, and simplified certain details as a result of his studies of their final effect in depth. The first step was the modeling and carving of the original clay model for each section. The sculptor made a tracing of the architect's original full-sized drawing for each surface and then transferred this design on to the clay surface. From this outline he modeled and carved the full-size clay model. Plaster of paris impressions were taken of the clay surfaces and from these a plaster of paris model, well reinforced with hemp, jute and steel rods, was made. The plaster model was then carefully carved to give the final surface texture and modeling. From the model, plaster of paris molds were made which provided the negative of the final cast section. All pre-cast members were made in a plant at Rosslyn, Va.

In the lower section of the dome the pre-cast sections are about 10 ft. square, 5 in. thick and weigh between 3 and 3½ tons

each. Near the top of the dome the sections are about 3x10 ft. Each concrete section is separated from the adjacent sections by 1/2-in. spaces, allowing room for each to expand, contract and move without affecting the others. While most of the ornamented facing on the lower stories is also precast, some of the plainer surfaces such as around the windows and lower sections of the pylons were cast in place. Plaster molds were used for these areas also and the same materials used for the concrete as in the precast work. All surface concrete is of the exposed aggregate type produced by brushing and washing to reveal the aggregate. Aggregates are white crystalline quartz and a clear translucent quartz, crushed and carefully screened and proportioned to exact grading. White portland cement was used in the surface. The surfaces are extremely pleasing and full of life due to the scintillating effect of the quartz.

The final stage was production and erection of the 18 circular steps at the base of the structure. These consist of 918 precast sections and are continuous around the building. A better conception of the amount involved can be had when it is realized that they are equivalent to a single step about two miles long. They were placed on concrete carriages cast on the sloping deck of the basement.

Every operation in the production of the decorative concrete was closely controlled to produce a structure meeting the requirements of the members of the Bahá'í faith who look upon their temple as a building which is to last indefinitely. The vision of the architect has materialized and what many technical men had deemed impracticable when they viewed the model in 1920 has become a reality.

From *Architectural Concrete Magazine*
published by Portland Cement Association

FLOOD-LIGHTING THE TEMPLE

THE Bahá'í House of Worship in Wilmette, Illinois, has frequently been referred to as the Temple of Light. This descriptive appellation may have been inspired by the lacy stone ornamental surfaces which reflect the sun rays in an ever changing pattern, or the effect of the light within the structure, which is unique because the perforations in the outer envelope of stone permit the infiltration of the sunlight.

The unique beauty of the structure itself, standing above its surroundings, the inspiring sweep of lines that delineate its majestic form, the general theme of its graceful forms that conceal its size, but which stagger up to massive proportions, call forth from all who see it, expressions of awe and wonder. It is so utterly unlike the common concept of a building as to, at first, seem almost unreal, yet it exerts a singular power of attraction that draws to its portals a steady stream of visitors who seek almost involuntarily to enter and to learn its meaning.

The simile of light and truth has always been a part of the human expression of religious concept. The Teachings of the

Prophets, the great Founders of the world religions, were commonly called the Light of God. The use of light combined with the structural elements of the Bahá'í House of Worship was a basic concept of its designer, hence the ornamental form which, because of the deep carving of the surface, reveals the ornament in deep relief, so that the ever changing play of light and shadow creates a form poem of singular charm and impressive beauty.

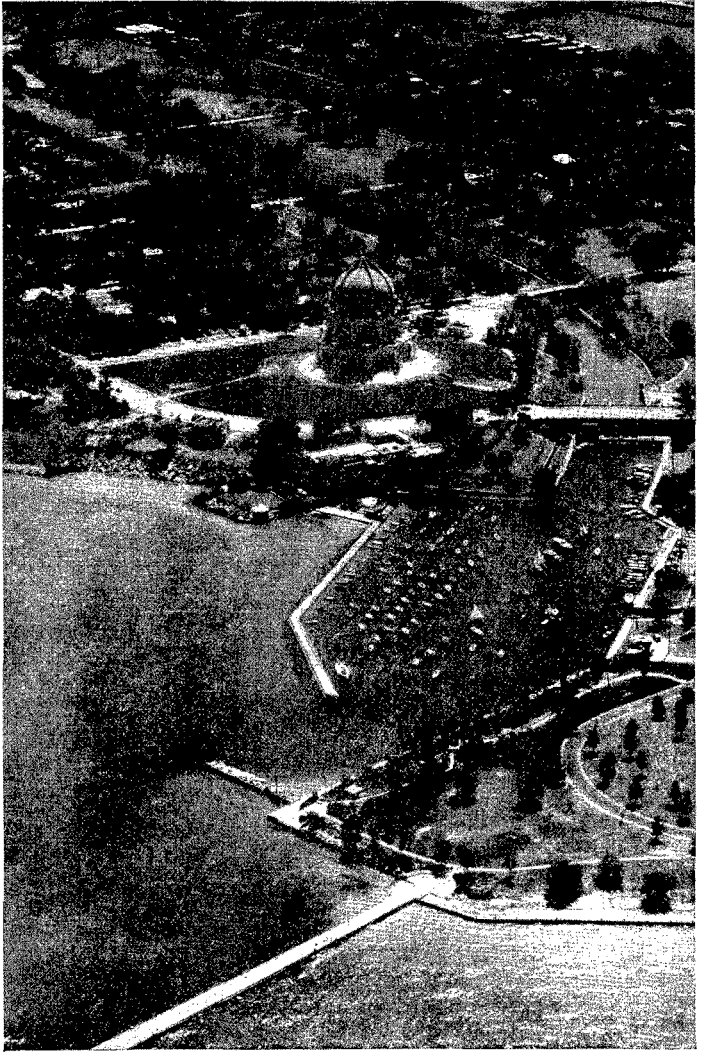
As the sunlight moves over its surfaces from dawn to sunset, and as it stands silhouetted against the ever changing sky and the cloud pattern, it inspires ever new feelings of wonderment and awe. Not, however, until at the time of the celebration of the one hundredth anniversary of the foundation of the Faith, when the trustees undertook to make the first experiment with artificial lighting of the exterior of the building was the truly exquisite ethereal character of the whole structure revealed. The lighting installations were only temporary and therefore in no sense perfect. The equipment used was only roughly adapted'

to the purpose, yet the effect was simply astounding. A **feeling** of unreality, of a building that was not of the earth, but which seemed to be a vision, overpowered every **one**. It arrested the step of every person, no one could walk past without stopping again and again to gaze at it. The entire form **glowed** as though made of **luminous** material and there was a **feeling** of vibration that seemed to make it alive.

The very fact that this effect could be obtained by equipment so inadequate gives promise of a future development that may in itself become most significant. In this

experiment it was found impossible to actually illuminate the dome of the structure. This was due partly to the nature of the equipment found available in this war period and to the curve of the surfaces of the dome. There is every reason to **believe** that this will not prove to be an insolvable problem and one may be **assured** that **in** the not too far distant future the fully **illuminated** House of Worship will stand in the night as well as **in** the day time, a powerful beacon to guide mankind toward the Faith of Bahá'u'lláh.

CARL SCHEFFLER



Official Navy Photograph—Aerial view of Wilmette Harbor, Wilmette, Illinois.

BAHÁ'Í CALENDAR, FESTIVALS AND DATES OF HISTORIC SIGNIFICANCE

FOREWORD

BY DR. J. E. ESSLEMONT

From *Bahá'u'lláh* and *the New Era*

AMONG different peoples and at different times many different methods have been adopted for the measurement of time and fixing of dates, and several different calendars are still in daily use, e.g., the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew among the Jews, and the Muḥammadan in Muslim countries.

The Báb signaled the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in the Gregorian Calendar, the lunar month is abandoned and the solar year is adopted.

The Bahá'í year consists of 19 months of 19 days each (i.e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order

to adjust the calendar to the solar year. The Bib named the months after the attributes of God. The Bahá'í New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (March 21), and the Bahá'í era commences with the year of the Bib's declaration (i.e., 1844 A.D., 1260 A.H.).

In the not far distant future it will be necessary that all peoples in the world agree on a common calendar.

It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendars unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Bib.

BAHÁ'Í FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of Riḍván (Declaration of Bahá'u'lláh), April 21-May 2, 1863.

Feast of Naw-Rúz (New Year), March 21.

Declaration of the Bib, May 23, 1844.

The Day of the Covenant, November 26.

Birth of Bahá'u'lláh, November 12, 1817.

Birth of the Bib, October 20, 1819.

Birth of 'Abdu'l-Bahh, May 23, 1844.

Ascension of Bahá'u'lláh, May 29, 1892.

Martyrdom of the Bib, July 9, 1810.

Ascension of 'Abdu'l-Bahh, November 28, 1921.

Fasting season lasts 19 days beginning with the first day of the month of 'Alá', March 2—the feast of Naw-Rúz follows immediately after.

BAHA'I HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Ridván,
The ninth day of Ridván,
The twelfth day of Ridván,
The anniversary of the declaration of the Bib,
The anniversary of the birth of Bahá'u'lláh,
The anniversary of the birth of the Báb,
The anniversary of the ascension of Bahá'u'lláh,
The anniversary of the martyrdom of the Báb,
The feast of Naw-Rúz.

NOTE: 'Abdu'l-Bahá, in one of His Tablets addressed to a believer of Nayriz, Persia, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follows as corollaries to the Text. . . . Work on the Day of the Covenant (Fête Day of 'Ahdu'l-Bahi), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abhá Beauty (Bahá'u'lláh) and the Primal Point (the Bib), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended."

As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-Bahá are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory.

Bahá'ís in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE (VOL. II), REGARD- ING THE BAHÁ'Í: CALENDAR

The Badi' Calendar (Bahá'í Calendar) has been taken by me from the *Kitáb-i-Asmá'*, one of the works written by the Báb. As I have observed in these days that certain believers are inclined to regard the year in which Bahá'u'lláh departed from Baghdad to Constantinople as marking the beginning of the Badi' Calendar, I have requested Mírzá Áqá Ján, the amanuensis of Bahá'u'lláh, to ascertain His will and desire concerning this matter. Bahá'u'lláh answered and said: 'The year sixty A.H. (1844 A.D.), the year of the Declaration of the Bib, must

be regarded as the beginning of the Badi' Calendar.' The Declaration of the Bib took place on the evening preceding the fifth day of Jamádiyu'l-Awwal, of the year 1260 A.H. It has been ordained that the solar calendar he followed, and that the vernal Equinox, the day of Naw-Rúz, be regarded as the New Year's Day of the Badi' Calendar. The year sixty, in which the fifth day of Jamádiyu'l-Awwal coincided with the sixty-fifth day after Naw-Rúz, has accordingly been regarded as the first year of the Badi' Calendar. As in that year, the day of Naw-Rúz,

the vernal Equinox, preceded by sixty-six days the date of the Declaration of the Bkb, I have therefore, throughout my history, regarded the Naw-Rúz of the year sixty-one A.H. (the Naw-Ruz immediately following the Declaration of the Báb) as the first Naw-Rúz of the Badi' Calendar. I have accordingly considered the Naw-Rúz of this present year, the year 1306 A.H., which is the 47th solar year after the Declaration of the Báb, as the 46th Naw-Rúz of the Badi' Calendar.

Soon after Bahá'u'lláh had left the fortress of 'Akká and was dwelling in the house of Malik, in that city, He commanded me to transcribe the text of the Badi' Calendar and to instruct the believers in its details. On the very day in which I received His command, I composed, in verse and prose, an exposition of the main features of that Calendar and presented it to Him. The versified copy, being now unavailable, I am herein transcribing the version in prose. The days of the week are named as follows:

<i>Days</i>	<i>Arabic Name</i>	<i>English Name</i>	<i>Translation</i>
1st	Jalál	Saturday	Glory
2nd	Jam61	Sunday	Beauty
3rd	Kamál	Monday	Perfection
4th	Fidál	Tuesday	Grace
rth	'Id61	Wednesday	Justice
6th	Istijlál	Thursday	Majesty
7th	Istiqlál	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

<i>Month</i>	<i>Arabic Name</i>	<i>Translation</i>	<i>First Days</i>
1st	Bahá	Splendor	March 21
2nd	Jalál	Glory	April 9
3rd	Jamál	Beauty	April 28
4th	'Azamat	Grandeur	May 17
rth	Núr	Light	June 5
6th	Rahmat	Mercy	June 24
7th	Kalimát	Words	July 13
8th	Kamkl	Perfection	August 1
9th	Asmb'	Names	August 20
10th	'Izzat	Might	September 8
11th	Mashíyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawl	Speech	November 23
15th	Masi'il	Questions	December 12
16th	Sharaf	Honor	December 31
17th	Sulţán	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'Alá'	Loftiness	March 2

Ayyilm-i-Hi (Intercalary Days) February 26 to March 1 inclusive—four in ordinary and five in leap years.

The first day of each month is thus the day of Bahá, and the last day of each month the day of 'Alá'.

The Bib has regarded the solar year, of 365 days, 5 hours, and fifty odd minutes, as consisting of 19 months of 19 days each, with the addition of certain intercalary days. He has named the New Year's Day, which is the Day of Naw-Rdz, the day of Bahá, of the month of Bahi. He has ordained the month of 'Alh' to be the month of fasting, and has decreed that the day of Naw-Rúz should mark the termination of that period. As the Báb did not specifically define the place for the four days and the fraction of a day in the Badi' Calendar, the people of the *Bayán* were at a loss as to how they should regard them. The revelation of the *Kitáb-i-Aqdas* in the city of 'Akká resolved this problem and settled the issue. Bahá'u'lláh designated those days as the "Ayyám-i-Há" and ordained that they should immediately precede the month of 'Alá', which is the month of fasting. He enjoined upon His followers to devote these days to feasting, rejoicing, and charity. Immediately upon the termination of these intercalary days, Bahá'u'lláh ordained the month of fasting to begin. I have heard it stated that some of the people of the *Baydn*, the followers of Mírzá Yahyá, have regarded these intercalary days as coming immediately after the month of 'Alá', thus terminating their fast five days before the day of Naw-Rúz. This, notwithstanding the explicit text of the *Bayán* which states that the day of Naw-Rúz must needs be the first day of the month of Bahá, and must follow immediately after the last day of the month of 'Alá'. Others, aware of this contradiction, have started their fasting on the fifth day of the month of 'Alá', and included the intercalary days within the period of fasting.

Every fourth year the number of the intercalary days is raised from four to five. The day of Naw-Rúz falls on the 21st of March only if the vernal Equinox precedes the setting of the sun on that day. Should the vernal Equinox take place after sunset, Naw-Rdz will have to be celebrated on the following day.

The Báb has, moreover, in His writings, revealed in the Arabic tongue, divided the

years following the date of His Revelation, into cycles of nineteen years each. The names of the years in each cycle are as follows:

1. Alif	A.
2. Bá'	B.
3. Ab	Father.
4. Dál	D.
1. Báb	Gate.
6. Váv	V.
7. Abad	Eternity.
8. Jád	Generosity.
9. Bahl	Splendor.
10. Húbb	I love.
11. Bahhá;	Delightful.
12. Javib	Answer.
13. Aḥad	Single.
14. Vahhíb	Bountiful.
15. Vidád	Affection.
16. Badi	Beginning.
17. Bahí	Luminous.
18. Abhá	Most Luminous.
19. Váhíd	Unity.

Each cycle of nineteen years is called *Vahid*. Nineteen cycles constitute a period called *Kull-i-Shay'*. The numerical value of the word "Váhíd" is nineteen, that of "Kull-i-Shay'" is 361. "Váhíd" signifies unity, and is symbolic of the unity of God.

The Bib has, moreover, stated that this system of His is dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." One word from Him would suffice either to establish it for all time, or to annul it forever.

For instance, the date of the 21st of April, 1930, which is the first day of *Riḍván*, and which according to the *Kitáb-i-Aqdas* must coincide with the "thirteenth day of the second Bahá'í month," and which fell this year (1930) on Monday, would, according to the system of the Badi' Calendar, be described as follows:

"The day of Kamál, the day of *Quadrat*, of the month of *Jalál*, of the year *Bahhá*, of the fifth *Váhíd*, of the first *Kull-i-Shay'*."

HISTORICAL DATA GLEANED FROM NABÍL'S
NARRATIVE (VOL. II) REGARDING
BAHA'U'LLAH

A. BAGHDÁD	Works Revealed During This Period	Houses Occupied During This Period
<p>arrival latter part <u>Jamádiyu'th-Thání</u>, 1269 A.H. March 12-April 10, 1853 A.D.</p> <p>departure for Sulaymíniyyih on Wednesday, April 10, 1854 A.D.—Rajab 12, 1270 A.H.</p>	<p>Qullu't-Ta'ám</p>	<p>House of Hájí 'Alí-Madad (in old Baghdád)</p> <p>House of Sulaymán-i-Ghannám</p>
<p>B. SULAYMÁNÍYYIH</p> <p>Before reaching Sulaymáníyyih, He lived for a time on the Sar-Gal6 mountain.</p> <p>During His absence from Baghdád, His family transferred their residence from House of Hájí 'Alí-Madad to that of Sulaymán-i-Ghannám.</p> <p>Nabíl arrived at Baghdád 6 months after Bahá'u'lláh's departure for Sulaymíniyyih.</p>	<p>Prayers</p> <p>Qaşídiy-i-Varqá'íyyih</p> <p>Saqíyas-Ghayb-i-Baqá</p>	
<p>C. BAGHDÁD</p> <p>arrived from Sulaymíniyyih on Wednesday, March 19, 1856 A.D.—Rajab 12, 1272 A.H.</p> <p>departure from Mazra'iy-i-Vashshásh: Thursday, March 26, 1863 A.D.—Shavvál 5, 1279 A.H.</p> <p>Tablet of the Holy Mariner revealed while in the Mazra'iy-i-Vashshásh.</p>	<p>Tafsír-i-Hurúfát-i-Muqatta'ih</p> <p>Şahífiy-i-Şhatíyyih</p> <p>Haft-Vadí (Seven Valleys)</p> <p>Tafsír-i-Hú</p> <p>Lawh-i-Húríyyih</p> <p>Kitáb-i-Íqán</p> <p>Kalimát-i-Maknúnih (Hidden Words)</p> <p>Subhána-Rabbíya'l-'Alá</p> <p>Şhikkar-Şhikan-Şhavand</p> <p>Húr-i-'Ujáb</p> <p>Halih-Halih-Yá Bishárat</p> <p>Ghulámu'l-Khuld</p> <p>Az-Bágh-i-Iláhí</p>	

C. BAGHDÁD— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period
departure from Baghdád for Constantinople, Wednesday afternoon (first day of Ridvín), April 22, 1863 A.D.— <u>Dhi'l-Qa'dih</u> 3, 1279 A.H.	Bázávu-Bidih-Jámí	
Súriy-i-Şabr revealed on first day of Riḍván.	Malláhu'l-Quds (Holy Mariner)	
arrival at Garden of Najibiyih (Garden of Ridvín), April 22, 1863 A.D.— <u>Dhi'l-Qa'dih</u> 3, 1279 A.H.		
arrival of Bahá'u'lláh's Family at Garden of Ridvín on eighth day after first of Ridvín.	Súriy-i-Şabr	
departure from Garden of Riḍván for Constantinople last day of Ridvín, at noon on Sunday, May 3, 1863 A.D.— <u>Dhi'l-Qa'dih</u> 14, 1279 A.H.		
length of overland journey from Garden of Ridvín to Samsún on Black Sea: 110 days.		
<p>Firayjât (arrival early afternoon—stayed seven days), arrived on Sunday, May 3, 1863 A.D.—<u>Dhi'l-Qa'dih</u> 14, 1279 A.H. (Firayjât is about 3 miles distant from Baghdád)</p> <p>Judaydih, Dilí-'Abbás, Qarih-Tapih, Saláhiyyih (stayed two nights), Dúst-<u>Khurmátú</u>, Táwuq, Karkúk (stayed two days), Irbil, Záb River, Bartállih, Mosul (stayed 3 days), Zákhú, Jazirih, Nişibin, Ĥasan-Áqá,</p>	<p>Márdín, Diyár-Bakr, Ma'dan-Mis, <u>Khárpút</u> (stayed 2 or 3 days), Ma'dan-Nuqrih, Dilík-Tásh, Sívás, Túqát, Amasia, (stayed 2 days) Ĥláhiyyih (while approaching Samsún, "Lawḥ-i-Hawdaj" was revealed), (last day of overland journey), Samsún (stayed 7 days), Black Sea port. Sailed in a Turkish steamer about sunset for Constantinople Sinope (arrived next day about noon), Black Sea port; stayed few hours. Anyábulí (arrived next day).</p>	

D. CONSTANTINOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival at noon on Sunday, August 16, 1863, A.D. Rabi'ul-Avval 1, 1280 A.H.	Subhánika-Yá-Hú Lawḥ-i-'Abdu'l-'Azíz Va-Vukalá	House of Shamsí Big (2-story, near Khirgih Sharaf Mosque)	1 month
Length of sea voyage from Samsún to Constantinople 3 ddays.		House of Visí Páshá (3-story, near Sultan Muhammad Mosque)	3 months
Length of journey from Constantinople to Adrianople 12 days.			

1. Kúchik-Chakmachih (3 hours from Constantinople—spent one night)
2. Buyúk-Chakmachih (arrived about noon)
3. Salvari
4. Birkás
5. Bábá-iskí

E. ADRIANOPLE	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Saturday, December 12, 1863 A.D.—Rajab 1, 1280 A.H.	Súriy-i-Asháb Lawḥ-i-Ḥajj I	1. &in-i-'Arib (caravanserai, two-story, near house of 'Izzat-Áqá)	3 nights
Length of stay: 4 years, 8 months, 22 days.	" " " II		
Length of overland journey from Constantinople to Adrianople: 12 days.	Kitib-i-Badi' Súriy-i-Mulúk (Tablet of the Kings)	2. House in Murádiyyih quarter, near Tak-yiy-i-Mawlaví	1 week
Departure from Adrianople on Wednesday, August 12, 1868 A.D.—Rabi-'uth-Thání 22, 1281 A.H.	Súriy-i-Amr Súriy-i-Damm Alváḥ-i-Laylatu'l-Quds Munájátháy-i-Šiyám (Prayers for Fasting) Lawḥ-i-Sayyáh	3. House in Murádiyyih quarter, near house 2 4. Khániy-i-Amru'lláh (several stories, near Sulṭan-Salím Mosque) 5. House of Riḍá Big	6 months 1 year

E. ADRIANOPLE— <i>continued</i>	Works Revealed During This Period	Houses Occupied During This Period	Duration
	Lawḥ-i-Nápuḷyún I (First Tablet to Napoleon III)	6. I-house of Amru'lláh (3-story. North of Sulṭan - Saḷim Mosque)	3 months?
	Lawḥ-i-Sulṭán (Tablet to the Sháh of Persia) Lawḥ-i-Nuqtih	7. House of 'Izzat-Áqá	11 months

1. Uzún-Kuprí
2. Kashánih (arrived about noon. Lawḥ-i-Ra'is (Tablet of Ra'is) was revealed in this place)
3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madelli (arrived about sunset—left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (arrived in the morning, transshipped and left at night for Haifa)
7. Port Said (arrived morning, left the same day at night)
8. Jaffa (left at midnight)
9. Haifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akká)

F. 'AKKÁ	Works Revealed During This Period	Houses Occupied During This Period	Duration
arrival on Monday, August 31, A.D. 1868 - Jamádiyū'l- Avval 12. 1285 A.H.	Kitáb-i-Aqdas Lawḥ-i-Nápuḷyún II (Second Tablet to Napoleon III)	1. Barracks	2 years, 2 months, 5 days
	Lawḥ-i-Malikih (Tablet to Queen Victoria)	2. House of Malik 3. House of Ribī'ih	3 months
Purest Branch died on Thursday, June 23, 1870 A.D.—Rabī'ū'l- Avval 23, 1287 A.H.	Lawḥ-i-Malik-i-Rús (Tablet to the Czar) Súriy-i-Haykal Lawḥ-i-Burhán Lawḥ-i-Ru'yá Lawḥ-i-Ibn-i-Dhi'b (Epistle to Son of the Wolf)	4. House of Manṣúr 5. House of 'Abbúd (where Kitáb-i-Aqdas was revealed) 6. Mazra'ih	2 or 3 months
Passed away May 29, 1892 A.D.	Lawḥ-i-Páp (Tablet to the Pope)	7. Qaşr (Mansion, where He passed away)	

DATES OF HISTORIC SIGNIFICANCE DURING THE FIRST BAHÁ'Í CENTURY

Declaration of the Mission of the Báb in Shiráz	May 23, 1844	Commencement of the construction of the Mashriqu'l-Adhkár of 'Ishqábád	1902
Departure of the Báb on his pilgrimage to Mecca	September 1844	Release of 'Abdu'l-Bahá from His incarceration	September 1908
Arrival of the Báb in Máh-Kúh, Ádhir-báyján	Summer 1847	Interment of the Báb's remains on Mt. Carmel	March 21, 1909
Incarceration of the Báb in Chihriq, Ádhir-báyján	April 1848	Opening of the first American Bahá'í Convention	March 21, 1909
Conference of Badashht	June 1848	'Abdu'l-Bahá's departure for Egypt.	September 1910
Interrogation of the Báb in Tabriz, Ádhir-bhyjin	July 1848	'Abdu'l-Bahá's arrival in London.	September 4, 1911
Martyrdom of the Báb in Tabriz, Ádhir-báyján	July 9, 1850	'Abdu'l-Bahá's arrival in America	April 11, 1912
Attempt on the life of Násiri'd-Dín Sháh	August 15, 1812	Laying of the corner-stone of the Mashriqu'l-Adhkár in Wilmette, Ill. by 'Abdu'l-Bahá	May 1, 1912
Imprisonment of Bahá'u'lláh in the Síyáh-Chál of Tíhrán.	August 1852	'Abdu'l-Bahá's return to the Holy Land	December 1, 1913
Banishment of Bahá'u'lláh to Baghdád	Jan. 12, 1853	Unveiling of the Tablets of the Divine Plan	April 1919
Withdrawal of Bahá'u'lláh to Kurdistán	April 10, 1854	Commencement of the construction of the Mashriqu'l-Adhkár in Wilmette, Ill.	December 1920
Return of Bahá'u'lláh from Kurdistán	March 19, 1816	Passing of 'Abdu'l-Bahá	November 28, 1921
Declaration of the Mission of Bahá'u'lláh	April 22, 1863	Verdict of the Muhammadan Court in Egypt denouncing the Faith to be an independent religion	May 10, 1925
Arrival of Bahá'u'lláh in Constantinople	August 16, 1863	Martha Root's first interview with Queen Marie of Rumania.	January 30, 1926
Arrival of Bahá'u'lláh in Adrianople	December 12, 1863	Resolution of the Council of the League of Nations upholding the claim of the Bahá'í community to the House of Bahá'u'lláh in Baghdád.	March 4, 1929
Departure of Bahá'u'lláh from Adrianople	August 12, 1868	Passing of the Greatest Holy Leaf.	July 1932
Arrival of Bahá'u'lláh in 'Akká	August 31, 1868	Inception of the Seven-Year Plan	April 1937
Death of the Purest Branch.	June 23, 1870	Completion of the Mashriqu'l-Adhkár in Wilmette, Ill.	December 1942
Ascension of Bahá'u'lláh	May 29, 1892	Centenary celebration and opening of first All-American Bahá'í Convention.	May 19-25, 1944
First public reference to the Faith in America	September 23, 1893		
Establishment of the first Bahá'í centre in the West	February 1894		
Arrival of the first group of Western pilgrims in 'Akká	December 10, 1898		
Arrival of the Báb's remains in the Holy Land	January 31, 1899		
Reincarceration of 'Abdu'l-Bahá in 'Akká	August 20, 1901		

YOUTH ACTIVITIES THROUGHOUT THE BAHÁ'Í WORLD

AROUND THE WORLD WITH BAHÁ'Í YOUTH

BY MARZIEH GAIL

SOME of the Bahá'í youth were scattered around the world during these years. They had strange experiences in faraway places.

There was Duncan McAlear, Sergeant with the U. S. Medical Corps, walking down the road to Neufchâteau near Bastogne. It was just before the Battle of the Bulge. They had given him the afternoon off, and he had two plans, one to teach the Faith to someone—anyone who came along; the other to visit the only ice cream parlor in Neufchâteau and eat ersatz ice cream with ersatz cookies. He sat in the ice cream parlor and he saw an old man and woman coming. They approached a GI, asked something, got a curt "No," went on to another GI, asked again. Finally they came to Duncan. They looked hopeful. But they spoke Flemish and Duncan's French was Massachusetts. He listened, though, and they said, "We are seeking to recover an opportunity that we let go by." He told them to sit with him and have ersatz ice cream and cookies. He said, "What opportunity?" They said, "Long ago in Brussels, a woman brought us a teaching. It was the answer to all our desires. But we let it go by. Now we keep asking the American soldiers if they ever heard of Martha Root."

Later they said, "In those days we were afraid; afraid of being excommunicated, losing everything. Now we have lost everything anyhow: the spiritual and the material. We want to learn about Martha Root's Faith and then we can die." That was how Duncan went home with them, talking till midnight, overstaying his leave and being

punished for it. But he was able to tell them what they wanted.

Young Rustam Paymán, born in Yazd, Persia, came to New York City from Tíhrán. Shortly thereafter, when he had just reached twenty-one, he was elected a member of the Local Spiritual Assembly. Chairman also of the New York youth group, Rustam is a link uniting the youth of the United States, India (where he has many friends), and Persia. In Persia, he reports, the National Youth Committee is a very important body; as many as 210 youths have served at one time on this Committee and its thirteen sub-committees. In the Bahá'í year 101, local youth committees opened libraries for the sale and rental of books in ten cities and towns. The first national Bahá'í Youth Conference met in Tíhrán and among other things made plans to facilitate the education of Bahá'í youth in outlying districts. Some of the youth correspond with youth in other countries; others arrange teaching meetings, or musical programs, others organize classes in Arabic or English, or for literacy, others put out bulletins, or collect clothing and funds for the needy. An annual youth symposium is held here as elsewhere. Its theme is always designed, Rustam says, "to make life in Persia healthier and happier." In 1944 the theme was, "How can you contribute to the people's health and hygiene?" Youth were asked to contribute money, medicines, soap, medical teaching hours, hall space for lectures on hygiene, funds or labor to build a public bath, etc. The Tíhrin Házíratu'l-Quds is equipped with playing



Bahá'í Youth Committee of Hamadán, Persia

fields and tennis courts; fifty-one Armenian youth rent the grounds and equipment on certain days. Some of the Bahá'ís are outstanding athletes.

The youth of Tíhrán have a novel teaching method. They form groups of five, and each group makes friends with one or two non-Bahá'ís. Refraining at first from religious discussion, they eventually tell the newcomers of the Faith. There are about sixty such groups in Tíhrán. The example of the American believers is a great stimulus to the Persians. The youth have gone out and pioneered under terrible hardships, both because of primitive living conditions and primitive behavior in backward areas. Two of the martyrs in the first year of the second century were pioneer youth.

Etta Mae Lawrence of New York City went out as a Bahá'í pioneer to Buenos Aires, Argentina. On arrival, she knew no Spanish; she had no job, and almost no money. She wanted to take the next boat home. In great discouragement, she went to the tomb of Mrs. May Maxwell. "It is huck in a little, deep, silent graveyard," Ettn Mae says. "Trees intertwine above the grave. When you go in, the bell on the cemetery gate rings and a little girl comes out and asks if

you want to buy flowers. You try to choose the ones May would have liked--small, dainty flowers. Her grave is like the Temple at Wilmette—it differs so from its surroundings."

She wept and prayed there at the tomb. Afterward, her problems were solved. She obtained a secretarial job at the American Embassy, learned Spanish, and, although youngest of the nine, was elected chairman of the Local Spiritual Assembly. The biggest problem confronting the friends there, she says, was the long wartime working hours, from eight in the morning till eight at night. There was little time to study and living costs were such that it was difficult to purchase hooks. The young Assembly, four of whom were in their early twenties, was weighted down with administrative tasks. In July, 1944, the youth group were directed to prepare a monthly newsletter; this was brought out in the form of a four-page mimeographed bulletin, containing messages from the *Guardian* and excerpts from English Bahá'í texts not yet available in Spanish. The youth also furnished Bahá'í speakers for an organization known as "El Grupo de Labor" open to all faiths. On Bahá'í Youth Day, March 4, 1945, Etta Mae

addressed the Symposium, which was followed by a tea. Sr. Oscar Aguirre's subject on this occasion, "God's Plan for the Peace of the World," was a typical theme; Haig and Antranik Kevorkian were the other speakers. A reporter from the Standard *Newspaper* of Buenos Aires interviewed the youth and a very favorable article resulted. Before she left, the friends discussed the possibility of founding a summer school; at Etta Mae's suggestion, they cabled the Guardian, and received an answering cable warmly encouraging the project. Three of the Bahi'is have beautiful adjoining gardens, totalling several hundred acres, on the outskirts of the town; the school has now been founded here, and meets Sundays all through the summer. Etta Mae hopes to arrange for American prefabricated houses to be shipped to Buenos Aires and marketed there; this would greatly benefit the Bahá'ís. The youth of Argentina really study and know the Teachings, she says. An eighteen-year old Argentinian, whose chief source of education has been the Bahi'í writings, can speak brilliantly on the Faith.

Santiago, Chile, celebrated Bahi'í Youth Day at the home of one of the youth. Marcia Steward and Roberto Herrera spoke. Questions and answers followed. Many nationalities were represented, and the guests included a famous Chilean actress, journalists and other professional men, all young and of great capacity, requesting further information and Bahi'í books. The youth of Punta Arenas celebrated the day with a public meeting at the Hotel Cosmos.

In Lima, Peru, the youth committee chairman Alejandro Franco spoke at the Baha'í Youth Day celebration on "Youth's Rôle in the World of Tomorrow." A young woman, the most recent Bahá'í there, spoke on woman's future rôle. Jorge Sarco, visiting Bahá'í from Guayaquil Ecuador, presented the Baha'í Teachings.

A number of youth in Lima had expressed the desire to learn English; Alejandro Franco invited them to the Bahi'í Center for this purpose. A club ultimately named "The Universal Fellowship Club" and complete with officers, regulations and emblem, was formed by them. They meet at the Center four times a month for educational games

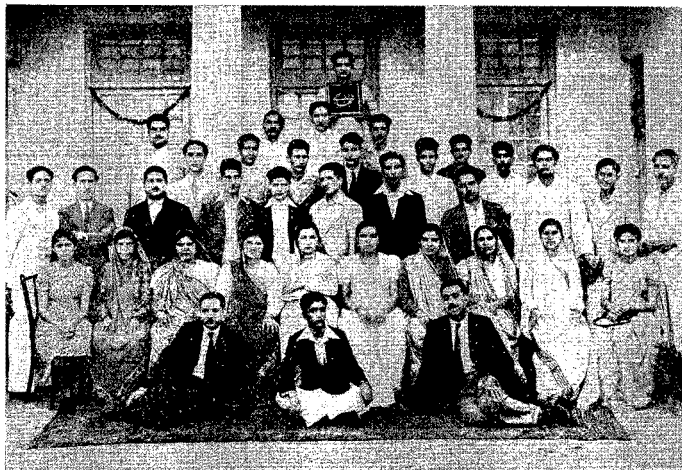
and discussion in English. Their main theme for 1941 was "The kind of world in which I'd like to live." Topics discussed from the Bahi'í standpoint included Superstition, Prejudices, Crime and the Treatment of Criminals. Most of these youth attend the Cultural Institute and share the Bahi'í principles learned with their fellow students.

Gaayaquil's first Bahá'í Youth Day (1945) was held in the guest house of Mrs. Anita McGill. Nine nationalities were represented. Eduardo Gonzales, member of the first Spiritual Assembly in Guayaquil, spoke on "Facing our Responsibilities," Lauro Sanchez on "Why I am a Bahi'í," and Virginia Orbison, visiting teacher, concluded. Most of the members of the present community in Guayaquil are in their twenties.

Evelyn Larson, Chicago youth, went as a pioneer to San Jose, Costa Rica. Luisa Baker, young Bahi'í pioneer to Caracas, Venezuela, attended in Panama the first Bahi'í Latin American Conference.

Bahá'í Youth Day, 1945, was held by the Bahi'is of Havana, Cuba in the auditorium of "Radio Universal," and broadcast over CMBF. Twenty-one year old Cantos de la Torre was chairman. Carmelo Perez, chairman of the youth committee, spoke on the history of the Faith, and Dr. Walker Blomquist on Bahá'í principles and the rôle of Bahá'í youth. The program was advertised by a press notice in the *Havana Post* and by handpainted placards displayed throughout the city.

Because youth are specifically called upon by Shoghi Effendi in "The Advent of Divine Justice" to participate effectively "in both the teaching and administrative spheres of Bahi'í activity," Ayned and Lucien McComb of New York longed to respond at once. Their plans were ultimately limited by the peacetime draft—Lucien could not leave the United States. They therefore chose Puerto Rico for their pioneering labors, gave up their jobs, sold their furniture and joined the two resident pioneers, Miss Jones and Mrs. Disdier. Lucien obtained a good position in Puerto Rico and for four years their home was the Bahi'í center. The first Local Spiritual Assembly was established in San Juan, and today four other towns on the



Bahá'í Youth Group of Karachi, India.

Island also have resident Bahá'ís. The young Sr. Marcelino Castro, first Puerto Rican believer, is now chairman of the all-Puerto Rican Assembly of San Juan, and has carried the Teachings to his relatives in Juncos. Sr. Castro first came to the McCombs to study English; they taught him by having him compare the Spanish and English editions of Esslemont, and he soon declared his faith. Jeffrey, the McComb's little son, was the first child born of Bahí'í pioneers in the West Indies, and grew up speaking Spanish. The McCombs, well liked because they made every effort to respect local customs, reached hundreds of persons through conversations, literature, public meetings including Bahá'í Youth Day, and the radio. Most of those attracted were young. They write: "We, the Bahí'í youth of the world, have the great privilege today of being able to take a large part in the promulgation of the Faith . . . we are the ones who can best attract other youth."

North American youth, those who remained at home, were hard at work, in their summer schools, particularly Louhelen; at youth conferences; on group and individual

teaching circuits; on the air. They also taught the Faith in colleges; in this field Persian youth, such as Drs. Húshang, Manúchíhr Jávíd and Farhang Jávíd at the University of Illinois, Fírúz Kázim-Zádih of Moscow at Stanford University, 'Izzat Amín-Amín at the University of Washington, Shí-dán Fath-A'zam now at the College of Agriculture, Davis, California, and, arriving in February 1946, Jamshíd Fozdar of India at the University of California, were also active. Youth in the Armed Forces such as John Eichenauer and Bruce Davison, and, including the women's branches of the service, brought the Teachings to thousands. The story of these years is not yet told.

Seymour Weinberg, Warrant Officer, j.g., became a Bahí'í in Augusta, Georgia, early in 1944. Articles by him concerning the Faith appeared in the *Augusta Herald*, on which he served briefly as a columnist. With the chaplain's permission, he placed Bahá'í literature in the chapel at Daniel Field, Georgia. A new Commanding Officer forbade him to teach the Faith, but modified the order when Seymour pointed out that it constituted a restriction of his personal

liberty; he was therefore allowed to teach with caution, and to give literature only to those requesting it. Hundreds of persons requested it.

Not yet a Bahá'í, he asked the Unitarian minister at Charleston, S. C., to have the Bahh'í teacher Mrs. Alta Kruger address an evening forum there. "Oh, those people in the clouds!" was the minister's comment, but he extended the invitation and about one hundred persons came. Seymour was furious with himself during the brisk question and answer period that followed; he already believed in the Faith but had no arguments to support his views; following this he bought several armloads of Bahí'í books and began to study in earnest.

William Towart was a conscientious objector. Beatrice Rainboth visited his camp at Elkton, Oregon, holding crowded Bahá'í firesides for three days. Towart and another C. O., Michael Jaymir, became Bahí'is.

William, now realizing the basic philosophy of pacifism was anarchistic, requested non-combatant service. Previously I-A, he was classified by the examining psychiatrist as 4-F (rejected), because he had remained two and one-half years in Conscientious Objectors' camps. He offered to pioneer for the Faith, and the National Teaching Committee suggested Providence, Rhode Island. Here, in April, 1944, still in his twenties, he became chairman of the Local Spiritual Assembly. William was trained as a Congregationalist minister; before the war he was in charge of three churches in Ashland, Maine.

Bahá'í youth of Winnipeg often invite speakers, such as Professor Craig of United College, to address their meetings at the Bahá'í Center. Emeric Sala and others have addressed Dr. Craig's classes in comparative religion, and Mr. Sala also spoke to the institution's Economics Club on "Bahh'í Views on the Economic Question." Marion Metcalfe, student at the college, became a Bahl'í. Winnipeg youth work with other youth organizations throughout the city. Three members attended meetings of the Canadian Youth Commission (Manitoba Branch) and contributed to the Commission's study of "Youth and Religion." The Local Spiritual Assembly appointed Mrs. Jean Johnston as

a delegate to the continuing Winnipeg subcommittee of this organization; in connection with a popular ethnic concert held in the City Auditorium under their auspices, Mrs. Johnston made many friends for the Faith. United College also invited Rowland Estall to address its Student Christian Association, and Emeric Sala to speak before the inter-Racial Fellowship of the University of Manitoba. Bahá'í Youth Day is regularly celebrated.

Sixteen year old Brenda Coulson, daughter of Bahá'í parents and living in Manchester, England, started a youth group there early in 1944. Nine youth, including children, attend the monthly gatherings, which feature a business meeting, a talk and refreshments. Brenda also writes a monthly letter to young people in England and abroad; twenty-four of these are sent out, and received as far away as the United States, Alexandria and Suez.

Brenda addressed a meeting at the Manchester Bahh'í Center on "A Young Bahá'í Looks at Czechoslovakia." Her talk was translated into Czech and printed in the Czech national newspaper. In token of their appreciation Karel Capek's book "Masaryk Tells His Story" was sent her by the Czech Foreign Office.

Torquay reports its celebration of Bahl'í Youth Day. It sponsors social gatherings for youth and their parents, as well as study classes.

The present Bahá'í youth of Germany were very young when, two years prior to the outbreak of war, all Bahl'í teaching was forbidden in their country. Hedwig Hesselmeier of the Stuttgart youth group reports that a good many local Bahá'ís had their books seized by the Gestapo; her own home was not searched and the family were able to keep their Bahá'í library. Meetings were banned, but people read the Teachings in their houses. If anyone knocked, they hid the books. Hedwig often discussed religion with such of her friends as she could trust, but many were atheists or rigidly sectarian. Stuttgart was heavily bombed from the air. After a bombing, the Bahí'is would read the Teachings and thus gain courage to help the others. Hedwig is glad that the Bahí'is of Germany can now meet in freedom.



Youth of Lima, Peru, and members of the Universal Friendship Club, whose weekly meetings are held in Miss Nicltlin's home, the Bahá'í pioneer for Peru.

In Alexandria, Egypt, girls now participate in Bahh'i Youth Day celebrations, which are held at the Ḥazíratu'l-Quds. The youth meet Sundays to study the Faith under two teachers appointed by the Local Spiritual Assembly. Committees run by the youth are: Literary Committee — to translate Bahh'i newsletters into and from foreign languages, and prepare discussion subjects for the meetings; Service Committee—to serve refreshments at Feasts, etc.; Correspondence Committee — to contact other Bahh'i youth; Travel Committee—to arrange weekend trips to outlying districts. The youth do much of the Assembly's office work; they are in charge of the Library and the Archives, and serve in the Accounting Department of both the Local and National Assemblies. For the first time in Egypt, they published a wall calendar (year 102), selling it widely. The Guardian wrote them his appreciation of the five copies presented to him.

Authorities refused the National Youth Committee of Australia and New Zealand permission to publish *The Bahá'í Youth Journal* either by printing or duplication. Material for an impressive first issue had

been completed, but the entire project had to be suspended. The Werrriw-a Bahá'í Youth Group, i.e., the youth of Yerrinbool and Tahmoor, hold meetings regularly. During the 8th annual Bahá'í Summer School at Yerrinbool, (which meets in January), the youth arranged a three-day program. The "tennis afternoons" could well be copied elsewhere: youth from Yerrinbool, Wollongong, Bowral and Wingello come to these, for tennis and other games as well as discussions on the Faith in the Hyde-Dunn Memorial Hall. Bahh'i Youth Day was celebrated with a tennis tournament at "Boltón Place" and a talk followed by discussion. One of the youth, Shirley Smith, declared her wish to become a Bahá'í. A message from the American, Henry Jarvis, for the youth of today, was featured. Sydney circularized thirty youth organizations, inviting representatives to the Youth Day celebrations (1945); talks were given by the Principal, Sydney Conservatorium of Music High School, on "Education and Youth"; by a representative of the Women's League of Health (a physical culture display item by youth followed this); a member of the Aborigines Welfare Board and the secretary

of the National Spiritual Assembly also participated; young artists supplied the music. About seventy persons attended, and following dinner were shown through the beautiful National Headquarters of the Bahá'ís of Australia and New Zealand. The program, continuing on the next day, featured four talks by youth on themes suggested by the youth of North America. Hobart observed Bahá'í Youth Day as a public meeting at the Lord Mayor's Courtroom. The Junior Red Cross, the Quakers, the League of Nations and two Baha'í speakers shared the program, which was followed by a dinner at the Baha'í Center. The Auckland youth have been studying Esperanto. On Bahá'í Youth Day, Adelaide youth sent out letters and airgraphs to individuals in the service and to the National Youth Committees of the British Isles and of Persia. Two gifts of £5 each, by Mrs. W. H. Hawthorne and Jim Heggie, went toward founding a youth lending library which was already in use by Youth Day. Other youth organizations, University students, High School teachers, business girls, the press, musicians, were present. Lucy Trueman was chairman, and the musical program included the radio artist James Duncaan. A buffet supper and social gathering followed.

In India the youth are organized wherever a Local Spiritual Assembly exists. Teaching is their main concern; they are considered the most effective teachers of other youth. They correspond with youth in other countries, and attend classes for deepening in the Faith. Under India's Six Year Plan which established so many new groups and assemblies, the following youth pioneered: Muhammad Irshád of Calcutta, to Serampur; 'Azízu'lláh Nawá-Yazdán of Bombay, to Sholapur; Kaykhusraw Manaví of Bombay, to Sholapur; 'Azízu'lláh Tashakuri of Bombay, to Sholapur; Khudádád Suhaylí of Bombay, to Kolhapur; Mrs. Khudádád Suhaylí of Poona, to Kolhapur; Gushasp Yigánigí of Poona, to Belgaum; Mrs. Yighnigí of Belgaum; Mrs. Ridván Mubídzádíh of Poona, to Suraz; Bahrám J. Z. Maḥallátí of Poona, to Mysore; Bahrám Aydún of Persia, to Quetta; Múru'lláh Akhtar-Khávarí of Persia, to Qnetta; 'Alí Suljhú of Persia, to Quetta; Mihrbán Akh-

tari of Karachi, to Lahore. (And later) Muḥammad Ḥayát from Delhi, to Jammu; 'Abdu'r-Raḥmán from Delhi, to Nagpur, where Mr. and Mrs. Mihrbln Bomas are also teaching.

A youth, Jamshíd Thábit, served six months as assistant to the secretary of the National Spiritual Assembly, 1944-45. Youth symposiums were held February 26, 1945, in Calcutta, Bombay, Poona, Panchgani, Kolhapur, Sholapur, Karachi, Srinagar and Ujjain. Many of these meetings were reported in the press, and a wide circle of non-Bahá'ís thus learned of the Faith. On this day the youth of the cities named wrote jointly to the Guardian. Excerpts from his reply follow: "It pleased him greatly to see that there are so many active Bahá'í youth groups in India, and his heart was particularly rejoiced to receive messages from such far-off centers as Káshmir and Balúchistán, where, a few years ago, there were practically no Bahá'ís at all! He hopes that in the years that lie ahead of us—years of unrest, of trouble; of transition for the whole world—that the Bahí'í youth will increasingly rise to meet the challenge of the times, and to carry the message of Bahá'u'lláh, through both teaching and example, all over India, and, indeed, Asia . . . He hopes you will study the teachings deeply, their spiritual moral, and administrative precepts, and at the same time take as active a part as possible in the life of your respective Bahá'í communities. . . ."

At Panchgani, a hill station 63 miles from Poona, the National Spiritual Assembly established a youth hostel where children of Bahá'í parents could live together and profit from their earliest years by Bahí'í precept and practice. At present the children will attend school elsewhere, but it is hoped that the hostel will eventually develop into a Bahá'í school. Founded August 1, 1945, its inauguration was attended by the National Spiritual Assembly. The program that day makes a not inappropriate conclusion to this short survey of Bahí'í youth around the world; we quote:

"Prayers were chanted and talks on the Baha'í principles given. The command to parents to educate their children, giving

preference in this matter to daughters; the obligation of the state to undertake this work where the parents failed, recovering the cost from them where they were financially able; the necessity of learning some art, craft or trade; the discarding of that learning which begins in words and ends in words, were stressed. There were seventeen students at the start; it was a small begin-

ning truly, but does not the mighty tree spring from the tiny seed? Telegrams of congratulations and donations from the friends were a proof of the support of the Indian Bahá'í community to this institution and the following cable from the Guardian an assurance of its final success: 'Delighted praying steady progress newly founded institution loving appreciation.'

YOUTH'S ROLE IN FUTURE CIVILIZATION

A SYMPOSIUM

PART I

"Dynamic Power of Religion"

—Takashi R. Imagire

A GENERATION ago it might have seemed that science could manage the world and guide it into permanent prosperity, happiness, and a secure civilization. But such does not seem to be the case now. Science has proved itself to be a marvelous instrument for material progress; but it is certain that no ideal civilization based upon justice and mutuality can be established by means of science alone. "Science is one of the wings with which humanity must fly; but religion is the other," said 'Abdu'l-Bahá, the son of the Founder of the Bahá'í Faith. Religion is a necessary force, for religion is dynamic in the influence it exerts on both the hearts and minds of men.

In "Security for a Failing World," by Stanwood Cobb, a noted educator and writer, a Bahá'í, the first chapter is entitled, "Is the Intelligence of Man Capable of Creating a Stable Civilization?" The intellect of man can plan and create, but it is not, in the vast majority of men, a force capable of governing the emotions. On the contrary, the intellect with most of us serves chiefly as a tool or instrument with which to gain the things we want. Thus the intellect tends to become the servant of man's emotional nature rather than its ruler. Of course, there are some men who by the force of their intellects can completely govern their emotional natures, but they are so rare that they are called philosophers.

When man's social standing or economic security is involved, man's action tends to be founded upon his most basic emotions of egoism and greed. Take for example the fallacy of saying education alone will solve race and class prejudice, the abolishment of which is one of the basic principles for world peace. The drawback is the fact that when pressure of public opinion comes to bear, or when having racial or class prejudices becomes too comfortable to obliterate, man acts according to the way he feels rather than the way he knows intellectually to be right. In such cases education merely makes him more clever and subtle in rationalizing his prejudice. If education atone fails, what then? What can govern the emotions?

It is religion. Has not religion proved its ability to do this in the past? Indeed it has; and it will prove its ability to do this again in the future. Recall in history, how often in the name of religion, for its cause, men have been able to overcome their emotions of fear of death, to withstand persecutions, to sacrifice their all for religion—how it has changed their lives into pious ones, enabling man to acquire a zealous desire to serve. Christ called it "rebirth."

In considering the effect of religion upon men it is necessary to differentiate between nature religions and revealed religions. Nature religions, religions which have evolved through man's own naive concepts concern-

ing the cosmic forces that surround and condition him, rise no higher than their source. Revealed religions, religions that are revealed by the Manifestations of God, the Mouthpieces or Messengers of God, have a very striking effect upon the lives of their adherents.

Who were those who proclaimed to express the Will of God? We who are of Christian background will know Christ did, and Moses. With deeper study into history, we find that Zoroaster did, so did Krishna, Buddha, Muhammad, the Báb, and Bahá'u'lláh, the Founder of the Bahá'í Faith. But you may ask, were they all really Messengers of God? Investigate and find out! Christ said, "By their fruits ye shall know them." Each One just mentioned lived in utmost poverty, were humble men and yet have been able to change the lives, the hearts of men, even many hundred years after Their passings. All based Their Teachings on the Love of the One God. Each established great civilizations and have been able to do so without military power, political influence, or monetary backing; no one hut a Manifestation of God has been able to do this!

Each Manifestation of God gave spiritual laws and social laws. The spiritual laws are the same for all time; they have never changed. All religions teach that we must do good, that we must be generous, sincere, truthful, law-abiding, and faithful. All this is reasonable and logically the only way in which humanity can progress. The social laws are given to the utmost capacity of the people of the time in which these laws are presented; the capacity of the people determines the necessary laws to be given by the Manifestation, just as the condition of the patient determines the necessary remedy to be prescribed by the doctor.

In the time of Moses, there were ten crimes punishable by death. When Christ came this was changed; the old axiom of "an eye for an eye, and a tooth for a tooth" was converted into "love your enemies, do good to them that hate you." In the former days the punishment for theft was cutting off the hands, which was necessary for that time. In our time, this law cannot be applied. One will also discover that revealed

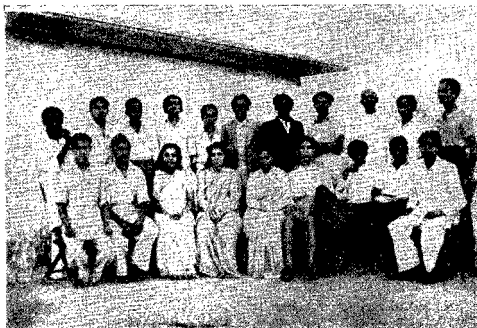
religions reach their zeniths and then decline and come to an end, due primarily to the fact that man-made rituals and misinterpretations creep in. But by God's infinite mercy, religion is renewed by another Manifestation.

It is easier to perceive the decline in other religions than to become aware that the period of decline has been reached in one's own religion. Whether we like to acknowledge it or not, the fact is that Christianity, compared with its dynamic power in past centuries, manifests an evident decline of spiritual force. In the Western world science ousted religion as the directive force of society, and religious skepticism has grown with great rapidity. A century ago in this country, God was recognized as the guiding power in all human affairs. The Name of God was on the tips of the tongues of the founders of our country. We moderns are very conscious of the comforts and pleasures which science has brought us, but we are too little conscious of God as the one power which animates and dominates all things.

Christ said, "By this shall all men know that ye are My disciples: if ye have love one to another." However, Christianity today has not only become split into division after division, into an increasing number of sects, which are bitterly opposed to each other, but also strife exists between Christians, Moslems, Jews, and Buddhists. "By this shall all men know that ye are My disciples . . ."

A great stumbling block to many, in the way of religious unity, is the difference between the revelations given by the different Manifestations. What is commanded by one is forbidden by another; how that can both be right, how can both be proclaiming the Will of God? Surely the Truth is one and cannot change. Yes, absolute Truth is one and cannot change; but the absolute Truth is infinitely beyond the present range of human understanding. Our conceptions of Truth must constantly change, whether from a religious or scientific standpoint. Each Manifestation proclaimed a former teacher and promised the return of another. Our earlier, imperfect ideas will, by the Grace of God, be replaced as time goes on

BAHÁ'Í YOUTH ACTIVITIES



Bahá'í Youth Group of Amedabad, India, 1946



Bahá'í Youth Group of Bangalore, India, 1946.



Bahá'í Youth Group of Panchgani, India, 1946.

by more and more adequate conceptions through these Manifestations. Just as a man's concept of a dog changes during his lifetime. To a baby, a dog was something that was soft and furry and that liked to lick him. To a boy, a dog was a faithful companion which wagged its tail when happy and liked to chase cats. To a young man, a dog was an animal with four legs, usually of the wolf family or in the case of the Chow from the bear. To a scientist, a dog is of the phylum, Chordata; subphylum, Vertebrata; and of the class, Mammalia. Of the Mammalia, a dog is of the Eutheria, under that of the Monodephia, because it is nourished before birth by a placenta unlike the Marsupials who carry their young in a pouch; and so on. Describing a dog as a carnivorous domesticated mammal, the scientist would go on to say that his bone structure is such and such, and that his circulatory, digestive, respiratory, reproductive, and nervous systems are thus and so. In such a way does the scientist change his boyish, imperfect ideas, for more adequate conceptions.

And so it is with religion.

The religion of God is one religion, and all the Manifestations have taught it; but religion, like science, is a living and growing thing, not lifeless and unchanging.

For example, in the teachings of Moses we see the bud; in those of Christ, the flower; in those of Bahá'u'lláh, the fruit. The flower does not destroy the bud; nor does the fruit destroy the flower. It destroys not, but fulfills. The budscales must fall in order that

the flower may bloom; and the petals must fall that the fruit may grow and ripen. It would be foolishly sentimental to say, "Oh, but the flower was so beautiful," and then refuse the fruit when the bearing of the fruit is the very purpose of the flower. It would be foolishly sentimental to say, "Oh, but I admire my high school teacher," then refuse to graduate and go on to college when the very purpose of the high school teacher was to prepare the student for college. It would be foolishly sentimental to say, "Oh, but I love Christ" and then refuse to accept the Spirit of Truth, the Comforter, when the very purpose of Christ was to prepare His followers for Him, as Christ promised.

Science alone fails to give us a secure civilization; the intellect of man fails, owing to the fact that the emotions rule the intellect. Religion is necessary to control the emotions, so that the emotions can properly use the intellect as a tool to reap the benefits of science in order to establish world peace. Religion is renewed and revealed periodically, especially at the most trying and darkest hours, and has been able to raise mankind to a high level of civilization because of its dynamic power to influence both heart and mind, because true religion appeals both to heart and mind. All great civilizations were founded, directly or indirectly, by the revealers of religion, the Manifestations of God.

Of all times, we are in dire need of a Divine physician. We now live in a dark hour. But some of us are beginning to see the Light, to see that the dawn is breaking.

PART II

"The Time Foreordained"

—Betty Scheffler

THESE is no revealed religion whose Founder has not reserved a part of His Book for prophecies concerning One Whom God would manifest subsequent to Him. All religious scriptures contain prophecies regarding the time of the end, known as the Day of Judgment or the Day of Resurrection, when the Promised One would appear and bring the Kingdom of God upon earth.

Moreover, all peoples are awaiting two Manifestations Who must be contemporaneous. In the Bible, the Jews have a promise of the Lord of Hosts and the Messiah. In the Gospels, the return of Christ and Elijah is promised. In Islám, the Mihdí and the Messiah; and it is also true of the other religions. The Bahá'í Message is that this great day, awaited by all, has indeed come; and

that through the advent of the Bib, and Bahá'u'lláh, the promise of all the ages has been fulfilled, and the age which is the consummation of all past Revelation ushered in. The prophetic cycle has ended, and the cycle of fulfillment begun.

In the year 1844 in Shíráz, Persia, One who is known as the Bib, which means Gate, announced to eighteen men who had been awaiting and searching for the Promised One, that He was a mouthpiece of God and that he had been entrusted with the Divine Mission of warning the people of the approach of the time of the end, the coming of that great hour which would witness the descent of the Spirit of God spoken of in the Holy Scriptures. In His books He extolled the name, mentioned the signs, pointed to I-lis Revelation, alluded in symbolic language to the exact time of His appearance. These eighteen men, the first disciples of the Báb, He sent to all parts of Persia to announce to the people His own Revelation as a Prophet of God and to prepare them for the advent of the One Who was to follow, Whom the Báb referred to as "Him Whom God Shall Make Manifest." So fearlessly and eloquently did these followers proclaim the Message, that the news of the appearance of the Báb rapidly spread to all parts of the land.

Persia was at that time perhaps the darkest country, her people the most degenerate, ignorant, and superstitious, in the civilized world; and they were held in submission by the fanatic and corrupt Moslem clergy, who exercised undisputed authority over the masses. In word they professed belief in God and in His Prophet, Muḥammad; in deed they denied His Teaching and had come to be opposed to every new and liberal idea, devoted only to maintaining their own position of leadership. As the Bábí Faith grew and the commotion stirred up in Shíráz began to spread to other cities and provinces, the clergy saw in it a threat to their authority; and so they arose to put out the light of the new Faith. For a time they refrained from open hostility, realizing that this would defeat their purpose, and sought to win the support of governmental authorities by circulating false rumors accusing the Báb of political claims.

The conversion of an even greater number of men of eminent rank, recognized for their learning and wisdom, who openly acknowledged their belief in the truth of the Bib's claims, served to bring the Cause to the attention of the multitudes. Soon a wave of inquiry swept over the whole country and large congregations gathered to hear the Message of the Prophet of Shíráz. Finally the situation reached such proportions that the Sháh himself was no longer able to ignore it; and so he delegated one of the most trusted and influential of his subjects to investigate the matter. This man, Vahíd by name, in the course of three interviews, was so completely won over by the arguments and personality of the Bib, that he returned merely a written report to the Court and arose to dedicate his life to the service of the Faith, for which he later became a martyr.

The clergy, determined to halt the progress of the Bábí Cause, enlisted the support of the grand vizar of the Sháh, and in turn, of the local governments, by implanting in them a fear of their ultimate downfall, should the Cause of the Báb succeed in awakening the people to demand the needed reforms in the church and state. They were successful in precipitating a series of tragedies which followed one upon the other and to all outward seeming extinguished the light of the Faith.

The Báb was imprisoned in a remote northern province in a mountain fortress and except for a brief moment when He was called to Tabriz to appear before a group of ecclesiastical and state dignitaries who hoped to force Him to abandon His claim or, by ridicule, cause the people to abandon their belief, He spent the remaining years of His life in prison. From here He wrote warnings and appeals in anticipation of the approaching hour of his martyrdom and of the appearance of the One Who was to follow, whose advent the Báb characterized as "The Fruit and ultimate purpose of His Own Dispensation."

Meanwhile in three different sections of Persia, wars raged against the Bábís. Civil and ecclesiastical forces joined and undertook the systematic plunder and massacre of the Bábí community. The imprisonment of the

Bib had become a signal for the commencement of a reign of terror which swept over the whole country. So brutal was that reign of terror in which over 20,000 followers of the Bib were put to death under the most cruel and revolting tortures, that a noted French publicist wrote, "All Europe was stirred to pity and indignation." In 1850 the Bib, then in His 31st year, fell a victim to the fanatical fury of persecutors and was martyred by a firing squad in Tabríz.

For the moment the flame which had burned so fiercely and intently for nine years seemed extinguished, but it was destined to blaze forth once again through the Revelation of the One foretold by the Bib.

Bahá'u'lláh, whose name means the Glory of God, was born in 1817 in Tíhrán, a member of one of the most prominent families of Persia. He turned aside from material comfort and security and embraced the Cause of the Bib, becoming one of its most fearless exponents. He succeeded in enlisting many of the learned doctors and divines of His native province in the service of the new Faith. He became recognized for His wisdom and eloquence in answering the questions and arguments of all who came to Him. During one of the uprisings against the Bábís, Bahá'u'lláh was arrested and forced to suffer four months in the prison dungeon of Tíhrán. Upon His release it was decided that He should be exiled to Baghdád, Irhq. Here Bahá'u'lláh brought the Bábí community into unity, strengthened and guided it, instilling new faith and courage in the hearts of its members. It was here in the year 1863 that Bahá'u'lláh announced that He was the One foretold by the Bib, Whose advent all of the peoples of the earth were expecting. He announced that He was the inaugurator of the long awaited Millennium, the One promised by all the Prophets of the past, Whose dispensations were a preparation for His Own. Those who arose to proclaim the truth of the Cause of Bahá'u'lláh became thenceforth known as Bahá'ís.

Bahá'u'lláh, forced to leave His native land in 1853, spent almost his entire life a prisoner and an exile, suffering banishment from Baghdád to Constantinople, then to Adrianople, and finally to imprisonment in 'Akkl, Palestine. Each succeeding banish-

ment and imprisonment saw not the diminishing in the number of His followers and the dissolution of His Cause, but rather their increase and an ever greater unity. In Adrianople, Bahá'u'lláh proclaimed His Mission to the world's secular and ecclesiastical leaders—the Christian and Moslem clergy and the kings, who because of the authority and ascendancy they had assumed, were responsible for the immediate destinies of their followers and subjects. As Bahá'u'lláh addressed these epistles, calling them to embrace His Truth, His followers were already spreading His Message beyond the confines of Persia—to Egypt, to the Caucasus, and to Syria.

Bahá'u'lláh's banishment to 'Akká, lasting twenty-four years, to which the Sháh of Persia and the Sulṭán of Turkey condemned Him, is a period which saw changes in many ways in the life and activities of Bahá'u'lláh—chiefly in the tremendous extension of the range and volume of His Writings. These constitute the sequel to the proclamation of His Mission initiated in Adrianople, the Revelation of the Laws and Ordinances of His Dispensation, and the reaffirmation and elucidation of the fundamental Laws and Principles of His Faith. Bahá'u'lláh Himself affirmed that never since the beginning of the world has the Message of God been so openly proclaimed.

In the year 1892 Bahá'u'lláh passed from this world, and with His ascension a period unparalleled in the world's religious history drew to a close. Prophecies foretelling the advent of the Faith had been fulfilled, the fundamental laws and principles—the foundation for the world order destined to arise—had been enunciated; and finally, Bahá'u'lláh had provided for the preservation of the unity and integrity of His Faith.

Through the Covenant established by Bahá'u'lláh in which His son, 'Abdu'l-Bahá, was appointed the sole interpreter of the Bahá'í Teachings, the Faith was protected from the disasters resulting from division which has afflicted the religions of the past. After the passing of Bahá'u'lláh, His followers turned to 'Abdu'l-Bahá for the explanation and the decisions regarding the understanding and application of the laws

and principles of the Faith. Under the ministry of 'Abdu'l-Bahá, the Faith was spread throughout many countries. Bahá'í communities were established in the western world, in France, in Germany, in England, and in the United States, as well as in the East. After 'Abdu'l-Bahá's release from prison which He shared for forty years with His Father, Bahá'u'lláh, He undertook a three-year journey to the West, to Europe, and America, speaking before large audiences in churches, synagogues, and before peace societies upon the basic and distinguishing features of His Father's Faith. And in the city of 'Ishqábáb, Russia, the first Bahá'í House of Worship, initiated by 'Abdu'l-Bahá Himself, was completed. In Wilmette, Illinois, plans for the construction of the first Bahá'í Temple of the West were made and the cornerstone laid by 'Abdu'l-Bahá. Through Him every barrier that

threatened to halt the progress and development of the Faith was cut down, the Teachings were amplified, and the features of the Bahá'í Administrative Order—which Bahá'ís believe is the pattern for future world order—were delineated.

Upon the death of 'Abdu'l-Bahá in the year of 1921, His grandson, Shoghi Effendi, was appointed through his Will and Testament, the first Guardian of the Bahá'í Faith, and in him the authority as interpreter of the Teachings rests. Under the guidance and direction of Shoghi Effendi, the Faith has expanded and developed; today Bahá'ís are residing in seventy-eight countries of the world and Bahá'í literature has been translated and published in forty-one languages. And so already, only one hundred years after its birth, the Bahá'í Faith can be seen to be the world Faith, uniting the peoples of every race and nationality.

PART III

"God's Plan for World Peace"

—Charles Monroe Ioas

WE know the conditions extant in the world at the period of the inception of the Bahá'í Faith. That the condition of the world has been altered more during this first century of the Bahá'í era than during any corresponding period in the history of mankind cannot be disputed. Bahá'u'lláh brought principles and plans which in His age would be termed revolutionary. This issue of world peace is one. One hundred years ago—or even fifty years ago, for that matter—real world peace and unity was an unheard-of thing. Today our greatest desire is the planning and organization of a strong and durable peace. This is the thought foremost in the minds of all men, as whichever way we turn, we are confronted with peace plans—plans which are based upon economic interdependence—plans which are based upon political cooperation—plans which are based upon geographical proximity.

When we think of the manifold peace proposals today, we come to the conclusion that surely one of these will meet our needs.

But is this the case? In order to answer this question we must have some definite objective towards which we are striving. Our first desire is that this should be a lasting peace; we also wish that all men be included in this peace; and finally, we are desirous of its being a cooperative peace. Will the plans which are being put forth throughout the world today assure these results?

The peace plans of the economists will not. One chief reason is that the peace of the economist consists solely of a group of agreements among the various governments. They cannot stand alone without the backing of the individual citizen; and the citizen will not stand behind pieces of paper bearing astronomical figures which he does not comprehend and which do not directly affect him.

Nor will a geographical peace achieve these results. When one speaks of a geographical peace, it necessarily entails exclusive characteristics. In other words, there might be peace, for example, among the Americas, while the countries of the Orient



Bahá'í Youth Group of Kolhapur, India, 1946.

remained in a state of disunion. This condition might be likened to a sick body—if one part of the body is ill, the remainder of the body is affected. Therefore, the final peace must include all nations and peoples of the world.

Likewise, a political peace is inadequate. Agreements made by governments ignore the fact that men will retain their inbred feelings of hatred, animosity, and prejudice. With these conditions existing, men will never be able to live together amicably.

Now, why is it that none of these plans could achieve the desired results? There is one chief reason, and that is the fact that they all overlook the most important element of any durable peace—the individual. The true peace must be one in which all men will be able to live together in a friendly and loving world. In order to achieve this, the minds and hearts of men must be altered—men must learn that they are all the leaves of one tree and the fruits of one garden—that they are, in reality, equal to

one another. Man-made plans are incapable of doing this!

"God alone ordereth all things and is all powerful." Therefore, a divine plan is in order—a plan which bears the power of God to alter man's inner being. It is this plan which Bahá'u'lláh has brought to the world in its darkest days. Bahá'u'lláh has brought God's plan for world peace!

The foremost criterion of a true and lasting peace is the unity of mankind. This unity does not mean a signing of pacts by the nations of the world; but it means a bond of unity which ties all men one to another. Americans, for example, must realize that the people on the other side of the globe are their neighbors, not foreigners; that they are the same type of men as are the Americans. Biologically and spiritually, men are all the same, wherever they may happen to be born. It is merely a figment of man's imagination which creates the differences which cause our present lack of unity. Religion is one unifying force, for



Bahá'í Youth Group of Poona, India, 1946

it alone is the cause of love and affection. Therefore, religion is the only road to the unity of mankind.

How, then is **this** most great unity to be achieved? In the first place, according to the teachings of Bahá'u'lláh, prejudices of all sorts must be obliterated and forgotten. This is imperative in order that men may face each other with clear minds and untainted consciences. In reality, however, this elimination of prejudice is not so great a task, for when we analyze prejudice, when we tear it down to its roots, we find that there is really no cause whatsoever for prejudice.

Religious prejudice, which is so rampant in the world today, was never meant to be so by the One Object of the adoration of all the religions. Nay, one of the teachings of Jesus Christ was that one should "be in love and charity with **all** men." What a far cry from this are the conditions which exist today, for now there is animosity and division even among the followers of Christ. However, when men realize the unity of God, religious prejudice will pass out of existence.

In the same way, racial prejudice is an

illusory thing. It is superstition, pure and simple. What folly it is that we, should think that the color of a man's skin could affect his inner being! What greater folly it is that we should think that one particular color of skin should naturally entail a greater intellect and a finer moral character. As previously mentioned, all men are one and the same in the eyes of God.

Again, we see that national prejudice is false. But I need not go into this—we know that God created no territorial boundaries! Thus it is that prejudice, one of the chief causes of animosity and warfare among men, is a mere nothing which will disappear as a puff of smoke into the sky when analyzed. Its absolute banishment is one of the steppingstones to world peace.

Another **steppingstone** is that there must be equal educational opportunities throughout the world and that there must be a universal language established. The necessity of these things is self-evident. One of the hindrances to unity in the world today is the fact that we cannot understand the other people of the world. Education and a common language will eliminate this barrier.

The third steppingstone is an economic one. Bahá'u'lláh tells us that there must be an equal access of the means of existence for all. There must be no extremes of wealth and no extremes of poverty. There must be a cooperation between labor and capital. However, it is not a socialistic state which we foresee, for the Bahá'ís recognize that humanity, like a great army, requires generals, caytains, various other officers, each with his own appointed duties. Degrees are absolutely necessary to insure an orderly organization.

These are but three of the larger and firmer steppingstones to the true peace which lies at the end of this trail.

Let us now see what form God's ordered world is going to take. In the first place, it will include all the peoples of the world, none will be excluded. All the nations of the world will surrender supreme sovereignty to the central international government. However, each member state will, at the same time, remain autonomous. This type of organization can best be visualized by comparing it with our governmental form, in the United States. Here each state is sovereign in all matters which pertain only to the citizens within its borders. However, our federal government makes the decisions when two or more states are concerned. Recreate the United States on a grander scale, and you have a World Federation with a strong world government.

To this world government, the states will cede their privilege of making war. Also, the member states will disarm. This government will naturally need funds with which to function. Therefore, it will have a taxing power. Moreover, economic barriers will be removed in order that there may be free and unhampered trade among the nations.

At the head of the world government will be an International Executive with powers adequate to enforce supreme and unchallengeable authority on every member of the world organization. His duty will be to carry out decisions of the legislature and to act quickly in times of emergency.

The legislative branch of the government will be composed of a World Parliament whose members shall be elected by the citizens of their respective states and whose nominations shall be confirmed by the government of their countries. In this way, we will have a truly representative governing body.

Finally, and of greatest importance, there will be a Supreme Tribunal established by the peoples and governments of every nation, composed of members elected from each country. The members of this great council, who have been elected by the people and approved by the government of their countries, will assemble in unity and accord. All disputes of an international character will be submitted to this Court, its work being to arrange by arbitration everything which otherwise would be a cause of war. A majority vote of this body will carry a measure; and, since it is a truly representative body, its decisions will be binding upon all parties concerned. However, if one of the nations does not wish to obey, there will be an international police force to enforce the decisions of the International Tribunal. In this way, we shall have a strong world government continually conscious of the best interests of all the peoples of the world.

Thus it is that world peace will come to pass! Thus it is that men some day will live together in concord and in harmony! Thus it is that the world will eventually be organized as one corporeal body! This is God's plan for world peace!



Bahá'í Youth Group of Sarinagar, Kashmír, 1946.



Bahá'í Youth Group of Quetta, Balúchistán, 1946.

PART IV

"The Spiritual Challenge to Youth"

—Pari Zia-Walrath

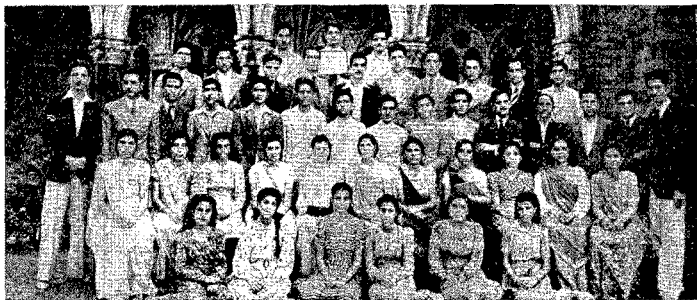
TODAY youth has become heir to a world which is economically, socially, politically, and religiously in a state of complete collapse. How can youth hope to rebuild this broken down civilization? Will it be worth restoring; and furthermore, will this restoration last and not fall into ruins again in a few decades?

Innately youth is full of enthusiasm, courage, love of adventure, anxious to conquer new frontiers, ready for every challenge. The establishment of a World Order based on the Laws of God, as given to man by the Prophet for this day, Bahá'u'lláh,—this is the greatest challenge ever presented to youth. Youth needs a goal, an ideal upon which to set its aim. Paul Baker, a former religious director at Fiske University, in his article on "The Mind of Youth," says that some great challenges are needed to offer the young people. A great crusade with high motives behind it lifts youth to its greatest heights. Young people are capable of great hardships, suffering, sacrifice, and service—there is in youth potentialities of greatness and nobleness, which are drawn out only by a great task.

Man, through God's mercy, is the only creature on earth which is the possessor of free-will, that is, he can turn toward God through God's divine Messengers or he can reject God and His Prophets. This is all a part of the Spiritual Challenge. Youth must in this day investigate Truth for himself. And during this investigation, what will he find? That every person, every group, the scientist, the economist, the politician, has a different idea, a different standard for Truth. How can he be certain then what the standard should be? Every criterion for truth which man possesses is subject to error and fault. Bahá'u'lláh tells us that the only standard of truth which is infallible is the standard given to man by God through his Holy Manifestations, or Prophets. This is the standard that we must use today, the standard for re-educat-

tion, for economics, the standard upon which the laws for human relations, the laws governing national and international problems must be based.

We hear a great deal today about unity; but I wonder how many people realize just what that very small word implies? 'Abdu'l-Bahá has drawn a very clear and beautiful picture of this unity which starts in the very depths of the earth with the minerals themselves being gradually assimilated by the vegetable kingdom; the vegetable, in turn, is raised to the station of the animal kingdom by its assimilation into that kingdom; and the animal is, in turn, absorbed into the very tissues of the human; and how is man uplifted? What is the purpose of his creation? The cycle must be rounded out and completed in some manner; there must be some great cause in the back of this ordered creation. Man must in this day realize the aim and purpose of his entire existence—to know and to love God and through his love for God, love his fellow men. Before true universal Peace can be established there must be a complete unity of conscience. Not just a superficial unity which consists in saying or thinking "Oh, yes, we are agreed there must be an end to war."—"We are ready to love everyone."—"We are willing to observe the rights and privileges of all men." This unity must be realized in the very hearts and souls of men. 'Abdu'l-Bahá tells us that this spiritual unity which emanates only from the Prophet of God is the perfect unity, that it creates such a condition in mankind that each one will make sacrifices for the other, that the utmost desire will be to forfeit life and all that pertains to it in the behalf of another's good. This unity has been demonstrated in the past. We are acquainted with the dynamic power of the Prophets of the past; we know the great history of this World Faith, of the thousands of martyrdoms of people who were not spiritual\$ blind, who as in the times of the previous Prophets,



Bahá'í Youth attending the Symposium held in Bombay, India, February 25th, 1945, in honor of International Bahá'í Youth Day.

knew the only way to establish a Kingdom of Heaven on Earth. We also know the plan which Bahá'u'lláh gave to the world nearly a century ago. What kinds of persons were they who so willingly and gladly gave up their lives that a Great Truth might live? They were men of the same character as those who must put into practice this new plan of living. This plan can only become effective if carried out by a people who are living truly spiritual lives, by a people willing to forsake personal aims and to dedicate themselves to universal goals and ideals, willing not only to dedicate their intelligence and strength, but also their lives.

For when the Prophet of God comes, He changes the very heart of man and this unity, this faith, and this obedience to the laws of God must be carried into every degree of existence, into the political sphere, the business world, the world of arts and sciences. For it is not enough to have a belief in religion, that belief must be transmuted over into everyday living. Religion guides the individual in his relation to his fellowmen. The test of true religion lies in the influence it has on our lives. It must produce in our hearts a love of God which must be transmuted into love for man; it must produce a sense of security and true happiness for man.

We cannot deny that religion as it is today has failed to guide youth and to give it the security which is its crying need. Youth

cannot be imprisoned by the narrow theological doctrines of man-made religion. Youth cannot accept a religion which is so different from the scientific and logical principles which are the foundation of education today. The revolt of modern youth seemingly against religion is at bottom not revolt against religion, but against the trappings and dogma that conceal the true God. The solution must be not in an unnatural limiting of life, but rather in the spontaneous motivation which can only come from a religion which youth freely adopts and holds to with complete loyalty.

Yes, this civilization can be rebuilt—this old world order will be changed through the will of God. Man will, by his own volition, live on a higher spiritual plane and abide by the teachings of true religion. Then will the most Great Peace which Bahá'u'lláh prophesies descend on mankind.

What greater challenge, what greater crusade could be given to youth? Bahá'í Youth has accepted this challenge. Into this great world wide movement the youth of many countries, of many races, of many hereditary religions are throwing themselves with deep sincerity and earnest endeavor. The Bahá'í Youth have found in the teachings of Bahá'u'lláh, the fulfillment of all the prophetic cycles of the past and the great spiritual truths restated in modern terms for this modern world. Through the teachings of

Bahá'u'lláh, youth can assume the opportunities and responsibilities of this day, for Bahá'u'lláh has given the plans, the purpose, the standards, and ideals for the building of a new race of man and a new civilization.

Bahá'í Youth all over the world are able to look forward to the future of civilization

with security in their hearts, with clear and untroubled minds, because they know that out of the ashes of this confused and chaotic state will arise a new world through the power of the Spirit emanating from God and released to this modern world by Bahá'u'lláh.

FAITH IN ACTION

BY JOHN CARL EICHENAUER, III

“O GOD! These souls are Thy heavenly Army. Assist them and with the cohorts of the Supreme Concourse, make them victorious, so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of the divine teachings.”—‘Abdu'l-Bahá.

These lines are from a prayer in the Tablets of the Divine Plan revealed by ‘Abdu'l-Bahá (The Servant of the Glory), for the carrying of the Message of Bahá'u'lláh (The Glory of God) to all parts of the earth. The first part of this Plan was completed with the establishment of the Bahá'í Faith in every State and Province in North America, and in every Latin American Republic. With the emergence of Europe, Asia and Africa from the perilous night of war, the stage is set for the fulfilling Tablets of the Plan calling for the anchoring of the Administrative Order in every country of these sorely-afflicted continents.

Let us review some of the initial steps made in this world-wide teaching campaign by Bahá'ís in the military services. There were soldiers, sailors, merchant seamen, WACS, WAVES and a Woman Marine in the United States forces, not to mention service personnel of Canada, Australia, Great Britain and other countries. Well over 200, they participated at once in the disintegration of the old order of nationalism and prejudice and in the inauguration of a new era of international cooperative undertakings. Front line aidmen and rear echelon Joes, supply troops and intelligence personnel, white and Negro, young and old, officers and enlisted men, they reached every continent and traversed every ocean in laying

the foundations of the world civilization envisaged by the Divine Architect of this Era, Bahá'u'lláh of Mázindarán.

First let us hear from the South Pacific. A Chicago Bahá'í, Technical Sergeant Edwin H. Koyl (attached to a medical unit) writes from New Guinea, "Lonely as life is here, I often think of the significance of all that is transpiring. I say lonely because that is about the only effect this war has had on me in a negative way. Others have given their lives, some have given their limbs, their speech, their eyes. Just as the Guardian said about a decade ago; ours is to be a spiritual martyrdom, and in place of physical blood oftentimes I have bled spiritually. It was a trying experience, I say, was, because I can look back on what seems to be the worst of it. (He wrote on 18 June 1945.) We always figure it that way until we find ourselves in another 'valley.' But you and I know that there is always something to be gained from such experiences. I have tried my best not to let the message of each incident and trial escape me; time will tell how well I have succeeded.

"My present position is a very pleasant one, has been for the past several months. We have a small but efficient setup that administers primary medication to a large group of service troops. Each day is filled with its responsibilities to be discharged, and each night finds us one day nearer the Lesser Wace and those we love.

"I find plenty to keep me busy. It seems that there is always just a little more to do than I have time for. Is not that an ideal situation! Idle time is spent running movies for the officers three nights a week, playing volley ball, writing letters and read-



Bahá'í Youth Group of Bombay, India, 1946.

ing. As to the latter, through the generosity of Mrs. Julia Shows, I am now enjoying 'God Passes By.' Have received the Chicago *Bahá'í News* regularly, the National not so often. I would like very much to be furnished with a list of the Bahá'í communities in the Philippine Islands.

"It can now be told that I am stationed at Milne Bay at the southeastern tip of New Guinea. It is a beautiful spot, truly one of the spots of the South Pacific. Were there snow on the mountains opposite I would feel right at home. Green jungle, blue sky, arid bluer water, cocoanut palms—oh, how romantic! Except for ten weeks in Biak (I) have been here over nineteen monthc.

"Remember me to the Community, and tell them that if perchance I cannot make the Outer Drive in '45, surely I can make one-one-six (Chicago Bahá'í Center is located at 11 & Michigan Avenue) in '46. 'Till then may God be with you! Your Bahá'í brother, Edwin Koyl." (This letter was written to the editor of Chicago *Bahá'í News*, Mr. I. W. Steven.)

From the Western Pacific on Saipan, another Chicago Bahá'í, Joseph F. Peter, writes

in a letter to Mrs. Ioas, Chicago Bahá'í Servicemen Correspondent, "Do you know Paul Pettit? (From Bucyrus, Ohio.) Well, he is now on Tinian and I've already arranged for transportation there—even got Saturday off, too—I hope Joe Terno of the New York Community) can make it with me—he is trying. The way we am going now we're liable to form an Assembly—if we only had six more, and (if) I (were) a few months older!!! Clement Perry (of the Cleveland Bahá'í Community) has so far supplied us with all the addresses, but he is still all alone (on New Guinea). 'Abdu'l-Bahá said that all parts of the world must be visited including the islands of the Pacific and a good number have been visited already. "For a man can withstand anything except that which was divinely intended." (Quoted from Chicago *Bahá'í News* for August, 1945.) On September 28, Joseph writes, "Tomorrow I'm heading for Tinian with a friend of mine in my outfit. When I first heard that Paul was on Tinian I asked my friend if he wanted to come along to Tinian to look over the island—he asked if I knew Paul—I said no, he asked if I had ever

written him—I said no—did I know what he looked like—nope!!—he was really floored, but when Paul walked out of the hut I knew him instantly and my friend remarked to me later, our greeting was like that of two lost brothers. By now my friend has almost finished Esslemont ('Bahá'u'lláh and the New Era,' by Dr. J. E. Esslemont) and I'm looking forward to a very pleasant weekend on Tinian with Paul, Harry (a New Orleans Bahá'í) and my friend. The most pleasant seven months of my life was spent in Honolulu where I had a chance to meet all the friends including some from Maui and Hawaii and especially Miss Agnes Alexander who shared many of her experiences in Japan and other countries with me."

Still another Chicago Bahá'í, Lt. Ernest A. Thayer, D. C., U.S.N.R., writes, "I left my home and last station on March 8. I reported for sea transportation on March 17 at San Francisco . . . (and) waited until April 4 when I started ship hiking and island-hopping across the Pacific. The first stop was Pearl Harbor, next Eniwetok, then Guam and finally to my ship on May 14.

"It was all very interesting, sometimes rather rugged physically, but I came through in good health and good spirits. I must say though that I failed to find that well-known 'glamour' so customarily associated with South Sea islands, so I can eliminate a few spots from my itinerary if I ever take a peace time world cruise.

"My ship is large and comfortable, if such can be said about life on a ship. It is really not bad at all but any residence in the tropics gets monotonous, especially because of its limitation. The temperature is well over 100 degrees right now, and I have found that, even though I have been here only a short time, the body adjusts itself quite well, because the other day in a mild typhoon the thermometer dropped to 82 and every one was quite chilly.

"This is a repair ship which does all kinds of repairs for other ships. . . Due to the nature of work, the personnel is highly specialized, and in general the officers and men in charge are of gwd type intellectually. This is good in some ways, but I seem to stand alone, mentally and spiritually, with respect to Bahá'í. These men are either sat-

isfied with what they have or have a tendency to ignore spiritual values altogether, so my opportunity to pioneer among them is very limited." (From *Chicago Bahá'í News*, September 1945.)

A member of the Cleveland Community, Pfc. Clement J. Perry (with a supply unit) writes on August 31, 1945 from Manila, "Yesterday I was in my tent and in came Dick Suhm (of Sandusky, Ohio community). . . . We were glad to see each other and we talked a long time about the gang and old times. He is located roughly five miles away from me; it sure is shorter than the 1,000 miles that we were separated prior to my moving."

Corporal Joe Tierno, 176th Station Hospital, of New York City writes on 18 August 1945 from Saipan, "Paul Pettit is on a neighboring island (Tinian). Joe Peter went to visit him by boat, I followed by plane. Paul has paid us a return visit by boat."

From Luzon, P. I., Pfc. Richard T. Suhm (with a medical unit) from Sandusky, Ohio writes on 5 July 1945, "So far I haven't run into any Bahá'ís in Manila, though there must be many. However, the city is in such a state of ruin that life is far from normal. . . . I was talking to one of the Hindu guards out here the other night who has lived in the Islands for nineteen years. He said that at the time he left India there were very many Bahá'ís in that country. I am still working in the dispensary and enjoying it all very much. We have a good gang to work for. Among other things I am writing a book with one of the bouts out here about life in the Army in the Philippines. Also, I have an opportunity to study calculus at the Philippine Institute, two nights a week. Then, also, I am studying a correspondence course in Elementary Analysis from the University of Wisconsin."

These informal accounts portray the daily life of and demonstrate the deep feeling of fellowship that exists among Bahá'ís, some of whom know each other only by correspondence. Their common bond is belief in the Elixir of the Divine Physician of this age of maturity of the human race. Yesterday oceans separated them, today they are stationed near each other, but ever present is



Bahá'í Youth Group of Sholapur, India, 1946.

the spiritual tie of "one universal Cause, one common Faith." Regardless of race, color, social or economic background, "Alláh'u-Abhá" (God the Glorious) is the password to happiness for any Bahá'í in over seventy countries of the world. One feels that the early Christians, Muḥammadans and Jews must have had the same close brotherhood in their religious activities. **Would** that all religions might re-examine and emulate the lives of their first believers and martyrs.

Bahá'ís have the obligation to share their treasure with all interested in raising the moral, social and economic standards of the whole human race. Opportunities are many: The first sergeant (a Catholic) would like to know just how this Faith is different from Christianity. (Basic spiritual verities are the same in both—the belief in one God and the brotherhood of man—but different material laws and institutions designed for the needs of a world civilization are needed today.) A buddy wonders why you give up

alcoholic beverages. (Either we abide by every Law of the Prophet or we compromise our loyalty. Man cannot obey two masters.) Another fellow says, "All you do is eat, sleep and drink religion." Of course, we don't aim to be fanatics, but we do believe religion **should** be the guiding force in human life, that our actions should be motivated by a desire to serve humanity, that moderation **should** be practiced in all things. If religion does not influence our daily life, it is no more than a coat we wear on Sunday and rake off the rest of the week.

And now a word from a veteran of North Africa and Italy. Pfc. Charles H. McAllister (of New York City), Medical Detachment. He writes from Naples, "By my new address you can see I am not with the 386th Engineers any more. We were saddened and broken hearted when we were informed that we were to be separated and sent to two different organizations. **Our** Colonel did his best to keep us together but to no avail. We

were as one family and practically everyone in the battalion had heard of the Faith of Bahá'u'lláh. They were particularly interested in the principle of the oneness of mankind. We discussed it not on one, but on many occasions. I often read to them from 'The Advent of Divine Justice,' 'Bahá'í World Faith,' 'The Promised Day Is Come,' and also from 'The Dawn-Breakers.'

"Since I have been in Naples I have found a music teacher and I have been taking voice lessons for about six months. Her name is Signora Asunta Cimmino Vingiani. Her husband speaks French; so I gave him a copy of 'Bahá'u'lláh and the New Era' in French. After reading it through he said to me, 'This is the religion for the Italian people. Every Italian should have this book in his home.' I also gave away a copy of 'The Hidden Words' and 'The Seven Valleys' in French; so you can see that the teaching horizon is very bright. Aside from my regular duties and music lessons, I find time to sing with the orchestra, and work with Special Service and the Red Cross in presenting programs for the GI's. So, until next time, your Bahá'í brother, Charles."

A Milwaukee Bahá'í, Technical Sergeant R. C. Niss, writes, "In my work, survival and combat in Arctic and wet, cold conditions (Aleutian Islands), I have come across a few Alaskan Eskimos and Indians and rather than telling them specifically about the Faith, I drew out from them their ideas and feelings in order to better understand them. In fact, this idea has guided most of my Army interests. From a virtual ignorance of people, their ideas, habits and feelings, I feel I have a small foothold now of understanding them. Nothing of my Army career have I regretted for the association with such different personalities has gained me much. Yet with seventy-three points I should be on my way home after four and one-half years and will that be a happy day!" (October 5, 1945.)

Quite a few Bahá'ís served in Germany. From Launsbach by Giessen and Frankfurt we have a fine account from Sergeant Robert Bruce Davison (Medical Unit). On 22 August 1945, he writes, "I have seen my brother twice (they are both from Miami, Florida) over here and have given the Mes-

sage to most of the boys in my outfit and to at least a dozen civilians in every town we've been in, and in this town, many, many more than a dozen. Three people I've met have heard of it before. Before our recent great change in personnel most of the boys knew that I was forever and without condition plugging racial equality." Not having any addresses of Bahá'ís in Frankfurt, Sgt. Davison inserted the following notice in the *Frankfurter Rundschau* of September 8, 1945, "Bahá'ís in Frankfurt wollen sich bitten in Verbind setzen mit Sgt. R. B. Davison, 156 Infant Medical Detachment Hedderheim, Romerstadt Strasse." In a few days he was visited by several Bahá'ís. The first meeting in seven years was held Friday, 14 September 1945 at the home of Herr Barthel, 14 Wohlerstrasse, and by the end of the month the first Local Spiritual Assembly of Frankfurt was in the process of formation due to his exceptional zeal. On October 7, he wrote, "I was shipped to Europe in December of 1944 with the 70th Infantry Division. Our unit had just eighty-eight days of combat, one of which my brother spent with me. It was the 17th of February near Forbach. We talked Bahá'í a few minutes, read a prayer together and then worked the whole day, bandaging and evacuating the freshly wounded till we dripped with sweat. (Sgt. Davison was a front-line aidman.) (Since the first meeting) we have met weekly in the following order: Herr Barthel's, Friday, 21 September; Niedernau 58, 28 September; and now our regular place of meeting, Gutleut Strasse 121, Friday 5th October. I spoke on September 14, twelve present; Frä. Edith Horn and I spoke 21st, 16 present; Dr. Hermann Grossman spoke on the 28th and 5th of October with 22 and 18 present respectively." Bruce's weapons are a winning smile, a marvelous personality and an extraordinary grasp of German acquired in only a few months.

Lt. Richard A. McCurdy (of the Lima, Ohio, community, with a medical unit), served in western Germany and writes on January 26, 1945, "As you probably have already surmised, I am in a forward medical station, having mostly liaison duties. At the dispensary (in Paris) we had some real dis-



Youth Education Committee of Kirmán, Persia, 1941.

cussions, there being a Jew, a Buddhist and several Christians among the medics. Earlier I had met a Muhammadan soldier in one of the depots. So we could surely talk unity and peace from several angles. You can well imagine. At Mereville, one English-speaking French woman is writing to Barbie (his wife) about it. In Paris, the dispensary clerk (an instructor in French at home) and I met some friends near the Bastille and in the course of the evening I showed pictures of the Temple, among which was a photograph of 'Abdu'l-Bahá which they questioned me about. Much to my amazement the clerk explained the Cause, mostly in French, and later these people passed the Message on (I only caught the word Bahi'i occasionally) to a cafe owner who remarked that Paris needed such a Faith. This French woman who also spoke fairly good English, asked me several times if I would come and tell her more Bahi'i and introduce her to other Bahá'ís in Paris. 'You will take me, yes?' was her last request. But my orders ended my Paris trips."

Later, he writes from Reckliughausen, Germany, "Weekend before last I spent a

few days with Cap't. (Connie) Baker (also of Lima), my first Bahi'i contact since I left Barbie last August in Greenville, Pa. We did have a splendid time—he is with the 25th General Hospital in Belgium—not far from Maastricht or Liege."

Technician Fifth Grade David Ned Blackmer (of Binghamton, N. Y.), attached to a Field Hospital, writes on October 6, "I have yet to meet any Bahá'ís overseas, although it has been possible to tell many people of the Faith and, on occasion, to follow up their inevitable interest. In England, or among Army personnel, these contacts are not unusual. They occur more frequently than they did at home; due, perhaps, to our encountering more people; due, more likely to the awareness of world needs which the war has forced.

"It struck me as unique, however, that my first contact on the Continent should be a Belgian woman who spoke no English. Our convoy had stopped before her home for a noon break and she brought us fresh bread and coffee. Contrary to some experiences we had had with civilians, she determinedly refused payment of any kind.

This was intriguing. With much pantomime, and my limited French, she told me of her three sons, dead in Germany, and of her unwavering faith that a better world was at hand. At that point we should have moved on, but I was impelled to **try** to tell this lady about the Bahá'í Faith. As our convoy started to move, one of the lead trucks discovered a need for repairs. They took over an hour, during which I tried to convey Bahá'u'lláh's Message, with some success. She wanted to know more than there was time to tell, so I left her a copy, in English, of 'Bahb'i Teachings for a World Faith.' She assured me that she had a friend who could translate it to her. As we drove away she stood turning the pamphlet in her hands and smoothing it, waving now and again until we were out of sight.

"There was the German who worked for us who wanted to talk politics. When I told him that 'Ein Reich, ein Volk, ein Führer' should be superseded by 'Die Erde is nur ein Lande, und die Gemainschaft ist das Volk,' he responded enthusiastically, saying that friends should be chosen by the responding of heart to heart regardless of birth, color, or politics. He, too, was enthusiastic over the Bahá'í principles.

"There have been all kinds of encounters with people who, while not yet Bahá'ís still show great awareness of the spirit of this age. They always seem glad to hear of the Teachings of Bahá'u'lláh and, regardless of speech barriers, it always seems possible to give the Message wherever it is necessary. I know something of what the man must have felt who, although he knew no Persian, protested the 'interruptions' of the interpreter who was translating as 'Abdu'l-Bahá spoke. That man's sympathetic comprehension was founded on a spiritual understanding which required only the Master. Words were superfluous.

"I believe the Teachings hold something of that same power, when in our hands. It has often happened that as soon as my halting translation into French or German has established one of the principles of Bahá'u'lláh as the basis for conversation, a bond of understanding comes into being which bridges the difficulties my ignorance of these languages has caused. Comprehension flows

faster than words can follow. It is much like rolling a hoop which requires only an occasional tap in the right direction to keep it bowling along!

"Of all my experiences in Europe, this impresses me as being most significant. Wherever, whenever, it has seemed right to tell a fellow man of the Bahá'í Faith, those differences of birth, race, nationality, education, religion, language, and all of the other accidental variations of circumstance which are commonly thought to obstruct understanding, have vanished. We are two men talking together of the values in life which shall always matter: rejoicing that, in our time, these truths have been brought to maturity, and struck with new power, through their enunciation by a Manifestation of God.

"The language of the heart transcends speech and, through the increased understanding which study of the Faith brings, a Bahá'í is well schooled in this tongue. It does not require words. There was a Mongolian who came to us, shot through the chest from side to side. He was uneasy among strange people and strange experiences, but our eyes met in friendship and we understood each other. And he quieted enough so that we could help him.

"There was a Nazi dying, who needed a hand to hold. What are the politics of Death? The look he gave me before he closed his eyes could have been read in any country.

"Statistically, I have distributed over a hundred pamphlets 'Bahá'í Teachings for a World Faith,' discriminately, always to someone who either read English himself, or who knew a friend who would translate for him. Of the leaflet, 'The World Faith of Bahá'u'lláh,' Shoghi Effendi's summary, I have given sixty or seventy away. And it has been possible to speak of the Faith to perhaps fifty or sixty others to whom it was not practicable to give literature. Allah-u'Abhá! Ned."

Others who served in Germany are Pfc. Ray H. Edwards (of Los Angeles, Calif.) 58th Field Hospital; Sgt. Clarence Stigall, Medical Detachment, 1317th Engineer (General Service) Regiment, Technician Fifth



First public meeting for Youth held under the auspices of the Spiritual Assembly of the Bahá'ís of Punta Arenas, Magallanes, Chile, July, 1945.

Grade Ambrose Dumler (of Milwaukee, Wis.), 32nd General Hospital; Corporal John Ashton (of Evanston, Ill.) 104th Infantry Division; Corporal H. Duncan McAkar (of Boston, Mass.) with the 546th Anti-Aircraft Artillery; and Lt. Joel Marangella (of New York City) with the 9th Army Hq., Chemical Section.

Two Bahá'í medical soldiers were on Hospital Ships; Technician Third Grade Larry Beers (of New York City) served on the Hospital Ship USAHS Koranda; Technician Fourth Grade Harlan Schemer (of Wilmette, Ill.) served on a Hospital Ship between San Francisco and Pacific bases.

A number of American Bahá'í soldiers contacted the British Bahá'ís: Corporal Norman Smith; Technical Sgt. Donald P. Kinney; and Sgr. Henry H. Tellerman.

Exceptional have been the activities of Corporal Alvin Blum in New Zealand, and in the Philippines. An American Bahá'í

soldier aided in the establishment of the first Local Assembly in the Republic of Panama. Pfc. Elmer Duckett of Monrovia, Calif., contacted the Bahá'ís in India. A few Bahá'í servicemen were given the extreme privilege to make the pilgrimage to the World Center of the Faith in Haifa, Palestine and to meet the Guardian, Shoghi Effendi.

As one reflects upon the exploits of these adventurers in the path of God one is reassured that there is tremendous power in this Faith which impels its followers, regardless of capacity, social or economic status, to spend their utmost in the establishment of the institutions which are a pattern for a future society. We cannot but remain convinced that the prophecy of Bahá'u'lláh is being fulfilled, that the world is slowly but surely becoming one country and mankind its citizens.

Stuttgart, Germany
21 October, 1945.



Bahá'í Character-Training Classes from two of the twelve districts in Tíhrán, Persia, in which children's training work is regularly conducted. Such classes throughout the city are attended by more than sixteen hundred children and youth under the age of eighteen.

YOUTH AND THE BAHÁ'Í CAUSE

BY ESTEBAN CANALES LEYTON

Foreword: Before expressing my modest opinions upon this subject, I desire to make it clear that in speaking of the youth, I do not only refer to people of 21 years of age, or less, but to those up to approximately 30 years of age. Also, I wish to state that the Bahá'í community of Punta Arenas, of which I have the privilege to belong, is composed in the majority of people of this age.

I FIRMLY believe that the greatest responsibility for the most successful progress of our beloved Cause in the near future rests upon the young people of this great World Community, and upon the labor they exert will depend especially the swift establishment of the Faith. It has been my observation, during my short experience as a Bahá'í teacher, that when young people enter the Cause, they embrace it with more sincerity, more loyalty and enthusiasm, than the older people, and thereby achieve more efficient work in the spread of the Teachings.

It is very natural and logical that this should be so, not only here in my country of Chile, but in any land, inasmuch as the youth are less attached to prejudices and traditions of the past. Once they enter the Faith and come to understand its true importance, they devote their best energies toward the attainment of such high purposes as the unfolding, by every means within their reach, of the sacred Teachings of our Well-Beloved Bahá'u'lláh, the only remedy which can save this so very sick body of mankind.

Many of the friends who read these humble statements will know already of the growing victories which are being won by our beloved Faith in this isolated tip of the Continent. This is due to the great efforts put forth by the young members of this Community under the wise guidance of our experienced and excellent teachers, Mrs. Marcia Steward and Mr. Artemus Lamh,

with whom I have had the privilege of collaborating.

It is for this reason that I make a fervent call to all the dear friends who have the privilege of imparting the sacred Teachings of our beloved Bahá'u'lláh, to devote and concentrate their greatest efforts in attracting and preparing the young people in our Cause, for upon them depends the greatest and swiftest success of the establishment of the Bahá'í Faith.

YOUTH ACTIVITIES IN MAGALLANES, CHILE

In Puuta Arenas, the most southerly city of the world, a public meeting for the Youth was held for the first time, on July 29, 1945. Participants on this occasion were the youth members of this community, several members of the Assembly and various young people interested in the Cause.

The meeting was held at the residence of Mr. Artemus Lamb and was arranged by Sr. Esteban Canales Leyton, Srta. Rosy Vodanovic and Sr. Hugo Arteagaheitia, members of the Assembly, who read interesting extracts from the Bahá'í Writings, selected for this occasion. Srta. Nelly Andrade gave a beautiful program of piano compositions, after which tea was served. It was an interesting and friendly gathering which was distinguished by the cordial and happy spirit which reigned throughout the event.

In the same city, on the 4th of August, another meeting was held for the Youth and other people interested in the Cause, consisting of a tea which was given at the Hotel Cosmos. After tea was served, Mr. Lamb showed the slides of the Temple which had recently been received from the United States. Sr. Esteban Canales gave explanations of the views which were projected.

Due to the excellent publicity which the Committee of Publications of the Bahá'í Assembly of Punta Arenas has given the Cause in the newspapers and radio of this locality, the professor of History of the



In the garden of a home in Tíhrán, Persia, the children of a Bahá'í Character-Training Class present a play demonstrating the purposes of their class meetings. There are one hundred and eleven Character-Training Classes in the city of Tíhrán, conducted by ninety-one teachers.



First "Bahí'í Youth Day" Meeting held in Guayaquil, Ecuador, March 17, 1945.

High School of this city gave his pupils the task of investigating the Faith. In this way, about 400 students are acquiring a sound knowledge of it. Later Mr. Artemus Lamb

and Sr. Esteban Canales interviewed this professor, Sr. René Ramirez, who proved to be very interested personally in the Cause and is now reading its literature.

THE CHILDREN'S SHARE OF SUMMER SCHOOL

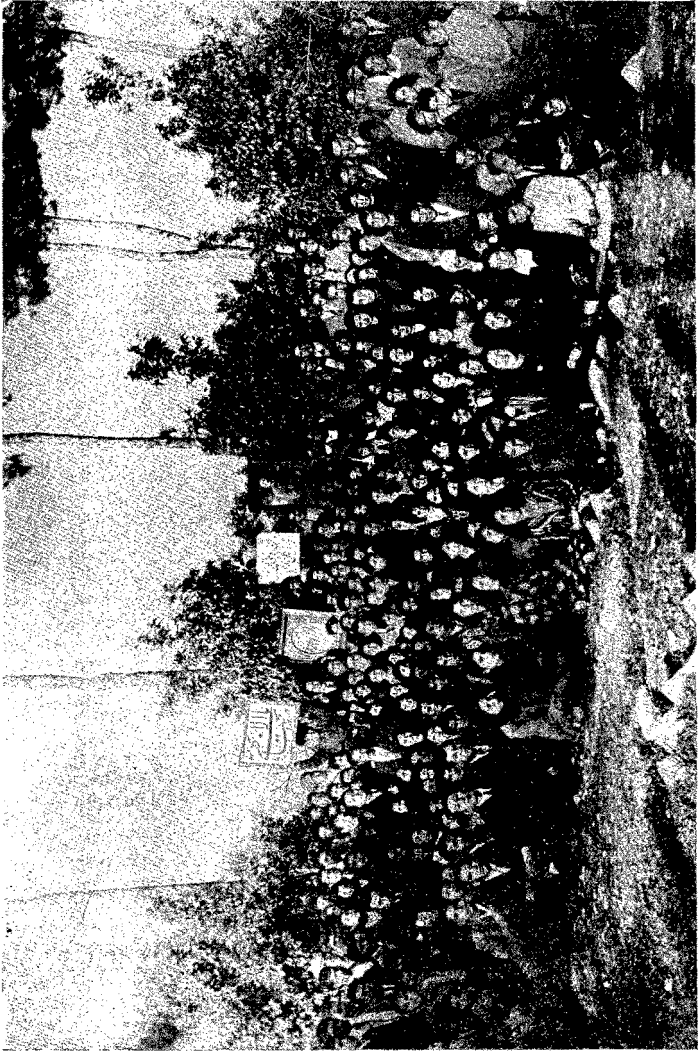
BY DORIS GOODRICK

BAHÁ'Í Summer School Sessions afford valuable opportunities to observe in detail the methods of Bahá'í teachers of children, who, gathered together from several States and Provinces, are working together in true Bahí'í harmony. At the Geyserville School session of 1945 the children shared in the practical application of Bahá'í community life, as the pupils in the older classes provided, through their handicraft projects, some of the equipment needed for the classes for the younger children.

The ages of the children ranged from the nursery group, who were from two to five years old, through the primary grade aged

from six to eight, the intermediate from nine to eleven, the high intermediate from eleven to thirteen, and the junior youth from thirteen to fifteen. The teachers were well qualified for their work, having had experience in their own communities, and they were not restricted as to their methods of teaching.

One very important feature was the general assembly for the children, before they went to their separate classes. This was conducted by the supervisor of the children's study classes. Volunteers were called upon to recite prayers, and it was an inspiration to see the junior youth respond



Bahá'í Youth Symposium held in Shiráz, Persia, 1945.

readily and unhesitatingly. They will so soon be shouldering their share of the Bahá'í work for this second century. Volunteers were also asked to lead in singing, and even the little nursery tots would step up in front of the class and lead with one of the simple Bahá'í songs which the children had selected. A few words of inspiration about the Bahá'í Teachings or perhaps a short quiz would follow. One morning the children were asked what they thought the title "Hidden Words" meant, and a seven-year-old promptly answered, "I think it means hidden truth."

The songs and prayer and the kindly, cheerful little chat with the children seemed to set the tone for the day's work. This work was divided into two morning class periods, from 9:30 to 12:15, including the assembly; the first period for study and the second period for handicraft. Some of the classes were held outdoors on or near a large porch. The nursery tots had an enclosed outdoor play yard, with swings and a sand box.

The classes for the nursery tots are very important. There are families who come to Summer School every year and their children start in the nursery and come on up through the classes. The nursery work requires two teachers in attendance at all times. The special project for the nursery children was to teach them cooperative play. During the first period they played in the sand box and the swing, sang nursery songs, played with toys and were entertained by the teacher reading stories. Simple handicraft was given them during the second period.

Expression painting was perhaps the most interesting of the handicrafts. For this the washable water paints were used. These come in powder form and are mixed with water as required. Most paint stores carry this paint under brand names. Some schools get kalsomine paints, which are mixed with water, instead of the special water paints prepared for children. Poster paint, which is mixed with water, may also be used. If the children spill this paint on their clothing, it can be washed out if laundered within twelve hours.

For paper we used what the newspapers call newsprint. Some newspapers have butt ends of rolls that they will sell and others have scrap which they will gladly donate for children's classes. Wallpaper is also a splendid material, as the back is plain and the texture is good. Discontinued lines may be purchased cheaply, or ends of rolls left over from papering rooms may be used. The pieces should be about 18 by 24 inches. In our classes these sheets were thumbtacked to easels which had been made by the junior youth class as a handicraft project. Each child was allowed to select his own color and those of four and five years of age were allowed to have two colors. Small brushes with long handles were given them. No suggestion was made as to what they should paint nor were they asked what they were painting until they finished. Some finished in five minutes and wanted to do something else, others worked at it for some time. When the picture was completed, the children were encouraged to tell what it was and then their name and the name of the picture was written in the corner. No attempt whatever was made to help them with the painting or to correct anything they painted.

There is a paint also which can be given to the children for finger painting. For this form they simply apply the paint with a finger instead of using a brush. These expression paintings are of great value to experts trained in diagnosing mental and nervous conditions of children. Sometimes children are cured of nightmares and nervous upsets by thus expressing themselves freely. They seem to transfer the strange confusions in their young minds to the paper and are relieved of nervous tension.

Clay modeling was much enjoyed by the children. We made this clay by mixing 2 cups of salt with 1 cup of flour and adding water to make a stiff dough. A little of the powder used for making the water paints gave it the necessary color interest. The vegetable colorings sold in the markets for coloring cake frostings and candies can be used, and are harmless if the children try to eat any of the clay. If this clay is worked back into a ball and wrapped in a wet cloth it can be used repeatedly. Commercial clay



Group of Bahá'í Youth attending Geyserville, California Summer School Session, 1944.

from the toy stores was used also at Geyserville.

Bright colored paper which can be purchased at the stationery store has many uses in handicraft projects. If it is cut into small patterns, designs, such as triangles, crescents, squares, circles, etc., the children paste them onto a gray background, arranging the different shapes to make a picture. Strips of the colored paper can be pasted to make paper chains to use for decorating the ball when they exhibit their work; or they can be woven into mats, allowing the children free expression in color combinations.

Whenever the children tired of what they were doing, they were allowed to do something else. Sometimes they liked to stop their work and look at bright pictures in a story book. Five minutes is a long time for the youngest ones when there are so many attractions such as the swing and the sand box and the toys. It was found most helpful to give the children a simple lunch, such as graham crackers and milk or fruit juice when the change was made between the class periods. This not only applied to the nursery tots but the older ones were found to benefit by it also.

The special theme of study for the children past the nursery age was to learn a

little more about the spiritual stations of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi. In one class this was carried out by teaching and reviewing for several days, and then having the children question each other. For instance, one child would be given the topic of the Báb and the other children told to prepare questions to ask him the following day. 'Abdu'l-Bahá said that children should question each other in class. Some very unique questions were asked. The children's questions approached the subject from angles that had not occurred to the instructor. One child asked if the Báb were still living when 'Abdu'l-Bahá was first sent to prison. They also wanted definite historical data about the difficulties the believers had in moving the body of the Báb from the time of His martyrdom until 'Abdu'l-Bahá placed it in the shrine. They seemed to respond to stirring events, action and evident facts.

In another class the children were told to give the Message of the Faith to a visitor who came in. This they readily did, and one boy brought out a copy of "Bahá'u'lláh and the New Era" and showed her the chapters containing the answers to her questions. She asked what kind of a religion it was and who it was for, and one small boy told her



Bahá'í Youth at Esslingen School, Germany, August, 1945.

it was a "public religion," and that it was for everybody.

An interesting study of the "Hidden Words" was made in one class. Each child would be given a description of a Hidden Word and asked to find it and read it in class next day. As an example, one of the verses of the "Hidden Words" tells where God has stored His jewels. The children enjoyed this and thought it a great joke on themselves that they had to read the book of "Hidden Words" several times in order to find these particular verses. Each one was asked to find his own verse without help from the other members of the class.

'Abdu'l-Bahá said that it was well for children to receive prizes for their work in school. In one class in preparation for this, points were given each day for work assigned the day before. At the end of Summer School two of the children in the class tied for first place. The two stood up in front of the class and had an exciting quiz contest to decide which one should receive the prize. This had been decided on at the beginning of the class when the children asked what would happen in case two of them had the same number of points. Children not only work much harder when a prize is to be given but are much easier to

discipline; for instance, points can be taken away for unruly behavior.

The handicraft classes for the older children produced some very useful and ornamental articles. The macaroni plaques were particularly interesting. For these, macaroni in the form of letters of the alphabet was used. All stores do not have it, but stores selling fancy groceries, especially Italian stores will have it. A pound is sufficient for a dozen or more children. The children sorted these macaroni letters out to make verses of the "Hidden Words." Plaques about 6 by 8 inches were cut of plywood, and painted with shellac. If the plywood cannot be obtained, then wall board made of processed paper can be used; plaster board should not be used unless the edge is bound with tape. This wall board must then be painted with shellac or sizing. The macaroni letters are then fastened on with mucilage. The mucilage should be used freely. Any stain it makes on the board will be covered with paint later. Flower or scroll decorations can be added by using letters such as "u" and "v" for the petals and "i" for the stems; or some of the letters can be broken to make interesting outlines and patterns. These are allowed to dry until the next day, then enamel paints are used

in several colors for the background, the letters and the decorations. These are very attractive.

Plaster plaques and book ends in interesting shapes and designs were purchased and the children painted them with oil paints. These plaques were first lacquered with shellac. Then a large plate was placed in the center of the table and various colors and shades of oil paint that comes in tubes was squeezed out on this plate. Brushes were dipped in turpentine while using these paints. When the paint hardened on the plate over night, the brushes dipped in turpentine would soften it. Small brushes were used for both the plaster and macaroni plaques. The work on these plaques was carefully supervised by a competent instructor and the children were taught to clean their brushes. They turned out very creditable work.

The boys in the junior youth class were instructed in the making of work tables for the different classes. They also made the easels for the nursery class and enameled tin cans in bright colors for holding the water paints the children used. One of the projects for girls in junior youth class was the making of bean bags and stuffed toys for the nursery class. For the fairy play given this year, the girls made butterfly wings of yellow crepe paper and pasted bright spots of color on them. Head bands with antennae were made of cardboard. The making of the costumes was volunteer work which they did during their free time in the afternoon.

The meaning of prayer was the study theme for another class. The story of Jos the Shepherd Boy, with its great wealth of spiritual symbolism, was used to illustrate the need of our being alone once a day to remember that God gives us everything we have, and that we should love God more than worldly wealth. The story is in several parts scattered through different study outlines, and Bahá'í books and magazines. The instructor told it to the children in simple words. Then the children made a cardboard panorama illustrating the scene of the king leaving his castle for a horse-back ride and finding the simple shepherd boy where he had waited by the road for

hours in order that he might look on the face of the king he loved so well.

For this panorama, a long work table, about 30 by 64 inches, was covered with two large sheets of cardboard. Plain white paper such as newsprint or wrapping paper would do if cardboard is not available. The children sketched in the road and the grass with crayons. The castle was made of cardboard. A square box and some long narrow boxes for towers was very effective. Corrugated paper such as bottles are wrapped in made good roofs. For the sheep-fold and the shepherd's hut the children wanted to use some long narrow sticks which they had found. These they glued together and glued to the table and it was very realistic. The horse, the men, the sheep and the trees were cut from cardboard and thumbtacked to the table.

If no one in the class sketches, the necessary pictures can be obtained from the children's picture books or by watching for pictures in the advertisements in magazines and newspapers. If heavy cardboard is difficult to obtain, the sides of cereal boxes may be used by gluing two printed sides together to make one good firm piece of cardboard. The pictures may be traced from the magazine with thin paper and transferred to the cardboard with carbon paper, cut out and colored on both sides with crayon. These figures will stand erect if they are bent at the bottom. For instance, split the trunk of the tree lengthwise for about one-fourth of an inch then crease one side of the trunk forward and the other side backward, two thumbtacks will then hold it to the table so it will stand erect. A paste made of flour and water or a wallpaper paste, which is obtained dry and mixed as needed, would do just as well as glue or thumbtacks. It is a good object lesson for the children if they learn to substitute simple homemade materials for those which are sometimes difficult to obtain in stores for one reason or another.

The lake with the swans was part of the panorama and the children made the lake of white paper colored blue with crayon and racked the cardboard swans securely to it. This panorama could have been made by using a mirror for the lake, small pieces of



The first Bahá'í Boarding School in India. Opening of the new Bahá'í Children's Hostel at Panchgani, a hill station, August 1st, 1941.

foliage for trees and modeling animals and men out of the homemade clay we used for the nursery handicraft. The children planned the placing of the objects in the panorama and learned a lesson in Bahá'í consultation at the same time. No one child decided the placing of any of the figures, and, in case they were not unanimous in their decision, a vote was taken and the minority readily accepted the decision of the majority. Something of proportion and perspective can be taught them when they are selecting the pictures, so that they will not have the sheep as large as the lake and so that they will understand why the objects in the foreground can properly be large in proportion to those in the background in order to convey the sense of distance.

An entertainment put on by the children forms part of the Summer School program, and the children who made the panorama also worked out a play based on the story of Ios the Shepherd Boy as their contribution. Another class put on a one-part play of a little girl who falls asleep and learns of the Bahá'í principles through the fairies, and wakes to find that her mother has been reading "Bahá'u'lláh and the New Era."

This was very attractive, as it gave the Bahá'í Message.

The easels were brought on the stage for the nursery children the night of the entertainment and they sang nursery songs and painted a picture. Each child then explained to the audience what his picture represented. The older girls had learned a new song for the occasion and there were prayers in English, Spanish and Arabic. The nursery paintings were displayed on the walls and the handicraft was spread out on tables. The children decorated the hall with crepe paper streamers. This was volunteer work on the part of the children, which they did in the afternoon after their Last rehearsal of their two plays.

The story of Ios the Shepherd Boy, being in four parts, would either require a stage curtain and several changes of scenery or, as in our case, a very simple handling. Children, the world over, love to dress up in discarded clothing or old pieces of cloth and work out their own plays. So it was decided to have the children put on the play just as they would if they were playing out in the orchard without any audience.

All but one child came on stage. One of them said, "What can we play? There's

nothing to do around here!" Another said, "Paul is coming over with a new game for us." Then Paul came in carrying a brindle of old clothes and said, "I found these things in the attic. Let's put on the play of Ios the Shepherd Boy." Another child says, "Paul, why don't you tell the story again before we start the play?"

Then all of them sat down and Paul told in his own words the story of the simple shepherd boy who so longed to see the good and wise king of his land that he stood for hours by the road where he had heard the king was to pass, and refused to be driven away by the king's men. The king could not forget the boy who so loved him that his only wish was to gaze on his face, and he finally sent for Ios to live in the castle. There the members of the king's court became very jealous of the favors showered on Ios, and when they observed that every night at midnight Ios went to a tiny room in the tower and locked the door, they went to the king and reported that no doubt Ios was hiding jewels and money there and would later run away. That night the king and his court followed Ios to learn his secret. They then found that he went to this room only to put on his old shepherd's clothes and to meditate on the fact that he was a very humble man, and that all he had was what his beloved king had given him.

The king decided to test Ios and calling his court together they went for a ride. Suddenly the king emptied a box of jewels out onto the sand. Everyone but Ios got down and hastily searched the sand for jewels. Ios remained by the king's side. When the king asked him why he didn't pick up the jewels, Ios said, "O, King, I do not wish for wealth. I only want to stay by your side to gaze on your face and to guard you." The king was so convinced of Ios' sincerity that he appointed him to guard his only son.

On the palace grounds there was a lake with some very beautiful swans in it. The king loved these swans very much. One day the king's son killed one of the swans with a bow and arrow and then quickly gave the bow to Ios and ran away when he saw his father coming through the forest. Ios refused to tell what had happened because he wished to spare the king the grief

of knowing that his son had done this terrible thing. Although the king loved Ios so dearly, he felt he could no longer trust him and Ios was banished from the king's presence.

In time the king's son could no longer bear the burden on his conscience and he confessed to his father that Ios was innocent. The king at once went to Ios' hut to bring him back, but long grieving had made Ios very ill and the king found him on his death bed. Supremely happy knowing the king loved him, Ios died after gazing lovingly on the king's face once more.

The story being told, the children jumped up and sorted out the clothes Paul had brought in, and put them on. Some of these were lengths of cloth and some parts of old costumes that had been stored at the Summer School. There was a long black coat for the king and a fine long stick for his royal sceptre. Ios had a large piece of burlap to wrap around him and another long stick for his shepherd's crook. The king also carried a long stick for a sceptre. Later a long blue coat was given to Ios when he came to live in the castle. The king's men wore uniforms that were made of lengths of cloth with a neck opening cut in them so that they hung down an equal length front and back. The king's son also wore one of these with a short black jacket over it. The box of jewels can be any small hard substance that will not roll when emptied out. We used paper clips and the audience was much amused. They enjoyed this unexpected device because they knew it represented the imaginative makeshifts children produce in their undirected play.

For scenery the children simply pointed to one corner of the stage and said, "That chair will be the shepherd's hut, and the one in this corner can be the castle." When a change of scene was required, they stopped and one said, "Now what comes next?", and someone else said, "Why, don't you remember, this is where"

The dialogue was written out by the teacher, but the children were not required to learn it word for word. They were allowed to change it as they wished. They did change it somewhat at each rehearsal and improved it immensely. They were also

reassured that it would be all right if they needed to prompt each other the night of the play, as long as they did it simply, just as children would do if they were playing alone. The audience went into gales of laughter when one of the youngsters had trouble getting his costume on and another child had to help him. It was so natural that some thought it had purposely been made part of the play.

When the last act was finished they gathered in a group and said, "That was fun! Let's have Paul save these things for us so we can play it again." Then one said, "I wonder why 'Abdu'l-Bahá told that story." Another said, "'Abdu'l-Bahá said that Bahá'u'lláh was our spiritual king." Then they talked about it being necessary to be like Ios and love Bahá'u'lláh more than jewels, and money, and to go alone once a day to remember that they had nothing of their own selves, that Bahá'u'lláh gave them everything. Then they trooped off the stage, one of them saying, "I'm hungry, let's go home to supper."

The children worked hard practicing for the play, and during the few days of preparation, seeds of spiritual truth were sown that will inevitably bear fruit.

The junior youth gave an entertainment another evening. They demonstrated how Bahá'í ethics could be applied to games to insure fair play. This they did by playing a game of quoits on the stage and then settling a dispute which arose. Later they held a class session on the stage, with one of the girls acting as a new pupil. They were studying the "Dawn Breakers," and when the new member asked questions, they answered her by reading from the "Dawn Breakers" and the Bible; thus demonstrating the principle of independent investigation of the truth. Then they dismissed the class to hold a party to which the audience was invited.

First the A B C game was played. This was to be in the form of quotations from "Hidden Words," and to be given in order of the alphabet. It was explained that the articles such as "the" need not be counted. For instance, the verse beginning "The bird," could be counted for the letter "b." Also the salutations need not be counted, and

the letter "x" could be used in a word beginning with "ex." In a few cases, such as the letter "z," it was necessary to find the word in the middle of the sentence. The audience entered into the spirit of it and found a verse for each letter, though many of the verses were not taken from the "Hidden Words." The class then posted a list of the verses, showing that the verses could all be found in the "Hidden Words."

A paper with a quotation from the Teachings was then passed to every one with instructions to make the names of countries from the letters in this quotation. The quotation used began "The world is but one country." A prize was given to the one making the longest list of countries. The prizes offered were carrots, beautifully decorated with ribbons!

The entertainment wound up with a quiz program. Invitations were passed out to about twenty-five of the audience. These friends were lined up and questioned by the children. The questions asked were such as this—"Who was the Seventeenth Letter of the Living? What was the name of the Twelfth Imám?" This was a lot of fun for those who were privileged to look on. The grand prize given for this contest was a carrot combined with white paper, to make a beautiful calla lily. The reward the children received for giving this evening's entertainment could only be guessed at by trying to estimate the value of such research work as the children had to do to make up their games and the quiz contest.

An immense amount of work can be accomplished with a class that meets every day: but it was not all work for the children. In the afternoon there was swimming in the river; educational and comedy films were rented for them; a weiner roast was held by the river, there were hikes in the hills and time for games in the orchards; nature study excursions were combined with class work. Some of the Geyserville residents sent their children to the Summer School, and one woman volunteered her services to assist with the nursery work. One very impressive thing was the children's love of singing. We would go down to class in the morning to find them singing as they set out the chairs, or to find a group singing

as they were waiting to be taken out on an excursion. Several of them expressed a desire for some new songs.

One mother was inspired to open a Summer School for children in her home during vacation, and invited the neighbor children to attend mornings. Two teachers can manage a group of this kind by alternating class periods. One teaches the larger class while the nursery children receive instruction in handicraft; then the older children are taught handicraft while the nursery class is taught simple Bahá'í ethics, such as kindness to animals. However, it is much more successful to divide the children into at least three age groups.

Part of the bounty of teaching children is in the questions they ask, which must be

written down in your notebook and looked up, in order to be sure they are given the correct answer. It is a highly technical and very responsible work to teach the Bahá'í Faith to little children. They must be given the correct outer teachings, and then in God's own time the inner teachings will be revealed to them. New visual methods, new adaptations of old methods await the Bahá'í teacher who will step into this almost entirely unexplored field of teaching—unexplored and precious, this teaching of the Bahá'í Faith to 'Abdu'l-Bahá's children.

'Abdu'l-Bahá said, "The education of children is one of the most great services. All these children are mine. If they are educated and illumined, it is as though my own children were so characterized."

RANDOM PAGES FROM "A BAHÁ'Í CHILD'S A-B-C"

A is for 'Abdu'l-Bahá

The name 'Abdu'l-Bahá means "Servant of God." 'Abdu'l-Bahá knew that the way to be happy was to serve and help other people.

B is for the Bib and Bahá'u'lláh

The Báb was a very good and gentle man called a Prophet. He was sent by God to teach the people to be good and tell them about the coming of another great, loving Teacher, called Bahá'u'lláh.

God sent the great Prophet, Bahá'u'lláh, to teach all the people in the world how to love each other and live happily together.

L is for Love

Love is the most beautiful and precious thing there is. It is God's Love for the world that makes Him send the Prophets.

It is our love for God that makes us love and help each other. It is love which brings us the greatest joy and happiness.

M is for Manifestation

A Manifestation, or Prophet, is a Messenger from God, sent by Him to teach men how to live good and happy lives. There have been many Manifestations of God. Some of their names are: Moses, Jesus, Buddha, Muhammad, The Báb, Bahá'u'lláh. Bahá'u'lláh is the Manifestation of God for our time.

O is for Oneness

People from all countries, with different colored skin and speaking different languages, were made by God and are loved by Him. We must all learn this and act like brothers and sisters who love each other. Unity is a good word for oneness.

II

REFERENCES TO THE
BAHA'I FAITH

II

REFERENCES TO THE BAHA' I FAITH

Alphabetical List of Authors

- Archduchess Anton of Austria
 Charles Baudouin
 President Eduard Beneš
 Prof. Norman Bentwich, Hebrew University, *Jerusalem*
 Jules Bois
 Princess Marie Antoinette de Broglie Aus-senac
 Prof. E. G. Browne, M.A., MB., *Cambridge University*
 Luther Burbank
 Dr. J. Estlin Carpenter, D.Litt., *Manchester College, Oxford*
 General Renato Piola Caselli
 Rev. T. K. Cheyne, D.Litt., D.D., *Oxford University, Fellow of British Academy*
 Sir Valentine Chirol
 Rev. K. T. Chung
 Rt. Hon. The Earl Curzon of Kedleston
 Prof. James Darmesteter, *École des Hautes Études, Paris*
 Rev. J. Tyssul Davis, B.A.
 Dr. Auguste Forel, University of Zurich
 Dr. Herbert Adams Gibbons
 Sir John Martin Harvey
 Arthur Henderson
 Rt. Hon. M. R. Jayakar, Privy Councillor, London
 Dr. Henry H. Jessup, D.D.
 Dr. Hewlett Johnson
 President David Starr Jordan
 Prof. Jowett, Oxford University
 Prof. Dimitry Kazarov, *University of Sofia*
 Miss Helen Keller
 Prof. Dr. V. Lesny
 Harry Charles Lukach
 Dowager Queen Marie of Rumania
 Alfred W. Martin, Society for *Ethical Culture*, New York
 President Masaryk of Czechoslovakia
 Dr. Rokuichiro Masujima, Doyen of *Jurisprudence of Japan*
 Mr. Renwick J. G. Millar
 Prof. Herbert A. Miller, *Bryn Mawr College*
 The Hon. Lillian Helen Montague, J.P., D.H.L.
 Arthur Moore
 Angela Morgan
 Mrs. Sarojiu Naidu
 A. L. M. Nicolas
 Prof. Yone Noguchi
 Rev. Frederick W. Oakes
 I.I.R.H. Princess Olga of Yugoslavia
 Sir Flinders Petrie, *Archaeologist*
 Prof. Raymond Frank Piper
 Prof. Bogdau Popovitch
 Charles H. Prisk
 Dr. Edmund Privat, *University of Geneva*
 Herbert Putnam, *Congressional Library, Washington, D. C.*
 Eugen Relgis
 Ernest Renan
 Prof. Dr. Jan Rypka
 Lord Samuel of Carmel, G.C.B., C.B.E.
 Viscount Herbert Samuel, G.C.B., MP.
 Prof. Benoy Kumar Sarkar, M.A., Ph.D.
 Émile Schreiber, Publicist
 Prof. Hari Prasad Shastri, D.Litt.
 Col. Raja Jai Prithvi Rahadur Singh, Raja of Bajang (Nepal)
 Rev. Griffith J. Sparham
 Sir Ronald Storrs, N.V.C., M.G., C.B.E.
 Ex-Governor William Sulzer
 Shri Purohit Swami
 Leo Tolstoy
 Prof. Arminius Vambéry, *Hungarian Academy of Pesth*
 Sir Francis Younghusband, K.C.S.I., R.C.I.E.

BY DOWAGER QUEEN MARIE OF RUMANIA

I was deeply moved on reception of your letter.

Indeed a great light came to me with the message of Bahá'u'lláh and 'Abdu'l-Bahá. It came as all great messages come at an hour of dire grief and inner conflict and distress, so the seed sank deeply.

My youngest daughter finds also great strength and comfort in the teachings of the beloved masters.

We pass on the message from month to month and all those we give it to see a Light suddenly lighting before them and much that was obscure and perplexing becomes simple, luminous and full of hope as never before.

That my open letter was balm to those suffering for the cause, is indeed a great happiness to me, and I take it as a sign that God accepted my humble tribute.

The occasion given me to be able to express myself publicly, was also His Work—for indeed it was a chain of circumstances of which each link led me unwittingly one step further, till suddenly all was clear before my eyes and I understood why it had been.

Thus does He lead us finally to our ultimate destiny.

Some of those of my caste wonder at and disapprove my courage to step forward pronouncing words not habitual for Crowned Heads to pronounce, but I advance by an inner urge I cannot resist. With bowed head I recognize that I too am but an instrument in greater Hands and rejoice in the knowledge.

Little by little the veil is lifting, grief tore it in two. And grief was also a step leading me ever nearer truth, therefore do I not cry out against grief!

May you and those beneath your guidance be blessed and upheld by the sacred strength of those gone before you.

A woman¹ brought me the other day a Book. I spell it with a capital letter because it is a glorious Book of love and goodness, strength and beauty.

She gave it to me because she had learned

¹ Miss Martha L. Root.—*Editor.*

I was in grief and sadness and wanted to help. . . . She put it into my hands saying: "You seem to live up to His teachings." And when I opened the Book I saw it was the word of 'Abdu'l-Bahá, prophet of love and kindness, and of his father the great teacher of international good-will and understanding--of a religion which links all creeds.

Their writings are a great cry toward peace, reaching beyond all limits of frontiers, above all dissension about rites and dogmas. It is a religion based upon the inner spirit of God, upon the great, not-to-be-overcome verity that God is love, meaning just that. It teaches that all hatreds, intrigues, suspicions, evil words, all aggressive patriotism even, are outside the one essential law of God, and that special beliefs are but surface things whereas the heart that beats with divine love knows no tribe nor race.

It is a wondrous Message that Bahá'u'lláh and his son 'Abdu'l-Bahá have given us. They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread.

There is only one great verity in it: Love, the mainspring of every energy, tolerance toward each other, desire of understanding each other, knowing each other, helping each other, forgiving each other.

It is Christ's Message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today. No man could fail to be better because of this Book.

I commend it to you all. If ever the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their Books, and let their glorious, peace-bringing, love-creating words and lessons sink into your hearts as they have into mine.

One's busy day may seem too full for religion. Or one may have a religion that satisfies. But the teachings of these gentle, wise and kindly men are compatible with all religion, and with no religion.

Seek them, and be the happier.

(From the *Toronto Daily Star*, May 4, 1926.)

2.

Of course, if you take the stand that creation has no aim, it is easy to dismiss life and death with a shrug and a "that ends it all; nothing comes after."

But how difficult it is so to dismiss the universe, our world, the animal and vegetable world, and man. How clearly one sees a plan in everything. How unthinkable it is that & miraculous development that has brought man's body, brain and spirit to what it is, should cease. Why should it cease? Why is it not logical that it goes on? Not the body, which is only an instrument, but the invisible spark or fire within the body which makes man one with the wider plan of creation.

My words are lame, and why should I grope for meanings when I can quote from one who has said it so much more plainly, 'Abdu'l-Bahá, whom I know would sanction the use of his words:

"The whole physical creation is perishable. Material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in. Then comes what we call death.

"This composition of atoms which constitutes the body or mortal element of any created being, is temporary. When the power of attraction which holds these atoms together is withdrawn, the body as such ceases to exist.

"With the soul it is different. The soul is not a combination of elements, is not composed of many atoms, is of one indivisible substance and therefore eternal.

"It is entirely out of the order of physical creation; it is immortal! The soul, being an invisible, indivisible substance, can suffer neither disintegration nor destruction. Therefore there is no reason for its coming to an end.

"Consider the aim of creation: Is it possible that all is created to evolve and develop through countless ages with merely this small goal in view — a few years of man's life on earth? Is it not unthinkable that this should be the final aim of existence? Does a man cease to exist when he leaves his body? If his life comes to an end, then all previous evolution is useless. All has been for nothing.

All those eons of evolution for nothing! Can we imagine that creation had no greater aim than this?

"The very existence of man's intelligence proves his immortality. His intelligence is the intermediary between his body and his spirit. When man allows his spirit, through his soul, to enlighten his understanding, then does he contain all creation; because man being the culmination of all that went before, and thus superior to all previous evolutions, contains all the lower already-evolved world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation!"

Thus does 'Abdu'l-Bahí explain to us the soul—the most convincing elucidation I know.

(From the *Toronto Daily Star*, September 28, 1926.)

3

At first we all conceive of God as something or somebody apart from ourselves. We think He is something or somebody definite, outside of us, whose quality, meaning and so-to-say "personality" we can grasp with our human, finite minds, and express in mere words.

This is not so. We cannot, with our earthly faculties entirely grasp His meaning — no more than we can really understand the meaning of Eternity.

God is certainly not the old Fatherly gentleman with the long beard that in our childhood we saw pictured sitting amongst clouds on the throne of judgment, holding the lightning of vengeance in His hand.

God is something simpler, happier, and yet infinitely more tremendous. God is All, Everything. He is the power behind all beginnings. He is the inexhaustible source of supply, of love, of good, of progress, of achievement. God is therefore Happiness.

His is the voice within us that shows us good and evil.

But mostly we ignore or misunderstand this voice. Therefore did We choose his Elect to come down amongst us upon earth to make clear His word, His real meaning. Therefore the Prophets; therefore Christ, Muhammad, Bahá'u'lláh, for man needs from

time to time a voice upon earth to bring God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able to hear and understand.

Those who read their Bible with "peeled eyes" will find in almost every line some revelation. But it takes long life, suffering or some sudden event to tear all at once the veil from our eyes, so that we can truly see. . . .

Sorrow and suffering are the surest and also the most common instructors, the straightest channel to God—that is to say, to that inner something within each of us which is God.

Happiness beyond all understanding comes with this revelation that God is within us, if we will but listen to His voice. We need not seek Him in the clouds. He is the All-Father whence we came and to whom we shall return when, having done with this earthly body, we pass onward.

If I have repeated myself, forgive me. There are so many ways of saying things, but what is important is the truth which lies in all the many ways of expressing it. (From the Philadelphia *Evening Bulletin*, Monday, September 27, 1926.)

4.

"Lately a great hope has come to me from one, 'Abdu'l-Bahá. I have found in His and His Father, Bahá'u'lláh's Message of Faith all my yearning for real religion satisfied. If you ever hear of Baha'is or of the Baha'i Movement which is known in America, you will know what that is. What I mean: these Books have strengthened me beyond belief and I am now ready to die any day full of hope. But I pray God not to take me away yet for I still have a lot of work to do."

5.

"The Bahá'í teaching brings peace and understanding.

"It is like a wide embrace gathering together all those who have long searched for words of hope.

"It accepts all great prophets gone before, it destroys no other creeds and leaves all doors open.

"Saddened by the continual strife amongst believers of many confessions and wearied by their intolerance towards each other, I discovered in the Bahá'í teaching the real spirit of Christ so often denied and misunderstood:

"Unity instead of strife, hope instead of condemnation, love instead of hate, and a great reassurance for 21 men."

6.

"The Bahá'í teaching brings peace to the soul and hope to the heart.

"To those in search of assurance the words of the Father are as a fountain in the desert after long wandering." 1934.

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

"To those searching for light, the Bahá'í Teachings offer a star which will lead them to deeper understanding, to assurance, peace and good will with all men." 1936.

BY PROFESSOR E. G. BROWNE, M.A., M.B.

1.

Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xi-xx; 1903 rev. 1912—

I have often heard wonder expressed by Christian ministers at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. "How is it," they say, "that the Christian doctrine, the highest and the noblest which the world has ever known, though supported by all the resources of Western civilization, can only count its converts in Muhammadan lands by twos and threes, while Bábíism can reckon them by thousands?" The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of "racial supremacy," "imperial destiny," "survival of the fittest," and the like, grows steadily more rather than less

material. Did Christ belong to a "dominant race," or even to a European or "white race"? . . . I am not arguing that the Christian religion is true, but merely that it is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world, a world which, on the whole, judges all things, including religions, mainly by material, or to use the more popular term, "practical," standards. . . . There is, of course, another factor in the success of the Bibi propagandist, as compared with the Christian missionary, in the conversion of **Muhammadans** to his faith: namely, that the former admits, while the latter rejects, the Divine inspiration of the **Qur'án** and the prophetic function of Muhammad. The Christian missionary must begin by attacking, explicitly or by implication, **both** these beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying them, he destroys with them that recognition of former prophetic dispensations (including the Jewish and the Christian) which Muhammad and the **Qur'án** proclaim, and converts his Muslim antagonist not to Christianity, but to Skepticism or Atheism. What, indeed, could be more illogical on the part of Christian missionaries to **Muhammadan** lands than to devote much time and labor to the composition of controversial works which endeavor to prove, in one and the same breath, first, that the **Qur'án** is a lying imposture, and, **secondly**, that it bears witness to the truth of Christ's mission, as though **any** value attached to the testimony of one proved a liar! The **Bábí** (or **Bahá'í**) propagandist, on the other hand, admits that Muhammad was the prophet of God and that the **Qur'án** is the Word of God, denies nothing but their finality, and does not discredit his own witness when he draws from that source arguments to prove his faith. To the Western observer, however, it is the complete sincerity of the **Bábís**, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct towards mankind and especially towards their fellow believers, which constitutes their strongest claim on his attention.

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Introduction to Myron H. Phelps' *'Abbás Effendi*, pages xii-xiv—

It was under the influence of this enthusiasm that I penned the introduction to my translation of the Traveller's Narrative. . . . This enthusiasm condoned, if not shared, by many kindly critics and reviewers, exposed me to a somewhat savage attack in the Oxford Magazine, an attack concluding with the assertion that my Introduction displayed "a personal attitude almost **inconceivable** in a rational European, and a style unpardonable in a university teacher." (The review in question appeared in the Oxford Magazine of May 25, 1892, page 394, . . . "the prominence given to the **Báb** in this book is an **absurd** violation of historical perspective; and the translations of the Traveller's Narrative a waste of the powers and opportunities of a Persian Scholar.") Increasing age and experience (more's the pity!) are apt enough, even without the assistance of the Oxford Magazine, to modify our enthusiasm; but in this case, at least, time has so far vindicated my judgment against that of my Oxford reviewer that he could scarcely now maintain, as he formerly asserted, that the **Bábí** religion "had affected the least important part of the Muslim World and that not deeply." Every one who is in the slightest degree conversant with the actual state of things (September 27, 1903), in Persia now recognizes that the number and influence of the **Bábís** in that country is immensely greater than it was fifteen years ago.

3.

A *Traveller's* Narrative, page 309—

The appearance of such a woman as Qurratu'l-'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is a prodigy—**nay**, almost a miracle. **Alike** in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the **Bábí** religion no other claim to greatness, this were sufficient—that it produced a heroine like Qurratu'l-'Ayn.

4.

Introduction to *A Traveller's Narrative*,
pages ix, x—

Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt headdress of the kind called *táj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

A mild, dignified voice bade me be seated, and then continued: "Praise be to God, that thou *hast* attained! . . . *Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . .*

Let *not* a man glory in this that he loves his country; let him rather glory in this: that he loves his kind. . . ."

Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.

I.

Introduction to *A Traveller's Narrative*,
pages xxxv, xxxvi—

Seldom have I seen one whose appearance impressed me more. A tall, strongly built man holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead, indicating a strong intellect, combined with an unswerving will, eyes keen as a hawk's and strongly marked but pleasing features—such was my first impression of Abbás Effendi, "The Master" (*Agha*) as he par excellence is called by the Bábís. Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Muhammadans, could, I should think, be scarcely found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt.

By DR. J. ESTLIN CARPENTER, D. LITT.

Excerpts from *Comparative Religions*, pages 70, 71—

From that subtle race issues the most remarkable movement which modern Muhammadanism has produced. . . . Disciples gathered round him, and the movement was not checked by his arrest, his imprisonment for nearly six years and his final execution

in 1850. . . . It, too, claims to be a universal teaching; it has already its noble army of martyrs and its holy books; has Persia, in the midst of her miseries, given birth to a religion which will go round the world?

BY THE REV. T. K. CHEYNE, D. LITT., D.D.

Excerpts from *The Reconciliation of Races and Religions*, (1914)—

There was living quite lately a human being¹ of such consummate excellence that many think it is both permissible and inevitable even to identify him mystically with the invisible Godhead. . . . His² combination of mildness and power is so rare that we have to place him in a line with super-normal men. . . . We learn that, at great points in his career after he had been in an ecstasy, such radiance of might and majesty streamed from his countenance that none could bear to look upon the effulgence of his glory and beauty. Nor was it an uncommon occurrence for unbelievers involuntarily to bow down in lowly obeisance on beholding His I-loliness.

The gentle spirit of the Báb is surely high up in the cycles of eternity. Who can fail, as Professor Browne says, to be attracted by him? "His sorrowful and persecuted life; his purity of conduct and youth; his courage and uncomplaining patience under misfortune; his complete self-negation; the dim ideal of a better state of things which can be discerned through the obscure mystic utterances of the *Bayán*; but most of all, his tragic death, all serve to enlist our sympathies on behalf of the young prophet of *Shíráz*."

"Il sentait le besoin d'une réforme profonde & introduire dans les moeurs publiques. . . . Il s'est sacrifié pour l'humanité; pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre." (Mons. Nicolas.)

If there has been any prophet in recent times, it is to Bahá'u'lláh that we must go. Character is the final judge. Bahá'u'lláh was a man of the highest class—that of prophets.

But he was free from the last infirmity of noble minds, and would certainly not have separated himself from others. He would have understood the saying: "Would God all the Lord's people were prophets!" What he does say, however, is just as fine: "I do not desire lordship over others: I desire all men to be even as I am."

The day is not far off when the details of 'Abdu'l-Bahí's missionary journeys will be admitted to be of historical importance. How gentle and wise he was, hundreds could testify from personal knowledge, and I, too, could perhaps say something. . . . I will only, however, give here the outward framework of 'Abdu'l-Bahá's life, and of his apostolic journeys, with the help of my friend Lutfulláh. . . .

During his stay in London he visited Oxford (where he and his party—of Persians mainly—were the guests of Professor and Mrs. Cheyne), Edinburgh, Clifton and Woking. It is fitting to notice here that the audience at Oxford, though highly academic, seemed to be deeply interested, and that Dr. Carpenter made an admirable speech. . . .

BY PROFESSOR ARMINIUS VAMBÉRY

Testimonial to the Religion of 'Abdu'l-Bahá. (Published in *Egyptian Gazette*, Sept. 24, 1913, by Mrs. J. Stannard.)—

I forward this humble petition to the sanctified and holy presence of 'Abdu'l-Bahí 'Abbás, who is the center of knowledge, famous throughout the world, and loved by all mankind. O thou noble friend who art conferring guidance upon humanity—May my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand, The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and ac-

¹ Bahá'u'lláh.

² Báb.

complishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain firsthand information and experience, entered into the ranks of various religions, that is, outwardly, I became a Jew, Christian, Muḥammadan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that ail their religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy the prospect of a fundamental basis for a universal religion of God, being laid through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration.

For the principles and aims of your Excellency, I express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

(Mamhenyn.)

VAMBÉRY.

BY SIR VALENTINE CHIROL

Quotations from *The Middle Eastern Question or Some Political Problems of Indian Defense*, chapter XI, page 116. (The Revival of Bábíism.)—

When one has been like Sa'id, a great personage, and then a common soldier, and then a prisoner of a Christian feudal chief; when one has worked as a navy on the fortifications of the Count of Antioch, and wandered back afoot to Shíráz after infinite pain and labor, he may well be disposed to think that nothing that exists is real, or, at least, has any substantial reality worth clinging to.

Today the public peace of Persia is no longer subject to such violent perturbations. At least, as far as we are concerned, the appearances of peace prevail, and few of us care or have occasion to look beyond the appearances. But for the Persians themselves, have the conditions very much changed? Do they not witness one day the sudden rise of this or that favorite of fortune and the next day his sudden fall? Have they not seen the Arábak-i-A'zam twice hold sway as the Sháh's all-powerful Vazír, and twice hurled down from that pinnacle by a bolt from the blue? How many other ministers and governors have sat for a time on the seats of the mighty and been swept away by some intrigue as sordid as that to which they owed their own exaltation? And how many in humbler stations have been in the meantime the recipients of their unworthy favors or the victims of their arbitrary oppression? A village which but yesterday was fairly prosperous is beggared today by some neighboring landlord higher up the valley, who, having duly propitiated those in authority, diverts for the benefit of his own estates the whole of its slender supply of water. The progress of a governor or royal prince, with all his customary retinue of ravenous hangers-on, eats out the countryside through which it passes more effectually than a flight of locusts. The visitation is as ruinous and as unaccountable. Is it not the absence of all visible moral correlation of cause and effect in these phenomena of daily life that has gone far to produce the sordid fatalism of the masses, the scoffing skepticism of the more educated classes, and from time to time the revolt of some nobler minds? Of such the most recent and perhaps the noblest of all became the founder of Bábíism.

Chapter XI, page 120—

The Báb was dead, but not Bábíism. He was not the first, and still less the last, of a long line of martyrs who have testified that even in a country gangrened with corruption and artopied with indifferentism like Persia, the soul of a nation survives, inarticulate, perhaps, and in a way helpless, but still capable of sudden spasms of vitality.

Chapter XI, page 124—

Socially one of the most interesting features of Bábism is the raising of woman to a much higher plane than she is usually admitted to in the East. The Báb himself had no more devoted a disciple than the beautiful and gifted lady, known as Qurratu'l-'Ayn, the "Consolation of the Eyes," who, having shared all the dangers of the first apostolic missions in the north, challenged and suffered death with virile fortitude, as one of the Seven Martyrs of Tíhrán. No memory is more deeply venerated or kindles greater enthusiasm than hers, and the influence which she yielded in her lifetime still inures to her sex.

BY HARRY CHARLES LUKACH

Quotation from *The Fringe of the East*, (Macmillan & Co., London, 1913.)—

Bahh'ism is now estimated to count more than two million adherents, mostly composed of Persian and Indian Shí'íhs, but including also many Sunnás from the Turkish Empire and North Africa, and not a few Brahmans, Buddhists, Taoists, Shintoists and Jews. It possesses even European converts, and has made some headway in the United States. Of all the religions which have been encountered in the course of this journey—the stagnant pools of Oriental Christianity, the strange survivals of sun-worship, and idolatry tinged with Muhammadanism, the immutable relic of the Sumerians—it is the only one which is alive, which is aggressive, which is extending its frontiers, instead of secluding itself within its ancient haunts. It is a thing which may revivify Islám, and make great changes on the face of the Asiatic world.

BY PROFESSOR JOWETT of Oxford

Quotation from *Heroic Lives*, page 305—

Prof. Jowett of Oxford, Master of Balliol, the translator of Plato, studied the movement and was so impressed thereby that he said: "The Bábite [Bahh'í] movement may not impossibly turn out to have the promise of the future." Dr. J. Estlin Carpenter quotes Prof. Edward Caird, Prof. Jowett's successor as Master of Balliol, as saying, "He

thought Bihism (as the Bahh'í movement was then called) might prove the most important religious movement since the foundation of Christianity." Prof. Carpenter himself gives a sketch of the Bahá'í movement in his recent book on *Comparative Religions* and asks, "Has Persia, in the midst of her miseries, given birth to a religion that will go around the world?"

(Excerpt from an article by Louise Drake Wright.)

When spending the winters of 1906-7 in Alassio, Italy, I often met the late professor Lewis Campbell, professor of Greek in the University of St. Andrews, Scotland, for many years, who was an eminent pupil of Dr. Benjamin Jowett, late master of Balliol College and Professor of Greek in the University of Oxford, also Doctor of Theology of the University of Leyden, Holland.

Because of Professor Campbell's profound spiritual and intellectual attainments he was highly honored as one who spoke with truthful authority and his noted translations of Greek poetry endeared him to all. From him I first heard of the Bahá'í Revelation, the significance of which had been indelibly impressed upon him by Dr. Jowett's deep convictions concerning it, and I wrote down some very telling sentences which Professor Campbell quoted from Dr. Jowett's words to him.

"This Bahh'í Movement is the greatest light that has come into the world since the time of Jesus Christ. You must watch it and never let it out of your sight. It is too great and too near for this generation to comprehend. The future alone can reveal its import."

BY ALFRED W. MARTIN

Excerpts from *Comparative Religion and the Religion of the Future*, pages 81-91—

Inasmuch as a fellowship of faiths is at once the dearest hope and ultimate goal of the Bahh'í movement, it behooves us to take cognizance of it and its mission. . . . Today this religions movement has a million and more adherents, including people from all parts of the globe and representing a remarkable variety of race, color, class and creed.

It has been given literary expression in a veritable library of Asiatic, European, and American works to which additions are annually made as the movement grows and grapples with the great problems that grow out of its cardinal teachings. It has a long roll of martyrs for the cause for which it stands, twenty thousand in Persia alone, proving it to be a movement worth dying for as well as worth living by.

From its inception it has been identified with Bahá'u'lláh, who paid the price of prolonged exile, imprisonment, bodily suffering, and mental anguish for the faith He cherished—a man of imposing personality as revealed in His writings, characterized by intense moral earnestness and profound spirituality, gifted with the selfsame power so conspicuous in the character of Jesus, the power to appreciate people ideally, that is, to see them at the level of their best and to make even the lowest types think well of themselves because of potentialities within them to which He pointed, but of which they were wholly unaware; a prophet whose greatest contribution was not any specific doctrine He proclaimed, but an informing spiritual power breathed into the world through the example of His life and thereby quickening souls into new spiritual activity. Surely a movement of which all this can be said deserves—nay, compels—our respectful recognition and sincere appreciation.

. . . Taking precedence over all else in its gospel is the message of unity in religion. . . . It is the crowning glory of the Bahá'í movement that, while deprecating sectarianism in its preaching, it has faithfully practiced what it preached by refraining from becoming itself a sect. . . . Its representatives do not attempt to impose any beliefs upon others, whether by argument or bribery; rather do they seek to put beliefs that have illumined their own lives within the reach of those who feel they need illumination. No, not a sect, not a part of humanity cut off from all the rest, living for itself and aiming to convert all the rest into material for its own growth; no, not that, but a leaven, causing spiritual fermentation in all religions, quickening them with the spirit of catholicity and fraternalism.

. . . Who shall say but that just as the little company of the *Mayflower*, landing on Plymouth Rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which, if true to its principles, shall yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?

BY PROF. JAMES DARMESTETER

Excerpt from Art in "Persia: A Historical and Literary Sketch" (translated by G. K. Nariman), and incorporated in Persia and *Parsis*, Part I, edited by G. K. Nariman. Published under patronage of the Persian League, Bombay, 1921. (The Marker Literary Series for Persia, No. 2.)—

The political reprieve brought about by the Šúfís did not result in the regeneration of thought. But the last century which marks the end of Persia has had its revival and twofold revival, literary and religious. The funeral ceremonies by which Persia celebrates every year for centuries—the fatal day of the 10th of Muharram, when the son of 'Alí breathed his last at Karbilá—have developed a popular theater and produced a sincere poetry, dramatic and human, which is worth all the rhetoric of the poets. During the same times an attempt at religious renovation was made, the religion of Bábism. Demoralized for centuries by ten foreign conquests, by the yoke of a composite religion in which she believed just enough to persecute, by the enervating influence of a mystical philosophy which disabled men for action and divested life of all aim and objects, Persia has been making unexpected efforts for the last fifty-five years to remake for herself a virile ideal. Bábism has little of originality in its dogmas and mythology. Its mystic doctrine takes its rise from Šúfism and the old sects of the 'Alíides formed around the dogma of divine incarnation. But the morality it inculcates is a revolution. It has the ethics of the West. It suppresses lawful impurities which are a great barrier dividing Islám from Christendom. It denounces polygamy, the fruitful source of

Oriental degeneration. It seeks to reconstitute the family and it elevates man and in elevating him exalts woman up to his level. **Bábism**, which diffused itself in less than five years from one end of Persia to another, which was bathed in 1852 in the blood of its martyrs, has been silently progressing and propagating itself. If Persia is to be at all regenerate it will be through this new faith.

BY CHARLES BAUDOIN

Excerpts from *Contemporary Studies, Part III*, page 131. (Allen & Unwin, London, 1924.)—

We Westerners are too apt to imagine that the huge continent of Asia is sleeping as soundly as a mummy. We smile at the vanity of the ancient Hebrews, who believed themselves to be the chosen people. We are amazed at the intolerance of the Greeks and Romans, who looked upon the members of all races as barbarians. Nevertheless, we ourselves are like the Hebrews, the Greeks and the Romans. As Europeans we believed Europe to be the only world that matters, though from time to time we may turn a paternal eye towards America, regarding our offspring in the New World with mingled feelings of condescension and pride.

Nevertheless, the great cataclysm of 1914 is leading some of us to undertake a critical examination of the inviolable dogma that the European nations are the elect. Has there not been of late years a demonstration of the nullity of modern civilization—the nullity which had already been proclaimed by Rousseau, Carlyle, Ruskin, Tolstoy, and Nietzsche? We are now inclined to listen more attentively to whispers from the East. Our self-complacency has been disturbed by such utterances as that of Rabindranath Tagore, who, lecturing at the Imperial University of Tokio on June 18, 1916, foretold a great future for Asia. The political civilization of Europe was "carnivorous and cannibalistic in its tendencies." The East was patient, and could afford to wait till the West, "hurry after the expedient," had to halt for the want of breath. "Europe, while busily speeding to her engagements, disdainfully casts her glance from her carriage window at the reaper reaping his harvest in the

field, and in her intoxication of speed, cannot but think him as slow and ever receding backwards. But the speed comes to its end, the engagement loses its meaning, and the hungry heart clamors for food, tilt at last she comes to the lonely reaper reaping his harvest in the sun. For if the office cannot wait, or the buying and selling, or the craving for excitement—love waits, and beauty, and the wisdom of suffering and the fruits of patient devotion and reverent meekness of simple faith. And thus shall wait the East till her time comes."

Being thus led to turn our eyes towards Asia, we are astonished to find how much we have misunderstood it; and we blush when we realize our previous ignorance of the fact that, towards the middle of the nineteenth century, Asia gave birth to a great religious movement—a movement signalized for its spiritual purity, one which has had thousands of martyrs, one which Tolstoy has described. H. Dreyfus, the French historian of this movement, says that it is not "a new religion," but "religion renewed," and that it provides "the only possible basis for a mutual understanding between religion and free thought." Above all, we are impressed by the fact that, in our own time, such a manifestation can occur, and that the new faith should have undergone a development far more extensive than that undergone in the same space of time nearly two thousand years ago, by budding Christianity.

... At the present time, the majority of the inhabitants of Persia have, to a varying extent, accepted the **Bábist** faith. In the great towns of Europe, America, and Asia, there are active centers for the propaganda of the liberal ideas and the doctrine of human community, which form the foundations of Bahh'ist teaching.

We shall not grasp the full significance of this tendency until we pass from the description of Bahá'ism as a theory to that of Bahá'ism as a practice, for the core of religion is not metaphysics, but morality.

The Bahh'ist ethical code is dominated by the law of love taught by Jesus and by all the prophets. In the thousand and one details of practical life, this law is subject to manifold interpretations. That of Bahá'u'lláh is unquestionably one of the most com-

prehensive of these, one of the most exalted, one of the most satisfactory to the modern mind. . . .

That is why Bahá'u'lláh is a severe critic of the patriotism which plays so large a part in the national life of our day. Love of our native land is legitimate, but this love must not be exclusive. A man should love his country more than he loves his house (this is the dogma held by every patriot); but Bahá'u'lláh adds that he should love the divine world more than he loves his country. From this standpoint, patriotism is seen to be an intermediate stage on the road of renunciation, an incomplete and hybrid religion, something we have to get beyond. Throughout his life Bahi'u'llih regarded the ideal universal peace as one of the most important of his aims. . . .

. . . Bahi'u'llih is in this respect enunciating a novel and fruitful idea. There is a better way of dealing with social evils than by trying to cure them after they have come to pass. We should try to prevent them by removing their causes, which act on the individual, and especially on the child. Nothing can be more plastic than the nature of the child. The government's first duty must be to provide for the careful and efficient education of children, remembering that education is something more than instruction. This will be an enormous step towards the solution of the social problem, and to take such a step will be the first task of the Baytu'l-'Adl (House of Justice). "It is ordained upon every father to rear his son or his daughter by means of the sciences, the arts, and all the commandments, and if any one should neglect to do so, then the members of the council, should the offender be a wealthy man, must levy from him the sum necessary for the education of his child. When the neglectful parent is poor, the cost of the necessary education must be borne by the council, which will provide a refuge for the unfortunate."

The Baytu'l-'Adl, likewise, must prepare the way for the establishment of universal peace, doing this by organizing courts of arbitration and by influencing the governments. Long before the Esperantists had begun their campaign, and more than twenty years before Nicholas II had sum-

moned the first Hague congress, Bahá'u'lláh was insisting on the need for a universal language and courts of arbitration. He returns to these matters again and again: "Let all the nations become one in faith, and let all men be brothers, in order that the bonds of affection and unity between the sons of men may be strengthened. . . . What harm can there be in that? . . . It is going to happen. There will be an end to sterile conflicts, to ruinous wars; and the Great Peace will come!" Such were the words of Bahá'u'lláh in 1890, two years before his death.

While adopting and developing the Christian law of love, Bahá'u'lláh rejected the Christian principle of asceticism. He discountenanced the macerations which were a nightmare of the Middle Ages, and, whose evil effects persist even in our own days. . . .

Bahd'iism, then, is an ethical system, a system of social morality. But it would be a mistake to regard Bahá'ist teaching as a collection of abstract rules imposed from without. Bahi'ism is permeated with a sane and noble mysticism; nothing could be more firmly rooted in the inner life, more benignly spiritual; nothing could speak more intimately to the soul, in low tones, and as if from within. . . .

Such is the new voice that sounds to us from Asia; such is the new dawn in the East. We should give them our close attention; we should abandon our customary mood of disdainful superiority. Doubtless, Bahá'u'lláh's teaching is not definitive. The Persian prophet does not offer it to us as such. Nor can we Europeans assimilate all of it; for modern science leads us to make certain claims in matters of thought—claims we cannot relinquish, claims we should not try to forego. But even though Bahá'u'lláh's precepts (like those of the Gospels) may not fully satisfy all these intellectual demands, they are rarely in conflict with our scientific outlooks. If they are to become our own spiritual food, they must be supplemented, they must be relieved by the religious spirits of Europe, must be rethought by minds schooled in the Western mode of thought. But in its existing form, Bahi'ist teaching may serve, amid our present chaos, to open for us a road leading to solace and to comfort; may restore our confidence in the spir-

itua! destiny of man. It reveals to us how the human mind is in travail; it gives us an **inkling** of the fact that the **greatest** happenings of the day are not the ones we were inclined to regard as the most momentous, not the ones which are making the loudest noise.

By **DR. HENRY H. JESSUP, D.D.**

From the World's *Parliament of Religion*; Volume II, 13th Day, under Criticism and Discussion of Missionary Methods, page 1122. At the Columbian Exposition of 1893, at Chicago. Edited by the Rev. John Henry Barrows, D.D. (The Parliament Publishing Company, Chicago, 1893.)—

This, then, is our mission: that we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image, and we owe to our fellowmen to aid them in returning to it in the Glory of God and the Beauty of Holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

In the Palace of Bahjí, or Delight, just outside the Fortress of 'Akká, on the Syrian coast, there died a few months since, a famous Persian sage, the Bihí Saint, named Bahá'u'lláh—the "Glory of God"—the head of that, vast reform party of Persian Muslims, who accept the New Testament as the Word of God and Christ as the Deliverer of men, who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease and differences of race be annulled. What harm is there in this! Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come, Do not you in Europe need this also? Let not a man glory in this, that he loves his country;

let him rather glory in this, that he loves his kind."

By **THE RIGHT HON. THE EARL CURZON**

Excerpts from *Persia*, Vol. I, pages 496-104. (Written in 1892.)—

Beauty and the female sex also lent their consecration to the new creed and the heroism of the lovely but ill-fated poetess of Qazvin, Zarrin-Táj (Crown of Gold) or Quarratu'l-'Ayn (Solace of the Eyes), who, throwing off the veil, carried the missionary torch far and wide, is one of the most affecting episodes in modern history. . . . The lowest estimate places the present number of Bábís in Persia at half a million. I am disposed to think, from conversations with persons well qualified to judge, that the total is nearer one million. They are to be found in every walk of life, from the ministers and nobles of the Court to the scavenger or the groom, not the least arena in their activity being the Mussulman priesthood itself. It will have been noticed that the movement was initiated by Siyyids, Hájís and Mullás, i.e., persons who, either by descent, from pious inclination, or by profession, were intimately concerned with the Muhammadan creed; and it is among even the professed votaries of the faith that they continue to make their converts. . . . Quite recently the Bábís have had great success in the camp of another enemy, having secured many proselytes among the Jewish populations of the Persian towns. I hear that during the past year (1891) they are reported to have made 150 Jewish converts in Tíhrán, 100 in Hamadán, 50 in Káshán, and 75 per cent of the Jews at Gulpáyigán. . . . The two victims, whose names were Hájí Mirzi Hasan and Hájí Mirzá Husayn, have been renamed by the Bábís: Sultánu'sh-Shuhadá', or King of Martyrs, and Mah-búbu'sh-Shuhadá', or Beloved of Martyrs—and their naked graves in the cemetery have become places of pilgrimage where many a tear is shed over the fate of the "Martyrs of Isfáhán." . . . It is these little incidents, protruding from time to time their ugly features, that prove Persia to be not as yet quite redeemed, and that somewhat staggers the tall-talkers about Iránian civilization. If one conclusion more than another

has been forced upon our notice by the retrospect in which I have indulged, it is that a sublime and murmuring [?] devotion has been inculcated by this new faith, whatever it be. There is, I believe, but one instance of a Bábí having recanted under pressure of menace of suffering, and he reverted to the faith and was executed within two years. Tales of magnificent heroism illumine the bloodstained pages of Bábí history. Ignorant and unlettered as many of its votaries are, and have been, they are yet prepared to die for their religion, and fires of Smithfield did not kindle a nobler courage than has met and defied the more refined torture-mongers of Tihirin. Of no small account, then, must be the tenets of a creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice. From the facts that Bábíism in its earliest years found itself in conflict with the civil powers and that an attempt was made by Bábís upon the life of the Sháh, it has been wrongly inferred that the movement was political in origin and Nihilist in character. It does not appear from a study of the writings either of the Bib or his successor, that there is any foundation for such a suspicion. . . . The charge of immorality seems to have arisen partly from malignant inventions of opponents, partly from the much greater freedom claimed for women by the Bib, which in the oriental mind is scarcely dissociable from profligacy of conduct. . . . If Bábíism continues to grow at its present rate of progression, a time may conceivably come when it will oust Muhammadanism from the field in Persia. . . . Since its recruits are won from the best soldiers of the garrison whom it is attacking, there is greater reason to believe that it may ultimately prevail. . . . The pure and suffering life of the Báb, his ignominious death, the heroism and martyrdom of his followers, will appeal to many others who can find no similar phenomena in the contemporaneous records of Islám. . . .

BY SIR FRANCIS YOUNGHUSBAND

1.

Excerpts from *The Gleam*. (1923.)—

The story of the Báb, as Mirzá 'Ali-Muhammad called himself, was the story of

spiritual heroism unsurpassed in Svabhava's experience; and his own adventurous soul was fired by it. That a youth of no social influence and no education should, by the simple power of insight, be able to pierce into the heart of things and see the real truth, and then hold on to it with such firmness of conviction and present it with such suasion that he was able to convince men that he was the Messiah and get them to follow him to death itself, was one of those splendid facts in human history that Svabhava loved to meditate on. This was a true hero whom he would wish to emulate and whose experiences he would profit by. The Bib's passionate sincerity could not be doubted, for he had given his life for his faith. And that there must be something in his message that appealed to men and satisfied their souls, was witnessed to by the fact that thousands gave their lives in his cause and millions now follow him.

If a young man could, in only six years of ministry, by the sincerity of his purpose and the attraction of his personality, so inspire rich and poor, cultured and illiterate, alike, with belief in himself and his doctrines that they would remain staunch, though hunted down and without trial sentenced to death, sawn asunder, strangled, shot, blown from guns; and if men of high position and culture in Persia, Turkey and Egypt in numbers to this day adhere to his doctrines, his life must be one of those events in the last hundred years which is really worth study. And that study fortunately has been made by the Frenchman Gobineau and by Professor E. G. Btowne, so that we are able to have a faithful representation of its main features. . . .

Thus, in only his thirtieth year, in the year 1850, ended the heroic career of a true God-man. Of the sincerity of his conviction that he was God-appointed, the manner of his death is the amplest possible proof. In the belief that he would thereby save others from the error of their present beliefs he willingly sacrificed his life. And of his power of attaching men to him, the passionate devotion of hundreds and even thousands of men who gave their lives in his cause is convincing testimony. . . .

He **himself** was but "a letter out of that most mighty book, a **dewdrop** from that limitless ocean." The One to come would reveal all mysteries and all riddles. This was the humility of true insight. And it has had its effect. His movement has grown and expanded, and it has yet a great future before it.

During his six years of ministry, four of which were spent in captivity, he had permeated all Persia with his ideas. And since his death the movement has spread to Turkey, Egypt, India and even into Europe and America. His adherents are now numbered by millions. "The Spirit which pervades them," says Professor Browne, "is such that it cannot fail to affect most powerfully all subjects to its influence."

For many years I have been interested in the rise and progress of the Bahá'í Movement. Its roots go deep down into the past and yet it looks far forward into the future. It realizes and preaches the oneness of mankind. And I have noticed how ardently its followers work for the furtherance of peace and for the general welfare of mankind. God must be with them and their success therefore assured.

Excerpt from *Modern Mystics*. (1935, p. 142.)

The martyrdom of the Bib took place on July 9, 1850, thirty-one years from the date of his birth.

His body was dead. His spirit lived on. Husayn had been slain in battle. Quddús had been done to death in captivity. But Bahá'u'lláh lived. The One who shall be made manifest was alive. And in him and in others had been engendered such love for the Bib and what he stood for as, in the words of the chronicler, no eye had ever beheld nor mortal heart conceived: if branches of every tree were turned into pens, and all the seas into ink, and Earth and Heaven rolled into one parchment, the immensity of that love would still remain untold. This love for the Cause still survived. And it was sufficient. Bahá'u'lláh was, indeed, despoiled of his possessions, deserted by his

friends, driven into exile from his native land and, even in exile, confined to his house. But in him the Cause was still alive—and more than alive, purified and ennobled by the fiery trials through which it had passed.

Under the wise control, and direction of Bahá'u'lláh from his prison-house, first at Baghdád and then at Akh in Syria, there grew what is now known as the Bahá'í Movement which, silently propagating itself, has now spread to Europe and America as well as to India and Egypt, while the bodily remains of the Bib, long secretly guarded, now find a resting place on Mount Carmel in a Tomb-shrine, which is a place of pilgrimage to visitors from all over the world.

Excerpt from *The Christian Commonwealth*, January 22, 1913: "'Abdu'l-Bahá at Oxford" —

'Abdu'l-Bahá addressed a large and deeply interested audience at Manchester College, Oxford, on December 31. The Persian leader spoke in his native tongue, Mirzá Ahmad Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honor and pleasure of meeting 'Abdu'l-Bahá to their revered friend, Dr. Cheyne, who was deeply interested in the Bahá'í teaching. The movement sprung up during the middle of the last century in Persia, with the advent of a young Muhammadan who took to himself the title of the Báb (meaning door or gate, through which men could arrive at the knowledge or truth of God), and who commenced teaching in Persia in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. He was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1850. But the movement went on, and the writings of the Báb, which had been copious, were widely read. The movement has been brought into India, Europe, and the United States. It does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The late Dr. Jowett once said to him that he had been so deeply impressed with the teachings and character of the Bib that he thought Bábism, as the

present movement was then known, might become the greatest religious movement since the birth of Christ.

By REV. J. TYSSUL DAVIS, B.A.

Quotation from *A League of Religions*. Excerpts from Chapter X: *Bahá'ism—The Religion of Reconciliation*. (The Lindsey Press, London, England.)—

The Baha'i religion has made its way . . . because it meets the needs of its day. It fits the larger outlook of our time better than the rigid exclusive older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true, and their scriptures as inspired. The Baha'ists bid the followers of these faiths disentangle from the windings of racial, particularist, local prejudice, the vital, immortal thread, the pure gospel of eternal worth, and to apply this essential element of life. Instances are quoted of people being recommended to work within the older faiths, to remain, vitalizing them upon the principles of the new faith. They cannot fear new facts, new truths as the Creed-defenders must. They believe in a progressive revelation. They admit the cogency of modern criticism and allow that God is in His nature incomprehensible, but is to be known through His Manifestations. Their ethical ideal is very high and is of the type we Westerners have learnt to designate "Christlike." "What does he do to his enemies that he makes them his friends?" was asked concerning the late leader. What astonishes the student is not anything in the ethics or philosophy of this movement, but the extraordinary response its ideal has awakened in such numbers of people, the powerful influence this standard actually exerts on conduct. It is due to four things: (1) it makes a call on the Heroic Element in man. It offers no bribe. It bids men endure, give up, carry the cross. It calls them to sacrifice, to hear torture, to suffer martyrdom, to brave death. (2) It offers liberty of thought. Even upon such a vital question as immortality it will not bind opinion. Its atmosphere is one of trust and hope, not of dogmatic chill. (3) It is a religion of love. "Notwithstanding the interminable cata-

logue of extreme and almost incredible sufferings and privations which this heroic band of men and women have endured—more terrible than many martyrdoms—there is not a trace of resentment or bitterness to be observed among them. One would suppose that they were the most fortunate of the people among whom they live, as indeed they do certainly consider themselves, in that they have been permitted to live near their beloved Lord, beside which they count their sufferings as nothing" (Phelps). Love for the Master, love for the brethren, love for the neighbors, love for the alien, love for all humanity, love for all life, love for God—the old, well-tried way trod once before in Syria, trodden again. (4) It is a religion in harmony with science. It has here the advantage of being thirteen centuries later than Islam. This new dispensation has been tried in the furnace, and has not been found wanting. It has been proved valid by the lives of those who have endured all things on its behalf. Here is something more appealing than its logic and rational philosophy. "To the Western observer" (writes Prof. Browne), "it is the complete sincerity of the Babis, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, their generally admirable conduct toward mankind, especially toward their fellow-believers, which constitute their strongest claim on his attention."

"By their fruits shall ye know them!" We cannot but address to this youthful religion an All Hail! of welcome. We cannot fail to see in its activity another proof of the living witness in our own day of the working of the sleepless spirit of God in the hearts of men, for He cannot rest, by the necessity of His nature, until He hath made in conscious reality, as in power, the whole world His own.

By HERBERT PUTNAM
Librarian of Congress

The dominant impression that survives in my memory of 'Abdu'l-Bahi is that of an extraordinary nobility: physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually,

in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. But there was also, in his complexion, carriage, and expression, an assurance of the complete *health* which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met any one concerned with the philosophies of life whose judgment might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

— — —
BY LEO TOLSTOY

Translated from a letter to Mme. Isabel Grinevskaia, Oct. 22, 1903.

I am very glad that Mr. V. V. Stasov has told you of the good impression which your book has made on me, and I thank you for sending it.

I have known about the Bábís for a long time, and have always been interested in their teachings. It seems to me that these teachings, as well as all the rationalistic social religious teachings that have arisen lately out of the original teachings of Brahmanism, Buddhism, Judaism, Christianity and Islám distorted by the priests, have a great future for this very reason that these teachings, discarding all these distorting incrustations that cause division, aspire to unite into one common religion of all mankind.

Therefore, the teachings of the Bábís, inasmuch as they have rejected the old Muhammadan superstitions and have not established new superstitions which would divide them from other new superstitions (unfortunately something of the kind is noticed in the exposition of the Teachings of the Báb), and inasmuch as they keep to the principal fundamental ideas of brotherhood, equality and love, have a great future before them.

In the Muhammadan religion there has been lately going on an intensive spiritual

movement. I know that one such movement is centered in the French colonies in Africa, and has its name (I do not remember it), and its prophet. Another movement exists in India, Lahore, and also has its prophet and publishes its paper *Review of Religions*.

Both these religious teachings contain nothing new, neither do they have for their principal object a changing of the outlook of the people and thus do not change the relationship between the people, as is the case with Bábism, though not so much in its theory (Teachings of the Bib) as in the practice of life as far as I know it. I therefore sympathize with Bibism with all my heart inasmuch as it teaches people brotherhood and equality and sacrifice of material life for service to God.

Translated from a letter to Prid ul Khan Wadelbekow.

(This communication is dated 1908 and is found among epistles written to Caucasian Muhammadans.)

... In answer to your letter which questions how one should understand the term God. I send you a collection of writings from my literary and reading club, in which some thoughts upon the nature of God are included. In my opinion if we were to free ourselves from all false conceptions of God we should, whether as Christians or Muhammadans, free ourselves entirely from picturing God as a personality. The conception which then seems to me to be the best for meeting the requirements of reason and heart is found in 4th chap. St. John, 7-12-15 that means God is Love. It therefore follows that God lives in us according to the measure or capacity of each soul to express His nature. This thought is implicit more or less clearly in all religions, and therefore in Muhammadanism.

Concerning your second question upon what awaits us after death I can only reply that on dying we return to God from whose Life we came. God, however, being Love we can on going over expect God only.

Concerning your third question, I answer that so far as I understand Islám, like all other religions, Brahmanism, Buddhism, Confucianism, etc., it contains great basic

truths but that these have become corrupted by superstition, and coarse interpretations and filled with unnecessary legendary descriptions. I have had much help in my researches to get clear upon **Muhammadanism** by a splendid little book "The Sayings of Muhammad."

The teachings of the **Bábís** which come to us out of Islam have through **Bahá'u'lláh's** teachings been gradually developed and now present us with the highest and purest form of religious teaching.

BY DR. EDMUND PRIVAT

1.

The practical and spiritual understanding between nations, the realization of the unity of mankind above all barriers of language and religion, the feeling of responsibility towards all who suffer from grief or injustice are only different branches of the same central teaching which gives the Bahh'í Movement such a faithful and active family of workers in so many countries.

2.

La superstition, l'intolérance et l'alliance des prêtres avec la tyrannie sévit en **Islám** comme ailleurs. La grande lumière s'assombrit dans la fumée ténébreuse des formes vides et des passions fanatiques. Il y eut plusieurs fois des réveils et des retours à la pureté du message.

Chez nous, en Perse, le **Báb** vécut en saint et mourut en martyr à **Tabriz**, il y a près d'un siècle. **Bahá'u'lláh** lui succéda, exilé de Perse, emprisonné par le sultan turc. Il proclamait que l'unité divine exclut les rivalités. La soumission à Dieu doit rapprocher les hommes. Si la religion les sépare, c'est qu'elle a perdu son principal sens.

En plein milieu du dix-neuvième siècle, au temps des Lamartine et des Victor Hugo, le grand saint musulman fixait aux Bahá'í, ses disciples, un programme et des principes plus actuels que jamais. . . .

L'**Islám** a toujours proclamé ce dogme avec majesté, mais les religions luttent en brandissant le nom d'un prophète ou d'un autre, au lieu d'insister sur leur enseignement, qui pourrait les rapprocher. **Bahá'u'lláh** tâchait de faire tomber les parois, non

pas **Mahométiisme** avant tout, mais vraiment **Islám**, c'est-à-dire soumission commune à la volonté suprême.

On ne parlait alors ni d'un Wilson, ni d'un Zamenhof, mais l'exilé de Bahji montrait aux générations futures le chemin qu'elles devaient prendre. Son fils '**Abdu'l-Bahá** répandit plus tard son message en Europe et en Amérique. Même un libre penseur comme **Auguste Forel** s'y rallia de grand coeur. Le cercle amical des Bahh'í s'étend autour du monde.

En Perse, un million d'entre eux soutiennent des écoles, fameuses dans le pays. (From *La Sagesse de l'Orient*, Chap. III.)

BY DR. AUGUSTE FOREL

(Excerpt from Dr. Auguste Forel's Will.)

. . . J'avais écrit les lignes qui précèdent en 1912. Que dois-je ajouter aujourd'hui en août 1921, après les horribles guerres qui viennent de mettre l'humanité à feu et à sang, tout en dévoilant plus que jamais la terrible férocité de nos passions haineuses? Rien, sinon que nous devons demeurer d'autant plus fermes, d'autant plus inébranlables dans notre lutte pour le Bien social. Nos enfants ne doivent pas se décourager; ils doivent au contraire profiter du chaos mondial actuel pour aider à la pénible organisation supérieure et supranationale de l'humanité, à l'aide d'une fédération universelle des peuples.

En 1920 seulement j'ai appris à connaître, à Karlsruhe, la religion supraconfessionnelle et mondiale des **Bahá'ís** fondée en Orient par le person **Bahá'u'lláh** il y a 70 ans. C'est la vraie religion du Bien social humain, sans dogmes, ni prêtres, reliant entre eux tous les hommes sur notre petit globe terrestre. *Je suis devenu Bahá'í*. Que cette religion vive et prospère pour le bien de l'humanité; c'est là mon vœu le plus ardent. . . .

BY GENERAL RENATO PIOLA CASELLI

Having been engaged all of his life in the training of men, he does this (i.e., write on the subject of religion) more as a "shepherd of a flock" might do, in hope of persuading his friends and brothers to turn spontane-

ously to the Illumined Path of the Great Revelation.

BY REV. FREDERICK W. OAKES

The Enlightener of human minds in respect to their religious foundations and privileges is of such vital importance that no one is safe who does not stop and listen for its quiet meaning, and is to the mind of men, as the cooling breeze that unseen passes its breath over the varying leaves of a tree. Watch it! And see how uniformly, like an unseen hand passing caressingly over all its leaves: Full of tender care and even in its gifts of love and greater life: Caresses each leaf. Such it is to one who has seated himself amid the flowers and fruit trees in the Garden Beautiful at 'Akká, just within the circle of that Holy and Blessed shrine where rests the Mortal part of the Great Enlightener. His handiwork is there, you touch the fruit and flowers his hand gave new life's hopes to, and kneeling as I did beside Shoghi Effendi, Guardian of the Marvelous Manifestation, felt the spirit's immortal love of Him who rests there. While I could not speak the words of the Litany, my soul knew the wondrous meaning, for every word was a word of the soul's language that speaks of the Eternal love and care of the Eternal father. So softly and so living were the reflections from his beautiful personality, that one needed not spoken words to be interpreted. And this Pilgrim came away renewed and refreshed to such a degree, that the hard bands of formalism were replaced by the freedom of love and light that will ever make that sojourn there the prize memory and the Door of revelation never to be closed again, and never becloud the glorious Truth of Universal Brotherhood. A calm and glorious influence that claims the heart and whispers to each of the pulsing leaves of the great family in all experiences of life, "Be not afraid. It is I!"—And makes us long to help all the world to know the meaning of those words spoken by The Great Revealer, "Let us strive with heart and soul that unity may dwell in the world." And to catch the greatness of the word "Strive," in quietness and reflection.

BY RENWICK J. G. MILLAR

Editor of *John O'Groat Journal*, Wick,
Scotland

I was in Chicago for only some ten days, yet it would take a hundred chapters to describe all the splendid sights and institutions I was privileged to see. No doubt Chicago has more than its fair share of alien gangsters and gunmen, and the depreciable doings of this obnoxious class has badly vitiated its civic life and reputation. But for all that it is a magnificent city—in many respects probably the finest in America; a city of which its residents have innumerable reasons to be proud. . . .

Every day indeed was filled up with sight-seeing and the enjoyment of lavish hospitality. One day, for example, I was entertained to lunch at the Illinois Athletic Club as the guest of Mr. Robert Black, a prosperous Scot belonging to Wigtonshire, who is in the building trade. He is an ex-president of the St. Andrew's Society. Mr. Falconer and other Scots' friends were present, and they were all exceedingly kind and complimentary. I could not, in short, have been treated with more distinction if I had been a prominent Minister of State instead of a humble Scottish journalist out on a mission of fraternity and good will.

On the same day I met by appointment Mr. Albert R. Windust with whom I went out to see the Bahá'í Temple which is in course of being erected at Wilmette, a suburb of Chicago on the shore of Lake Michigan. It is about an hour's ride out on the elevated railway. Only the foundation and basement have so far been constructed, and the work was meanwhile stopped, but, we understand, is now shortly to be resumed. I have no hesitation in saying that when completed this Temple will be one of the most beautiful pieces of architecture in the world. I had the privilege of an introduction to the architect, a Frenchman, M. Bourgeois, who speaks English fluently. We spent a considerable time with him in his beautiful studio overlooking the Lake, and he did me the honour of showing me the plans of the Temple, drawings which cost him years of toil, and they are far beyond anything I could have imagined in beauty

and spiritual significance. M. Bourgeois, who is well advanced in years, is a genius and mystic—a gentleman of charming personality. In all that I had the pleasure of seeing in his studio I had a privilege that is given to few. My signature is in his personal book, which contains the names of some of the great ones of the earth! Mr. Windust, who is a leading Bahá'í in the city, is a quiet and humble man, hut full of fine ideas and ideals. He treated me with the utmost brotherly courtesy. How is it, I kept asking myself, that it should be mine to have all this privilege and honour? There was no reason save that they told me I had touched the chords of truth and sincerity in referring to and reviewing the Bahá'í writings and principles in a few short articles in this Journal. The Temple is designed to represent these principles—universal religion, universal brotherhood, universal education, and the union of science and religion. Meantime the Chicagoans are seemingly indifferent to all its spiritual significance; but some day they will make up to a realisation of the fact that its symbolism will mark the city as one of destiny in the world.

BY CHARLES H. PRISK

Editor, Pasadena *Star News*

Humanity is the better, the nobler, for the Bahá'í Faith. It is a Faith that enriches the soul; that takes from life its dross.

I am prompted thus to express myself because of what I have seen, what I have heard, what I have read of the results of the Movement founded by the Reverend Bahá'u'lláh. Embodied within that Movement is the spirit of world brotherhood; that brotherhood that makes for unity of thought and action.

Though not a member of the Bahá'í Faith, I sense its tremendous potency for good. Ever is it helping to usher in the dawn of the day of "Peace on Earth Good Will to Men." By the spread of its teachings, the Bahá'í cause is slowly, yet steadily, making the Golden Rule a practical reality.

With the high idealism of Bahá'u'lláh as its guide, the Bahá'í Faith is as the shining light that shineth more and more unto the perfect day. Countless are its good works. For example, to the pressing economic prob-

lems it gives a new interpretation, a new solution. But above all else it is causing peoples everywhere to realize they are as one, by heart and spirit divinely united.

And so I find joy in paying this little tribute to a cause that is adding to the sweetness, the happiness, the cleanness of life.

BY PROF. HARI PRASAD SHASTRI, D.LITT.

My contact with the Bahá'í Movement and my acquaintance with its teachings, given by Ĥaḍrat-i-Bahá'u'lláh, have filled me with real joy, as I see that this Movement, so cosmopolitan in its appeal, and so spiritual in its advocacy of Truth, is sure to bring peace and joy to the hearts of millions.

Free from metaphysical subtleties, practical in its outlook, above all sectarianism, and based on God, the substratum of the human soul and the phenomenal world, the Bahá'í Movement carries peace and illumination with it.

As long as it is kept free from orthodoxy and church-spirit, and above personalities, it will continue to be a blessing to its followers.

BY SHRI PUROHIT SWAMI

I am in entire sympathy with all of the principles that the Bahá'í Movement stands for; there is nothing which is contrary to what I am preaching. I think at this stage of the world such teachings are needed more than anything else. I find the keynote of the Teachings is the spiritual regeneration of the world. The world is getting more and more spiritually bankrupt every day, and if it requires anything it requires spiritual life. The Bahá'í Movement stands above all caste, creed and color and is based on pure spiritual unity.

BY PROF. HERBERT A. MILLER

In *World Unity Magazine*

1.

The central drive of the Bahá'í Movement is for human unity. It would secure this through unprejudiced search for truth, making religion conform to scientific discovery and insisting that fundamentally all religions are alike. For the coming of uni-

versal peace, there is great foresight and wisdom as to details. Among other things there should be a universal language; so the Bahá'ís take a great interest in Esperanto though they do not insist on it as the ultimate language. No other religious movement has put so much emphasis on the emancipation and education of women. Everyone should work whether rich or poor and poverty should be abolished. . . . What will be the course of the Bahá'í Movement no one can prophesy, but I think it is no exaggeration to claim that the program is the finest fruit of the religious contribution of Asia.

2.

" . . . Shoghi Effendi's statement cannot be improved upon. The Bahá'ís have had the soundest position on the race question of any religion. They not only accept the scientific conclusions but they also implement them with spiritual force. This latter is necessary because there is no other way to overcome the emotional element which is basic in the race problem. . . .

"I have not said enough perhaps in the first paragraph. Please add the following: The task of learning to live together, though different, is the most difficult and the most imperative that the world faces. The economic problem will be relatively easy in comparison. There are differences in the qualities of cultures but there are no differences in qualities of races that correspond. This being recognized by minorities leads them to resist methods of force to keep them in subordination. There is no solution except coöperation and the granting of self-respect."

BY VISCOUNT HERBERT SAMUEL,
G.C.B., M.P.

In *John O'London's Weekly*,
March 25th, 1933.

1.

It is possible indeed to pick out points of fundamental agreement among all creeds. That is the essential purpose of the Bahá'í Religion, the foundation and growth of which is one of the most striking movements that have proceeded from the East in recent generations.

2.

If one were compelled to choose which of the many religious communities of the world was closest to the aim and purpose of this Congress, I think one would be obliged to say that it was the comparatively little known Bahá'í Community. Other faiths and creeds have to consider, at a Congress like this, in what way they can contribute to the idea of world fellowship. But the Bahá'í Faith exists almost for the sole purpose of contributing to the fellowship and the unity of mankind.

Other communities may consider how far a particular element of their respective faith may be regarded as similar to those of other communities, but the Bahá'í Faith exists for the purpose of combining in one synthesis all those elements in the various faiths which are held in common. And that is why I suggest that this Bahá'í community is really more in agreement with the main idea which has led to the summoning of the Congress than any particular one of the great religious communities of the world.

Its origin was in Persia where a mystic prophet, who took the name of the Bab, the "Gate," began a mission among the Persians in the earlier part of the nineteenth century. He collected a considerable number of adherents. His activities were regarded with apprehension by the Government of Persia of that day. Finally, he and his leading disciples were seized by the forces of the Persian Government and were shot in the year 1850. In spite of the persecution, the movement spread in Persia and in many countries of Islám. He was followed as the head of the Community by the one who has been its principal prophet and exponent, Bahá'u'lláh. He was most active and despite persecution and imprisonment made it his life's mission to spread the creed which he claimed to have received by direct divine revelation. He died in 1892 and was succeeded as the head of the Community by his son, 'Abdu'l-Bahá, who was born in 1844. He was living in Haifa, in a simple house, when I went there as High Commissioner in 1920, and I had the privilege of one or two most interesting conversations with him on the principles and methods of the Bahá'í Faith. He

died in 1921 and his obsequies were attended by a great concourse of people. I had the honour of representing His Majesty the King on that occasion.

Since that time, the Bahí'í Faith has secured the support of a very large number of communities throughout the world. At the present time it is estimated that there are about eight hundred Bahhli communities in various countries. In the United States, near Chicago, a great Temple, now approaching completion, has been erected by American adherents of the Faith, with assistance from elsewhere. Sboghi Effendi, the grandson of 'Abdu'l-Bahá, is now the head of the community. He came to England and was educated at Balliol College, Oxford, but now lives in Haifa, and is the center of a community which has spread throughout the world.

(Introductory address delivered at the Bahí'í session of the World Congress of Faiths, held in London, July, 1936.)

BY LORD SAMUEL OF CARMEL, G.C.B., C.B.E.

In 1920 I was appointed as the first High Commissioner for Palestine under the British Mandate, and took an early opportunity of paying a visit to 'Abdu'l-Bahá Effendi at His home in Haifa.

I had for some time been interested in the Bahá'í movement, and felt privileged by the opportunity of making the acquaintance of its Head. I had also an official reason as well as a personal one. 'Abdu'l-Bahá had been persecuted by the Turks.

A British régime had now been substituted in Palestine for the Turkish. Toleration and respect for all religions had long been a principle of British rule wherever it extended; and the visit of the High Commissioner was intended to be a sign to the population that the adherents of every creed would be able to feel henceforth that they enjoyed the respect and could count upon the goodwill of the new Government of the land.

I was impressed, as was every visitor, by 'Abdu'l-Bahá's dignity, grace and charm. Of moderate stature, His strong features and lofty expression lent to His personality an appearance of majesty. In our conversation He readily explained and discussed the principal tenets of Baha'i, answered my inquiries

and listened to my comments. I remember vividly that friendly interview of sixteen years ago, in the simple room of the villa, surrounded by gardens, on the sunny hillside of Mount Carmel.

I was glad I had paid my visit so soon, for in 1921 'Abdu'l-Bahb died. I was only able to express my respect for His creed and my regard for His person by coming from the capital to attend His funeral. A great throng had gathered together, sorrowing for His death, but rejoicing also for His life.

BY REV. K. T. CHUNG

(From Rev. K. T. Chung's Preface to the Chinese version of Dr. Esslemont's Book.)

Last summer upon my return from a visit to Japan, I had the pleasure of meeting Mrs. Keith Ransom-Kehler on the boat. It was learnt that this lady is a teacher of the Bahhli Cause, so we conversed upon various subjects of human life very thoroughly. It was soon found that what the lady imparted to me came from the source of Truth as I have felt inwardly all along, so I at once realized that the Bahí'í Faith can offer numerous and profound benefits to mankind.

My senior, Mr. Y. S. Tsao, is a well-read man. His mental capacity and deep experience are far above the average man. He often said that during this period of our country when old beliefs have lost their hold upon the people, it is absolutely necessary to seek a religion of all-embracing Truth which may exert its powerful influence in saving the situation. For the last ten years, he has investigated indefatigably into the teachings of the Bahí'í Cause. Recently, he has completed his translations of the book on the New Era and showed me a copy of the proof. After carefully reading it, I came to the full realization that the Truth as imparted to me by Mrs. Ransom-Kehler is veritable and unshakeable. This Truth of great value to mankind has been eminently translated by Mr. Tsao and now the Chinese people have the opportunity of reading it, and I cannot but express my profound appreciation for the same. . . . Should the Truth of the Bahhli Faith be widely disseminated among the Chinese people, it will naturally lead to the coming of the Kingdom of

Heaven. Should everybody again exert his efforts towards the extension of this beneficent influence throughout the world, it will then bring about world peace and the general welfare of humanity.

BY PROF. DIMITRY KAZAROV
University of Sofia, Bulgaria

Une des causes principales de la situation actuelle du monde c'est que l'humanité est trop en arrière encore dans son développement spirituel. Voilà pourquoi tout enseignement qui a pour but à éveiller et fortifier la conscience morale et religieuse des hommes est d'une importance capitale pour l'avenir de notre race. La Bahá'isme est un de ces enseignements. Il a ce mérite qu'en portant des principes qui sont communs de toutes les grandes religions (et spécialement du christianisme) cherche à les adapter aux conditions de la vie actuelle et à la psychologie de l'homme moderne. En outre il travail pour l'union des hommes de toute nationalité et race dans une conscience morale et religieuse commune. Il n'a pas la prétention d'être autant une religion nouvelle qu'on trait d'union entre les grandes religions existantes: ce sur quoi il insiste surtout ce n'est pas d'abandonner la religion à laquelle nous appartenons déjà pour en chercher une autre. mais I farie un effort pour trouver dans cette même religion l'élément qui nous unit aux autres et d'en faire la force déterminante de notre conduite toute entière. Cet élément (commun à toutes les grandes religions) c'est la conscience que nous sommes avant tout des êtres spirituels, unis dans une même entité spirituelle dont nous ne sommes que des parties-unies entre elles par l'attribut fondamental de cette entité spirituelle—à savoir *l'amour*. Manifester, réaliser, développer chez nous et chez les autres (surtout chez les enfants) cette conscience de notre nature spirituelle et l'amour comme son attribut fondamental c'est la chose principale que nous devons poursuivre avant tout et par toutes les manifestations de notre activité. c'est en même temps le seul moyen par lequel nous pouvons espérer de réaliser une union toujours grandissant parmi les hommes.

Le Bahá'isme est un des enseignements qui

cherche à éveiller chez nous—n'importe à quelle religion nous appartenons—justement cette conscience de notre nature spirituelle.

Il y a plus de 20 ans un groupe d'hommes et femmes de différentes nationalités et religions, animés par le désir de travailler pour l'union des peuples, ont commencé à publier un journal en esperanto sous le titre "Universala Unigo." Le premier article du premier numéro de ce journal était consacré au Bahá'isme et à son fondateur. Il me semble que ce fait est une preuve éclatante de ce que je viens de dire sur le Bahá'isme.

BY REV. GRIFFITH J. SPARHAM
Highgate Hill Unitarian Christian Church,
London, England

In his book *A League of Religions*, the Rev. J. Tyssul Davis, formerly minister of the Theistic Church in London, and at present minister of a Unitarian Church in Bristol, England, the writer sets out to demonstrate that each great religious movement in the world has contributed something of peculiar importance to the spiritual life of man. Thus, he says, the great contribution of Zoroastrianism has been the thought of Purity; of Brahmanism that of Justice; of Muhammadanism that of Submission; of Christianity that of Service; and so on. In each instance he lays his finger on the one thing par excellence for which the particular religious culture seemed to him to stand, and tries to catch its special contribution in an epigrammatic phrase. Coming, in this way, to Bahá'ism, he names it "the Religion of Reconciliation." In his chapter on Bahá'ism he says:

"The Bahh'í religion has made its way because it meets the need of the day. It fits the larger outlook of our time, better than the rigid older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true and their scriptures as inspired."

These, then, as he sees Bahá'ism, are its essential features: liberality, toleration, the spirit of reconciliation; and that, not in the sense, as Mr. H. G. Wells has it in his *Soul of a Bishop*, of making a "collection" of approved portions of the world's varied and differing creeds, but in the sense, as he also

puts it in the same book, of achieving a great "simplification."

"Bahá'ists," says Dr. Davis, "bid the followers of these (that is, the world's) faiths disentangle from the windings of racial, particularist, local prejudices, the vital, immortal thread of the pure gospel of eternal worth, and to apply this essential element to life."

That is Dr. Davis's interpretation of the genius of Bahá'ism, and that it is a true one, no one who has studied Bahá'ism, even superficially, can question, least of all the outsider. Indeed one may go further and assert that no one who has studied Bahá'ism, whether superficially or otherwise, would wish to question it; particularly if he approaches the subject from a liberal and unprejudiced point of view. In the last act of his *Wandering Jew*, Mr. Temple Thurston puts into the mouth of Matteos, the Wandering Jew himself, the splendid line, "All men are Christian — all are Jews." He might equally well have written, "All men are Christians — all are Bahá'is." For, if the sense of the Unity of Truth is a predominant characteristic of liberally-minded people, whatever may be their religious tradition, it is predominantly a characteristic of Bahá'ism; since here is a religious system based, fundamentally, on the one, simple, profound, comprehensive doctrine of the unity of God, which carries with it, as its necessary corollary and consequence, the parallel doctrine of the unity of Man.

This, at all events, is the conviction of the present writer; and it is why, as a Unitarian, building his own faith on the same basic principles of divine and human unity, he has long felt sympathy with and good will toward a religious culture which stands on a foundation identical with that of the faith he holds. And a religion that affirms the unity of things must of necessity be a religion of reconciliation; the truth of which in the case of Bahá'ism is clear.

BY ERNEST RENAN

Passage tiré de Renan *"Les Apôtres, P."*
Edition Lévy, Paris, 1866

Notre siècle a vu des mouvements religieux tout aussi extraordinaires que ceux

d'autrefois, mouvements qui ont provoqué autant d'enthousiasme, qui ont eu déjà, proportion gardée, plus de martyrs, et dont l'avenir est encore incertain.

Je ne parle pas des Mormons, secte à quelques égards si sotte et si abjecte que l'on hésite à la prendre au sérieux.

Il est instructif, cependant, de voir en plein 19^{ème} siècle des milliers d'hommes de notre race vivant dans le miracle, croyant avec une foi aveugle des merveilles qu'ils disent avoir vues et touchées. Il y a déjà toute une littérature pour montrer l'accord du Mormonisme et de la science; ce qui vaut mieux, cette religion, fondée sur de naïves impostures, a su accomplir des prodiges de patience et d'abnégation; dans cinq cents ans des docteurs prouveront sa divinité par les merveilles de son établissement.

Le Bábisme, en Perse, a été un phénomène autrement considérable. Un homme doux et sans aucune prétention, une sorte de Spinoza modeste et pieux, s'est vu, presque malgré lui, élevé au rang de thaumaturge d'incarnation divine, et est devenu le chef d'une secte nombreuse, ardente et fanatique, qui a failli amener une révolution comparable à celle de l'Islám. Des milliers de martyrs sont accourus pour lui avec l'allégresse au-devant de la mort. Un jour sans pareil peut-être dans l'histoire du monde fut celui de la grande boucherie qui se fit des Bibis, à Téhéran. "On vit ce jour-là dans les rues et les bazars de Téhéran," dit un narrateur qui a tout su d'original, "un spectacle que la population semble devoir n'oublier jamais. Quand la conversation encore aujourd'hui se met sur cette matière, on peut juger l'admiration mêlée d'horreur que la foule éprouve et que les années n'ont pas diminué. On vit avancer entre les bourreaux des enfants et des femmes les chairs ouvertes sur tout le corps, avec des mâches allumées, flamboyantes, fichées, dans les blessures. On traînait les victimes par des cordes et on les faisait marcher à coups de fouet. Enfants et femmes s'avançaient en chantant un verset qui dit: En vérité nous venons de Dieu et nous retournons à Lui. Leurs voix s'élevaient, éclatantes, au-dessus du silence profond de la foule. Quand un des suppliciés tombait et qu'on le faisait relever à coups de

fouet ou de baïonnette, pour peu que la perte de son sang qui ruisselait sur tous ses membres lui laissât encore un peu de force, il se mettait à danser et criait avec un surcroît d'enthousiasme: "En vérité nous sommes à Dieu et nous retournons à Lui." Quelques-uns des enfants expirèrent pendant le trajet; les bourreaux jetèrent leurs corps sous les pieds de leurs pères et de leurs soeurs, qui marchèrent fièrement dessus et ne leur donnèrent pas deux regards. Quand on arriva au lieu d'exécution, on proposa encore aux victimes la vie pour leur abjuration. Un bourreau imagina de dire à un père que, s'il ne céda pas, il couperait la gorge à ses deux fils sur sa poitrine. C'étaient deux petits garçons dont l'aîné avait 14 ans et qui, rouges de leur sang, les chairs calcinées, Ccoutaient froidement le dialogue; le père répondit, en se couchant par terre, qu'il était prêt et l'aîné des enfants, réclamant avec emportement son droit d'aînesse, demanda à être égorgé le premier.¹ Enfin tout fut achevé. La nuit tomba sur un amas de chairs informes; les têtes étaient attachées en paquets au poteau justicier et les chiens des faubourgs se dirigeaient par troupes de ce côté.

Cela se passait en 1852. La secte de Mozdak sous Chosroës Nousch fut étouffée dans un pareil bain de sang. Le dévouement absolu est pour les nations naïves la plus exquise des jouissances et une sorte de besoin. Dans l'affaire des Bábís, on vit des gens qui étaient à peine de la secte, venir se dknoncer eux-mêmes afin qu'on les adjoignit aux patients. Il est si doux à l'homme de souffrir pour quelque chose, que dans bien des cas l'appât du martyre suffit pour faire croire.

Un disciple qui fut le compagnon de supplice du Bib, suspendu à côté de lui aux remparts de Tabriz et attendant la mort, n'avait qu'un mot à la bouche: "Es-tu content de moi, maître?"

¹ Un autre détail que je tiens de source première est celui-ci: Quelques sectaires, qu'on voulait amener à rétractation, furent attachés à la gueule de canons amorcés d'une mèche longue et brûlant lentement. On leur proposait de couper la mèche, s'ils reniaient le Báb. Eux, les bras tendus vers le feu, le suppliaient de se hâter et de venir bien vite consommer leur bonheur.

BY HON. LILIAN HELEN MONTAGUE,
J.P., D.H.L.

As a Jewess I am interested in the Bahh'i Community. The teaching lays particular stress on the Unity of God and the Unity of Man, and incorporates the doctrine of the Hebrew Prophets that the Unity of God is revealed in the Unity of Men. Also, we seem to share the conception of God's messengers as being those people who in their deep reverence for the attributes of Gad, His beauty, His truth, His righteousness and His justice, seek to imitate Him in their imperfect human way. The light of God is reflected in the soul of him who seeks to be receptive. Like the members of the Baha'i community, we Jews are scattered all over the world, but united in a spiritual brotherhood. The Peace ideal enumerated by the Hebrew Prophets is founded on faith in the ultimate triumph of God's justice and righteousness.

BY PROF. NORMAN BENTWICH

(From "Palestine," by Norman Bentwich, p. 235.)

"Palestine may indeed be now regarded as the land not of three but of four faiths, because the Bahá'í creed, which has its center of faith and pilgrimage in Acre and Haifa, is attaining to the character of a world-religion. So far as its influence goes in the land, it is a factor making for international and inter-religious understanding."

BY ÉMILE SCHREIBER

1.

Trois prophètes

(From *Les Échos*, Paris, France, September 27, 1933.)

Alors que le marxisme soviétique proclame le matérialisme historique, alors que les jeunes générations sionistes sont également de plus en plus indifférentes aux croyances établies, une nouvelle religion est née en Orient, et sa doctrine prend, dans les circonstances actuelles, un intérêt d'autant plus grand que, s'écartant du domaine purement philosophique, elle préconise en économie politique

des solutions qui coïncident curieusement avec les préoccupations de notre époque.

Cette religion, de plus, est par essence antiraciste. Elle est née en Perse, vers 1840, et les trois prophètes successifs qui l'ont prêchée sont des Persans, c'est-à-dire des musulmans de naissance.

Le premier, le créateur, s'appelait le Bib. Il prêcha vers 1850, et préconisa, outre la réconciliation des différents cultes qui divisent l'humanité, la libération de la femme, réduite aujourd'hui encore à un quasi esclavage dans tout l'Islam.

Une Persane d'une rare beauté, et qui, chose rare chez les musulmanes, était douée d'un grand talent oratoire, répondant au nom difficile à prononcer de Qourratou-'l-'Ain, l'accompagna dans ses réunions, n'hésitant pas, en donnant elle-même l'exemple, à préconiser la suppression du voile pour les femmes.

Le Báb et elle réussirent à convaincre, à l'époque, des dizaines de milliers de Persans et le shah de Perse les emprisonna l'un et l'autre, ainsi que la plupart de leurs partisans. Le Bib fut pendu. Sa belle collaboratrice fut étranglée dans sa prison. Leurs disciples furent exilés à Saint-Jean-d'Acre, devenue temple du "Bahá'isme." C'est ainsi que j'ai visité la maison du successeur du Báb, Bahá'u'lláh, transformée aujourd'hui en temple du "Bahá'isme." C'est ainsi que s'intitule cette religion, qui est plutôt une doctrine philosophique, car elle ne comporte ni culte défini, ni surtout de clergé. Les prêtres, disent les Bahá'istes, sont tentés de fausser, dans un but de lucre, l'idéalisme désintéressé des créateurs de religions.

Bahá'u'lláh, le principal des trois prophètes, répandit sa doctrine non seulement en Orient, mais dans beaucoup de pays d'Europe, et surtout aux États-Unis où son influence fut telle que le nombre des Bahá'istes atteint aujourd'hui plusieurs millions. Il fut persécuté par les Perses et mourut en exil.

Son fils, 'Abdu'l-Bahá, lui succéda et formula, d'après les principes de son père, la doctrine économique du Bahá'isme; elle indique une prescience étonnante des événements qui se sont déroulés depuis: la guerre d'abord, la crise ensuite. Il mourut peu après la guerre, ayant vu la

réalisation de la première partie de ses prophéties.

L'originalité du Bahá'isme est de chercher à faire passer dans le domaine pratique, et plus particulièrement dans le domaine social, les principes essentiels du judaïsme, du catholicisme et de l'islamisme, en les combinant et en les adaptant aux besoins de notre époque.

La Bahá'isme proclame que les rapports sociaux deviennent fatalement impossibles dans une société où l'idéalisme individuel ne donne pas une base certaine aux engagements qui lient les hommes entre eux.

L'individu se sent de plus en plus isolé au milieu d'une jungle sociale qui menace, à beaucoup d'égards, son bien-être et sa sécurité. La bonne volonté et l'honnêteté, ne produisant plus dans sa vie et dans son travail le résultat qu'il attend, tendent à perdre pour lui toute valeur pratique. De là naissent, selon les caractères, l'indifférence et le découragement, ou l'audace, le manque de scrupules qui tendent à se procurer par tous les moyens, même les plus répréhensibles, les bénéfices matériels nécessaires à l'existence.

La société, n'étant plus soumise à aucun contrôle, ni politique ni moral, devient un vaisseau sans gouvernail où personne ne peut plus rien prévoir et qui est sujet à des crises de plus en plus fréquentes et de plus en plus violentes. L'époque actuelle, déclarent les prophètes persans, marque la fin d'une civilisation qui ne sert plus les intérêts de l'humanité.

Elle aboutit à la faillite complète des institutions morales et matérielles destinées à assurer le bien-être et la sécurité des hommes, c'est-à-dire l'État, l'Église, le Commerce et l'Industrie. Le principe fondamental d'où peut venir le salut de la civilisation engagée dans des voies qui conduisent à sa destruction est la solidarité des nations et des races. Car l'interpénétration des peuples est devenue telle qu'il leur est impossible de trouver isolément la voie de la prospérité.

Ces prophéties, qui pouvaient paraître excessive et quelque peu pessimistes à l'époque où elles ont été faites, vers 1890, ne sont pas, les événements l'ont prouvé, de simples jérémiades. Il reste à examiner comment, partant de ces données, qui ne sont que trop

exactes, le Bahá'isme, conçu dans la Perse lointaine et si arriérée à l'époque, aboutit aux mêmes conclusions que la plupart des économistes modernes qui, dans les différents pays de civilisation occidentale, proclament qu'en dehors d'une collaboration internationale il n'y a pas d'issue possible à la crise actuelle entraînant tous les peuples à une misère toujours plus grande.

2.

Une religion "économique"

(From *Les Échos*, Paris, France, September 28, 1933.)

Les principes du Bahá'isme, formulés par son principal prophète, Bahá'u'lláh, peuvent paraître sérieusement compromis en un temps où la frénésie nationaliste, récemment aggravée de racisme, semble en Cloigner de plus en plus l'application.

Toute la question est de savoir si ceux qui sont en faveur aujourd'hui, dans tant de pays, sont susceptibles de résoudre le problème non pas de la prospérité, mais simplement du logement et de la faim, dans les différentes nations qui nient par leurs théories et tous leurs actes a solidarité des peuples et des races.

Une nouvelle guerre mondiale sera sans doute nécessaire pour que l'humanité, qui n'a pas encore compris la leçon de 1914, se rende enfin compte que les solutions de violence et de conquête ne peuvent engendrer que la ruine générale, sans profit pour aucun des belligérants.

Quoi qu'il en soit, les principales pensées économiques de Bahá'u'lláh, telles qu'elles ont été formulées il y a un demi-siècle, prouvent que la sagesse et le simple bon sens ont cela de commun avec les Crevisss, c'est qu'il leur arrive fréquemment de marcher à reculons.

Voici les principaux préceptes de ce moderne Marc-Aurele:

"L'évolution humaine se divise en cycles organiques, correspondant à la durke d'une religion, laquelle est d'environ un millier d'années. Un cycle social nouveau commence toutes les fois qu'apparaît un prophète dont l'influence et les enseignements renouvellent la vie intérieure de l'homme et font

déferler i travers le monde une nouvelle vague de progrès.

"Chaque nouveau cycle détruit les croyances et les institutions usées du cycle précédent et fonde sur d'autres croyances, en étroite conformité, celles-là, avec les besoins actuels de l'humanité, une civilisation nouvelle.

"L'influence de chaque prophète s'est, dans le passe, limitée à une race ou à une religion, en raison de l'isolement géographique des régions et des races, mais le siècle dans lequel nous entrons nécessite la creation d'un ordre organique s'étendant au monde entier. Si le vieil esprit de tribu persiste, la science détruira le monde, ses forces destructrices ne pouvant être contrôlées que par une humanité unie travaillant pour la prospérité et le bien commun.

"La loi de la lutte pour la vie n'existe plus pour l'homme dès qu'il devient conscient de ses pouvoirs spirituels et moraux. Elle est alors remplacée par la loi plus haute de la coopération. Sous cette loi, l'individu jouira d'un statut beaucoup plus large que celui qui est accordé aux citoyens passifs du corps politique actuel. L'administration publique passera des mains de partisans politiques qui trahissent la cause du peuple aux mains d'hommes capables de considérer une charge publique comme une mission sacrée.

"La stabilité économique ne depend pas de l'application de tel plan socialiste ou communiste plus ou moins théorique, mais du sentiment de la solidarité morale qui unit tous les hommes et de cette conception que les richesses ne sont pas la fin de la vie, mais seulement un moyen de vivre.

"L'important n'est pas en une aveugle soumission générale à tel système politique, à tel règlement, qui ont pour effet de supprimer chez l'individu tout sentiment de responsabilité morale, mais en un esprit d'entr'aide et de coopération. Ni le principe démocratique, ni le principe aristocratique ne peuvent fournir séparément à la société une base solide. La démocratie est impuissante contre les querelles intestines et l'aristocratie ne subsiste que par la guerre. Une combinaison des deux principes est donc ncessaire.

"En cette période de transition entre le vieil 9ge de la concurrence et l'ère nouvelle

de la coopération, la vie même de l'humanité est en péril. Les ambitions nationalistes, la lutte des classes, la peur et le convoitises économiques sont autant de forces qui poussent à une nouvelle guerre internationale. Tous les Gouvernements du monde doivent soutenir et organiser une assemblée dont les membres soient élus par l'élite des nations. Ceux-ci devront mettre au point, au-dessus des égoïsmes particuliers, le nouveau statut économique du monde en dehors duquel tous les pays, mais surtout l'Europe, seront conduits aux pires catastrophes."

'Abdu'l-Bahh, son successeur, reprenant la doctrine de son père, conclut dans un discours prononcé à New-York en 1912:

"La civilisation matérielle a atteint, en Occident, le plus haut degré de son développement. Mais c'est en Orient qu'a pris naissance et que s'est développée la civilisation spirituelle. Un lien s'établira entre ces deux forces, et leur union est la condition de l'immense progrès qui doit être accompli.

"Hors de là, la sécurité et la confiance feront de plus en plus défaut, les luttes et les dissensions s'accroîtront de jour en jour et les divergences entre nations s'accroîtront davantage. Les pays augmenteront constamment leurs armements; la guerre, puis la certitude d'une autre guerre mondiale angoisseront de plus en plus les esprits. L'unité du genre humain est le premier fondement de toutes les vertus."

Ainsi parla 'Abdu'l-Bahá en 1912, et tout se passa comme il l'avait prédit.

Mais ces paroles n'ont pas vieilli; elles pourraient, sans le moindre changement, être répétées en 1933. Aujourd'hui, comme il y a vingt ans, la menace de la guerre est de nouveau suspendue au-dessus de nos têtes et les causes de haines et de conflits s'accroissent à tel point que, s'il existe vraiment un flux et un reflux des idées, on peut presque conclure, avec une certaine dose d'optimisme, que nous n'avons jamais été si près de venir aux idées de coopération qui, seules, peuvent nous sauver.

3.

(Excerpt from a letter dated October 29, 1934.)

Malgré les tristesses de notre époque et peut-être même à cause d'elles, je reste con-

vaincue que les idées à la fois divines et humaines qui sont l'essence du Bahá'isme finiront par triompher, pourvu que chacun de ceux qui en comprennent l'immense intérêt continue quoi qu'il advienne à les défendre et à les propager.

BY MISS HELEN KELLER

(In a personal letter written to an American Bahá'í after having read something from the Braille edition of *Bahá'u'lláh and the New Era*.)

The philosophy of Bahá'u'lláh deserves the best thought we can give it. I am returning the book so that other blind people who have more leisure than myself may be "shown a ray of Divinity" and their hearts be "bathed in an inundation of eternal love."

I take this opportunity to thank you for your kind thought of me, and for the inspiration which even the most cursory reading of Bahá'u'lláh's life cannot fail to impart. What nobler theme than the "good of the world and the happiness of the nations" can occupy our lives? The message of universal peace will surely prevail. It is useless to combine or conspire against an idea which has in it potency to create a new earth and a new heaven and to quicken human beings with a holy passion of service.

BY DR. ROKUCHIRO MASUJIMA

"The Japanese race is of rational mind. No superstition can play with it. Japan is the only country in the world where religious tolerance has always existed. The Japanese Emperor is the patron of all religious teachings. The Bahá'í publications now form part of His Majesty's Library as accepted by the Imperial House. . . .

"The search for truth and universal education inculcated by the Bahá'í Teachings, if soundly conducted, cannot fail to interest the Japanese mind. Bahá'ism is bound to permeate the Japanese race in a short time."

BY SIR FLINDERS PETRIE

(In a letter to the *Daily Sketch*, London, England, December 16, 1932.)

The Bahá'í Movement of Persia should be a welcome adjunct to true Christianity; we

must always remember how artificial the growth of Latin Christian ideas has been as compared with the wide and less defined beliefs native to early Christian faith.

BY FORMER PRESIDENT MASARYK OF
CZECHOSLOVAKIA

(In an audience with an American Bahí'í journalist in Praha, in 1928.)

Continue to do what you are doing, spread these principles of humanity and do not wait for the diplomats. Diplomats alone cannot bring the peace, but it is a great thing that official people begin to speak about these universal peace principles. Take these principles to the diplomats, to the universities and colleges and other schools, and also write about them. It is the people who will bring the universal peace.

BY ARCHDUCHESS ANTON OF AUSTRIA

Archduchess Anton of Austria, who before her marriage was Her Royal Highness Princess Ileana of Rumania, in an audience with Martha L. Root, June 19, 1934, in Vienna, gave the following statement for *The Bahá'í World*, Vol. V: "I like the Bahí'í Movement, because it reconciles all Faiths, and teaches that science is from God as well as religion, and its ideal is peace."

BY DR. HERBERT ADAMS GIBBONS

American Historian

(Excerpt from personal letter dated May 18, 1934.)

I have had on my desk, and have read several times, the three extracts from 'Abdu'l-Bahá's Message of Social Regeneration. Taken together, they form an unanswerable argument and plea for the only way that the world can be made over. If we could put into effect this program, we should indeed have a new world order.

"The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation." In these three sentences we really have it all.

BY H. R. H. PRINCESS OLGA OF YUGOSLAVIA

H. R. H. Princess Olga, wife of H. R. H. Prince Regent Paul of Yugoslavia, daughter of H. R. H. Prince Nicholas of Greece and cousin of His Majesty King George II of Greece, is deeply interested in religion and in education, and her wonderful kindnesses to every one have been commented upon beautifully in several English books and magazines as well as by the Balkan press.

"I like the Bahá'í Teachings for universal education and universal peace," said this gracious Princess in her charming villa on the Hill of Topcider, Belgrade, on January 16, 1936; "I like the Bahá'í Movement and the Young Men's Christian Association, for both are programs to unite religions. Without unity no man can live in happiness." Princess though she is, she stressed the important truth that every man must do his job! "We are all sent into this world for a purpose and people are too apt to forget the Presence of God and true religion. I wish the Bahá'í Movement every success in the accomplishment of its high ideals."

BY EUGEN RELCIS

(Excerpt from *Cosmométapolis*, 1935, pp. 108-109.)

Nous avons tracé dans ces pages seulement la signification du Bahá'ísme, sans examiner tous ses principes et son programme pratique dans lequel sont harmonisées avec l'idéal religieux "les aspirations et les objectifs de la science sociale." Mais on doit attirer l'attention de tous les esprits libres sur ce mouvement, dont les promoteurs ont le mérite d'avoir contribué à la clarification de l'ancienne controverse entre la religion et la science—et d'avoir donné à maint homme un peu de leur tolérance et de leur optimisme: "L'humanité était jusqu'ici restée dans le stade de l'enfance; elle approche maintenant de la maturité" ('Abdu'l-Bahá, Washington, 1912).

Qui osera répéter aujourd'hui, dans la mêlée des haines nationales et sociales, cette sentence de progrès? C'est un Oriental qui nous a dit cela, a nous, orgueilleux ou sceptiques Occidentaux. Nous voudrions voir aujourd'hui, dans l'Allemagne hitlérienne, dans les pays terrorisés par le fascisme, paralysés

par la dictature politique,—un spectacle décrit par le suisse Auguste Forel d'après l'anglais Sprague qui a vu en Birmanie et en Inde, des Bouddhistes, des Mahométans, des Chrétiens et des Juifs, qui allaient bras-dessus bras-dessous, comme des frères, "au grand Ctonoement de la population qui n'a jamais vu une chose pareille!"

BY ARTHUR HENDERSON

(Excerpt from a letter dated January 26, 1935.)

I have read the pamphlet on the *New World Order* by Shoghi Effendi. It is an eloquent expression of the doctrines which I have always associated with the Bahh'i Movement and I would like to express my great sympathy with the aspirations towards world unity which underlie his teaching.

BY PROF. DR. V. LESNY

1.

The conditions are so changed now, since the technique of the present time has destroyed the barriers between nations, that the world needs a uniting force, a kind of super-religion. I think Bahá'ism could develop to such a kind of religion. I am quite convinced of it, so far as I know the Teachings of Bahá'u'lláh. . . . There are modern saviors and Bahá'u'lláh is a Savior of the twentieth century. Everything must be done on a democratic basis, there must be international brotherhood. We must learn to have confidence in ourselves and then in others. One way to learn this is through inner spiritual education, and a way to attain such an education may be through Bahh'ism.

2.

I am still of the opinion that I had four years ago that the Bahá'í Movement can form the best basis for international goodwill, and that Bahá'u'lláh Himself is the Creator of an eternal bond between the East and the West. . . . The Bahá'í Teaching is a living religion, a living philosophy. . . .

I do not blame Christianity, it has done a good work for culture in Europe, but there are too many dogmas in Christianity at the present time. . . . Buddhism was

very good for India from the sixth century B.C. and the Teachings of Christ have been good for the whole world; but as there is a progress of mind there must be no stopping and in the Bahh'i Faith one sees the continued progress of religion.

BY PRINCESS MARIE ANTOINETTE
DE BROGLIE AUSSENAC

A cette époque où l'humanité semble sortie d'un long sommeil pour revivre à l'Esprit, consciemment ou inconsciemment, l'homme cherche et s'élance à la poursuite de l'invisible et de sciences qui nous y conduisent.

L'angoisse religieuse aussi n'a jamais été plus intense.

Par sa grande évolution l'homme actuel est prêt à recevoir le grand message de Bahá'u'lláh dans son mouvement synthétique qui nous fait passer de l'ancienne compréhension des divisions à la compréhension modern où nous cherchons à suivre les ondes qui se propagent traversant toute limitation humaine et de la création.

Chaque combat que nous livrons à nos penchants nous dégage des voiles qui séparent le monde visible du monde invisible et augmente en nous cette capacité de Perception et de s'accorder aux longueurs d'ondes les plus variées, de vibrer au contact des rythmes les plus divers de la création.

Tout ce qui nous vient directement de la nature est toujours harmonie absolue. Le tout est de capter l'équilibre de toute chose et lui donner la voix au moyen d'un instrument capable d'émettre les mêmes harmonies que notre âme, ce qui nous fait vibrer et devenir le lien entre le passé et l'avenir en atteignant une nouvelle étape correspondant à l'évolution du monde.

En religion, la Cause de Bahá'u'lláh, qui est la grande révélation de notre époque, est la même que celle du Christ, son temple et son fondement les mêmes mis en harmonie avec le degré de maturité moderne.

BY DAVID STARR JORDAN
Late President of Stanford University

'Abdu'l-Bahá will surely unite the East and the West: for He treads the mystic way with practical feet.

BY PROF. BOGDAN POPOVITCH

The Bahá'í Teaching carries in its Message a fine optimism—we must always in spite of everything be optimists; we must be optimists even when events seem to prove the contrary! And Bahb'is can be hopeful, for there is a power in these Teachings to bring to humanity tranquillity, peace and a higher spirituality.

BY EX-GOVERNOR WILLIAM SULZER

(Excerpt from the *Roycroft Magazine*)

While sectarians squabble over creeds, the Bahá'í Movement goes on apace. It is growing by leaps and bounds. It is hope and progress. It is a world movement—and it is destined to spread its effulgent rays of enlightenment throughout the earth until every mind is free and every fear is banished. The friends of the Bahá'í Cause believe they see the dawn of the new day—the better day—the day of Truth, of Justice, of Liberty, of Magnanimity, of Universal Peace, and of International Brotherhood, the day when one shall work for all, and all shall work for one.

BY LUTHER BURBANK

I am heartily in accord with the Bahá'í Movement, in which I have been interested for several years. The religion of peace is the religion we need and always have needed, and in this Bahá'í is more truly the religion of peace than any other.

BY PROF. YONE NOGUCHI

I have heard so much about 'Abdu'l-Bahá, whom people call an idealist, but I should like to call Him a realist, because no idealism, when it is strong and true, exists without the endorsement of realism. There is nothing more real than His words on truth. His words are as simple as the sunlight; again like the sunlight, they are universal. . . . No Teacher, I think, is more important today than 'Abdu'l-Bahá.

BY PROFESSOR RAYMOND FRANK PIPER

These writings (Bahá'í) are a stirring fusion of poetic beauty and religious insight.

I, like another, have been "struck by their comprehensiveness." I find they have extraordinary power to pull aside the veils that darken my mind and to open new visions of verity and life.

BY ANGELA MORGAN

One reason I hail with thanksgiving the interpretation of religion known as the Bahá'í Faith and feel so deep a kinship with its followers is that I recognize in its Revelation an outreach of the Divine to stumbling humanity; a veritable thrust from the radiant Center of Life.

Every follower of this faith that I have ever met impressed me as a living witness to the glory at the heart of this universe. Each one seemed filled with a splendor of spirit so great that it overflowed all boundaries and poured itself out upon the world here in this moment of time, by some concentrated act of love toward another human being.

BY ARTHUR MOORE

The lovely peace of Carmel, which still attracts mystics of different faiths, dominates Haifa. On its summit are the Druses in their two villages: at its feet the German Templars, whose avenue leads up to the now large and beautiful terraced property of the Persian Bahá'is on the mountainside. Here the tombs of the Báb and of 'Abdu'l-Bahá, set in a fair garden, are a place of international pilgrimage. On Sundays and holidays the citizens of Haifa of all faiths come for rest and recreation where lie the bones of that young prophet of Shiráz who nearly a hundred years ago preached that all men are one and all the great religions true, and foretold the coming equality of men and women and the birth of the first League of Nations.

BY PROF. DR. JAN RYPKA

The Bahá'is of Persia are resolutely firm in their religion. Their firmness does not have its roots in ignorance. The Persian inborn character causes them to see things somewhat too great, slightly exaggerated, and their dissensions with the ruling Islám make

them a little bitter towards it. Everything else in their characters is accounted for as due to their Teachings; they are wonderfully ready to help and happy to sacrifice. Faithfully they fulfill their office and professional duties. Long ago they already solved the problem of the Eastern woman; their children are carefully educated. They are sometimes reproached for their lack of patriotism. Certainly, as specifically Persian as the *Shí'ih* Faith, the Bahá'í Faith can never become; but the Bahá'í Religion like Christianity does not preclude the love of one's fatherland. . . . Are the Europeans not sufficiently patriotic! According to my experiences, the Bahá'ís in that respect, are very unjustly criticized by their Muhammadan brothers. During the centuries the *Shí'ih* Religion has developed a deep national tradition; with this the universal Bahá'í Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the Persian Bahá'í Community. The Bahá'í world community will educate characters which will appear well worthy of emulation by people of other Faiths, yes, even by the world of those now enemies of the Bahá'í Cause.

The experience acquired in the West, for me was fully verified also in the Persian Orient. The Bahá'í Faith is undoubtedly an immense cultural value. Could all those men whose high morality I admired and still admire have reached the same heights only in another way, without it? No, never! Is it based only on the novelty of the Teachings, and in the freshness of its closest followers?

BY A. L. M. NICOLAS

Je ne sais comment vous remercier ni comment vous exprimer la joie qui inonde mon cœur. Ainsi donc, il faut non seulement admettre mais aimer et admirer le Bib. Pauvre grand Prophète né au fin fond de la Perse sans aucun moyen d'instruction et qui seul au monde, entouré d'ennemis, arrive par la force de son génie à créer une religion universelle et sage. Que Bahá'u'lláh lui ait, par la suite, succédé, soit, mais je veux qu'on admire la sublimité du Báb, qui a d'ailleurs payé de sa vie, de son sang la réforme qu'il a

prêchée. Citez-moi un autre exemple, semblable. Enfin, je puis mourir tranquille. Gloire à Shoghi Effendi qui a calmé mon tourment et mes inquiétudes, gloire à lui qui reconnait la valeur de Syyid 'Alí-Muhammad dit le Báb.

Je suis si content que je baise vos mains qui ont tracé mon adresse sur l'enveloppe qui m'apporte le message de Shoghi. Merci, Mademoiselle. Merci du fond du cœur.

BY PRESIDENT EDUARD BENEŠ

I have followed it (the Bahá'í Cause) with deep interest ever since my trip to London to the First Races Congress in July, 1911, when I heard for the first time of the Bahá'í Movement and its summary of the principles for peace. I followed it during the war and after the war. The Bahá'í Teaching is one of the spiritual forces now absolutely necessary to put the spirit first in this battle against material forces. . . . The Bahá'í Teaching is one of the great instruments for the final victory of the spirit and

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The Bahá'í Cause is one of the great moral and social forces in all the world today. I am more convinced than ever, with the increasing moral and political crises in the world, we must have greater international co-ordination. Such a movement as the Bahá'í Cause which paves the way for universal organization of peace is necessary.

BY SIR RONALD STORRS,
N.V.C., M.G., C.B.E.

I met 'Abdu'l-Bahá first in 1900, on my way out from England and Constantinople through Syria to succeed Harry Boyle as Oriental Secretary to the British Agency in Cairo. (The episode is fully treated in my *Orientalism*, published by Ivor Nicholson and Watson.) I drove along the beach in a cab from Haifa to 'Akká and spent a very pleasant hour with the patient but undaunted prisoner and exile.

When, a few years later, He was released and visited Egypt I had the honour of look-

ing after Him and of presenting Him to Lord Kitchener who was deeply impressed by His personality, as who could fail to be? The war separated us again until Lord Allenby, after his triumphant drive through Syria, sent me to establish the Government at Haifa and throughout that district. I called upon 'Abbás Effendi on the day I arrived and was delighted to find Him unchanged.

I never failed to visit Him whenever I went to Haifa. His conversation was indeed a remarkable planning, like that of an ancient prophet, far above the perplexities and pettiness of Palestine politics, and elevating all problems into first principles.

He was kind enough to give me one or two beautiful specimens of His own handwriting, together with that of Mishkín-Qalam, all of which, together with His large signed photograph, were unfortunately burned in the Cyprus fire.

I rendered my last sad tribute of affectionate homage when in 1921 I accompanied Sir Herbert Samuel to the funeral of 'Abbás Effendi. We walked at the head of a train of all religions up the slope of Mount Carmel, and I have never known a more united expression of regret and respect than was called forth by the utter simplicity of the ceremony.

(From an address delivered at the opening of the Bahá'í Centenary Exhibition in London, Map, 1944.)

My first connection with the Bahá'í Faith dates from the beginning of this century, when it was my fortune and honour to become the Arabic pupil of Edward Browne.

My first glimpse of 'Abbás Effendi was in the summer of 1909, when I drove round the Bay of Acre in an Arab cab, visited him in the barracks and marvelled at his serenity and cheerfulness after 42 years of exile and imprisonment. I kept touch with him through my confidential agent, Husayn Bey Ruhi, son of a Tabriz martyr, and the "Persian Mystic" of my book "Orientations."

After the Young Turk Revolution, 'Abbás Effendi was released. He visited Egypt in 1913, when I had the honour of looking after him, and of presenting him to Lord Kitchen-

er, who was deeply impressed by his personality—as who could fail to be? Then war cut him off from us and it might have gone hard with him in Haifa but for the indirect interposition of His Majesty's Government.

When, in his famous victory drive to the North, Allenby captured Haifa, he detached me from Jerusalem to organise the British Administration there. On the evening of my arrival I visited my revered friend. "I found him sitting in spotless white. He placed at my disposal the training and talents of his community, and I appointed one or two to positions of trust, which they still continue to deserve." Later, he visited me in Jerusalem, and was held in great esteem and respect by the High Commissioner, Lord Samuel. In Egypt he presented me with a beautiful specimen of writing by the celebrated Bahá'í calligraphist, Mishkín Qalam, and with his own Persian pen box; in Palestine with an exquisite little Bokkara rug from the tomb of the Bib: all three, alas, destroyed by fire in Cyprus. When, on November 29, 1921, he was buried, 10,000 men, women and children, of many varying races and creeds, walked in the funeral procession up Mount Carmel, to lay his body in the exquisite cypress-avenued shrine.

Telegrams reached Haifa from all over the world. Mr. Winston Churchill, then Secretary of State for the Colonies, desired the High Commissioner for Palestine to convey to the Bahá'í Community on behalf of His Majesty's Government their sympathy and condolence on the death of Sir 'Abdu'l-Bahh 'Abbás, K.B.E., and Field Marshal Lord Allenby telegraphed likewise from Egypt.

With 'Abbs Effendi the Apostolic and Heroic Age of the Bahá'í Faith is considered to be ended.

I have not lost contact with the Bahá'í world, and I hope I never shall. Recently I had the honour of receiving at the British Legation in Tihirin, a deputation of the Bahá'í Community, headed by Samimi, the respected Chief Munshi of the Legation, and Varga, President of the National Spiritual Assembly of the Bahá'ís of Persia. Later I was received by the Council at a tea, so sumptuous that the remembrance adds a sting to my British Ration Card. My diary of April 5, 1943, at Shiráz, tells me:

"After luncheon, off to visit the House of the Bib, leaving the car for the narrow winding streets, and shown over by **Fazlullah Zenana** and the curator. A small but perfect courtyard, with a little blue tiled, eight feet square tank, six large red goldfish, a tiny orange tree and runner carpets round the sides, and a narrow deep well. Above, His bed and His sitting rooms (for which our hosts took off their shoes), and on the second floor the room in which in 1844 He declared His mission, to a solitary disciple."

What can I say more? Half a century ago the great Dr. Jowett, of Balliol, wrote: "This is the greatest light the world has seen since Christ, but it is too great and too close for the world to appreciate its full import." Already over many parts of the globe there are Bahí'is actively, honourably, peaceably employed.

May this auspicious centenary prove propitious also for the early restoration of world peace.

BY COL. RAJA JAI PRITHVI BAHADUR SINGH,
RAJA OF BAJANG (NEPAL)

Even as early as 1929 or perhaps even a little earlier, I used to hear the names of Bahá'u'lláh and Bahí'ism; and in 1929 when I undertook a lecturing tour in Europe on the humanistic methods of promoting peace and unity among races, nations and individuals, my attention was once again drawn to Bahá'u'lláh and his teachings by my friend Lady Blomfield, who gave me some books, too, on the subject. But my eyes were then too weak to permit any reading, and the need and urgency of some expert treatment for my eyes was in fact an additional reason for my leaving for Europe. Besides, I was then too full of my own philosophy of "Humanism," and was too busy with my own programme of lectures for Europe, and did not acquaint myself with any full details about the Bahá'is and their tenets and principles. Perhaps, I imagined that the Bahí'is were some sort of religious or philosophical mystics, and I was not particularly interested in any mere mysticism or in any merely theoretical creed, however much its conclusions might be logical and satisfying to the intellect.

When afterwards, in 1933, the Second Parliament of Religions or the World Fellowship of Faiths was held in Chicago—a conference inspired by the high ideals of mutual understanding, good-will, co-operation and peace and progress, and I went there to attend and participate in the conference, my attention was again drawn to the Bahí'í Faith by some of its followers there, who took me to their temple at Wilmette, Illinois, which was then under construction but was nearly finished, and showed me the nine gates and chambers of worship for the nine principal religions of the world. Naturally enough, I took it that Bahá'ism was something like theosophy, which is interested in studying and comparing the respective merits of religions and in recognising their respective greatness, and which can therefore appeal only to the intellectual section of mankind and hardly appeal to the masses.

Later, in 1936, however, while I was in Rangoon, I had an opportunity, rather, the opportunity was thrust upon me—to acquaint myself more fully with the tenets and teachings of Bahá'ism. Mr. S. Schopflocher, a Bahá'í from Canada, who was on a lecturing tour, was then in Rangoon, and I was asked to introduce him to the public and to preside over a lecture of his. Therefore I secured a few books on the subject, and on reading them, I was struck with the remarkable fact that Bahá'ism is a faith, which not merely recognises the respective merits of the world religions, but goes a step further and teaches that all religions are One, all the religious seers, saints and prophets are the religious seers, saints and prophets of One religion only, that all mankind is One, and that we must think and feel and act in terms of brotherhood. "We must realise," as a Bahí'í very beautifully puts it, "that, as the aeroplane, radio and other instruments have crossed the frontiers drawn upon the map, so our sympathy and spirit of oneness should rise above the influences that have separated race from race, class from class, nation from nation and creed from need. One destiny now controls all human affairs. The fact of world-unity stands out above all other interests and considerations."

REFERENCES TO THE BAHÁ'Í FAITH

Sometime back, in this year, Mr. N. R. Vakil, a Bahá'í gentleman of Surat, gave me a copy of the book, *The Bahá'í World: 1936-1938*. Though I have not been able to read the whole book through, I find it is a mine of information, a regular cyclopædia on the subject. It is interesting to read that the origin of the faith was in Persia, where a mystic prophet who took the name of "Báb" (which means "gate") began the mission among the Persians in the early part of the nineteenth century, that he and his disciples were persecuted by the Persian Government and were finally shot in 1810, that, notwithstanding the persecution, the movement spread under the able and inspiring leadership of Bahá'u'lláh, its principal prophet and exponent, that on his death in 1892 he was succeeded by his son, 'Abdu'l-Bahá, who continued the work till 1921, when, on his death, his grandson, Shoghi Effendi, became the head of the community — a community now numbering nearly a million and spread in all the five continents of the world.

Though the traditionally orthodox Hindus, Muslims, Christians, etc., may not agree to call themselves Bahá'ís or wen to subscribe to its main tenet, viz., that all religions are One, I think that the really enlightened among them can have no conscientious objection and will indeed wholeheartedly subscribe to it.

Another important aspect of the Bahá'í Faith is its absolutely non-political nature. In the Golden Age of the Cause of Bahá'u'lláh Shoghi Effendi categorically rules out any participation by adherents of the Faith, either individually or collectively, in any form of activity which might be interpreted as an interference in the political affairs of any particular government. So that no government need apprehend any sort of danger or trouble from Bahá'ísm.

On the whole, the perusal of the Book *The Bahá'í World: 1936-1938* has deeply impressed me with the belief that the principles of Bahá'ísm, laying stress as they do on the Oneness of mankind, and being directed as they are towards the maintenance of peace, unity and co-operation among the different classes, creeds and races of people, will go a long way in producing a healthy

atmosphere in the world for the growth of Fellowship and Brotherhood of Man. Further, I see no harm in the followers of other faiths accepting these main principles of Bahá'ísm, wherein, I think, they can find nothing against the teachings of their own prophets, saints and seers. I rather think that by accepting these main principles of Bahá'ísm they will help in hastening the establishment of a New World Order, an idea perhaps first clearly conceived by Bahá'u'lláh and which every thinking man will now endorse as a "consummation to be devoutly wished for."

AN ARTICLE IN THE JANUARY (1922) NUMBER OF THE JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND—

The death of 'Abbs Effendi, better known since he succeeded his father, Bahá'u'lláh, thirty years ago as 'Abdu'l-Bahá, deprives Persia of one of the most notable of her children and the East of a remarkable personality, who has probably exercised a greater influence not only in the Orient but in the Occident, than any Asiatic thinker and teacher of recent times. The best account of him in English is that published in 1903 by G. P. Putnam's Sons under the title of the Life and Teachings of 'Abbás Effendi compiled by Myron H. Phelps chiefly from information supplied by Bahíyyih Khánum. She states that her brother's birth almost coincided with the "manifestation" of Mirzá 'Ali Muhammad the Báb (24th May, 1844), and that she was his junior by three years. Both dates are put three years earlier by another reputable authority, but in any case both brother and sister were mere children when, after the great persecution of the Bábís in 1852 their father Bahá'u'lláh and his family were exiled from Persia, first to Baghdád (1812-63) then to Adrianople (1863-8), and lastly to 'Akká (St. Jean d'Acre) in Syria, where Bahá'u'lláh died on 28th May, 1892, and which his son 'Abdu'l-Bahá was only permitted to leave at will after the Turkish Revolution in 1908. Subsequently to that date he undertook several extensive journeys in Europe and America, visiting London and

Paris in 1911, America in 1912, Budapest in 1913, and Paris, Stuttgart, Vienna, and Budapest in the early summer of 1914. In all these countries he had followers, but chiefly in America, where an active propaganda had been carried on since 1893 with very considerable success, resulting in the formation of important Bahá'í Centers in New York, Chicago, San Francisco and other cities. One of the most notable practical results of the Bahá'í ethical teaching in the United States has been, according to the recent testimony of an impartial and qualified observer, the establishment in Bahá'í circles in New York of a real fraternity between black and white, and an unprecedented lifting of the "color bar," described by the said observer as "almost miraculous."

Ample materials exist even in English for the study of the remarkable personality who has now passed from our midst and of the doctrines he taught; and especially authoritative are the works of M. Hippolyte Dreyfus and his wife (formerly Miss Laura Clifford Barney), who combine intimacy and sympathy with their hero with sound knowledge and wide experience. In their works and in that of Mr. Myron H. Phelps must be sought those particulars which it is impossible to include in this brief obituary notice.

By RT. HON. M. R. JAYAKAR,
Privy Councillor, London

Bahá'ism insists on points which constitute the essentials of the several creeds and faiths which have divided and still divide the human family. It seeks thereby to establish human unity. It inculcates pursuit of truth through the miasma of superstitions old and new. These features ought to secure for Bahá'ism an enduring place in the religions of the world. It is one of the noblest contributions which Asia has made to human civilization. The history of its martyrdom in Tíhrán is a glorious chapter, indicating how much suffering the awakened human spirit can endure for the sake of its convictions. In the world as one sees it to-day, divided and torn asunder by warring ambitions, Bahá'ism has undoubtedly a great part to play.

By PROF. BENOY KUMAR SARKAR,
M.A., Ph.D.

For over a quarter of a century,—since my American days,—I have been under the conviction that the Bahá'í movement serves to expand the intellectual and moral personality of every individual that comes into contact with it. The movement has set in motion some of those currents of thought and work which lead to the silent but effective conversion of men and women to humaner and world-embracing principles of daily conduct. Because of these creative forces in the social domain the Bahá'í movement is to be appreciated as one of the profoundest emancipators of mankind from & tradition of race-chauvinism and ethno-religious bigotry.

With best wishes and greetings,
I remain, Cordially Yours,
Benoy Sarker.

By MRS. SAROJINU NAIDU
(Hyderabad, Deccan, February 1, 1941.)

The founder of the Bahá'í Faith is undoubtedly one of the Great Seers of the Modern Age. The Gospel that he enunciated and the programme that he enjoined upon his followers are singularly like a prophecy of the ideal and dream that inspire the heart of youth with (the) quest for a brave new world built upon equity, fellowship and peace.

In the midst of all the tragic horror of hate and bloodshed that surround us to-day, his message to humanity does indeed fulfill the meaning of his name, and carries the "glory of God" into the darkness.

By JULES BOIS

. . . Mírzá 'Alí-Muhammad, the Báb, or the portal of a new wisdom,—a young man, brave, handsome, and tempered like a steel blade, the finest product of his country. This new Alexander, "the beloved of the worlds," subjugator of souls, died in 1850 at the age of thirty-one, having shed no blood but his own, a martyr of spotless love, of universal charity.

The Bábís, his partisans, were "beheaded, hanged, blown from the mouth of cannons,

burnt, or chopped to pieces." Their homes were burned, their womenfolk carried off or executed. Still the movement progressed. Scarcely had the Báb's mission begun,—he was allowed a bare two years of preaching,—when he was cast into prison, questioned, bastinadoed, disfigured, then tried for heresy before a clerical court, and finally put to death.

The Bib was led to the scaffold at **Tabríz** with a young devotee who had implored to share his fate. About two hours before noon the two were suspended by ropes, under their armpits, in such a manner that the head of the disciple rested against the breast of his beloved master. Armenian soldiers received the order to fire; but when the smoke cleared, the Bib and his companion were found to be unscathed. The bullets had merely severed the ropes by which they were suspended. Amazed by what they considered a miracle, the soldiers were unwilling to fire again. They were replaced by a more docile squad, and this time the volley took effect. The bodies of both victims were riddled by bullets and horribly mutilated, but their faces, spared by a strange caprice of destiny, bore an expression of radiant transfiguration.

All Europe was stirred to pity and indignation. The event occurred on the ninth of July, 1850; among the "litterateurs" of my generation, in the Paris of 1890, the martyrdom of the Bib was still as fresh a topic as had been the first news of his death. We wrote poems about him. Sarah Beruhardt entreated **Catulle Mendès** for a play on the theme of this historic tragedy. When he failed to supply a manuscript, I was asked to write a drama entitled "Her Highness the Pure," dealing with the story of another illustrious martyr of the same cause,—a woman, **Qurratu'l-'Ayn**, the Persian Joan of Arc and the leader of emancipation for women of the Orient.

Her case was unique. Had it been admissible for a woman to be a Mahdi, or a "Point," **Qurratu'l-'Ayn**,—who bore resemblance to the mediæval **Héloïse** and the neo-platonic **Hypatia**,—would have been recognized as the equal of the Bib. Such virile courage and power did she inherit that

all who saw and heard her were uplifted to a new understanding of the mission of her sex. A poetess, philosopher, linguist, and theologian, an early convert of the Bib, she threw aside her veil, despite the immemorial custom of Asia, carried on controversies with the most learned scholars of her country, discomfited them, and won recognition as their master. Imprisoned, anathematized, driven from town to town, stoned in the streets, she defied, single-handed, a **Sháh** who "through his decree could slaughter a thousand men each day,"—and often did so. To her executioners she said, "You may kill me as soon as you please, but you cannot stop the emancipation of women." Then, having donned her choicest robes, as if to join a bridal party, she was dragged into a garden and strangled by a negro.

The Báb had exhorted the people to purify themselves that they might welcome the Divine Sun, of whom he was the Radiant Morn. When the Bib declared his mission in 1844, **Mírzá Husayn-'Alí**, a young man of twenty-seven, the son of a vizier, and of royal descent, boldly espoused the perilous cause. Prison and exile soon became his portion. Scenes were enacted during this period which recall the Terror in France, with its horrors and its heroism. . . .

Bahá'is, previously members of antagonistic sects, have manifested toward every one, even their enemies, a spirit of help and amity. We can only be glad that persecutions have diminished and that a gentle and ennobling influence has regenerated the Orient, from Syria to Burma. It is quite possible that **Bahá'ism** has a mission to pacify and spiritually quicken races and tribes which we have so far been unable to evangelize.

By the late **SIR JOHN MARTIN HARVEY**,
D.Litt.

You honour me with a request that I should add my small brick to the exalted edifice of the Bahá'í teaching. Its happy creed so passionately urged and so convincingly stated is an inspiration to all who work and who, in the words of **Kipling**, have

realised the significance of "No one shall work for money and no one shall work for fame, hut all for the joy of the working."

I would like to add my conviction to your teaching that "*absolute equality* is a *chimera*" which, socially, is entirely impracticable. It has become a slogan to many workers, reliance upon which will only lead to a cruel disillusionment. The only "equality" is that which any man may attain by being prominent in hi work. It has been truly said that "every man can do some one thing better than any other man." So let our ambition be, no matter how humble our work may appear, to be of the aristocracy of work. And if to "work is to pray" may not this noble ambition to be among the elect of the workers of the world, hdng us by steps to the dream of your great Teacher of a Great

Universal Peace, against which if any government among you take up arms to destroy that peace, "the whole human race," he tells, "shall resolve with every power at its disposal to destroy."

BY DR. HEWLETT JOHNSON,
Dean of Canterbury

I read with interest the social programme of your movement demonstrating the best education for everyone, equal status for men and women and the like and also your encouragement of scientific research and emphasis on the need for a World Commonwealth, together with the oneness of mankind. I am in complete agreement with those aims and wish you well in the pursuit of them.

III
IN MEMORIAM

III

IN MEMORIAM

AN ACCOUNT OF THE SERVICES OF SIYYID MUŞTAFÁ RÚMÍ

BY ABBASALI BUTT

Siyyid Muştafá belonged to a noble family of **Baġhdád**, **Íraq**. His father had settled in Madras. When Sulaymhn **Khán Ilyás**, popularly known as **Jamál Effendi**, the first **Bahá'í** teacher sent by **Bahá'u'lláh** to India in 1875 arrived at that town Siyyid Muştafá was in his early twenties. He was very spiritual and very careful in the observance of his religious duties. The moment, therefore, he came in contact with the commanding personality of **Jamál Effendi**, he was attracted to him. He sat and listened to his talks which presented religious truth from quite a different angle from that in vogue at the time. He was convinced and enamoured of this new Revelation and when **Jamál Effendi** left Madras he accompanied him and travelled with him throughout India and Burma.

On reaching Burma in 1878 he left the company of **Jamál Effendi** and settled in Rangoon where he married in a well-to-do Indo-Burman family of traders. His brothers-in-law were all very prosperous and he joined them in their business.

Prior to the arrival of **Jamál Effendi** in Burma, another Persian youth from **Shíráz**, **Hájí Siyyid Mehdi**, had settled in Rangoon and had married in a rich Persian-Burman family. Although he was from a **Bahá'í** family, being alone and not very learned, he was quiescent. When **Jamál Effendi** came he found support and rendered every possible help to that teacher of the Divine Faith. **Jamál Effendi** succeeded in establishing two **Bahh'í** groups, one in Raugoon and the other in Mandalay. Siyyid Muştafá who was an erudite scholar and knew Muslim theology very well, followed up his teacher's work and under the direction of 'Abdu'l-Bahá succeeded in developing those

Bahá'í groups into full-fledged spiritual Assemblies. For a long time, however, owing to his business he could devote only a part of his time to the service of the Faith; but in 1910 the link connecting him with worldly affairs broke abruptly. The firm of which he was a partner failed, and, soon after, his wife died. He was now once more entirely detached and he devoted his whole time to the service of the Divine Faith. In 1899 he carried to the Holy Land, with other **Bahí'is**, the marble casket made by the **Bahí'is** of Mandalay for the Holy Remains of the Bhh. He was received by 'Abdu'l-Bahá most graciously and was the recipient of special favours.

Besides consolidating the centres at Rangoon and Mandalay he was assisted to establish a new centre in Daidanaw, a village in the township of Kungyangoon. It so happened that the headman of Daidanaw was embroiled in some legal case and he was in trouble. In the court of Rangoon when his bail application was admitted there was no one to stand surety for him because he was a stranger to the place. One of the **Bahh'is** of Rangoon, 'Abdu'l-Karim by name, happened to be in the court. He at once offered himself and another friend as sureties for the headman. This impressed the headman and his companions and they inquired of 'Abdu'l-Karim to which Faith he belonged and when told of **Bahá'u'lláh** and **Hi** Great Message they evinced a great desire to hear it in detail. They were brought to Siyyid Muştafá who convinced them about the truth of the new Revelation. The headman and his party went back to their village and related their unique experience to the people. The elders of the village held a consultation and decided to invite Siyyid Muştafá to their village to teach them the new Faith of God. Siyyid Muştafá did it in his own convincing manner and the whole village embraced the Cause en masse. Siyyid Muştafá set about

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Siyyid Muṣṭafá Rúmí of Burma, named by the Guardian as one of the Hands of the Cause of Bahá'u'lláh, contributed his imperishable services from the year 1875, when he embraced the Faith through the inspired efforts of Jamhl Effendi, the first teacher sent to India by the instruction of Bahá'u'lláh. He was nearly ninety-nine years old at the time of his tragic death at Thingayun.

bettering the lot of these people. With financial aid from Rangoon Baha'is he started a school in the village and translated many important books such as the "Book of Íqán," the "Hidden Words" and "Some Answered Questions," into Burmese for their edification. He supervised the translation into Urdu of "Maoála-i-Sayyáh" which was printed under the title of "Bábul-Hayát." He compiled in Urdu "Almayarus-Sahih" (The True Criterion) which proved a great aid to Baha'i teachers in India. In addition he translated into Burmese "Baha'i Prayers" and wrote "Lessons in Religion" in that language. In 1911 when a religious conven-

tion was held at Allahabad and leaders of various religions were asked to speak on their religious ideals, Siyyid Muṣṭafá wrote a thesis on the Bahá'í Faith, which our ever dearly remembered brother the late Mr. Rangnath Narayanrao Vakil read at the convention, and was freely distributed among the mixed audience. The thesis told the people of India in plain words the history and the teachings of the Bahá'í Faith for world religion and incidentally showed that the differences in the various warring communities of India could not be eliminated unless religion and politics were stopped from meddling with each other's affairs.

Siyyid **Muṣṭafá** had a very sweet temper. He was an erudite scholar and knew the religious books of the Jews, the Christians, the Muslims and the Buddhists. He had a talent for bringing out their teachings in the light of the Bahl'i Message in his own sweet way and in such a convincing manner that a beginner became enamoured and convinced. He might not, for woddly considerations, join the Bahi'i Fold; but he knew for certainty in his heart of hearts, that no other Faith could redeem the world at the present time of the ills that had beset it.

Throughout his life Siyyid **Muṣṭafá** served the Cause of humanity by showing the people the true path of felicity and salvation as taught by **Bahá'u'lláh** and many were the souls that found the elixir of life at his hands. Siyyid **Muṣṭafá** had a unique capacity that most teachers lack. He was a great administrator. He would not only teach his beginners but would lead them to form themselves into a group and thus lay the foundation of a Spiritual Assembly, the first unit in the New World Order of **Bahá'u'lláh**. Power to teach and power to organize are two chief capacities which make a perfect Bahl'i teacher and Siyyid **Muṣṭafá** possessed both in abundance.

Siyyid **Muṣṭafá** passed the two greatest tests which confronted every person who claimed to be a Bahi'i. On the occasion of the Ascension of **Bahá'u'lláh** when the **Náqidin** spread their nefarious propaganda which had its ramifications in **Bombay** and in other **Bahá'i** centers in India, Siyyid **Muṣṭafá** stood valiantly for the Covenant of God and so firmly countered their efforts that it was not only prevented from spreading outside the area of **Bombay** but was driven out of that city also.

Again, when in 1921 **'Abdu'l-Bahá** passed to the Supreme Concourse and according to His last "Will and Testament" **Shoghi Rabani** was appointed the first Guardian of the Cause of God and the **Náqidin** had once more started their efforts by bringing in quotations from the "Aqdas," Siyyid **Muṣṭafá** stood like a mountain and vigorously taught the friends to follow the "Will and Testament" of the great Master, showing them from the writings of **Bahá'u'lláh** that the **Náquíz Akbar** had forfeited his privilege by

disobeying the Commandments of **Bahá'u'lláh** so explicitly given in the "Book of Covenant."

Siyyid **Muṣṭafá** visited the Holy Land twice during the time of **'Abdu'l-Bahá** and once after His passing. He was loved by the great Master and was the recipient of many loving tablets from Him. Siyyid **Muṣṭafá** was entirely detached from the world and what it contains. He loved and adored the beloved Guardian to such a degree that in all his actions in his daily life he followed his example. He knew that the beloved Guardian loved and appreciated nothing but work and service for the Divine Faith and be worked and worked for it day and night unmindful of his health or welfare. He was about 99 years of age at the time of his death but his spiritual being was as young or even younger than the spirit of a youth of 22 years. If he heard that there was an inquirer he would walk long distances and visit the inquiring soul and many a time he succeeded in scraping away the dross and bringing out the reality buried beneath the litter and rubbish of tradition and imitation. His method was to make the inquirer, in the first instance, self-sufficing in his search for the truth. He would remove his doubts about his capability to understand religions subjects. He would eliminate from his mind the attitude of dependence upon so-called religious leaders. He would then lead him to sift out the truth from the motley of dogmas and man-made beliefs inherited from the ancestors. He would build his argument on the knowledge of the inquirer and convince him of the Truth proclaimed by **Bahá'u'lláh**.

The beloved Guardian's cablegram is a fitting tribute to a life spent in the service of the Divine Faith of **Bahá'u'lláh**. The cablegram runs:

"Hearts griefstricken passing Supreme Concourse distinguished pioneer Faith **Bahá'u'lláh**, dearly beloved staunch high minded noble soul Siyyid **Muṣṭafá**. Long record his superb services (in) both teaching (and) administrative fields shed lustre on both heroic and formative ages (of) Bahl'i Dispensation. His magnificent achievements fully entitle him join ranks (of the) Hands of (the) Cause (of) **Bahá'u'lláh**. His resting

place should be regarded foremost shrine (in the) **community** of Burmese believers Advise holding (of) memorial gatherings throughout India (to) his imperishable memory. Urge Indian (and) Burmese Bahhís participate construction (of his) tomb. Cabling three hundred pounds (as) my personal contribution (for) so praiseworthy (a) purpose."

SHOGHI RABBANI

HENRIETTA EMOGENE MARTIN
HOAGG
1869-1945

BY ELLA GOODALL COOPER

"Emogene," as she was familiarly known to the Bahá'ís, passed away December 15, 1945, after more than forty-seven years as an active national and international Bahá'í teacher. She was born in the small California mining town of Copperopolis on the 27th of September in the year 1869. Her father, Dr. Martin, having died when she was very young, and her mother having remarried, she went to live with an aunt and uncle, Mr. and Mrs. William Henry Wright, in San Francisco, where later she was graduated from the Irving Institute, a select boarding school for young ladies of those days. In her early twenties she married John Ketchie Hoagg, who died in San Francisco in 1918.

A few years after her marriage Emogene went to Europe to pursue her musical studies, remaining there several years. Upon her return to California she visited at the home of a family friend, Mrs. Phoebe Apperson Hearst, in Pleasanton, and it was there, in 1898, that she first heard of the Bahá'í Faith. Dr. and Mrs. Edward Christopher Getsinger had come from Chicago hoping to interest Mrs. Hearst in the new Revelation. Emogene was so attracted by Mrs. Getsinger's earnest manner that she sought daily lessons with her, resulting in Emogene's instant acceptance of the Faith. Concerning this she wrote:

"My interest augmented from lesson to lesson. The first commune, 'O my God, give

me knowledge, faith and love,' was constantly on my lips, and I believe those Words from the Fountain of Eternal Light awakened my soul and mind to a faith that has never wavered."

In this way Emogene became the first confirmed believer in California.

Mrs. Hearst herself had been deeply impressed by the Bahá'í story and decided to include in the Egyptian tour she was planning for the fall of that year a special trip to 'Akká to see 'Abdu'l-Bahá and further investigate the Revelation. Emogene accompanied Mrs. Hearst as far as Paris and then proceeded to Italy to continue her vocal course. At Milan, in 1899, she received her first Tablet from 'Abdu'l-Bahá in acknowledgment of her letter of acceptance of the Faith which she had written before leaving California. However, it was not until November, 1900, in company with Mrs. Helen Ellis Cole, of New York, and Miss Alma Albertson, that she had an opportunity to visit 'Abdu'l-Bahá. Those fourteen days at 'Akká and Haifa were her "spiritual baptism." Afterward, at 'Abdu'l-Bahá's suggestion, she spent a month in Port Sa'id in order to study the Bahá'í interpretation of the Bible with the renowned Persian teacher, Mírzá Abu'l-Faḍl. Of that period Emogene wrote:

"I knew no one at Port Sa'id and met none but Bahhís during my stay there; but I was not lonely for I was treated as a sister by the kind friends. For four weeks Mírzá Abu'l-Faḍl received me at the home of Nur'u'llah Effendi twice a day, morning and evening, and gave me such explicit instruction on the Bible that for the first time this Book became an open page. It was not without difficulty that I got the explanation. Sometimes Nur'u'llah Effendi would give me the meaning in Italian, and at other times Ahmad Yazdi Effendi would translate into French. Then I would put their words into English. After about two weeks Anton Effendi Haddad was sent to Port Sa'id, and he translated directly into English. Almost every evening five or six of the Bahá'í brothers would meet with us to hear Mírzá Abu'l-Faḍl's explanations. Those were won-

IN MEMORIAM



Mrs. Henrietta Emogene Martin Hoagg

derful days,—to think that I, an American woman, was able to meet with these Bahá'í brothers of a different nationality and in a foreign country, and to feel so perfectly at home, just as though I had been with my own family! Probably to them it was yet a more novel experience to be able to meet with an unveiled sister. All this has been brought about by the power of Bahá'u'lláh. I was still at Port Sa'id at Christmas time and was honored at dinner by the presence of Mírzá Abu'l-Faḍl, Aḥmad Yazdí Effendi and Anton Effendi Haddád. Dear Mírzá Abu'l-Faḍl did not wish to go into the large dining-room at the hotel, so we had a private room and he entertained us by relating Bahh'i incidents in his life."

This intensive study was the beginning of Emogene's long labor of love, an exhaustive compilation titled "The Three Conditions of Existence: Servitude, Prophethood, and Deity," which was not finished until shortly before her death.

Going back in January, 1903, to California, where occasional Bahá'í meetings had been held in the Oakland home of Mrs. Helen S. Goodall and her daughter, Emogene joined with them in establishing regular weekly gatherings. Then, during the absence of Mrs. Goodall and her daughter on a visit to 'Akká in 1907 and 1908, she carried on the meetings in her own home, and in addition started a second weekly group especially for study.

In the absence of Mrs. Goodall in November of 1907, Emogene represented California at a consultation meeting in the home of Mrs. Corinne True in Chicago. Nine communities responded to the call for the purpose of initiating the Bahá'í Temple work. Mrs. True has recorded: "Emogene's flaming spirit of devotion was one of the pioneer pillars to accomplish that great step in the progress of the Faith in this country."

The intervening years until the end of the First World War saw Emogene in divers

places from California to Washington, D. C., and even to Italy, Egypt and the Holy Land.

When the Teaching Tablets of 'Abdu'l-Bahá reached the United States Emogene felt an urge to go to Alaska. Receiving a cablegram of confirmation from 'Abdu'l-Bahá, she was encouraged to undertake the long and difficult trek in the cold North.

No doubt the most unique of her many teaching endeavors was this one made with Miss Marian Elizabeth Jack of New Brunswick. From San Francisco, in July, 1919, they took steamer to Nome and St. Michael, reaching those ports on the 26th, thence up the Yukon River to Fairbanks, on to Dawson and Whitehorse in Canada, down to Skagway and Juneau in Alaska. Then Miss Jack remained in Juneau while Emogene alone, in September, made the circuit by water over to Cordova, Valdez, Seward and Anchorage, all of which places gave her excellent newspaper publicity.

The long, leisurely trip up the Yukon aboard the "Julia B" was filled with amusing happenings as well as excitement. To begin with, all of Emogene's baggage, except one suitcase, had been accidentally left behind in Seattle, hut, as noted in her diary:

"Extra wraps and even Indian moccasins will be loaned by the Captain, sweaters by the Purser, and all sorts of things are convertible into necessary robes for the night. The freedom from worry about baggage is a noticeable feature of our travels; in fact, this is a splendid region in which to practice not thinking about what one wears and what one eats."

Everywhere along the route Emogene and Miss Jack had met the dwellers in the towns and Indian villages, either on the pier if the stop were a short one or, if longer, in the hotel lobbies, dining-rooms, lodge halls or movie theaters, which latter would sometimes run slides announcing a Bahá'í talk. Miss Jack would set up her easel anywhere and begin sketching. She made friends through her smiles and merry quips, and Emogene would soon introduce the subject of the Bahá'í Revelation. Where public lectures were given pamphlets would be distributed, and usually an ice cream "party" would follow at the drug store or in a private home.

At Ruby they held an impromptu meeting on the sidewalk.

At Tenana the Message was given to a Chinese who owned the restaurant where they had their meals. Mr. Lee asked for literature, and to every patron he would hand a pamphlet, saying: "This is very good. You read. Do you lot of good."

At Cordova Emogene wrote in her diary: "While I gave only one public talk, the whole town was astir with the Message. . . . It really rejoices one to know that the hearts are being prepared so opportunely, and that all we have to do is to lend our services."

"Some of the women at Anchorage helped to arrange talks at the Women's Club, the City Club, before the Pioneers (women and men), also at the picture show, and the High School Auditorium. They thought it was wonderful to travel and teach without taking pay, and that it was a privilege to hear the addresses. I stand in awe at the power of the Spirit that will provide these means and opportunities."

Emogene returned to Juneau December 21st. Notwithstanding the Christmas holidays, a series of dinner and teaching engagements ensued at many private homes and, on the evening of the 30th, she spoke at a public meeting in Odd Fellows Hall. On New Year's Eve she and Miss Jack attended the reception given by Governor and Mrs. Riggs.

Late that same evening Mrs. Georgia Grayson Ralston, of San Francisco, arrived from New York in order to accompany Emogene on some short trips out of Juneau. After a hurried jaunt to Sitka, Wrangell and Ketchikan, fraught with near disaster due to inclement weather and severe storms, they retraced their steps to Juneau, and at the invitation of the Mayor held one public meeting in the City Council Chambers.

During their stay in Sitka it was the Greek holiday season, with a dance every evening. Since they could, therefore, not obtain a hall, Mrs. Ralston wondered what they could do. Nothing daunted, Emogene replied: "Well, if we cannot get a hall on account of a masked ball, we will go to the ball. There we are sure to see everyone, and some may be willing to listen to us." Not

only did they go to the ball, but they did interest a number of persons and, moreover, they were invited to be two of the five judges of the best sustained character of the evening.

At Wrangell they had two meetings in Van Atta's Barber Shop. The proprietor was a devout Bible student and offered his shop for meetings "any evening after 8:30 and on Sunday afternoons."

As they were about to leave Wrangell, Judge Thomas presented to each of them a little pin made of Alaska gold, at the same time thanking them for having "brought much to him in the Teachings."

In a letter from Wrangell to a friend in Washington, D. C., dated January 15, 1920, Emogene wrote:

"One must adapt the way to the needs, and the main thing is to have the people learn about the Faith. . . . I know I shall miss the pioneer spirit of Alaska. I certainly like it here."

From Juneau Emogene and Mrs. Ralston began the homeward journey, sailing February 24th from Vancouver for San Francisco.

Though Emogene was not the first Bahá'í teacher to visit Alaska and spend some time there, she was truly a pioneer in the sense that she opened new territory and sowed the seed for future garnerers.

Her entire tour of Alaska, by boat and rail, covered eight months and a total of more than six thousand miles, not including the sea voyage from San Francisco to Nome.

Almost immediately Emogene left for Italy, later for Haifa, but was back in Italy by November of 1920. In 1921, at Naples, she met Mr. and Mrs. Stuart W. French, who were en route from California to see 'Abdu'l-Bah. When they returned to Italy they went with Emogene, according to 'Abdu'l-Bahá instructious, to Rome and Florence to call upon those whom she had interested in the Faith, and for several successive years their paths crossed in various parts of Europe.

In 1928, at Miss Julia Culver's earnest plea, and with the approval of Shoghi Effendi, Guardian of the Bahá'í Faith, Emogene went to Geneva, Switzerland, to assist in conducting the affairs of the International Bahá'í

Bureau.' Under her efficient supervision the Bureau was soon functioning smoothly, and in 1930 she and Miss Culver were elected joint treasurers. Capable co-workers they had in Mrs. Anne Lynch and Miss Margaret Lentz, who selflessly served many years.

Shoghi Effendi, in 1931, summoned Emogene to Haifa for the purpose of typing the voluminous manuscript of "The Dawn-Breakers" which he was then translating into English from the original Persian. Upon completing that arduous and important task she returned to Geneva and remained there until 1937.

Then, in the United States again and under the direction of the National Teaching Committee, Emogene traveled through the Middle West and South, to Green Acre in Maine, to the Louhelen Bahá'í School in Michigan; and, when Shoghi Effendi inaugurated the Seven Year Plan for the American Bahá'ís, she entered enthusiastically into chat campaign. In 1940 she accepted an assignment to Cuba, under the Inter-America Committee, for which she familiarized herself with Spanish and taught in Havana with much effect. She was quite a linguist, as a matter of fact. She had translated Bahá'u'lláh and the New Era, the Hidden Words, and other Writings, into Italian; helped Miss Margaret Lentz with her translation of the Kitáb-i-Ahd, and the Will and Testament of 'Abdu'l-Bahá, into German; and assisted Mme. Rao with the French translation of Bahá'u'lláh and the New Era.

Following the Cuban mission, Emogene had a few months' rest in California, also with friends in Cleveland, Ohio, and in Washington, D. C. She was thus able, in May, 1944, to attend the Thirty-Sixth Annual Convention of the Bahá'ís of the United States and Canada at Wilmette, Illinois, and the Bahá'í Centenary commemorating the one-hundredth anniversary of the birth of the Bahá'í Faith. Returning to Washington, she had expected to start on a teaching trip to Green Acre, Montreal, and Florida; but, because of rapidly failing health, she instead retired to her home in Charleston, South Carolina. Yet she was not idle. Whenever

*See *The Bahá'í World*, Volume IV, page 257, for a "Short History of the International Bahá'í Bureau in Geneva, Switzerland," by H. Emogene Hoagg.

THE BAHÁ'Í WORLD

she could sit up, she applied herself painstakingly to the completion of her Compilation, from her bed she taught the visitors who called upon her, and to the end she was a tireless worker in the Bahá'í field.

Emogene was in her seventy-seventh year at the time of her death. Upon receiving the announcement, Shoghi Effendi cabled the National Spiritual Assembly:

"Deeply grieved passing (of) staunch, exemplary pioneer (of the) Faith, Emogene Hoagg. Record (of) national (and) international services unforgettable. Reward (in) Abha Kingdom assured (and) abundant."

Emogene during her illness had been lovingly cared for by Miss Josephine Pinson of Charleston, the dear Bahá'í friend to whom Emogene had intrusted the manuscript of her hook, with the request that she type it for publication. Of those last hours Miss Pinson penned a beautiful account which she sent to Emogene's relatives and intimate friends, with the further information that her body would rest in Magnolia Cemetery in Charleston. Briefly, Miss Pinson wrote:

"The joy with which Emogene announced her imminent departure cannot be described in words. All my experiences connected with her sickness and passing are very sacred to me, and I feel it was a great privilege and blessing to have been the one to serve her in her last days. But her glorious departure overshadows all other sentiments, and I wish all could have shared it with me. She wore an expression of supreme happiness until she was freed from the cage of this world."

Letters from many friends have borne witness to the extraordinary qualities of Emogene's mind and spirit. A few excerpts follow:

Mrs. Corinne True, of Wilmette, Illinois, wrote:

"Emogene was always such a vital character, full of doing things for others, and never considering herself."

Miss Agnes Alexander, of Honolulu, wrote:

"Emogene was one of the glorious souls of the early days of the Faith who stood firm in the Covenant of her Lord."

Mrs. Kathryn Frankland, whose home is in Berkeley, California, wrote:

"Whenever and wherever we were together, whether she were sick or well, Emogene was always engaged in research for her Compilation, which was her very life. . . . 'Abdu'l-Bahá loved her very much, and His daughters simply adored her, for her sense of humor always buoyed them up in times of depression."

Mr. George Orr Latimer, of Portland, Oregon, wrote:

"I would say that one of Emogene's outstanding qualities was her firmness in the Covenant; another, the clarity of her teaching, both in the early days of the Faith in America and when she was instructed, by the Guardian, to teach the Baha'i Administrative Order to believers young in the Faith and so bring them close to the spirit of 'Abdu'l-Bahá."

Mrs. Stuart W. French, of San Marino, California, wrote:

"When I take up a copy of 'The Dawn-Breakers' I think of Emogene's eager fingers typing word for word that wonderful book, striving to approach that spiritual energy which always actuated the Guardian and which he longed to see in others. . . . Her loyalty and devotion, generosity, modesty and, above all, her deep penetration into, and brilliant explanations of, the Revelation, were a priceless bounty to those who studied with her."

Mrs. Anne Lynch wrote from Geneva, Switzerland, where she is still serving at the International Bahá'í Bureau:

"How much Emogene suffered physically, and how her spirit always remained unbroken! How many of us owe to her our spiritual training!"

Miss Margaret Lentz, at present in the United States, wrote:

"One afternoon at the International Baha'i Bureau in Geneva, when we were entertaining our little group of Baha'i students, and also some guests from out of town, Maria, a young woman from the Balkans whom Emogene had attracted to the Faith with patient and loving teaching, was sitting in the reception room downstairs, just having finished smoking one of her innumerable cigarettes. When Emogene came down shortly before the arrival of the guests, she was shocked by the odor of the smoke. And

what did she do! Did she send Maria away? No! She fetched some attar of rose and sprinkled it on Maria lavishly. And lo and behold, no smoke could be sensed any more, only the most lovely fragrance of roses!"

Miss Josephine Kruka wrote from Havana, Cuba:

"Our glorious Faith has lost a most profound teacher. Emogene tried her best to make us realize that much of our understanding we must get through the heart, that we must study and meditate. She had the greatest passion for studying the Teachings and imparting them to others. Indeed, she used to say that she never felt well except when she was teaching."

Mr. Philip G. Sprague, of New York, one of the younger generation of Bahá'ís, wrote:

"Emogene's passing was a real blow to me, because I had been very close to her for many years. She was a great believer, and I think almost had more strength of character than anyone else I have ever known. I have never known any other person to have such adaptability and determination in meeting the problems of life."

Another tribute was from Mr. Charles Mason Remey, of Washington, D. C..

"Emogene's virtues were many. Perhaps her outstanding human virtue was her keen and most delightful sense of humor. This never failed her and was a constant source of pleasure and joy to all who were near her. . . . She went deeply and penetratingly into the Teachings as but few others have done. This made her a Bahá'í teacher of Bahá'í teachers! I feel that her chief contribution to the Faith in this country was her teaching among the believers themselves. Many had their beliefs and understanding vastly deepened by Emogene."

The foregoing appraisals afford an insight into Emogene's dominant traits of character. Many more could be mentioned; for instance, her extreme fondness for animals and insistence that they be treated kindly and never abused.

A strong sense of justice was a virtue Emogene possessed in large measure. In all her years of association with the Bahá'í women of the Orient she did not reconcile herself to the restrictions under which they were obliged to live, for she believed they

were entitled to the same privileges the women of the Occident enjoy. One of her cherished dreams was to be able to share in the building of a Bahá'í school for girls on Mt. Carmel.

In a precious Tablet from 'Abdu'l-Bahh, which Emogene always had with her, occur these several verses as translated by Anton Effendi Haddad:

"O thou who art rejoiced at the Glad Tidings of God!

"I received thy last letter in which thou showest thy wistful consent to the good pleasure of God, thy resignation to His Will, and thy evanescence in the way of His wish.

"O maid-servant of God! I assuredly know thy spiritual feelings, thy merciful thoughts, thy firmness in the Cause of God, and thy straightforwardness in the Testament of God.

"It is incumbent upon thee to have good patience and to endure every grave and difficult matter. Patience is one of the gifts of God, an attribute of the elect, and a mark of the righteous.

"I supplicate God to bestow upon thee a power and a blessing to enable thee to guide sincere servants and devoted maid-servants to enter the Garden of El-Abha. This is better unto thee than that which is in existence in this world of creation. This is a fact!

"Be tranquil because of My love to thee and My prayers for thee, and rejoice at all times and under all circumstances.

"O maid-servant of God! How excellent is that sentence thou hast written in thy letter: 'It behooveth me to eliminate self (or egotism) so that I will not desire anything but the Will of God.' How good is this prayer, and how beautiful is this invocation. Aught else beside this makes it impossible for man to be confirmed by the abundance of the gift of God; neither will he succeed in becoming an humble and submissive servant or a laborer in His Great Vineyard.

"May salutation and praise be upon thee!"

Such were the creative words addressed to Emogene by 'Abdu'l-Bahá as long ago as 1902. Like fertile seeds, sown in the pure soil of her heart, watered by her conviction, and warmed by the sunshine of His love,

they brought forth their harvest of humility, patience, steadfastness, fortitude, and superlative happiness.

'AZÍZ'U'LLÁH MESBAH
(Bahá'í Era, 32-102)

BY MRS. GLORIA FAIZI
and A. Q. FAIZI

The Guardian's telegram after the passing away of Mesbah, "The Lamp of Guidance":

"Deeply grieved passing distinguished promoter faith 'Aziz'u'llah Mesbah. His magnificent historic services imperishable. Assure relatives, friends fervent prayers advancement his soul Abhá Kingdom. Advise friends hold befitting memorial gatherings loving recognition his manifold achievements. Shoghi Rabbani."

To possess a saintly life and to purge one's self of all human desires in an age when passions are predominant, and in a country where retrogression and decay have taken it to the abyss of misery and confusion, is a prodigious phenomenon never to be expected except amongst those who are born again through the love of God. Mesbah is forever glorified by such a life.

In the days when the standard of knowledge in Persia was the corrupted theological course of ages gone by, and those who studied the modern arts and sciences were considered heathens, and strongly opposed, Mesbah left his country with the intention of continuing his studies in the French universities of Beirut. There he proved himself not only an ardent scholar and an example of virtue, but also a very promising poet both in Arabic and Persian. Having gained a firm foundation in French, Arabic and Persian literature, he went on to Paris where he continued his studies, helped the orientals in their research works and aided the early believers of that city in translating the tablets from the Arabic and Persian into the French language. He crowned all his efforts and services by attaining the presence of the Master, and, in the sunshine of 'Abdu'l-Bahá's love and encouragement, Mesbah's learning bore its finest fruit—the love for and desire to serve mankind. The Master appreciated his erudition and highly praised

his extreme sense of courtesy. Having perceived in that youthful countenance the splendid soul of a steadfast servant of God and a staunch promoter of the Cause, He very kindly recommended him to return to Tíhrán and participate in the Bahá'í educational activities.

Posts of outstanding fame and excellent prospects were already awaiting him, when he arrived in Persia, but Mesbah's soul soared beyond all lucrative pursuits, temporary rank and worldly desires, and above all his one aim was to carry out his Beloved's wishes.

The Spiritual Assembly of Tíhrán, with whom the Master had instructed Mesbah to consult concerning his future activities, found in him a mighty pillar for their education institutions. He entered that glorious field of service and sacrifice, accepting a very scanty salary and carrying the heaviest weight of responsibilities. During his many years of service as the Head Master of the Tarbiyat Schools, he was a living example of a martyr's constancy. Endless sufferings and unlimited hardships were inflicted upon him by the many who were too short-sighted to perceive the glorious ideals towards which he was untiringly striving, but these only served to demonstrate the sublimity of his character and the exaltedness of his endurance. Of what Mesbah had to face during those years, it suffices to say that the Tarbiyat schools, although financially supported by the Bahá'ís themselves, were under strict orders of the Persian Ministry of Education—a ministry which was a beehive of the arch-enemies of the Cause and the refuge of the notorious covenant-breakers who constantly endeavoured to abate the prestige of the Bahá'í institutions and even encourage the irresponsible mobs of the streets and the incorrigible children of other schools to cause endless troubles for the students of the Bahá'í Schools. It was the same ministry which caused the publication of certain ignominious books and magazines which were not only the meanest standard of authorship, but also remained as an eternal shame to the press and publications of Persia.

Taking all the difficulties in view, we may realize through what a thorny path Mesbah had to pass and how the Abhá confirmations bestowed upon him manifold achievements



'Aziz'u'llah Mesbah, distinguished promoter of the Cause, teacher and poet.

hi

and historical successes. He defended the schools, protected the children and lifted up the souls of his colleagues. He recruited the ablest teachers and managed to raise the standard of teaching in the Bahá'í Schools much higher than that of other schools, so much so that the graduates of our institutions were envied everywhere for their knowledge as well as for their character. The constant abortive attempts of the enemies helped to increase their own jealousy, and pricked to the quick at the lofty prestige of the Bahá'í Schools, they did their utmost to raise the hand of their temporarily mighty King against them, and he, ignorant of the Divine wrath and the effect of children's supplications to the Almighty, permitted himself to be an instrument in their hands.

No one knows what passed in the heart of Mesbah when he saw his lifetime work fall to pieces, but this we do know that he did not give way to disappointment. Full of

certitude in his Master's promises, he brought hope to his scattered and sorrow-stricken children by his repeated and emphatic assertions that ere long from the depth of this ruined nest of hearts, there would arise institutions glorified in the name of God, world-wide in fame, humanitarian in their objectives, and divine in their eternal salvation of the children of mankind.

Although nothing could weaken Mesbah's mighty soul, his thirty successive years of labour in the schools, greatly affected his physical health. His eyes failed him too, and it was only the light of his insight which helped to soften the pain he felt at their loss.

It was hard to believe that our schools were closed, so long as Mesbah was still among us, for in him there was a living school from which the people could learn how to sacrifice their whole lives for a divine ideal, how to hold firm to the hem of the Centre of the Covenant and how to be stead-

fast in the path of God. After the closing of the schools, Mesbah continued teaching in the classes arranged by the local and national educational committees, and sometimes he went on some most memorable teaching trips in Persia. When the call for pioneers was raised he encouraged his two elder sons to leave Persia while he, with the rest of his family, settled in one of the villages around Tíhrán. There he spent his last days before he took his flight to the eternal Kingdom and thus to the very end our Head Master followed the path of the Beloved Master.

With his passing away, Persia lost a Miltonic grandeur and a Homeric splendour. In **hi** poems one would regain the lost paradise and would hear the far-off echoes of the battle drums of God's Heroes who fought the darkness of by-gone ages and broke through to the dawn of this new and glorious day of God. In the midst of his loneliness and constant plights, being of an extremely quiet and forbearing nature, Mesbah took refuge in **hi** Beloved's love, at whose threshold he poured forth his pearls of tears. Scholars and men of genuine understanding have judged his poems as unapproachable by any of his contemporaries and to be placed with the eternal classics of Persia. Yet such was the humility and detachment of Mesbah that none of his poems have been published. But in any meeting or gathering, the friends would persuade him to recite to them some lines of his poems. Streams of joyful tears would flow down their cheeks when he enthusiastically sang his love to the Master:

"An effulgence of 'Abdu'l-Bahá's countenance made my sorrow-laden heart the envy of the promised paradise. Out of pure grace, the Divine Cnp-bearer filled my chalice with the wine of His covenant. Do you consider it madness to be enchanted by such a glorious beauty? Hasten then and fetch my chains! Should the waves of calamities encircle me, my heart never yields to fear and dismay, for His love is my ship and my shore. O! Beloved, make my heart a shrine of divine mysteries, for the books of the sages and their learnings fail to quench the thirst of my soul.""

* These lines are not the exact translation of his verses.

Fame and praise were shunned by **hi**, but our Beloved has put his name on the wings of fame and made it soar and blaze in the horizons of eternity.

A soul illumined by such a stupendous cause of light, a heart brimful with the Master's love and a memory so vastly and beautifully furnished with a tremendously great number of the divine tablets, verses of the previous Holy writings as well as selections from the world's classics, could only produce poems such as Meshah's. Though the many references make the lines of his poems too deep for a quick understanding, yet the inherent appeal, the music of meters and rhymes and the hue of the highly spiritual subjects attract the souls and possess the hearts of the readers and listeners. The love of Bahá, his soul inspiring muse, has made each word a shining gem, each line a perfect row of illustrious pearls and each piece a galaxy of eternal stars.

Mesbah was a lighthouse for thousands who were bewildered in the dark and stormy seas of circumstances. The light diffused from such a sublime soul had the most assuaging effect on those who were in spiritual crises. Knowledge, talent and resolution were combined in him with an extreme sense of detachment, condescension and pure intention. In the obscure path of life he left traces from which the undisturbed melodies of complete consent and utter resignation to the will of God are eternally echoed.

MUHAMMAD SA'ÍD ADHAM

"Hearts greatly stricken (by the) passing (away of the) distinguished servant (of the) Faith, beloved Muhammad Sa'íd. His meritorious services (are) unforgettable (and) his reward (is) great (in the) Abhá Kingdom. Praying ardently (for the) progress (of) **hi** soul. Assure friends (and) his relatives (of my) heartfelt sympathy, (and) advise friends (to) hold befitting memorial gathering (in) honor (of) his imperishable memory."

From this cable of beloved Shoghi Effendi, Guardian of the Bahá'í Cause, to the National Spiritual Assembly of the Bahá'ís of Egypt, I may know for a certainty of the loyalty and devotion of this great soul. No

IN MEMORIAM



Muhammad Sa'id Adham

wonder that Bahá'is everywhere were deeply shocked on hearing the sad news of his passing "through the gate into the city" of Life and Light on September 5, 1941.

Muhammad Sa'id was one of the pillars of the Religion of Bahá'u'lláh, and indeed might well be considered a cornerstone of the Bahá'í Movement in Egypt.

All Bahá'is, as a rule, have interesting records as to how the teachings of Bahá'u'lláh became the most important thing in life to them, but the story of Muhammad Sa'id carries a specially meaningful note. He lived in Alexandria, and was by profession a teacher in a government school. During Nawrúz (Bahá'í New Year) of 1912, he saw 'Abdu'l-Bahá, Who had just returned to Ramleh, (near Alexandria) after his spiritual mission in the British Isles and Europe. He had never met, or even seen, 'Abdu'l-Bahá before this time, but was instantly attracted to Him. Without any plan, in fact almost unconsciously as if moved by a higher

power, He followed 'Abdu'l-Bahá one day until He reached the Nozha Garden where Bahá'is of different nationalities had gathered for a spiritual meeting and Feast. There Muhammad Sa'id witnessed an impressive, inspiring, and, what was to him, an unsurpassed scene, manifesting amazingly how 'Abdu'l-Bahá was revered, the supreme respect for Him so evident and constant, and a devotion which became an indelible picture which was always with him.

There, in that Garden, Muhammad Sa'id received the blessings of 'Abdu'l-Bahá as He welcomed him in a voice so powerful, so penetrating, yet spiritually sweet, a voice unlike any other voice, a voice denoting rare spiritual pre-immanence and which called him to the Heavenly Way of the Kingdom. The great privilege of participating in that Feast in the Presence of 'Abdu'l-Bahá inspired this great soul for life. Thereafter he met 'Abdu'l-Bahá regularly during all the time He spent in Ramleh (1910-1911). He

also met *Mírzá Abu'l-Faḍl*, one of the renowned teachers of the Bahh'í Cause who was also in Ramleh at that time.

Muhammad Sa'id was an earnest seeker after knowledge, and so once he was convinced of the importance of the Bahá'í Faith, that it was in truth the religion of the New Age, a Revelation direct from God the Almighty, he diligently studied and prayed until he became well informed and had a remarkably deep understanding of its outer and inner significances. Because of this rich spiritual endowment, and, because of his complete trustworthiness, his innate capacity and his great sincerity and faithfulness in his Bahh'í services, he became a very much honored servant of the Bahh'í Cause even long before the establishment of Bahá'í Spiritual Assemblies.

Muhammad Sa'id manifested at all times vigor and intensity in his services. He established in Alexandria (that important city with one of the most magnificent harbors around the Mediterranean) through his service and sacrifice, a worthy Bahá'í Center representative of the Cause. Here the faithful Muhammad Sa'id and the Bahh'í friends of Alexandria, welcomed Bahh'í visitors from the East and from the West on their way to or from the Bahh'í Holy Shrines in the Holy Land.

One, always manifest, proof of his loyalty to the Cause of Bahá'u'lláh was his alertness and his ever-watchful attitude in protecting the friends from the peril of doubts and the influence of the enemies of the Cause. His firmness was exemplary, and from his life's story many of the young people of the future will learn what it means to be a loyal follower of the Bahi'í Faith.

In 1922 the government transferred him to a teaching position in Cairo, Egypt. Here he added many pages to his already distinguished record of loving service to the Bahh'í Cause. Although every hour and even every minute outside of his teaching work was given to the Cause, yet he would often take time off from his duties to cooperate heartily in the Arabic translation of the *Iqhn*, the Will and Testament of 'Abdn'l-Bahh, the Addresses of 'Abdu'l-Bahh in Europe and America, as well as many pamphlets and booklets on the Bahá'í Movement.

Muhammad Sa'id was chairman of both the Local Spiritual Assembly of Cairo, and the Bahh'í National Spiritual Assembly of Egypt, thus for several years his responsibilities were very great, as likewise were his devotion and faithfulness.

The Commemoration, in May 1944, of the 100th Anniversary of the founding of the Bahá'í Faith, necessarily made additional demands on his time and strength, and they grew increasingly greater as the plans for this historic event matured. By his own noble endeavors, he encouraged all members of committees and others cooperating,—resulting in a completely successful and very beautiful termination of this memorable occasion. His brilliant, informative and inspiring address at the time of the opening of the first session, as well as his almost constant services all through the sessions and thereafter, constitute a notable achievement in his life.

In October 1944 he retired from government service with the thought ever-present in his mind of dedicating his entire life to serving the Cause of Bahá'u'lláh, but only about a year passed before he was called to serve in that Upper Realm, and his wish, expressed in his beautiful address at the time of the reinterment of the remains of Mrs. Lua Moore Getsinger in the Bahh'í Cemetery in Cairo in 1942, and again over the body of Dr. Saleh in 1943, that he might at last lie beside them and other loved Bahá'ís in the Garden of God, was fulfilled. . . . "And his reward is great in the Abhá Kingdom?"

'ALÍ-AŞGHAR QAZVÍNÍ

187?-July 10th, 1945

'Alí-Aşghar was a truly remarkable man judged by any standard. He possessed that rarest of all combinations, a spiritual, pious nature and a sound, discreet, well-balanced mind. He was a native of Qazvín, Persia, and although he modestly disclaimed any right to be considered a learned man, he possessed the greatest of all forms of learning—a deep knowledge of the sacred texts, both of Islám and the Bahh'í Faith.

As a young man he earned his living through having the Oriental equivalent of a pharmacy. But he was restless; he wanted



'Alí-Asghar Qazvíní

to really understand the Qur'án; he inquired of the local priests, but was not satisfied by their answers. He decided to buy himself a stock of nuts and seeds and sell them in the street to passers by—hoping to contact some human being who could satisfy his intense desire to grasp the meaning of the prophecies of Islám. One day a Dervish bought some of his wares, he asked him questions, each day a new one; at last the man informed him he was leaving Qazvin. 'Alí-Asghar said he would go with him and he a Dervish ton; he left his native town and, as it turned out that the Dervish was a Bahá'í, he slowly enlightened him about the new Faith. Finding his wife unresponsive to this new spiritual movement which had set his soul ablaze, he left her and his only child, a son named Ibráhím, and set out in the direction of the Holy Land. For some time he sojourned with the Bahá'ís of Alexandria and then came to Haifa shortly after the ascension of 'Abdu'l-Bahá.

With a heart stirred by grief and fully dedicated to his Faith, he offered himself as a servant to Shoghi Effendi. At that time the Guardian was a young man, stunned by the double blow of his grandfather's death and his own sudden elevation to the lofty position of being His successor. For 25 years the trials and tribulations which inevitably overtake one occupying so high an office surged about Shoghi Effendi, and for 25 years 'Alí-Asghar was always there, loyal, understanding, ready for any task that might be allotted to him by his over-burdened and much loved master.

His functions were many: he became lovingly known as "Mu'allim" or "teacher" as he used to instruct the Bahá'í children in the Persian language and writing and in the teachings. His pupils included members of the household, of the community, and young servants in need of instruction. He was the Postman of the Guardian; day after day, year after year, going to and from the Post

Office in the heat of summer and the storm of winter, with all the heavy and important correspondence and cables of this World Center. He was the ever-vigilant watchman of the home of the Master, keeping the household accounts, solicitous of its every interest, the friend of every friend of the Guardian, the enemy of every enemy of the Cause.

Whatever the Guardian did was sure to find a sound, crystal-clear echo of approval in the heart of the old man who served him with such unique devotion—and such loyalty was not unrewarded: 'Alí-Asghar received many confidences from Shoghi Effendi, was given the most important messages to transmit, was trusted to a degree that made him the envy of every one, high and low alike. He was greatly esteemed by the pilgrims and admired and respected by the townpeople.

It was a touching sight to see hi, stooped with age, almost blind with myopia, his hair and heard turning white, going faithfully about his duties, carrying the heavy brief case of mail back and forth from the Post Office; serving the Guardian's guests tea; bringing the cakes for the Feast Days; even on occasion bent double with the bread for the entire house on hi back, during the war days when it was rationed and all the complicated cards were in his trustworthy hands.

One would have thought that such constant service was sufficient of a gift for him to make to the Cause of God; hut no, he would go himself, when his health was failing, in spite of every remonstrance, up to the terraces of the Shrines and in the heat, with a labourer, render his share of active hard work to the Holy Tombs. He would often turn up with some present for the Guardian, some fresh fruit, something he wished to offer to the House or the Pilgrim House—every thought flowed towards homage to, and protection of, what he loved best in this world.

During the last year of his life, when he was over seventy-five, it became clear that his splendid constitution was being attacked by an incurable disease. It was then, more than ever before, that he tasted the real depths of Shoghi Effendi's affection for him.

Up until the last day of his life the Guardian was as solicitous for the comfort of his servant as the servant had been for 25 years for the comfort of his lord. Foreseeing the rapidly approaching end, and wishing him to catch a glimpse of how great was to be his reward, Shoghi Effendi sent him word that he was cabling the Persian believers about him and referring to hi as "the lion of the forest of the love of God." The nearest possible English for this beautiful metaphor in the arabic language is "lion-hearted"—but it is a pale tribute beside the original! 'Alí-Asghar, in hospital, terribly weak and suffering greatly, smiled when he heard this. Then he made his will, having understood that the curtain must be falling on hi earthly life. The Centenary review of the Faith in Persian, written by the Guardian, he had had copied out in beautiful long hand; thi was to be bound, with his money and given as a gift to Shoghi Effendi; his books were to be given (he had marked each one), w the house as an endowment for the Man's meeting room; all his effects, few as they were, were for the House; he left £40 for the Guardian to dispose of. This was all that he had after a quarter of a century work!

Shoghi Effendi himself anointed the body of his faithful friend and servant; his was the first hand to stretch out to raise his coffin; he sent the flowers of the Shrine for his grave; he cabled Persia:

"Distinguished servant, blessed house, lion-hearted, steadfast, vigilant, indefatigable 'Alí-Asghar ascended Abh Kingdom. Twenty-five years exemplary, unforgettable service triumphantly ended. His innumerable services rendered Persian pilgrims merit holding memorial gatherings throughout Persia Inform all believers. 'Iráq friends should likewise honour his memory."

Such a man is a worthy example, not only for all those who serve the Cause at its World Center to follow, but for every Baha'í. So keenly was this felt by many who came in contact with him that in the end the pilgrims would write to him and sign themselves "the servant of the servant of the House."

IN MEMORIAM



Lydia Zamenhof

LYDIA ZAMENHOF

"**Yá-Bahá'u'l-Abhá!** Is there any remover of difficulties save God! Say, Praise be to God! He is God! All are His servants and all abide by His bidding."

Such must have been the glad refrain ringing in the heart and soul of Lydia Zamenhof during her last hours on earth. She must have known that her moment of death was fast approaching. **Fervent** in her faith and unwavering in her courage, **through** untold sufferings and persecutions her shining countenance was ever turned towards the eternal goat, until, triumphant and victorious, her spirit winged its flight to its everlasting home.

The youngest of three children, Lydia Zamenhof was born in Warsaw, Poland, on January 29, 1904. Her parents were liberal-thinking Jews, and they afforded their son and daughters good educations. Adam became the outstanding eye specialist of that

city; Sofia was a physician; and Lydia received her LL.M. degree from the University of Warsaw.

It was inevitable that Lydia Zamenhof should be an idealist. Her father, Dr. Ludwig L. Zamenhof, was the eminent inventor of Esperanto; and her mother, Klara Zilbernik, was his self-sacrificing yet devoted and encouraging helpmeet. Love for all humanity pervaded the atmosphere of their humble home, and together the parents reared their children in the spirit of world unity and brotherhood. It followed naturally that, when she received her LL.M. degree in 1925, Lydia decided not to practice law, but to devote her time to the spread and teaching of Esperanto. As an authorized instructor of the International Cseh-Institute of Esperanto at The Hague, she traveled and taught in many countries in Europe. She became the most popular instructor of the Institute, next to Father Andrew Cseh, its founder. In France, where she had spent a

good deal of her time, she was fondly known as "The Goddess."

In 1913, when Lydia was nine years of age, she attended her first Universal Esperanto Congress, held in Berne, Switzerland. In the "Christian Commonwealth" for September 3, 1913, J. M. Warden published an interview with Dr. Zamenhof, who said: "I feel greatly interested in the Bahh'i movement, as it is one of the great world-movements which, like our own, is insisting upon the brotherhood of mankind, and is calling on men to understand one another and learn to love each other." At another occasion he said, "The personality of 'Abdu'l-Bahá and His work I esteem most highly. I see in Him one of the greatest benefactors of the whole human race." This was probably the first contact of Dr. Zamenhof with the Bahá'í Faith.

It was through Martha Root, the flaming Hand of the Cause of God, that Lydia Zamenhof came into the fold of Bahá'u'lláh. This self-sacrificing handmaid of the Blessed Perfection took advantage of every opportunity to contact the family of Dr. Zamenhof. Lydia was the only one who responded to the call of the Glory of God. In April, 1926, Miss Root was the official representative of the Baha'is at the unveiling of a monument on the grave of Dr. Zamenhof in Warsaw. It was there that Lydia said to her, "It seems to me that Esperanto is only a school in which future Bahá'is educate themselves. The Bahh'i Movement is a forward step, it is larger."

Several months later, the eighteenth Universal Esperanto Congress was held in Edinburgh, Scotland. On August 2 a Bahi'i Esperanto Convention was held as part of this Congress. Martha Root, again an official representative of the Bahá'í Faith, spoke on "The Positive Power of Universal Religion." Lydia Zamenhof was in the audience. In the city of Edinburgh, where, in the memorable year 1913, 'Abdu'l-Bahá delivered His classic address before the Esperantists, Lydia Zamenhof attended her first Bahh'i meeting as a believer.

Afire with the Message, she set herself to the difficult task of learning the English language in order that she might partake in

a fuller measure of the Sacred Writings translated for us by the beloved Guardian. From that time forward her life was devoted to a twofold purpose—spreading the Message of Bahá'u'lláh, and teaching Esperanto.

With the acceptance of the Bahh'i Faith, troubles began for Lydia. Branded by some of her relatives as a "betrayer" of the Jewish religion, she was reviled and persecuted for her belief in the unity of God and the brotherhood of man. So deep-rooted was her love for God, however, that she remained steadfast and firm against all opposition and her fervor and ardor in the Path of Bahá'u'lláh increased with the passing of time.

God had bountifully endowed Lydia with many talents. Her magnetic charm was unequalled. She was a born instructor and speaker, and her ability as a translator and writer was unexcelled. Early in her career she rendered into Esperanto the famous work of Sienkewicz, "Quo Vadis?", "Iridiono" by the classic Polish author, Krasinski, and several novels by B. Prus. When she embraced the religion of Bahá'u'lláh, she dedicated her talents entirely to the Bahh'i Cause. Many of her inspiring articles were published in Esperanto and English periodicals with world-wide circulation. Included among her translations are:

Bahá'u'lláh and the New Era
Paris Talks by 'Abdu'l-Bahá
World Religion, by Shoghi Effendi
Bahí'i Prayers
Unfoldment of World Civilization
Letter to Central Organization on Durable Peace, by 'Abdu'l-Bahá
Excerpts from the Will and Testament of 'Abdu'l-Bahá
Some Answered Questions
Kitib-i-fqin

She also translated into the Polish language "Bahá'u'lláh and the New Era" and "Hidden Words."

In 1937, at the request of Shoghi Effendi, the National Spiritual Assembly of the United States and Canada invited Lydia Zamenhof to visit this country. She arrived on September 29, and on October 2 she began her first Esperanto class in America. With the cooperation of the Esperanto As-



Asadu'lláh Nadiri, formerly of Tíhrán, suffered martyrdom in Sháhrúd, Persia, August 8, 1944.

sociation of North America, she conducted Cseh-method courses in the following cities:

New York	55 students
Philadelphia	32 students
Detroit	72 students
Lima, Ohio	62 students
Green Acre Bahá'í School, Eliot, Maine	10 students
Cleveland	30 students

She also spoke over the radio, and before gatherings in colleges, churches, and other cultural and social groups, in the following localities:

- Baltimore
- Washington
- Ann Arbor, Roseville, Marysville, and Flint—all in Michigan
- Chicago, Urbana, and Maywood—all in Illinois
- Boston

In all, she came in personal touch with about 1500 people during her short stay in

the United States. Thus were made many more contacts for the Faith of Bahá'u'lláh. Through her untiring efforts victory after glorious victory was harvested in I-lis Name. One of the outstanding results of her visit was the undertaking of the Esperanto translation of "The Dawn-Breakers" by an American Bahá'í. Her encouragement and invaluable assistance in this task was a contributing factor to its successful completion.

To live constantly before the public was a sacrifice for Lydia Zamenhof, for she was of a retiring nature, and liked to be alone. Her face in repose bore the expression of sadness which has become a characteristic of the Jewish countenance through centuries of persecution. But when the Name of Bahá'u'lláh was mentioned, or of the language of her father's invention, as if through a miracle her whole personality changed. The tiny gnat became a mighty falcon, and she forgot her own self as with shining eyes and vibrant



Hasan Muhájir-Záhíd, merchant of Sháhrúd, Persia, was one of three Bahá'ís martyred on August 8, 1944.

voice she launched into discussions or recounted her experiences in her field of service. Especially did her face become illumined as she told of her pilgrimage to the Holy Land, her precious moments with the Greatest Holy Leaf, her talks with the beloved Guardian, her communion with God in the Sacred Shrines.

On November 28, 1938, Lydia Zamenhof returned to her native land. The outbreak of the war was imminent, and her loving heart yearned to be with her brother and sister in time of hardship. Upon her return to Warsaw she finished the Polish translation of "Bahá'u'lláh and the New Era." Many of us remember her as she sat on the porch of Green Acre, devoting every spare moment to this work. "Shoghi Effendi," she confided, her face aglow, "has told me that I must hurry and finish this as soon as possible." In one of her first letters written after her return to her home, she described

how her brother, Dr. Adam Zamenhof, had let her "confiscate" his typewriter so that she might complete the manuscript, because her own machine did not have Polish characters. To such painstaking work did she devote her entire self.

In her last letter to this country, dated August 18, 1939, Lydia Zamenhof wrote, "Now there are five Bahá'ís in Poland, including myself. Considering the smallness of our numbers, each new soul is all the more important and is accepted with such great joy." She went on to tell of her plans to attend the National Esperanto Congress in Lwow early in September, and then to go to the Netherlands for several weeks. Neither the Congress nor the trip ever took place, for Poland was invaded two days after the letter was received. After that, only indirectly could we hear from her, in spite of efforts of the International Red Cross. At first she and her family, together with all

IN MEMORIAM



Muḥammad Jadhání, one of the Bahá'ís martyred in Sháhrúd, Persia, August 8, 1944.

of the other Jews of Warsaw, were herded into the Ghetto. In 1942, the Zamenhof family was taken to a concentration camp. Previous to this, all of the professional Jewish men of Warsaw were shot to death. Included among them was her brother, Dr. Adam Zamenhof. In August, 1944, Dr. Sofia Zamenhof was shot to death. A few days later, exactly eighteen years after she attended her first Bahá'í meeting, Lydia Zamenhof, together with many other Jews, was cremated in the Jewish death-camp in Treblinka, near Warsaw. This sad news was relayed to the Guardian, who replied by cablegram:

"Heartily approve nation-wide observance for dauntless Lydia Zamenhof. Her notable services, tenacity, modesty and unwavering devotion fully merit high tribute from American believers. Do not advise, however, that you designate her a martyr."

In a second message, dated April 20, 1946.

the Guardian, through his secretary, wrote:

"She certainly deserves to be remembered by us all for her services to the Faith and her loyalty and devotion! Her death is a great loss, as she was so well able to serve and teach in different languages and different countries. It seems too terrible to contemplate what her end must have been!"

To the very end of her life Lydia Zamenhof remained a heroine, ever thoughtful of the welfare and safety of others. When it became evident that the lives of the inhabitants of the Ghetto were doomed, the non-Jewish Esperantists of Warsaw approached her with offers to hide her from the invaders. She declined, for she wished to remain with her family. Besides, she said, violent death is the punishment for those who are caught hiding Jews, and she would not think of endangering the lives of her beloved Esperantist friends. So it was that she met her death.



Prof. George W. Henderson

Of her untimely and tragic end Father Andrew Cseh wrote, under date of February 7, 1946:

"Oh, our poor, dear Lydia! According to information received she had a terrible death. How will God ever punish the guilty ones? Their crime truly exceeds every heretofore known measure."

When we call to mind the self-sacrifice, the perseverance, the devotion and loving service of Lydia Zamenhof in her zealous and untiring efforts in the Path of God, we can but think of the words revealed by Bahá'u'lláh:

"Blessed is he that hath set himself towards Thee, and hastened to attain the Day-Spring of the lights of Thy face. Blessed is he who with all his affections hath turned to the Dawning-Place of Thy Revelation and the Fountainhead of Thine inspiration. Blessed is he that hath expended in Thy path what Thou didst bestow upon him through Thy bounty and favor. Blessed is he who, in his sore longing after Thee, hath cast away all

else except Thyself. Blessed is he who hath enjoyed intimate communion with Thee, and rid himself of all attachment to any one save Thee."

GEORGE W. HENDERSON

BY LOUIS G. GREGORY

Professor George W. Henderson, Henderson Business College, Memphis, Tenn., ascended to his eternal home December 24, 1944. Then ended a mortal career which in two ways bore a similitude to that of the Master. The length of 'Abdu'l-Bahá's ministry as Center of the Covenant was twenty-nine years. George Henderson's Bahá'í life, at a different time, covered exactly the same length. At the Master's funeral no Bahá'í spoke, making way for non-Bahá'í orators of various faiths, Christian, Jewish, and Moslem, all so eager to pay their tributes of veneration to their beloved teacher and the "Father of the Poor." The only Bahá'í speaker at the obsequies of His devoted fol-

IN MEMORIAM



John P. Stearns

lower was limited to a few minutes because of a similar condition.

Months before, George was aware of his proximate end, remarking that he had much work but little time, as he would not outlive the year. He proceeded to set his house in order. He incorporated his school so that its services might survive him. He also provided that, agreeable to the wishes of the Bahh'is, it might always be used by them.

Despite stormy weather the funeral assembled a capacity audience. There were prayers for the departed. Remarks touching his success as educational pioneer and in discovering Bahá'u'lláh, whose Glory now encircles the earth, were feelingly given. His bold proclamation of faith; his humble and grateful acknowledgment of it as the foundation and motivating power of his life's work received mention.

There followed an array of distinguished speakers from the clergy, the field of education, religious and secular, the officialdom of his native state. Most impressive of these was that of a venerable clergyman of the white race who left a sick bed to attend, exposing himself to further perils through taxi shortage on a stormy day. With tear dimmed eyes and faltering voice, he pictured his great love for hi brother; how they had spent long hours together meditating and conversing about the mysteries of the divine

worlds. His former Sunday school teacher told of the bright promise of his youth. The dean related his connections with faculty and students. A state official, described the esteem of Tennessee, also how he found him an ideal companion. Another clergyman suspended a rule of his church to eulogize George Henderson.

The pastor of the church which he often attended brilliantly portrayed him as a planter, builder, writer, and father, in all of which he was par excellent.

The aroma of flowers, the spiritual atmosphere, the fine opportunity to teach the oneness of humanity to an interracial gathering, Tennyson's beautiful poem, "Crossing the Bar," added joy to solemnity.

This tribute has come from Haifa:

"He (the Guardian) was sorry to hear Prof. Henderson had passed away. No doubt he will now find himself in that happy state promised by the Beloved as the reward of His faithful servants. The Guardian will pray for his spiritual advancement and that his deeds in the South may bear fruit."

JOHN P. STEARNS

By HANS DÖRY

Our beloved and unforgettable teacher and pioneer, John P. Stearns, passed away at Lima, Perú, on November 7, 1944.



Sulṭán Ník-Á'in

He was and always will be so near to our hearts that we can hardly believe he has gone.

John was from Jamestown, New York, where he sold his business in 1940, and decided to come to Ecuador as a pioneer. We consider ourselves as the first harvest of the seed he has sown.

We proudly affirm that his sacrifice shall not be in vain. John's loving kindness and the Faith he gave us will live on forever and ever.

JOHN P. STEARNS

Bahá'í Pioneer to Quito, Ecuador

BY EVE B. NICKLIN

"O ye beloved of the Lmd! The greatest of all things is *the protection* of the True Faith of God, the preservation of His Law, *the safeguarding* of His Cause and service *unto* His Word."

Leafing through the pages of some of

John's Bahá'í hooks, we found these words underlined, and realized anew how much these particular teachings possessed and controlled his thinking—"the preservation of His Law, the safeguarding of His Cause."

We, here in Lima, Perú, knew John Stearns during one year of terrible suffering, and yet the things we remember most are: his fortitude; his patient endurance; his smiling answers to our solicitous questions about his health, "I'm feeling fine," or when the pain was worse, "So-so"; his brave humor—calling the radium needles in his tongue his phonograph needles. His only impatience was when he thought we were doing too much for him. We all wished we could do much more.

John came to Lima from Quito, Ecuador, just a few days before Christmas 1943, to enter the Institute de Radioterápia. After months of treatment, once coming very near to death, he recovered miraculously. He then went into business with Mr. Ray

IN MEMORIAM



'Ali-Muhammad Nabili, President of the National Spiritual Assembly of India and Burma of 1944-1941, died in Kirmán, Persia, in 1941.

Betts, manager of the Cremrica. It was because of this association with John that Ray became a confirmed believer in the Bahí'í Faith.

The men with whom he worked spoke of John as a quiet man, a man who constantly sought divine direction in the daily performance of his duties, a man whose life was a testament to his convictions.

John wanted to live, making great plans for the future, but his destiny was not this physical work, but a freer, fuller work in the world beyond. Soon it became evident that his ailment was returning, and he passed away November 7, 1944. With simple Bahá'í ceremony we, his Bahí'í friends and business associates buried him in the British cemetery here in Lima, Perú. Now, his helpfulness and his prayers live on, not only in memory we believe, but in actuality, pervading two South American countries.

This cable from the National Spiritual Assembly of the Bahá'ís of the United States and Canada came to comfort our hearts: (':Accept) our heartfelt sympathy (for the) grievous loss (of this) self-sacrificing Bahá'í pioneer, John Stearns. His death lights one more spiritual beacon illuminating (the) path (to) unity (of the) Americas (in) Bahá'u'lláh's Revelation."

SULTAN NÍK-Á'ÍN

Sultán Nik-A'in was born in Yazd, Persia, and although his father was a Bahí'í, he was a staunch Muslim during his early years. When he came of age, he accepted the Cause and was enabled to render it valuable services. He was President of the Bahá'í Spiritual Assembly of Yazd for a period and was alleged to be the leader of the friends in the case wherein they were unjustly accused by



Mabry C. Oglesby

the enemies of the Cause and thrown into prison in Yazd and at Tíhrán, for a period of five years. He was acquitted once during this period but the enemies of the Cause exerted every effort until they succeeded in putting him again under chains.

When he was set at liberty he emigrated to Quetta in Baluchistán in obedience to the instructions of the Guardian to the general body of the friends in Persia. In conjunction with other Baha'is of Quetta he succeeded in establishing an Assembly in that centre in the year 100 of the Baha'i Era and in purchasing a building to serve as the local Ḥazíratu'l-Quds. He died at Quetta of heart failure on the 27th May, 1944 and was buried there.

MABRY C. OGLESBY

BY LOUIS G. GREGORY
AND HARLAN F. OBER

The connection of Mabry C. Oglesby with the Faith, goes back to 1913 when he and

his wife heard the Bahá'í Message and shortly thereafter accepted it. They studied under the tutelage of Mr. and Mrs. Harlan F. Ober, and during the annual convention of 1917 held in Boston, received a great confirmation.

Mr. Oglesby was an able and active advocate of the Faith. In his life, he sincerely endeavored to express the Bahá'í principles. He was greatly loved by the more than ten thousand members of the national labor organization to which he belonged. For about fifteen years he was one of the national representatives of his co-workers in conference with the management of the company regarding wages and working conditions. His insight, courage and fairness made him outstanding. His influence both in the Baha'i Cause and in his daily work, was for unity and peace. Through his position he had the opportunity of meeting many people of all walks of life. He was kind to all and forth-

right in his statements and was continually engaged in offering the Bahb'i Message.

Although he was unable to take so long a journey, Mr. Oglesby sent his wife and daughter to visit the Sacred Shrines on Mt. Carmel. They were the third and fourth among the Bahá'ís of the colored race to make such a journey from the West, and enjoyed the privilege of meeting the Guardian, as the two former visitors had met 'Abdu'l-Bahá. The devotion and sacrifice of this pilgrimage, as is true of all such sacrifices, were the means of releasing great spiritual forces which strengthened the bond of race unity, a phase of the teaching work in which they were most active.

One of the brightest memories of his life was a motor trip, in which he was accompanied by Mrs. Oglesby and two of his white Bahb'i friends, to attend the Convention in Wilmette. Social gatherings and meetings for the promulgation of the Faith were arranged in many cities both on the journey to Wilmette and on their return to Boston.

Mr. Oglesby was for nearly fourteen years a member of the Spiritual Assembly of Boston, Massachusetts. In this capacity, and also as a delegate to the Bahá'í National Conventions, his services were always constructive, always touching the heights of reality.

From his first confirmation, he became aware of the tremendous spiritual power in the Bahi'i Cause and he dedicated himself to its service. Through his devotion he became eloquent, and his radiant face and impassioned utterances will long be remembered.

Memorial services were held in Boston after his death on May 19, 1945. The tributes paid to him by his associates were most illuminating and revealed the esteem in which he was held. The hearts of many who were present were attracted by the inspiring Bahb'i service.

During the winter of his life he was beset with many illnesses, losses, and afflictions of various kinds. Neither he nor his wife ever wavered in the face of annoying persecutions and trials, but attained the bounty of divine protection. There are many who will miss him in this world; more will welcome him on the Shiing Shore.



Mrs. Esther Tobin

MRS. ESTHER TOBIN
1863-1944

BY ALBERT R. WINDUST

Mrs. Esther ("Nettie") Tohin, who will ever be remembered as the one inspired to find the dedication stone of the first Bahi'i House of Worship in the Western World, ascended to the Abhá Kingdom April twenty-eighth, 1944. On October ninth of the year previous she commemorated her eightieth birthday.

Mrs. Tobin was born in Detroit, Michigan, and lived there until shortly after the death of her husband in 1392. She then moved to Chicago with her two small sons, John and Harold, and her half-sister and brother. At first she had a difficult time supporting herself and family by means of dressmaking. Although extremely busy, her spirit of determination and faith in prayer became a silver lining to the clouds of worry and despair. Daily she prayed for spiritual guid-

ance in meeting her many problems with her little ones.

Mrs. Tobin felt that her prayers had been answered when she met Paul K. Dealy, one of the early believers in the Bahá'í Faith in America. She recognized his great faith and spiritual power as a teacher. After attending his classes she was convinced that Bahá'u'lláh was the "Son of Man" and the "Lord of the Vineyard" promised by Jesus Christ, and the "Everlasting Father," the "Prince of Peace" promised by Isaiah to come in the "latter days." She not only accepted the Bahá'í Message, but wanted others to hear the glad-tidings of the fulfillment of that great Event.

Regarding the finding and delivery of the dedication stone: according to her nurse* for three and a half years before her departure, Mrs. Tobin mentioned the following:

One day while sitting alone and busy with dressmaking in the home of one of the believers, she heard a voice questioning, "Do you believe in immortality?" She replied, "Yes, I do." The voice said, "Then, get a stone." A few days later the voice again came, but louder than before, "Do you believe in immortality?" Again she replied, "Yes, I do." And the voice said, "Get a stone."

Mrs. Tobin delayed carrying out the request. Again the voice came a third time and commanded her to obtain a stone. She began looking around and was inspired to go to a place where a building was under construction. Here the contractor, after hearing her request, told her to select any stone that she wanted. She chose a very large one and started away with it in a small hand-drawn express wagon. About half way to the Temple site, the wagon collapsed, but a kindly milkman helped her carry the stone to the foot of the hill on which the House of

* "Mrs. Tobin told me of the incidents mentioned and added that when 'Abdu'l-Bahá arrived in Chicago she presented Him with a bouquet of white roses and some grapefruit. He requested one of His attendants to save the seed from the latter to be planted at His home in Haifa. She also contributed for the Shrine of the Báb on Mt. Carmel. 'Abdu'l-Bahá promised that Mrs. Tobin, with her whole family would be blessed."—Gertrude Triebwasser, nurse to Mrs. Tobin during her long illness.

Worship now stands. Two boys assisted in getting the stone to the top of the hill.

When 'Abdu'l-Bahá visited the Temple site in 1912, to dedicate the grounds, He saw this stone, and when a hole had been dug by representatives of many nations, He had it placed therein, and it became the object around which the ceremony of dedication of the Temple site revolved.

During the years following that Event and the building of the Temple, the stone was carefully preserved, and finally imbedded in the cement floor of the basement at the spot where 'Abdu'l-Bahá dedicated it.

As one visits that sacred place and gazes at the unpolished, rough piece of natural rock and remembers its significance coupled with the greatness of the One Who blessed it by His Word and Presence, one gratefully recalls the faith and effort of the humble soul inspired to bring it there for that unique and remarkable occasion.

MISS MARY LESCH

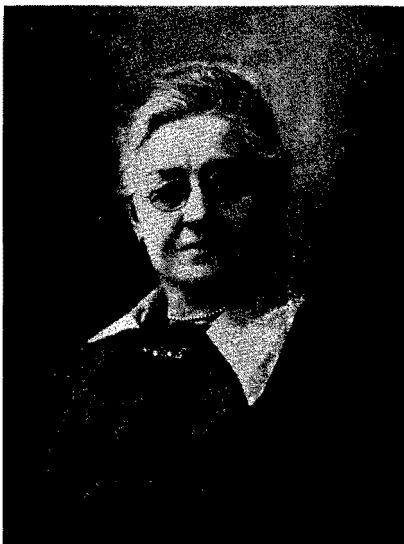
BY ALBERT WINDUST

Miss Mary Lesch of Chicago will ever be remembered for her service to the Bahá'í Faith, especially in the vital task of publishing and distributing the literature of the Cause, during the years from 1910 to 1922, in America. This was a service without remuneration rendered outside the time spent in earning a livelihood.

In the early days of the Faith, this service was freely given by Mr. and Mrs. Agnew, until ill health made it impossible for them to continue. Miss Lesch graciously shouldered the labor it involved, and continued until the National Spiritual Assembly relieved her by creating a Committee to handle the ever-increasing responsibility and labor.

In 1911, the *Star of the West* advertised twenty-six publications of the Faith. Some time later an edition of *The Bahá'í Proofs*, by Mirzá Abu'l-Faḍl, and an American edition of *Some Answered Questions*, were added to the list handled by Miss Lesch. By the year 1919 her capable management had accumulated enough funds to undertake the publication of the Addresses of 'Abdu'l-Bahá, delivered in America in 1912.

The editing of this work of over five



Mary Lesch

hundred pages was entrusted by 'Abdu'l-Bahá to Howard MacNutt of Brooklyn, and printing and binding was done by the undersigned. During the period of production word was received from 'Abdu'l-Bahá to name the compilation *The Promulgation of Universal Peace*. This was a fitting climax to a decade and more of service to the Faith, and a splendid memorial to her who rendered it.

Mary Lesch was the sister of George Lesch, one of the beloved early believers, and Secretary of the House of Spirituality in Chicago, who died in 1918. In a Tablet to Miss Lesch, 'Abdu'l-Bahá wrote: "Do not grieve for thy dear brother who has ascended from

this mortal world to the eternal realm. . . . That drop has hastened to the limitless ocean and that wandering bird has flown to the shelter and nest of the Supreme Concourse. Thou shalt find him at the effulgent gathering in the Kingdom of Mysteries."

In response to a message reporting the passing of Mary Lesch on March 24, 1945, the Guardian cabled as follows: "Deeply grieve passing of indefatigable, staunch pioneer of the Faith in the Day of the Covenant. The record of her services imperishable, her reward gear in the Abhá Kingdom."

May her spirit rejoice forevermore within the Eternal Realm!

IN MEMORIAM

APRIL 1944—APRIL 1946

- Mr. John Aducat, Marlton, R. D., N. J.
 Mr. James Agnew, Chicago, Ill.
 Mrs. Deborah Alexander, New York, N. Y.
 Mr. Edwin C. Anderson, Kenosha, Wis.
 Mrs. Daisy Ashenfelter, Toledo, O.
 Mrs. Margaret H. Atwater, Miami, Fla.
 Mr. Francis W. Barlet, Indianapolis, Ind.
 Mr. William W. Barrack, Maywood, Ill.
 Mr. Edward Bass, Spokane, Wash.
 Mrs. Maybelle Baylor, Milwaukee, Wis.
 Mr. Adolphe G. Bechtold, Brooklyn, N. Y.
 Mrs. Margaret Beckhart, Los Angeles, Cal.
 Mr. J. F. Behrens, Coeur d'Alene, Idaho
 Mr. Julio Veve Benitez, Juncos, Puerto Rico
 Mr. Achill Bippart, East Orange, N. J.
 Mr. Aaron Blau, Philadelphia, Pa.
 Mrs. Jennie Bonds, Chicago, Ill.
 Mrs. Ruth Brandt, Pasadena, Calif.
 Mrs. Philip King Brown, San Francisco, Cal.
 Mr. Edward Burmeister, Muskegon, Ill.
 Mr. J. W. Caldwell, Peoria, Ill.
 Mrs. Isobelle Campbell, Spokane, Wash.
 Miss Jean Olga Campbell, Burlingame, Cal.
 Mr. Fred W. Clark, Newark, N. J.
 Mr. Joseph Clevenger, New York
 Mr. Dale S. Cole, Cleveland, Ohio
 Mrs. Emma Cook, Fairview, Montana
 Mrs. Henrietta C. Cosh, New Rochelle, N. Y.
 Mr. Heber S. Cowman, Arlington, Va.
 Mrs. Luda Dabrowski, Greenville, S. C.
 Mrs. Catherine DeMoure, Peoria, Ill.
 Miss Adrienne deVere, Chicago, Ill.
 Mrs. Flora Bohmann Ernst, Chicago, Ill.
 Mrs. Emma Ewing, Evanston, Ill.
 Mr. Robert Fairley, Vancouver, B. C.
 Mrs. Ella Federcell, Maui, T. H.
 Mr. Nels Flatekval, Armstrong, B. C.
 Mr. Andrew D. Fleming, New York, N. Y.
 Mr. Renee Fooks, Montclair, N. J.
 Mr. Arthur Foster, Jersey City, N. J.
 Dr. L. T. Gilmer, Milwaukee, Wis.
 Mrs. M. Grandison, Washington, D. C.
 Mr. Fred Gaulke, Milwaukee, Wis.
 Mrs. Emily Gustin, Johnstown, N. Y.
 Mrs. Anna Hair, Portland, Ore.
 Mr. Joseph F. Harley, Chicago, Ill.
 Mr. Edward Harris, Carmichael, Sask.
 (1941, not previously reported)
 Mr. Frank Harvey, Toronto, Canada
 Mrs. L. C. Haskell, Savannah, Ga.
 Mr. Thomas Heap, Portland, Ore.
 Mrs. Albert D. Heist, Geneva, N. Y.
 Mrs. Arthur L. Held, Berkley, Mich.
 Prof. Geo. W. Henderson, Memphis, Tenn.
 Miss Millie B. Herrick, Binghamton, N. Y.
 Mr. Ernest Higman, Medford, Mass.
 Mrs. Theresa Hill, Chicago, Ill.
 Mrs. H. Emogene Hoagg, Charleston, West Virginia
 Mr. Carman Holmes, Big Bear Lake, Cal.
 Mrs. Eugenia C. Hooks, Little Rock, Ark.
 Mr. P. Windsor Howard, Los Angeles, Cal.
 Mr. Lawrence Hyatt, New York, N. Y.
 Mr. Charles Ittner, Oklahoma City
 Dr. Luther R. Johnson, Akron, Ohio
 Mr. Joseph Johns, Chicago, Ill.
 Mr. Henry Keeling, San Francisco, Cal.
 Mrs. Henry Keeling, San Francisco, Cal.
 Mrs. Ruth B. Kennedy, San Mateo, Cal.
 Mrs. Gladys Kowal, Fort Wayne, Ind.
 Mrs. Arthur Krug, Sao Paulo, Brazil
 Mrs. C. Lawrence, Los Angeles, Cal.
 Mr. Frank LeBoeuff, Harvey, Ill.
 Mr. Edgar H. Libby, Los Angeles, Cal.
 Mrs. Edgar H. Libby, Los Angeles, Cal.
 Mr. Welford Liebrock, Los Angeles, Cal.
 Mr. Wm. F. Lucas, Los Angeles, Cal.
 Mr. Gerald G. McBean, Port-au-Prince, Haiti
 Miss Julia F. MacBrien, Toronto, Can.
 Mrs. Elda O. McCullough, Harrison, Ark.
 Mrs. Mary McKee, Brooklyn, N. Y.
 S/Sgt. John Mackett, Jr., Milwaukee, Wis.
 Mrs. Eva Martin, North Carolina
 Mrs. L. Melicher, Milwaukee, Wis.
 Mr. Y. Mensah, Chicago, Ill.
 Mr. Joseph Z. Miller, Monroeville, Ind.
 Mr. Charles N. Mortensen, Chicago, Ill.
 Mrs. Kate Muzzy, Binghamton, N. Y.
 Mr. Andrew J. Nelson, Racine, Wis.
 Mr. Gust A. Nordquist, Seattle, Wash.
 Mr. Mabry C. Oglesby, Boston, Mass.
 Mr. Reinhold Peckham, Kenosha, Wis.
 Mrs. Hazel Petersen, Inglewood, Calif.
 Mrs. Marion Phelps, Cantonville, Md.
 Mr. Henry Pope, Jr., Nashville, Tenn.
 Mr. Vasa Preston, Rockford, Ill.
 Mrs. Harriet Ray, Portland, Ore.
 Mrs. Alma Raymond, Toledo, Ohio

IN MEMORIAM



Jamil Isfáhání, April 1910-June, 1944. Jamil Isfáhání passed away in Haifa after a sudden severe illness. He was the younger son of Mírzá 'Anáyatu'-lláh Isfáhání who visited the United States many years ago and will be remembered by American and Persian pilgrims alike.

Mrs. Judson M. Saunders, New Haven, Conn.
Mr. Augustus T. Sawyer, Fitchburg, Mass.
Mr. Joseph Scanes, Toledo, Ohio
Mr. B. W. Schueider, Richmond Highlands,
Wash.
Mr. Edward Schwarz, Chicago, Ill.
Dr. E. D. Shaw, Aberdeen, Wash.
Miss Elizabeth Slappy, St. Augustine, Fla.
Mr. John Stahlheber, Baltimore, Md.
Mr. John P. Stearns, Lima, Peru
Mrs. Rose N. Steinecke, St. Louis County,
Mo.
Mrs. Emma B. Stott, Los Angeles, Cal.
Mrs. Robert Sully, Buffalo, N. Y.
Mr. Samuel Taft, Boston, Mass.

Mr. Hugo Taylor, Cincinnati, Ohio
Mrs. Lloyd Tew, Burlingame, Kans.
Mrs. Carolyn Thornhill, Cleveland, Ohio
Mr. Jonathan Trumbull, Arcadia, Calif.
Mrs. Carlos Van Bergen, Newark, N. J.
Miss Anna E. Van Blarcum, Montclair, N. J.
Mr. I. R. Van Valer, Irvington, N. J.
Mrs. Gertrude H. Weeks, Portland, Ore.
Mrs. Clara Wenzel, Milwaukee, Wis.
Mr. Edward Westland, Bogota, N. J.
Mrs. Florence Etta White, Greenville, S. C.
Mr. Charles E. Wilkes, Urbana, Ohio
Mr. Gerardus T. Williamsen, Kansas City
Mr. Edward H. Young, Washington, D. C.
Mrs. Gertrude Zollinger, Toledo, Ohio

PART THREE

BAHÁ'Í DIRECTORY, 1945-1946

101-102 OF THE BAHÁ'Í ERA

I.

BAHÁ'Í NATIONAL SPIRITUAL ASSEMBLIES

National Spiritual Assembly of the Bahá'ís of Australia and New Zealand,
2 Lang Road, Centennial Park, Sydney, N.S.W., AUSTRALIA.
Cable "NatBahá'í", Sydney.

National Spiritual Assembly of the Bahá'ís of Egypt and Súdán,
P. O. Box 29, Faggala, Cairo, EGYPT.
Cable "Bahá'í," Cairo.

National Spiritual Assembly of the Baha'is of the British Isles,
1 Victoria Street, London, S. W. I, ENGLAND.
Cable "Bahá'í," London.

National Spiritual Assembly of the Baha'is of Germany and Austria,
Care Herr Alfred Kohler, Unterturkheim (14a), Wallmerstrasse, Stuttgart, GERMANY.

National Spiritual Assembly of the Bahá'ís of India and Burma,
P. O. Box 8, Poona, INDIA.
Cable National Hotel, Poona.

National Spiritual Assembly of the Bahá'ís of Íráq,
P. O. Box 5, Baghdád, ÍRÁQ.
Cable "Bahá'í," Baghdád.

National Spiritual Assembly of the Bahá'ís of Persia,
Care Zikru'lláh Khadim, Tíhrán, PERSIA.
Cable "Rowhání," care Zikru'lláh Khadim, Tíhrán.

National Spiritual Assembly of the Bahá'ís of the United States and Canada,
536 Sberidan Road, Wilmette, Ill., U. S. A.
Cable "Bahá'í," Wilmette.

International Baha'i Bureau,
40 Grand Rue, Geneva, SWITZERLAND.
Cable "Bahá'í," Geneva.

4.

COUNTRIES WHERE BAHÁ'ÍS ARE RESIDENT

"Denotes Local Spiritual Assembly.

ABYSSINIA—

Addis Ababa: Sabri Elias, care S. Elias, P.
Box 1865, Alexandria, Egypt.

AFGHÁNISTÁN—

Kabul: Ni'mat Alá'í, Dáfghánán.
Herat: Asadu'lláh Yazdán-Parast.

ALASKA—

*Anchorage: Honor Kempton, the Book
Cache, Box 1156.

ARABIA—

Jeddah
Mecca: A. Anvar, Post Box 119.

ARGENTINA—

*Buenos Aires: Sr. Emilio R. Barros, Secre-
tary, Calle Peru 428-Ap. A Piso Bajo.
La Plata: Marie Kevorkian, care Sr. Barros,
Calle Peru 428, Buenos Aires.

AUSTRALIA—

"Adelaide, S. A.: Mr. H. Fitaner, Box 447
D. G.P.O.
Booreroo Centre, S. A.: Mr. D. A. Brooks,
"Rockwood."
Brisbane, Queensland: Mr. J. Bedgood, 7
Isaacs St., Paddington.
'Caringbah, N. S. W.: Mrs. H. Reynolds,
Jackaranda Road.
Goulbourn, N. S. W.: Mr. and Mrs. S.
Maginnis, 310 Sloane Street.
Harvey, W. A.: Mrs. C. Chinn, Udoc Road.
Healesville, Victoria: Miss P. Hancock,
"Claremont."
Melbourne, Victoria: Mrs. E. Wheeler, Box
L1237, Elizabeth Street, P. O.
Mt. Helena, W. A.: Mrs. B. A. Buuney.
Pertb, W. A.: Mrs. A. Miller, 73 Berwick
Street, Victoria Park.
'Sydney, N. S. W.: Mrs. L. Hutchinson-
Smith, Piccadilly Arcade, Castlereagh
Street.
Wollongong, N. S. W.: Mrs. D. Reid, 46
Rosemont St.
Yerrinbool, N. S. W.: Mrs. M. Boltow,
"Bolton Place."

AUSTRIA—

Vienna: Franz Pollinger, 27 Böcklinstr. 4/15
Wien II.

BÁHRAIN ISLAND

Bihrayn: Mr. Faizi, Manama.

BALÚCHISTÁN—

"Quetta: P. O. Box 11

BELGIAN CONGO—

Kabongo, Province d' Elizabethville: Mr. R.
A. Vahdat, Agronome Colonie.

BELGIUM—

Antwerp: Mme. Steinmann, 13 Ave. Van
Peet.

BOLIVIA—

*La Paz: Sra. Molly G. de Landivar, P. O.
Box 639.
Sucre: Mrs. Y. De Cúellar.

BRAZIL—

*Bahia: Hilda Rncha Santos, care Dr. Fer-
nando Nova, Caixa Postal 680.
Rio de Jankro: Mrs. Harold V. Armstrong,
Rua Presidente Carlos de Campos 132.

BULGARIA—

Sofia: Miss Marion Jack, care Mrs. Svetaneva,
39 Nicholai Nicholaivich.

BURMA—

*Daidanaw
Mandalay
*Rangoon
Tawnggyi

CANADA—(see sub-section 4.)

CAUCASUS—

Bákú

CHILE—

*Punta Arenas—Magallanes: Srta. Rosy Vo-
danovic, Casilla No. 79.
*Santiago: Walter Hammond, Casilla 236.
Valparaiso: Care C. B. Petersen, Casilla 3200.



Bahá'ís and friends of the Faith in San Salvador, El Salvador.



The Bahá'í Community of Guatemala City, Guatemala, May, 1944.

CHINA—

Canton: Mr. C. S. Lin No. 56 Fu Hing Road, Shamean.
Shanghai: Mr. H. Ouskouli, P. O. Box 551.

COLOMBIA—

*Bogota: Magola P. de Maldonado, Calle 13 No. 4-69.
Cartagena
Contratación
"Mogotes: Gabriel Silva G. Santander de Sur: Asamblea Espiritual de los Bahá'ís.

COSTA RICA—

*San Jose: Sr. Gerardo Vega, Apartado 884.

CUBA—

"Havana: Bahá'í Centre, Calle Cuba 64.

CZECHOSLOVAKIA—

Praha II: Mr. Vuk Echtner, care Bruckner, U. Püjčovny 2.

DENMARK—

Jerslev, (Jylland): Mrs. Johanne Høeg.

DOMINICAN REPUBLIC—

*Trujillo: Cruz de Pichardo, De Alfonseca No. 42.

ECUADOR—

*Guayaquil: Juan Luis Aguirre Turpeau, Casilla 286.

EGYPT—

"Alexandria: P. O. Box 1865.
Benha: Aly Eff. Abdallah—Store-Keeper.
Beni Souef: Fathy Eff. Kamal—Radio Sentrm.
"Cairn: P. O. Box 29, Faggala.
Damanhour: Kamal el Dine Yousri Neseir—El Messaha Administration.
Dessouk: Michael Eff. Yonssef—Station Master.
El Beregat, Karf-Daoud: El Sheikh Mahmoud Gaafar—Merchant.
El Wahat el-Bahariah: Mohamed Eff. Khamis Manseur—Government Hospital.
*Ismailia: Care Khalil Eff. 'Ayád, Canal Press.
Kantara: Mohammed Eff. Eweda—Customs Administration.

Kom el Saayda: Hassan Eff. Mohamed Hassan—Merchant.

Mehalla el Kobre: Abdel Rahman Eff. Nefal—Photo Studio.

Meit Ghamr: Ibrahim Eff. Maamoun Afifi—Merchant.

"Port Sa'id: P. O. Box 339.

*Suez: Care Iskandar Eff. Hanna—Customs Administration.

*Suhag: Care Ismail Eff. Abdel Kerim el Aref—Merchant

"Tanta: P. O. Box 9.

EL SALVADOR—

*San Salvador: Srta. Maria Cruz Palma, 18 A Norte Contigua No. 62.

ERITREA—

Asmara: Cav. Azmac Seium Gabriel, Viale Regina 18, Residential Court.

FINLAND—

Helsinki: Mr. V. Rissanen, P. B. 13.

FRANCE—

Hyères: Mme. L. Acard, Le Closfleuri, La Poterie (Vard).

Lyon

Marseille: Mme. Marie Sojoman, 17 Chemain des Sept St. Tronscs. St. Margaret.

Orleans: Mlle. M. Gascoin, 22 Rue de Is Bretonnerie (Loiret).

"Paris: Miss Edith Sanderson, 9 rue de l'Annunciation, Paris 16 eme.

GERMANY—

Berlin: Theo. Lehne, Dallgow *Doberitz, Parkstr 24.

Darmstadt: Fr. Marie Schenk, Darmstadt II Land, Klonie Trautheim.

Esslingen/Neckar: Fr. Martha Weiss, Sec., Kesselwasen 4.

Frankfurt a.m.: Fr. Ursula Muller, Sec., Waidmannstr 41.

Geislingen/Steige: Herr U. Fr. Hans Kraiss, G., Altenstadt Oelweg 22.

Giessen: Oberschwester Bertha Freimuller, Balsarache Stufung, Wilhelmstr 14.

Goppingen/Wttbg: Fr. Anna Hacher-Schoch, Ullrichstr 24.

Hamburg: Fr. Anna Bostelmann, Uhlenhorsterweg 22 II.



Bahá'í social gathering, Asuncion, Paraguay, April, 1941.



Bahá'ís of San José, Costa Rica.

- Heidelberg: Frl. Elsa M. Grossmann, 1. Sec. Neckargemund, Friedrich Eberstr 39.
Frl. Frieda Eichler, 2. Sec. Rohrbacherstr 22.
- Heilbronn: Fr. Marie Ott, Raabeweg.
- Heppenheim a.d.b.: Hans Gajus Schmidt, Postfach 41.
- Karlsruhe/Baden: Fr. Martha Brauns, Rupurr-Gartenstadt, Resendenweg 70.
- Kreidach/Odenwald: Herr U. Fr. Adolf Lorey, Kr. uber Waldmichelbach/Odenwald, Am Bahnhof.
- Kussnach: Herr U. Fr. Carl Wutemberger, K. Amt Waldshut Baden.
- Leipzig: Fr. Martha Matzold, Plausigerstr 6 II links.
- Lich/Oberhessen: Fr. Johanns v. Werthern, Oberstadt 60 b. Fr. Schone.
- Ludwigsburg: Marie Kussner, Seestr 13.
- Munchen: Katy Mills, ABC House Belgraderstr 64.
- Murnau/Oberb: Fr. Margarete Walcker, Kohlgruberstr 75c.
- Neckargemund/Wttbg: Dr. Herman Grossmann, Friedrich Eberstr 39.
- Plochingen: Julius Henseler, Bergstr 64.
- Rostock/Mecklbg.: Fr. Lieselotte Jenzch, Massmannstr 31.
- Schwerin: Herr Karl Klitzing, Yungferusieg 21.
- Seeheim a.d.b.: Herr U. Fr. Horny, Ph. Marzstr, 8.
- Stockenhausen: Fr. Erna Schmidt, St. uber Balingen/Alb.
- Stuttgart, Woerttenburg: Paul Gollmer, Neckarstr. 127 III.
- Thalkirchdorf: Familie Bracht-Macco, Th.b. Immenstadt/Allgau.
- Ueberlingen/Bodensee: Herr U. Fr. Arno Knabe, Muhlbackstr 22.
- Warnemuude: Emil Jorn, Reuterstr 31.
- Weinheim a.d.b.: Philipp Krekel, Karilonstr 20.
- Wiesbaden: Paul Schraher, Nerobergstr 24.
- Zwicken: Frl. Else Becker, Auerbach b. Zwickau, Ernst Thalmanstr 84.
- Amesbury, Wiltshire: care of Mrs. Rideout, The Cottage, West Amesbury House.
- Birmingham: Mr. J. Marshall, 67 Nansen Road, Alum Rock.
- Blackburn: Care of Mrs. Cooper, Feniscowles Old Hall, Pleasington Near Blackburn.
- Blackpool, Lancashire: Mrs. A. Curwen, 6 Mansfield Road West.
- Bloxwich: Walsall, Staffs, Mr. M. McLean, 130 Broad Lane.
- *Bournemouth: Miss Dorothy Dewhirst, 167 Tuckton Road, Southbourne.
- "Bradford: Mrs. Arthur Norton, 41 Cranbourne Road, Bradford, Yorks.
- Bristol, Gloucestershire: Miss S. Jewell, 74 the Crescent, Healcaze; also Mrs. D. Weeks, 42 Oakwood Road, Henleaze.
- Bushey, I-Iertfordshire: Miss I. Mittler, Wick House, Sparrow's Herne.
- Buxton Derbyshire: Miss A. Phillips, Corbar Hall, Mancbester Road.
- Cheltenham, Gloucestershire: Mme. Charlot, also Mrs. Gregory, 53 Painswick Road.
- Dalraddie, Dalry, Ayrshire: Miss F. Champion, care of Mrs. Douglas Gordon.
- Fishpool, Nottinghamshire: Mr. and Mrs. A. Nazar, Jalal, Nottingham Road, Larch Farm.
- Hereford, Herefordshire: Mrs. C. Cohen, 10 Manor Road.
- Ilkeston, Derbyshire: Mrs. E. Lacey, 15 Church Drive, Cotmanhay.
- Kirby Lonsdale, Wesunoreland: Mr. and Mrs. T. Hall, The School House, Lupton.
- Liverpool 12, Laneashire: Mr. A. Cole, 159 Eaton Road, West Derby.
- *London: Miss M. Wellby, 1 Victoria St., London, S. W. I.
- *Manchester: Miss Ada Williams, 294 Barwn Road, Streatford, Manchesrer.
- Northampton: Miss J. Howes, 30 Sandiidand Road, Headlands.
- Norwich: Miss E. Bird, 18 Lower Clarence Rd., Thorp Road.
- Nottingham, Nottinghamshire: Miss E. Richardson, Epworth, Fernleigh Ave., Mapperley.
- Painswick, Gloucestershire: Mr. D. Faux, the Bungalow, New Drive.

GREAT BRITAIN—

- Alderley Edge, Cheshire: Miss I. Niven, Broom Corner, Chalford Road.
- Amersham, Bucks: Mrs. G. Sanders, care Saunders & Hance, Regent Parade.

Petersfield, Hampshire: Miss T. MacWilliams, 17 Princes Road.

Puncknoll, nr. Dorchester, Dorset: Mr. R. St. Barbe Baker, Greenleaze.

Roath Park, Cardiff: Mrs. R. Jones, 55 Albany Rd.

Ruislip, Middlesex: Mrs. H. Toye, 24 King's End.

Sacriston, Co. Durham: Miss H. Strong, Model Cottage Findon Hill.

St. Ives, Cornwall: Mr. B. Leach, the Pottery; Stratford-on-Avon: Miss E. Howlett, 8 High St.

Sutton Coldfield, Warwickshire: Miss E. Eastgate, 5 Richmond Road, off Tudor Hill.

Thetford, Norfolk: Mrs. and Miss Stockley, Mundford.

"Torquay" Mrs. Stevens, "Three Hills" Hampton Ave., Babbacombe.

GUATEMALA—

*Guatemala City: Sr. Carlos Contreras, Avenida de Los Arboles, No. 101.

HAITI—

*Port-au-Prince: Mrs. Gerald G. McBean, Ruelle Charles Jeantp, Bas Peu de Chose.

HAWAIIAN ISLANDS—(See sub-section 4.)

HOLLAND—

Haarlem

HONDURAS—

"Tegucigalpa: Sr. Leovigildo Alfaro M, Calle Morelos.

HUNGARY—

Budapest XII: Mrs. R. Felbermann, Hidegkúti út 31/a.

IRELAND—

Reykjavik: Miss Holmfridnr Arnadottir, no. 8 Vonarstræti.

INDIA—(See sub-section 7.)

IRÁQ—

*Amárih: Mr. 'Ali Bahá'í.

*Aváshiq: Mr. Bayoun Ismá'íl, P. O. Box 5, Baghdád.

*Azíziyyih: Mr. Sa'íd Dbihni.

*Baghdád: Mr. N'imat Sabour, P. O. Box 5, Baghdád.

Basra Ashar: Mr. Siyyid Naji Al-Hasani.

Baija: Mr. C. Moll, care I. P. C.

*Dhiyahib: Mr. Ibrahim Faraj, P. O. Box 5, Baghdád.

*Khániqin: Mr. Na'im Reyhani, Hamid-iyyih Quarter.

Khirnat: Mr. Jabir Muhsin.

Kirkúk: Mr. Daoud Al-'Ani.

Miqdidiyyih: Mr. Ibsan 'Abdul Wahid.

Mosul: Mr. 'Abid R. Baghdadi, P. O. B. 19.

*Sulaymán'iyyih: Mr. Mohammed Tahir Sa'ati.

*Ya'qubih and Huwaidar: Mr. A. Najmu'ddin.

IRELAND—

Ahascragh: Mr. George Townshend, Ahascragh Rectory, Ballinasloe, County Galway.

ITALY—

Reggio Emilia: Mr. S. Malé, Via Magenta 9. Serravalle di Bibbiena: Gen. R. Piola Caselli, Proviucia di Arezzo.

JAMAICA—

*Kingston: Miss Marie L. Brown, 190 Orange Street.

JAPAN—

Kyoto: Mr. H. S. Fujita.

Tokyo

Yamaguchi ken

JAVA—

Batavia

KENYA—

Sotik: Mrs. T. Preston, Kapkimolwa Estate, P. O. B. Sotik.

LEBANON—

Beirut: Mr. A. Ikbal, Post Box 774.

MEXICO—

*Mexico City: Edmundo Resenos, Bucareli 65 bajos 3.

Pueblo: G. O. Alarcon, Arda. 3, Oriete 608.

Vera Cruz: Jose T. Gutierrez, Calle Constitucion 23-21 Apto. 185.



Spiritual Assembly of the Bahá'ís of Panama City, 1946.

NEW ZEALAND—

"Auckland: Mr. P. Leadley, P. O. Box 1906.
 Cambridge: R. C. Davies, 29 Victoria Road.
 Lower Hutt: Mrs. P. Eames, 171 High St.
 Rama Rama: Mrs. V. Cayley-Alexander,
 care Post Office.
 Wellington: Mrs. Z. Lane, "Marlowes."
 Whangarei: Mrs. H. Parkin, 222 Mauna
 Road.

NICARAGUA—

Managua: Jose Antonio Banilla, 3a Calle
 N. E. 711; also Srta. Blanca Mejia,
 Frante al Palacio de Credito.

NORWAY—

Kristiansund N.: Mrs. Aagot Krantz-Ramsli,
 Kristiansund, Vågevei 7, N. Norway.
 Oslo: Miss Johanna Schubarth, Prof. Dahl's
 gt. I.

PALESTINE—

'Akká: The Mansion, Babji.
 Haifa: P. B. 155.

Jaffa: Mr. A. Irání.
 Majdal: Mr. M. Murád.
 Samrih: Mr. H. Tabrízi.
 Šafád: Mr. A. Jarríh.
 'Samakh: Mr. S. Jarráh.
 Tiberias: Mr. M. Irání.

PANAMA—

Ancon, Canal Zone: Mrs. L. Caswell, P. O.
 B. 1328.
 Balboa, Canal Zone: Mr. Osborne, Box K.
 Christobal, Canal Zone: Mr. C. E. Hamilton,
 P. O. B. 1775.
 *Panama City: Miss Julie Regal, Navy 121,
 Box 59 P. P. O. N. Y.

PARAGUAY—

"Asuncion: Sra. Josefina Pla de Campos,
 Calle Estados Unidos 658.

PERSIA—(See sub-section 5.)

PERU—

"Lima: Srta. Julia Mendoza, Apartado No.
 772.

BAHÁ'Í DIRECTORY, 1945-1946

PHILIPPINE ISLANDS—

Quezon City: Mr. Tabora, 22 Halun Street,
Mesa Heights.

Solano: Mr. Felix R. Maddela, Nueva Vis-
caya.

PUERTO RICO—

Arecibo

Juncos

Rio Grande

"San Juan: Mrs. A. McComb, P. B. 2130.

RUSSIA—

Leningrad: Mrs. I. Grinevskaya, Prospect
Nahimson, No. 10, log. 32.

SOUTH AFRICA—

Amanzimtoti: Mrs. A. F. Carey, P. O. South
Coast, Natal.

SOUTH RHODESIA—

Salisbury: Mr. J. Dee.

SUDÁN—

Khartúm: Mr. Hussein Ismá'íl, P. O. Box 38.

SWEDEN—

Stockholm: Mr. G. Sundquist, Brankyr
Kagatan 36. III

SWITZERLAND—

Dietoldsau: Mr. Spiess.

Geneva: International Bahá'í Bureau, 40
Grand Rue.

Wolfhalden: Mr. F. Semle.

Zorich: Mr. Leo Bernhard, Gmbenackerstr,
67.

SYRIA—

*Aleppo: P. B. 445.

"Damascus: P. B. 194.

TAHITI—

Tahiti: Mr. G. Spitze.

TASMANIA—

Hobart: Miss Gretta G. Lamprill, P. O. Box
292 C.

Queenstown: Mr. E. W. Handley, P. O. Box
56.

Woodbridge: Mrs. Malcolm Greenlaw
"Coonawara."

TRANSJORDAN—

*Adasiyyih: P. B. 11, Samakh.

*Ammán: Care S. Jarráh, Samakh.

Ma'an: M. Jamshíd.

TUNISIA—

"Tunis: S. A. Khumeiri, Rue Tourbet el
Bey, Imp. Jasmin.

TURKEY—

Adana

Alexandretta: Mr. N. Vakíl.

Istanbul

TURKISTÁN—

'Ishqábád

UNITED STATES OF AMERICA—(See sub-
section +.)

URUGUAY—

*Montevideo: Mr. Simon Rosenzweig, Cololo
2708 bis.

VENEZUELA—

"Caracas: Srta. Louise Baker, care Venezue-
lan Atlantic Refining Co. Apt. No.
893.

YUGOSLAVIA—

Turkin Ursac: Prof. Desanka Yargovic,
Sindelićeva ul 8.

OFFICERS AND COMMITTEES OF THE
NATIONAL SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF THE UNITED STATES
AND CANADA

1945 - 1946

THE NATIONAL SPIRITUAL ASSEMBLY

George O. Latimer, <i>Chairman</i>	Louis G. Gregory
Allen B. McDaniel, <i>Vice-Chairman</i>	Roy C. Wilhelm
Horace Holley, <i>Secretary</i>	Mrs. Amelia E. Collins
Mrs. Dorothy Baker, <i>Recording Secretary</i>	Leroy Ioas
Philip G. Sprague, <i>Treasurer</i>	

COMMITTEES

American Memorial to 'Abdu'l-Bahá	Spanish Publications
Archives and History	Study Aids
Assembly Development	Temple Guides
Bahá'í News	Temple Librarian and Sales
Bahá'í School	Temple Program
Green Acre	Translations
Geyserville	Trustees Maintenance Committees
Louhelen	Temple, Green Acre, Bosch, Wilhelm,
International	Wilson
Bahá'í World Editorial (Vol. X, 1944-1946)	Visual Education
Child Education	World Order Magazine
College Speakers Bureau	Youth
Contacts	Teaching, National
Elementary Education	Teaching, Regional
Exhibits	Alberta
Index	British Columbia, Manitoba, Saskatchewan
Inter-America	Ontario (Including Ottawa)
International Auxiliary Language	Quebec, New Brunswick, Prince Edward
Legal	Island. Nova Scotia
Library	Maine, New Hampshire, Vermont, Massa-
Pamphlet Literature	chusetts, Rhode Island, Connecticut
Photography	New York
Portuguese Bulletin	New Jersey, Delaware, Pennsylvania
Public Meetings	Maryland, Virginia, West Virginia
Public Relations	Ohio, Indiana, Kentucky
Publishing	Illinois, Michigan, Wisconsin, Iowa
Race Unity	Kansas, Missouri, Nebraska
Radio	Minnesota, North Dakota, South Dakota
Reviewing	North Carolina, South Carolina, Georgia
Selective Service Advisory	Florida
Service to the Blind	

Tennessee, Alabama
 Louisiana, Mississippi, Arkansas
 Oklahoma, Texas
 California, Nevada, Arizona

Wyoming, Utah, Colorado, New Mexico
 Montana, Idaho
 Washington, Oregon
 Alaska

4.

LOCAL BAHÁ'Í SPIRITUAL ASSEMBLIES,
 GROUPS AND LOCALITIES WHERE ISOLATED
 BELIEVERS RESIDE IN THE UNITED STATES
 AND CANADA

1945 - 1946

1. Cities and Townships having Assemblies

ALABAMA

Birmingham

ALASKA

Anchorage

ARIZONA

Phoenix

East Phoenix

ARKANSAS

Little Rock

CALIFORNIA

Alhambra

Berkeley

Beverly Hills

Burbank

Burlingame

Geyserville

Glendale

Long Beach

Los Angeles

Oakland

Pasadena

Sacramento

San Diego

San Francisco

Santa Barbara

CANADA

Alberta:

Edmonton

British Columbia:

Vancouver

Manitoba:

Winnipeg

New Brunswick:

Moncton

Nova Scotia:

Halifax

Ontario:

Hamilton

Toronto

Prince Edward Island:

Charlottetown

Quebec:

Montreal

St. Lambert

Saskatchewan:

Regina

COLORADO

Colorado Springs

Denver

CONNECTICUT

Hamden

New Haven

DELAWARE

Wilmington

FLORIDA

Jacksonville

Miami

St. Augustine



The Spiritual Assembly of the Baha'is of Montevideo, Uruguay.

WASHINGTON, D. C.

GEORGIA

Atlanta
Augusta

HAWAII

Honolulu
Sprecklesville, Maui

IDAHO

Boise

ILLINOIS

Chicago
Danville
Elmhurst
Evanston
Maywood
Peoria
Springfield
Urbana
Waukegan
Wilmette
Oak Park

INDIANA

Fort Wayne
Indianapolis
South Bend

IOWA

Cedar Rapids

KANSAS

Topeka

KENTUCKY

Louisville

LOUISIANA

New Orleans

MAINE

Eliot

MARYLAND

Baltimore
Bethesda-Chevy Chase

MASSACHUSETTS

Beverly

BAHÁ'Í DIRECTORY, 1945-1946

Boston	NORTH CAROLINA
Brookline	Greensboro
Springfield	
Worcester	NORTH DAKOTA
	Fargo
MICHIGAN	OHIO
Ann Arbor	Cincinnati
Detroit	Cleveland
Flint	Columbus
Grand Rapids	Dayton
Lansing	East Cleveland
Mnskegon	Lima
Roseville	
MINNESOTA	OKLAHOMA
Duluth	Oklahoma City
Minneapolis	
St. Paul	OREGON
	Portland
MISSISSIPPI	PENNSYLVANIA
Jackson	Philadelphia
MISSOURI	Pittsburgh
Independence	Scranton
Kansas City	West Chester
St. Louis	
MONTANA	PUERTO RICO
Butte	San Juan
Helena	
NEBRASKA	RHODE ISLAND
Omaha	Providence
NEVADA	SOUTH CAROLINA
Reno	Greenville
NEW HAMPSHIRE	SOUTH DAKOTA
Portsmouth	Sioux Falls
NEW JERSEY	TENNESSEE
East Orange	Memphis
Teaneck	Nashville
Dumont	TEXAS
NEW MEXICO	Houston
Albuquerque	UTAH
NEW YORK	Salt Lake City
Binghamton	VERMONT
Jamestown	Brattleboro
New York	
Rochester	VIRGINIA
Syracuse	Alexandria
Yonkers	Arlington

- WASHINGTON
 Richmond Highlands
 Seattle
 Spokane
 Tacoma
- WEST VIRGINIA
 Charleston
- WISCONSIN
 Kenosha
 Madison
 Milwaukee
 Racine
 Wauwatosa
 White Fish Bay
- WYOMING
 Laramie
2. Cities having Groups
- ALABAMA
 Tuskegee
- ARIZONA
 Phoenix Rural (West)
 Poston
- ARKANSAS
 Hot Springs
- CALIFORNIA
 Alturas Township
 Analy Township
 Arcadia
 Bakersfield
 Bear Valley Township
 Center Township (Sacramento)
 Claremont
 Compton
 Compton Township
 Downey Township
 Eden Township (Hayward)
 Elsinore
 Fresno
 Gardena
 Glen Ellen Township
 Huntington Park
 Inglewood
 Inglewood Township
 Knightsen
 Monrovia
- Monrovia Township
 Oceanside Township (Fallbrook)
 Palo Alto
 Pasadena Twp. (Altadena)
 Piedmont
 Richmond
 San Antonio Twp. (Los Angeles Co.)
 San Marino
 San Mateo
 San Mateo Co. Twp. No. 1
 Santa Monica
 Santa Rosa
 Sausalito
 South Gate
 Tulare Twp. (Visalia)
 Valley Center Twp.
- CANADA
 Armstrong, British Columbia
 Vernon, British Columbia
 West Vancouver, British Columbia
 Ottawa, Ontario
 Outremont, Quebec
 Westmount, Quebec
- CANAL ZONE
 Balboa
- CONNECTICUT
 Hartford
 Norwich
 Orange
 Washington
- FLORIDA
 Florida City
 Pine Castle
- GEORGIA
 Augusta
- ILLINOIS
 Brookfield
 Champaign
 Cicero
 Glenview
 Harvey (Markham)
 Harvey (Phoenix)
 Hollywood
 Limestone Twp. (Peoria)
 Melrose Twp. (Quincy)
 Moline
 Northbrook



Members of the first Spiritual Assembly of the Baha'is of Kingston, Jamaica, established in the closing months of the First Bahá'í Century.

Park Ridge
Pekin
Rockford
Villa Park
Western Springs
Winnetka

INDIANA

Fort Wayne Twp. (Ft. Wayne)
Greenfield

IOWA

Independence
Mason City
Waterloo

KANSAS

Burlingame
Elwood

KENTUCKY

Jefferson Co. (Louisville)

LOUISIANA

Covington

MAINE

Canaan
Portland

South Windham
Stoneham (No. Lovell)

MARYLAND

Cabin John

MASSACHUSETTS

Arlington
Auburn
Belchertown
Everett
Hamilton
Ipswich
Malden
Monson
Natick
Needham
Newton
No. Scituate
Norton
Palmer
Plainville
Sharon
Upton
Wenbam
West Brookfield
Woburn

- MICHIGAN
 Davison
 Dearborn Township
 Flint (Burton Twp.)
 Fruitport
 Grand Haven
 Grosse Ile
 Grosse Pointe City
 Grosse Pointe Farms
 Highland Park
 Kalamazoo
 Lake Harbor (Muskegon)
 Lansing
 Lincoln Park
 Marysville
 Muskegon Heights
 Nirvana
 Oliret
 Pentwater
 Plymouth
 Port Huron
 St. Clair Shores
 Van Dyke
 Wyoming Park
- MISSOURI
 St. Louis Co. (Normandy)
- NEVADA
 Washoe County (Reno)
- NEW HAMPSHIRE
 Ashuelot
 Dover
 Hinsdale
 New Market
- NEW JERSEY
 Atlantic City
 Bergenfield
 Bloomfield
 Englewood
 Hackensack
 Jersey City
 Neptune
 Newark
 Red Bank
 Ridgewood
 Riverton
 Weehawken
- NEW YORK
 Albany
 Ballston Spa
- Little Falls
 Mamaronek
 Penfield
 Penn Yan
 Ransomville
 Roscoe
 Schenectady
 Seneca Twp. (Geneva)
 Victor
 Waterloo
- OHIO
 Akron
 Bucyrus
 Circleville
 Cleveland Heights
 Columbus Grove
 Cuyahoga Falls
 Dayton
 Findlay
 Granger Twp. (Medina)
 Hickley Twp. (Medina)
 Lakewood
 Mansfield
 Upper Arlington (Columbus)
 Urbana
 Waynesville
 Weller Twp. (Mansfield)
- PENNSYLVANIA
 Clifton Heights
 Downingtown
 Glenside
 Ingomar
 New Castle
 West Goshen (West Chester)
 Wilkensburg
- RHODE ISLAND
 Pawtucket
 Warren
- SOUTH CAROLINA
 Charleston
 Columbia
 North Augusta
- SOUTH DAKOTA
 Lead
- TENNESSEE
 Knoxville



The first Bahá'í Local Spiritual Assembly of Guayaquil, Ecuador, formed on April 20, 1945. Photographed with the members of the Assembly are the two teachers who helped in the establishment of this Bahá'í Assembly.

TEXAS

Carrizo Springs
San Antonio

Shorewood

Somers Twp. (Kenosha)
Wisconsin Rapids

VIRGINIA

Franklin
Loudoun County (Waterford)
Newport News

3. Cities and Postal Zones having Isolated Believers

ALABAMA

Birmingham (Homewood)
Birmingham (Jefferson County)
Chickasaw
Fairhope
Gadsden
Huntsville
Irondale
Mobile
Theodora
Tuskegee

WASHINGTON

Anacortes
Kirkland
May Valley (Renton)
Monroe
Sultan

WISCONSIN

Bristol
Chenequa
Green Bay
Lake Geneva
Lincoln Twp. (Eagle River)
Manitowoc
Oconomowoc

ALASKA

Anchorage
Baranof
Bethel
Cordova

THE BAHÁ'Í WORLD

ARIZONA

Coolidge
 Buckeye
 Florence
 Glendale
 Kingman
 Payson
 Phoenix
 Prescott
 Tempe
 Tucson

ARKANSAS

El Dorado
 Gillham
 Harrison
 Malvern
 North Little Rock

CALIFORNIA

Alma
 Arlington
 Atascadero
 Beaumont
 Bell
 Brighton Twp. (Sacramento)
 Camarillo
 Carmel
 Chula Vista
 Colton
 Corte Madera
 Culver City
 El Monte Twp.
 Encinitas
 Escondido
 Exeter
 Glendale Twp.
 Gridley
 Healdsburg
 Knights Landing
 Laguna Beach
 Lakeport
 La Mesa
 Lindsay
 Los Gatos
 Lynwood
 Malibu Twp.
 Maywood
 Modesto
 Montara
 Montebello Twp.
 Montecito Twp.

Napa
 Napa Twp.
 Newport Beach
 Newport Beach Twp.
 Orosi Twp.
 Paso Robles
 Prather
 Redlands
 Redlands Twp.
 Reedley
 Riverside
 Salinas
 San Gabriel
 San José
 San Rafael
 Santa Clara
 Santa Cruz
 Santa Maria
 Santa Paula
 Santa Rosa Twp.
 Signal Hill Twp.
 Stanford University
 St. Helena
 Stockton
 Templeton Twp.
 Torrance
 Twp. No. 17 Colusa County
 Tulare
 Vallejo
 Venice Twp.
 Whittier
 Whittier Twp.
 Woodside Twp.

CANADA

Alberta
 Ardmore
 Galahad
 Taber
 British Columbia
 Cloverdale
 Cultus Lake
 Enderby
 Kamloops
 Penticton
 Victoria
 West Vancouver
 New Brunswick
 Lewisville

BAHÁ'Í DIRECTORY, 1945-1946

Nova Scotia

Fairview
Halifax County

Ontario

Amherstberg
Bartonville
Birchcliff
Bluevale
Dobit
Farran Point
Nobel
Ottawa
Rice Lake
Toronto

Quebec

Huntingdon
Isle Meliène
Longueuil
Montreal West
Mount-Royal
Riv. Beaudette
Verdun

CANAL ZONE

Curundu

COLORADO

Arvada
Boulder
Climax
Colorado Springs
Cordrey
Denver
Ft. Collins
Fountain
Trinidad

CONNECTICUT

Greenwich
Glastonbury
Hartford
Meriden
No. Stonington
Norwalk
Seymour
Waterbury
Yalesville

DELAWARE

New Castle
Newport, Wilmington

FLORIDA

Boynton
Daytona Beach
Dunedin
Fernandina
Florida City
Fort Lauderdale
Gainesville
Hollywood
Jacksonville Beach
Lakeland
Miami
Orlando
Palm Beach
Ruskin
St. Petersburg
Sarasota
Warrington
Williston
Winter Haven

GEORGIA

Augusta
Belvedere
Decatur
Griffin
Industrial College
Midville
Sparta
Wrens

HAWAII, T.H.

IDAHO

St. Anthony

ILLINOIS

Alton
Antioch
Batavia
Berwyn
Chillicothe
De Kalb
Des Plaines
Dixon
Downers Grove
Glencoe
Glen Ellyn
Harvey
Henry
Highwood
Hinsdale
Jacksonville
Joliet

La Grange
 La Grange Park
 Lincoln
 Lincolnwood
 Marengo
 Morrison
 Mundelein
 Oak Lawn
 Oglesby
 Peoria
 Peoria Heights
 Quincy
 River Forest
 Riverside
 St. Charles
 Serena
 Tower Hill
 Watseka
 Waukegan
 West Peoria
 Wheaton

INDIANA

Anderson
 Ft. Wayne
 Garrettsville
 Gary
 Marshall
 Mishawaka
 Monroeville
 Monticello
 Muncie
 New Haven
 Winamac

IOWA

Belknap
 Correctionville
 Davenport
 Des Moines
 Dubuque
 Independence
 Iowa City
 Walker
 Waterloo

KANSAS

Kansas City
 Topeka

KENTUCKY

Bowling Green
 Cave City
 Franklin

LOUISIANA

Baton Rouge

MAINE

Augusta
 Bangor
 Gardiner
 Lovell
 South Berwick
 South Portland
 Springvale
 Wells

MARYLAND

Bettsville
 Brentwood
 Chestertown
 Halethorpe
 Hyattsville
 Laurel
 Patuxent River
 Taneytown

MASSACHUSETTS

Belmont
 Bernardston
 Boston
 Buzzards Bay
 Cambridge
 Easthampton
 Fitchburg
 Gloucester
 Marlboro
 Norfolk
 North Billerica
 Petersham
 Princeton
 Sherborn
 South Dartmouth
 Springfield
 Wellesley Hills
 Weston
 Worcester

MICHIGAN

Allen Park
 Ann Arbor (Pittsfield Village)
 Battle Creek
 Bellevue
 Berkley
 Birmingham (Beverly Hills)
 Cassopolis
 Clio
 Coloma

BAHÁ'Í DIRECTORY, 1945-1946

Dearborn
 Detroit
Ferrysburg
 Flint
 Franklin Village
Fruitport
Goodrich
 Grand Rapids
 Hazel Park
 Lawrence
 Lawton
 Ludington
 Mears
Muskegon
 Niles
 Pontiac
 Roseville
 Royal Oak
 St. Joseph
 Smith's Creek
 Sparta
 W. Dearborn
 Ypsilanti

MINNESOTA

Detroit Lakes
 Halstad
 Hopkins
 Mankato
Minneapolis
Moorhead
 Preston
 Red Wing
 Sabin
 South St. Paul

MISSISSIPPI

Greenwood
 Money

MISSOURI

Jefferson
Joplin
 Kansas City
 Lees Summit
 St. Joseph
 St. Louis

MONTANA

Fairview
Glendive
 Great Falls
Winifred

NEBRASKA

Brock
 Schuyler
 Waterbury

NEW HAMPSHIRE

Center Ossipee
Epping
Fitzwilliam
 Salmon Falls

NEW JERSEY

Atlantic City
Avon
 Basking Ridge
 Bayonne
 Bogota
 Bordentown
 Bradley Beach
 Elizabeth
 Fairlawn
 Grenloch
 Hamburg
 Harrington Park
 Hasbrouck Heights
 Hohokus
 Irvington
 Little Falls
 Millburn
 Morristown
 Ocean Grove
 Orange
 Passaic
 Paterson
Plainfield
 Point Pleasant
 Princeton
 Red Bank
 Ridgefield Park
 Ridgewood
 Rochelle Park
 Short Hills
 So. Orange
 Tenafly
 Vestfield
 Vyckoff

NEW MEXICO

Albuquerque
Hobbs
 Las Vegas

NEW YORK

East Willeston, L. I.
 Farmingdale, L. I.
 Glenwood Landing, L. I.
 Great Neck, L. I.
 Hempstead, L. I.
 Hempstead Gardens, L. I.
 Locust Manor, L. I.
 Lynbrook, L. I.
 Port Washington, L. I.
 Queens Village, L. I.
 Sea Cliff, L. I.
 Auburn
 Bedford Village
 Binghamton
 Briarcliff Manor
 Canandaigua
 Conklin
 Cortland
 Delmar
 Dunkirk
 Eden
 Freehold
 Hamburg
 Hastings
 Jamestown
 Jamesville
 Kenmore
 Lakeview
 Lima
 Linwood
 Little Falls
 Massena
 Mayville
 Mt. Kisco
 Mt. Vernon
 Norwich
 Pike
 Port Dickinson
 Potsdam
 Rochester
 Rye
 Saratoga Springs
 Schenectady
 Shandaken
 Snyder
 Trumansburg
 Utica
 Watertown
 White Plains
 Wolcott
 Woodbourne
 Youngstown

NORTH CAROLINA

Asheville
 Kannapolis
 Lenoir
 New River
 Raleigh
 Rich Square
 Winston-Salem

NORTH DAKOTA

Glenfield
 Sutton

OHIO

Akron
 Bethesda
 Brady Lake
 Bratenhall
 Bryan
 Celina
 Chagrin Falls
 Cincinnati (Westwood)
 Circleville
 Cleveland
 Coshocton
 Eaton
 Fremont
 Galion
 Geneva
 Harrod
 Kent
 Lima
 Loudonville
 Loveland
 Mechanicsburg
 Medina
 Middletown
 New Bremen
 No. Bloomfield
 No. Olmsted
 Norwood
 Osborn
 Peebles
 Peninsula
 Rocky River
 Salem
 Springdale
 Springfield
 Urbana
 Westerville
 Xenia

BAHÁ'Í DIRECTORY, 1945-1946

OKLAHOMA
Oklahoma City
Spavinaw
Tulsa

OREGON
Corvallis
Eugene
Grants Pass
Merlin
Merrill
Newport
Pendleton
Talent
Timber

PENNSYLVANIA
Allentown
Bellevue
Broomall
Cambridge Springs
Cheney
Clifton Heights
Dunmore
Eau Claire
Elkins Park
Evans City
Fallsington
Gettysburg
Glenolden
Harrisburg
Needmore
North Hills
Oxford
Pottsville
Saltsburg
Union City
Warfordsburg
Wesleyville
West Chester

PUERTO RICO
Arecibo
Juncos
Rio Grande

RHODE ISLAND
Ashton
Jamestown
Providence

SOUTH CAROLINA
Aiken
Belvedere

Charleston
No. Augusta
SOUTH DAKOTA
Wall
Watertown

TENNESSEE
Knoxville
Madison
Memphis
Nashville
Oak Ridge

TEXAS
Austin
Big Springs
Bryan
Conroe
Dallas
Houston
Lubbock
Port Arthur
San Antonio
Winter Haven

UTAH
Logan
Murray
Salt Lake City

VERMONT
Barre
Burlington

VIRGINIA
Alexandria
Amelia
Cartersville
Courtland
Farmville
Grottoes
Millers Tavern
Petersburg
Staunton

WASHINGTON
Almira
Auburn
Bremerton
Chehalis
Chelan
Ferndale
Locke

Monroe	Madison
Omak	Manitowoc
Paulsbo	Milwaukee (Granville)
Port Angeles	Milwaukee
Snohomish	Oshkosh
Spokane (Fr. Wright)	Racine
Tacoma	Schofield
Vancouver	Stoughton
Woodinville	Thiensville
WEST VIRGINIA	Waukesha
Huntington	West Allis
WISCONSIN	Wisconsin Rapids
Birnamwood	WYOMING
Eagle River	Albin
Loretta	Buffalo
	Cheyenne

I.

BAHÁ'Í ADMINISTRATIVE DIVISIONS IN PERSIA

I. DISTRICT: ṬIHRÁN

1. ṬIHRÁN, 2. Ḥasan-Ábád, 3. Ja'far-Ábád, 4. 'Abdu'lláh-Ábád, 5. Ḥadrat-i-'Abdu'l-'Azim (Rayy), 6. Khání-Ábád, 7. Ḍiyá-Ábád, 8. Qulhak, 9. Tajrish, 10. Fishandak, 11. Gatihdih, 12. Shahr-i-Qum, 13. Damávand, 14. Chálús, 15. Karaj, 16. Khádim-Ábád-i-Bábá-Salmán, 17. 'Ismat-Ábád-i-Bábá-Salmán, 18. Zarnán, 19. Ḥadíqih, 20. Miyán-Ábád, 21. Sáviḥ, 22. Mahallát, 23. Isfandíyári.

GROUPS: 1. Misgar-Ábád, 2. 'Ali-Ábád, 3. Ismá'il-Ábád, 4. Sharíf-Ábád, 5. Maq-súd-Ábád, 6. Jalálíyyih, 7. Kamálíyyih, 8. Qal'ih-Naw, 9. Kabir-Ábád, 10. 'Adl-Ábád, 11. Muzaffaríyyih, 12. Sálur, 13. Chihár-Ṭáqí, 14. Varámín, 15. Dilján, 16. Ádirán, 17. Daw Tú'ih Suflá, 18. Kalak, 19. Garm-Darrih, 20. Qáhán-i-Qum, 21. Qal'ih-Ḥasan-Khán, 22. Júqin, 23. Pishvá (Imám-Zádih Ja'far), 24. Arádán, 25. Sifíjkhání, 26. Justin, 27. Karkabúd, 28. Mishkín-Ábád, 29. Báqir-Ábád, 30. Mihdí-Ábád, 31. Sálih-Ábád, 32. Mihr-Ábád, 33. Kahrizak, 34. Dawlat-Ábád, 35. Fath-Ábád, 36. Qal'ih Sulaymán-Khání, 37. Kóhak, 38. Dávúdiyyih, 39. Qal'ih Sálár, 40. Rámjín, 41. Vasmih-

Nár, 42. Muḥammad-Ábád, 43. Kalár-Dasht, 44. Ḥiṣárak, 45. Hamidinak, 46. Qal'ih-Murghí, 47. Jahán-Ábád, 48. Aḥmad-Ábád, 49. Balábán, 50. Rubāṭ-Karim, 51. Haft-Júy, 52. 'Azim-Ábád, 53. Úrín, 14. Kilán-i-Damávand, 55. Shimshak, 56. Maygiin, 57. Kan, 58. Kalígún, 19. Ḥusayn-Ábád-i-Afshár, 60. Garmsár, 61. Uqlán-Tappih, 62. Rúd-Hin, 63. Gilíyárd, 64. Ḥájí-Ábád, 65. Amin-Ábád.

ISOLATED BELIEVERS: 1. Tanbákú'í, 2. Áb-Sard.

II. DISTRICT: ÁBÁDIH

1. ÁBÁDIH, 2. Iqlíd, 3. Idrís-Ábád, 4. Qishlāq-i-Qunqurí, 1. Khurramíy-i-Qunqurí, 6. Dihbid, 7. Dirghúk, 8. Kúshkik, 9. Najaf-Ábád-i-Suflá, 10. Himmat-Ábád, 11. Vazír-Ábád, 12. Suryán-i-Bavánát, 13. Sarvistán-i-Bavánát.

GROUPS: 1. Isfand-Ábád, 2. Bahman, 3. Chinár, 4. Ṣughád, 5. 'Alí-Ábád-i-Suflá, 6. Firágih, 7. 'Abbás-Ábád-i-Bahman, 8. 'Abbás-Ábád-i-Ḥájí-'Alí-Khán, 9. Saydán, 10. Munj-i-Bavánát, 11. Súrmaq, 12. Chír-i-Bavánát.

III. DISTRICT: KÁSHÁN

1. KÁSHÁN, 2. Natanz, 3. Núsh-Ábád, 4. Yazdii, 5. Mashgan, 6. Vádiqán, 7. Nariq, 8. Jawshiqán, 9. Qamsar, 10. Mázgán, 11. Fath-Ábád, 12. Árán.

GROUPS: 1. Visqúnagán-i-Jásb, 2. Barzúk, 3. Abyáníh, 4. Kajgln, 5. Girúgán-i-Jásb, 6. Tarq, 7. Hanjan.

ISOLATED BELIEVERS: 1. Bídhind, 2. Várán-i-Jásb.

IV. DISTRICT: KIRMÁN

1. KIRMÁN, 2. Rafsanjhn, 3. Bandar-'Abbás, 4. Sírján, 5. Bam, 6. Anhr, 7. Rávar, 8. Hasan-Ábád (Khurram-Ábád: name given by the Master), 9. Núq, 10. Khabraqtá, 11. Bandar-i-Langih.

GROUPS: 1. Zaran, 2. Bághayn, 3. Páriz, 4. Qaryatu'l-'Arab, 5. Langar, 6. Bahrámjird, 7. Bift, 8. Bastak-i-Bandar-'Abbás, 9. Minhb.

ISOLATED BELIEVERS: 1. Chatrud, 2. Rábur, 3. Hútk, 4. Bunistán-i-Jibál-i-Báriz, 5. Jiruft, 6. Dávaran, 7. Qanát-i-Ghassán, 8. Kúhbanán, 9. Hurmuzd-Ábád, 10. Júpár, 11. Rahmat-Ábád-i-Rafsanján, 12. Jinnat-Ábád-i-Rafsanján, 13. 'Alí-Ábád-i-Rafsanján, 14. Rustam-Ábád-i-Rafsanján, 15. Kúhpanj, 16. Garmustij, 17. Ahmadi, 18. Sarbunán-i-Rávar, 19. Biyáq, 20. Máhán, 21. Qavam-Ábád-i-Kavur, 22. Sháhád.

V. DISTRICT: QAZVÍN AND ZANJÁN

1. QAZVÍN, 2. Qadím-Ábád, 3. Muḥammad-Ábád, 4. Kakin, 5. Kuláh-Darrih, 6. Ishtihárd, 7. Abhar, 8. Tákiistán (Siyádubun), 9. Zanján.

GROUPS: 1. Amín-Ábád, 2. Ya'qúb-Ábád, 3. Shahristán, 4. 'Alí-Riqá-Ábád, 5. Ávaj, 6. Shinát, 7. Khurram-Darrih, 8. Bfyin, 9. Khurram-Ábád-i-Dashrábi, 10. Dastgirdak, 11. Murád-Tappih, 12. Shutur-Khán-i-Alamút, 13. Báiyh.

ISOLATED BELIEVERS: 1. Nawdih.

VI. DISTRICT: ÁDHIRBÁYJÁN

1. TABRÍZ, 2. Milln, 3. Uskú, 4. Bávil-i-'Ulyá, 5. Bávil-i-Suflá, 6. Ílkichí, 7. Mámáqán, 8. Gávqán, 9. Dihkharaqán (Ádhar-Shahr), 10. Shíshaván, 11. 'Ajab-

Shir, 12. Múhr-Ábád, 13. Híraw-Ábád, 14. Ruvisht, 15. Bunáb, 16. Marághih, 17. Ájih-Dízaj, 18. Qijilú, 19. Míyán-Du'áb, 20. Nawrúzlú, 21. Sávujbulagh (Mah-Ábád), 22. Riqá'yyih (Urúmiyyih), 23. Sháhpúr, 24. Khuy, 25. Vishlaq, 26. Pirkandi, 27. Ívuqlí, 28. Marand, 29. Zunúz, 30. Saysán, 31. Maṭanaq, 32. Diznhb, 33. Bábákandi, 34. Miyinaj (Míyáníh), 35. Sarib, 36. Ardibil, 37. Ál-i-Háshim, 38. Ahar, 39. Qubád.

GROUPS: 1. 'Alaviyin, 2. Chupuqlí, 3. Malik-Kandi, 4. Mishgín-Shahr, 5. Qahramánlú, 6. Qubaydih, 7. Kundulaj, 8. Astamll, 9. Khámmih, 10. Shabastar, 11. Kurdasht, 12. Sárán, 13. Gilih-Kháníh, 14. Haddidin, 11. Girdilqán, 16. Khánbághí, 17. Qávshúq, 18. Qarah-Shírán, 19. Sharaf-Kháníh, 20. Ástará, 21. Bústán-Ábád, 22. Hiraván-Khalkhál.

ISOLATED BELIEVERS: 1. Khátún-Ábád, 2. Árin-Jilik, 3. Saraskand.

VII. DISTRICT: YAZD

1. YAZD, 2. Ardakln, 3. Amír-Ábád, 4. Husayn-Ábád, 5. 'Izz-Ábád, 6. 'Alí-Ábád, 7. Sharaf-Ábád, 8. Mihdí-Ábád-i-Rusthúq, 9. 'Asr-Ábád, 10. Maríyam-Ábád, 11. Kúchih-Bíyúq, 12. Khurramsháh, 13. Mihdí-Ábád-i-Húmih, 14. Taft, 15. Narsí-Ábád, 16. Naṣr-Ábád-i-Pishkúh, 17. Khud-Ábád-i-Pishkúh, 18. Manshád, 19. Hurmuzak, 20. Marvast, 21. Dahaj, 22. Qásim-Ábád, 23. Hasan-Ábád-i-Quṭb-Ábád, 24. Iláh-Ábád, 25. Na'im-Ábád, 26. Raḥmat-Ábád, 27. Anirak.

GROUPS: 1. Ashguzar, 2. Fírúz-Ábád, 3. Šadr-Ábád, 4. Nuṣrat-Ábád, 5. Maḥmúd-Ábád, 6. Hujjat-Ábád, 7. Muḥammad-Ábád-i-Cháhak, 8. Hasan-Ábád-i-Hbmih, 9. Khávidak, 10. Míhríz, 11. Gávshád, 12. Hídish, 13. Bunáft-i-Sádát, 14. Mazra'iy-i-Siyid-Mírzá, 11. Shahr-i-Bhbak, 16. Hirát, 17. Haribnrjin, 18. Ahristán, 19. Kharáshih, 20. Shamsí, 21. Sakhud.

VIII. DISTRICT: ÍSFÁHÁN

1. ÍSFÁHÁN, 2. Najaf-Ábád, 3. Ardistán, 4. Zavárih, 5. Burújin, 6. Qabfirukh, 7. Dastjird-i-Imám-Zádih, 8. Sámán, 9. Diháqán, 10. Jaz, 11. Khúlinján, 12.

Iskandari, 13. Afus, 14. Tirin, 15. Muḥammadíyyih, 16. Kishih, 17. Músí-Ábád, 18. Kaṭa, 19. Kurd-i-Suflá, 20. Murgh-Chinár, 21. Shahrak, 22. Talkháb, 23. Chádígán, 24. Chaygán, 25. Shah-Ridá (Qumshih), 26. Ná'in, 27. Chamgurdán, 28. Isfarján, 29. Shahr-i-Kurd, 30. Julfá.

GROUPS: 1. Dizaj, 2. Rustam-Ahid, 3. Mihdí-Ábád, 4. Dihaq, 5. Khurzúq, 6. Laftuván, 7. Shaydán, 8. Qal'ih-Sháh, 9. Dumnih, 10. Varnamkháş, 11. Sidih-Linján, 12. Bághbahádúrán, 13. Ádigán, 14. Qúchának-Faridan, 15. Riz, 16. Qahnaviyyih, 17. Darrih-Shúr, 18. Kuruk, 19. Tár, 20. Chulchih, 21. Múrchih-Khurt, 22. Muhammad-Abld, 23. Nanádgín, 24. Khúzán, 25. Ádirján, 26. Míyán-Dasht, 27. Katih-Shúr, 28. Ḥasan-Ábád, 29. Namángird, 30. Nislr, 31. Ákhurih, 32. Mubárákih, 33. Dihnaw-Mubírákih.

ISOLATED BELIEVERS: 1. Jarquviyyih, 2. Iláh-Ábád, 3. Paykán-i-Ástánih, 4. Qand-Ab, 1. Shish-Javán, 6. Midi-Abid-i-Karvan, 7. Girdáb, 8. Barjh'i, 9. Álúni.

IX. DISTRICT: FÁRS

1. SHÍRÁZ, 2. Burázján, 3. Sarvistán, 4. Dáriyán, 5. Sa'di, 6. Qalht, 7. Zákhirz, 8. Zarfán, 9. Shams-Ábád-i-Burzú, 10. Fath-Ábád-i-Marvdasht, 11. Shams-Ábád-i-Takht, 12. Jahrum, 13. Fírúzi-Marvdasht, 14. Kázirún, 15. Láristán, 16. Baydá', 17. Qaryiy-i-Dih-Piyilih, 18. Ahrum, 19. Faqih-Masnan, 20. Khurmúj.

GROUPS: 1. Kinárih-Marvdasht, 2. Imád-Ábád-i-Marvdasht, 3. Kúshk-i-Marvdasht, 4. Fárúq, 1. Búshíhr, 6. Qasru'd-Dasht, 7. Khánih-Kahdán, 8. Ábád-Shápur, 9. Fírúz-Ábád.

ISOLATED BELIEVERS: 1. Khur-i-Láristán, 2. Karásh-i-Láristán.

X. DISTRICT: HAMADÁN

1. HAMADÁN, 2. Maláiyir, 3. Túysargán, 4. Nahivand, 1. Amzájird, 6. Bahár, 7. Lálíjín, 8. Husayn-Ábád, 9. Uqchulú, 10. Chupuqlú, 11. Qurvih-Kurdistán, 12. Sári-Qamish, 13. Khusháb-i-'Ulyá va Suflá, 14. Uch-Tappih, 15. Jamshid-Ábád, 16. Qiziljakhkand, 17. Mírzá-Físhári.

GROUPS: 1. Avarsmin, 2. Áqbuláq, 3. Latgá, 4. Khánbághí, 5. Shálih-Ábád, 6. Kushg-Ábád, 7. Qizil-Ábád, 8. Dínár-Ábád, 9. Ukinlú, 10. Qádir-Khalaj, 11. Qábáq-Tappih, 12. Mánízán, 13. Túsik, 14. Asad-Ábád, 15. Dizaj, 16. Dihdáván, 17. Amir-Abid.

ISOLATED BELIEVERS: 1. Júráb, 2. Qarahbaliq, 3. Shaykh-Ján, 4. Gurnbadln, 5. Hamih-Kisi.

XI. DISTRICT: QÁ'INÁT

1. BÍRJAND, 2. Sarcháh, 3. Ásíyábán, 4. Dastjird, 5. Khúník, 6. Zírk.

GROUPS: 1. Míriz, 2. Bidisk, 3. Nawfrist, 4. Durukhsh, 1. Ridván, 6. Mud, 7. Khúsf, 8. Qal'ih-Kúh (Chishmih), 9. Núk, 10. Nawzád.

ISOLATED BELIEVERS: 1. Kundur, 2. Gaz, 3. Tuqhb, 4. Siskin, 5. Khán, 6. Sarkhung, 7. Takhtih-Bán.

XII. DISTRICT: IRAQ

1. 'IRÁQ (Sulṭán-Ábád), 2. Sházand, 3. Khalaj-Abid, 4. Gulpáygán, 5. Sháh-Ábád, 6. Mashhad-i-Zulf-Ábád, 7. Varqh, 8. Khumayn.

GROUPS: 1. Husayn-Abhd-i-Farahhn, 2. Amirih, 3. Isfín, 4. Akbar-Ábád, 5. Áshdiyán, 6. Tafrişh, 7. Majd-Abbd, 8. Khunsar, 9. Galgún.

ISOLATED BELIEVERS: 1. Astinih, 2. Hak, 3. Nízám-Ábád.

XIII. DISTRICT: GÍLÁN

1. RASHT, 2. Bandar-i-Pahlaví, 3. Láhi-ján, 4. Rúdsar, 5. Shahsavár, 6. Síyákhak, 7. Sangar, 8. BáZ-Qal'ih, 9. Ásíyábar.

GROUPS: 1. Gháziyán, 2. Langarúd, 3. Diyá'bar, 4. Rúdbár, 5. Manjil, 6. Khurram-Ábád, 7. Shahrístán-Shahsavár, 8. Miyin-KG-Mahallii, 9. Talih-Sad, 10. Marz-Lat, 11. Darján, 12. Sawma'ih-Sará, 13. Míyán-Kúh.

ISOLATED BELIEVERS: 1. Ḥasan-Kiyádih, 2. Liyhk, 3. Birisih-Búr, 4. Qádi-Mahallih, 1. Bálán, 6. Khalkháli-Mahallih, 7. Kapúrchál.



Members of the first Bahá'í Spiritual Assembly of Peru, established in the City of Lima, April, 1944.



The first Bahá'í Spiritual Assembly of Punta Arenas, Chile, the world's southernmost city, established April, 1945.

XIV. DISTRICT: KHÚZISTÁN

1. AHVÁZ, 2. Ábádán, 3. Khurram-Shahr (Muhammarih), 4. Manyúhí, 1. Šálih-Ábád (Andímishg), 6. Šafá'íyyih.

GROUPS: 1. Šhústar, 2. Dizfúl, 3. Qushih, 4. Masjid-i-Sulaymán, 5. Nahr-Kut, 6. Tungih, 7. Bihbahin, 8. Rámhurmuz, 9. Faylíyyih, 10. Chamtang, 11. Hindján, 12. Chamtangú.

XV. DISTRICT: KIRMÁNŠHÁH

1. KIRMÁNŠHÁH, 2. Khurram-Ábád, 3. Burújird, 4. Sanandaj, 5. Qašr-i-Šhírín, 6. Kangivar.

GROUPS: 1. Sunqur, 2. Kirind, 3. Šháh-Ábád, 4. Dinavar, 5. Ílám-i-Pušt-i-Kúh, 6. Khustawí, 7. Gílán-i-Gharb, 8. 'Alí-gudá'z, 9. Durúd, 10. Qal'ih-Muzaffarí.

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XVI. DISTRICT: KHURÁSÁN

1. MASHHAD, 2. Turbat-i-Jhm, 3. Qúchán, 4. Šhíráván, 5. Muhammad-Ábád-i-Darigaz, 6. Bujnúrd, 7. Nayshábúr (Ridván), 8. Sabzavár (Khadrá), 9. Turbat-i-Haydaríyyih, 10. Pitraw, 11. Dúgh-Ábád (Furúgh), 12. Fišár, 13. Námiq, 14. Káshmar, 15. Júymind-i-Gunábád, 16. Firdaws (Fárán), 17. Bághistán, 18. Bushrúyih, 19. Zirk (Khayru'l-Qurá), 20. Farímán.

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12. Sih-Oal'ih, 13. Gazín, 14. Bijistin, 15. Bághdihúk, 16. Barakúb.

XVII. DISTRICT: SANGSAR

1. SANGSAR, 2. Shahmírzád, 3. Šháhród, 4. Simnán, 1. Dámghán, 6. Fírúz-Kúh.

GROUPS: 1. Aftar, 2. Cháshim, 3. Abr, 4. Pindar-i-Dudingib.

XVIII. DISTRICT: SÁRÍ

1. SARÍ, 2. Mahfurúzák, 3. Aratih, 4. Chálih-Zamín, 5. Šháhí ('Alí-Ábád), 6. Kafshgar-Kuláh, 7. Rawshan-Kúh, 8. Ival, 9. Bihshahr, 10. Pul-i-Sifíd, 11. Darzi-Kuláh, 12. Sáru-Kuláh.

GROUPS: 1. Amrih, 2. Ázád-Gulih, 3. Birinjistának, 4. Šhírgáh, 5. Adhandih, 6. Kúhán, 7. Ziráb, 8. Tirtásh, 9. Valújá.

ISOLATED BELIEVERS: 1. Amír-Ábád, 2. 'Issí-Sandúq, 3. Abák-Sar, 4. Júybar-i-Sári.

XIX. DISTRICT: BANDAR-I-GAZ

1. BANDAR-I-GAZ, 2. Bandar-i-Šháh, 3. Gurgán (Istir-Ábád), 4. Gunbad-Qábús.

GROUPS: 1. Gumíshán, 2. Minú-Dasht (Dasht-i-Gurgán), 3. Pahlaví-Dizh, 4. Kurd-Kúy.

XX. DISTRICT: BÁBUL

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XXI. DISTRICT: ZÁHIDÁN

1. ZÁHIDÁN, 2. Zabul, 3. Khášh.

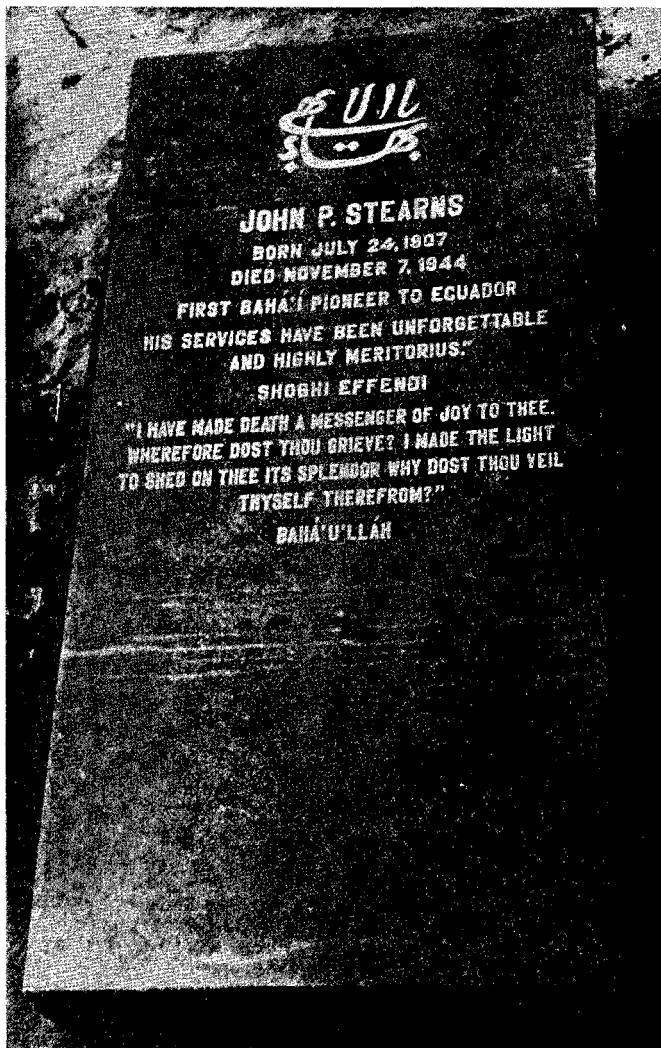
GROWS: 1. Saraván (Shahistán), 2. Cháh-Bahár.

ISOLATED BELIEVERS: 1. Írán-Shahr.

XXII. DISTRICT: NAYRÍZ

1. NAYRÍZ, 2. Fasá.

GROUPS: 1. Dáráb, 2. Ištahbánát.



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6.

DIRECTORY OF LEADING ASSEMBLIES IN
BAHÁ'Í ADMINISTRATIVE DIVISIONS
OF PERSIA : YEAR 101

No. Division	Central Assembly	Secretary Central Assembly	Address of Secretary	Cable Address
1. Tihrln	Ṭíhrán	'Alí-Akbar Furútan	Shirkat-i-Nawnahálán	Rawhni
2. Ábádih	Ábádih	Qulám-'Alí Dihqln	c/o Dr. Badi'u'lláh Ágáh	
3. Káshán	Káshán	Mas'úd Sháyán	c/o Dr. Sulaymán Birgís	
4. Kirmhn	Kirmán	Shahriyár Áryání	Saráy-i-Vakil	
5. Qazvin & Zanján	Qazvin	'Abbás Furútan	c/o Ardshír Hizári	
6. Ádhirbáyján	Tabríz	Husayn Asadu'lláh-Zádih	c/o Ahmad Salimi Saráy-i-Fath-'Alí Bayq	
7. Yazd	Yazd	Dr. Kay-Khusraw Risti	c/o Shirkat-i-Paymán	
8. Isfáhán	Isfáhán	Mr. Bashíri	Saráy-i-Mukhlis	
9. Fárs	Shíráz	'Alí Naqi Farvadin	c/o Shirkat-i-Paymán	
10. Hamadán	Hamadán	Abu'l-Hasan Mu'avin-Zádih	Saráy-i-Háji Šafar Khán	
11. Qá'inát	Birjand	Qulam-Husayn Sabeti (Thábití)	Birjand	
12. 'Iráq	'Iráq-i-'Ajam	Khalíl-Farzáníh	Khíyábán-i-Urdíbihisht	
13. Gilán	Rasht	'Aṭá'u'lláh Samandari	c/o Davá-Kháníy-i-Ittihádíyyih	
14. Khúzistán	Ahváz	'Abdu'l-Husayn fmini	Khíyábán-i-Pahlaví, Hotel Qaşr-i-Shírín	
15. Kirmánsháh	Kirmhn-sháh	'Ináyatu'lláh Bihjat	Khíyábán-i-Sipah, Magházih Kahrubá	

No. Division	Central Assembly	Secretary Central Assembly	Address of Secretary	Cable Address
16. <u>Khurásán</u>	<u>Mashhad</u>	'Atá'u'lláh Qadimi	Falikh Junúbí c/o Magházih Bulúr-Furúshí	
17. Sangsar	Sangsar	Muhammad Asgharí Tá'if	Sangsar	
18. Shri	Sári	'Abdu'l-Báqí Maliki	c/o Davá-Kháníy-i-Háfízi	
19. Bandar-Gaz	Bandar-Gaz	'Abbas-'Alí Ranjbar	Khíyábán-i-Pahlaví, Saqat-Furúshí Rawhhuí	
20. Bábul	Bábul	Dr. Furúgh Başşarí	Bábul	
21. Záhidán	Záhidán	Sháh-Bahrám Húshídari	c/o Tijárat-Kháníy-i-Húshídari	
22. Nayriz	Nayriz	Bahá'í 'Ahdiyyih	Saráy-i-Sarví	

7.

DIRECTORY OF LOCALITIES IN INDIA WHERE BAHÁ'ÍS RESIDE

LOCAL SPIRITUAL ASSEMBLIES (Telegraphic addresses in parentheses)

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2. Aligarh, Secretary, Dr. M. S. Burney, Railway Road.
3. Andheri, Secretary, Rúhu'lláh Basiri, Bahá'í Hazíratu'l-Quds, Telli Road (Rabbanian).
4. Bangalore, Secretary, S. A. Hussain, 44 Madhavaraya Mdr. Road, Eraser Town (Rabbanian).
5. Belgaum, Secretary, P. G. Chandavarkar, Bahá'í House, Opp. Social Club.
6. Bombay, Secretary, Khudaraham Payman, P. O. Box No. 470 (Rabbanian).
7. Calcutta, Secretary, M. A. Latiff, P. O. Box No. 8940.
8. Delhi, Secretary, Jafarali Sidiqi, Islam Nagar, Qarol Bagh.
9. Gorakhpur, Golghar.
10. Hyderabad (DN), Secretary, Ali Akbar, P. O. Box No. 139.
11. Hyderabad (Sind), Secretary, H. Behishtry, Shirazian House, School Road, Hirabad (Rabbanian).
12. Kamarhati, Secretary, Mujibar Rabman, c/o Dr. Wali Md, Balutalaya, 24, Parganas (Bengal).
13. Karachi, Secretary, F. J. Yازهmedi, Bahá'í Hall, Deepchand Ohja Road (Rabbanian).
14. Kariafghanan, Secretary, Md. Hanif, P. O. Bhattian, Gurdaspur.
15. Kolhapur, Secretary, K. M. Talgeri, P. O. Box No. 37 (Rabbanian).
16. Panchgani, Secretary, Azizullah Ishraqi, Rockside (Rabbanian).
17. Poona, Secretary, Habibullah Behi, P. O. Box No. 8 (Rabbanian).
18. Quetta, Secretary, N. Akhtar-Khawari, P. O. Box 11 (Rabbanian).
19. Seramore, Secretary, Mahafuzu'r-Rahman, c/o Nine Stores, Tin Bazar.

20. Sholapur, Secretary, (Mrs.) Ruhingiz Najjar, P. O. Box No. 39 (Rabhanian).
 21. Srinagar, Secretary, Md. Khalil, c/o Photographer Habibullah, Near Thana Shergarhi.
 22. Ujjain, Secretary, Kishanlal Malviya, Nazarali Bagh, Devas Road.
 23. Vellore, Secretary, A. Parthasarthy, P. O. Box No. 16 (Rabhanian).

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 2. Bareilly, Md. Husain Sabari, Resident Engineer's Office, Izatnagar.
 3. Bareilly U. P., Mr. M. I. K. Ghorri, No. SR-193790, Stenography Class No. 5 S. T. B.
 4. Baroda, Mr. Paul Samual, Ishwarlal Chawl, Pensionpura, Camp Baroda.
 5. Benares, Mr. S. Chatterjee, c/o Chatterjee & Chatterjee, Registered Accountants and Auditors, Lajpat Rai Road.
 6. Bulandshahr, Mr. Irtiza Husain, Govt. High School.
 7. Cawnpore, Faquir Md. Muqri, 100/46 Baconganj, Coughi Mohal.
 8. Chatanah, Md. Yasin Khan, Sultanpur, Oudh.
 9. Chittagong, Amirul Islam, Noormahal, Dewan Bazar. 2. Abdul Rahim Abdul Hai, Court Road, Post Satkania, Chittagong.
 10. Dehra Dun, S. Mazhar' Ali, 25 New Road
 11. Deolali, Behram Manavi, '39 Sansari Lane.
 12. Hoshiarpur, Major S. H. Ali, Military Hospital.
 13. Igatpuri, H. Jehangir, Railway Station Restaurant.
 14. Jammu, S. Karmat Ali Shah, Near Purani Mandi.
 15. Jodhpur, A. Sidiqi, Superfine Art Decorators, Station Road.
 16. Kadvai, Nuruddin Nakhwa Bhubal, Dist. Ratangiri, Ilaghah Sangmshwar.
 17. Kasur, Dost. Md. Tahir, Kot Peran.
 18. Kohkand, Dr. M. A. Khan, Dera Bugti Dispensary.
 19. Kotah, Mr. Gurdip Singh, Near Ghanta-ghar.
 20. Kotah, S. N. Chaturvedi, Nizammat Digod (Kotah State).
 21. Lahore, 39 Temple Road.
 22. Madras, K. Rangaswami, 15/2 Bunder St., George Town.
 23. Mysore, Jamshed Maballati, Bahá'í House, Na. 44 Govt. House Road, Nazarabad.
 24. Nagpur, Mr. Abdul Rahtnan, Poralkar Photographer's Building, near Tilak Statue, Nagpur City.
 25. Nohar, Samiul-Hasan Zaidi, Station Master, Nohar.
 26. Rahimyarkhan, Md. Ishaq, B. Sc., Govt. High School, Bahawalpur State.
 27. Rajkot, R. V. Doshii Sir Lakhajiraj Road.
 28. Rouzachapra, Mrs. Md. Arastoo (Bihar)
 29. Savanoor, Nazarali Valibhai, Merchant, Savanur, Dist. Dharwar.
 30. Secunderabad, P. O. Box No. 34.
 31. Shadikhan, Dr. Abdul Qadir (Attock).
 32. Simla, Syed Hasan, Reader, Govt. Press.
 33. Surat, Kotval St., Nanpura.
 34. Vyganellore, Mr. A. Rangaswami Iyer, Retd. Deputy Nazir, Kulitalai.

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 Chihár-Vádí (Pour Valleys).
 Ghulámu'l-Khuld.
 Haft-Vádí (Seven Valleys).
 Halih-Halih-Yá-Bishárat.
 Húr-i-Ujáb.
 Hurúfat-i-'Állín.
 Ishráqát (Effulgences).
 Kalimát-i-Firdawsíyyih (Words of Paradise).
 Kalimát-i-Maknúnih (Hidden Words).
 Kitáb-i-'Ahd (Book of Covenant).
 Kitáb-i-Aqdas (Most Holy Book).
 Kitáb-i-Bádí'.
 Kitáb-i-Íqán (Book of Certitude).
 Kitáb-i-Sulṭán (Tablet to the Sháh of Persia).
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 Lawh-i-Rasúl.



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- | | |
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| Lawḥ-i-Rúh. | Súratu-'lláh. |
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| Lawh-i-Salmhn I. | Súriy-i-Amr. |
| Lawḥ-i-Salmán II. | Súriy-i-A'ráb. |
| Lawḥ-i-Sámsún. | Súriy-i-Asháb. |
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| Lawh-i-Zaynu'l-Muqarrabin. | Súriy-i-Dhikr. |
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| Madínatu'r-Ridá. | Sbriy-i-Fath. |
| Madinatu't-Tawhid. | Súriy-i-Fu'ád. |
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| Qad-Ihtaraqá'l-Mukhlisún. | Súriy-i-Hajj II. |
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- (d) WORKS COMPILED FROM WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ
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The World Order of *Bahá'u'lláh.* By Shoghi Effendi. A letter (dated February 27, 1929) from the Guardian of the Bahá'í Faith explaining the continuity of the Faith after the passing of 'Abdu'-Bahá, and relating Bahá'í institutions to the ideal of world order and peace. 16 pp. Paper covers. Sold only in quantity. 10 copies \$1.00

The World Order of Bahá'u'lláh: Further Considerations. By Shoghi Effendi. This letter (dated March 21, 1930) develops the subject with remarks on the distinguishing features of Bahá'í world order, and on the essential differences between the Bahá'í Faith and ecclesiastical organizations. 16 pp. Paper covers. Sold only in quantities. 10 copies. \$1.00

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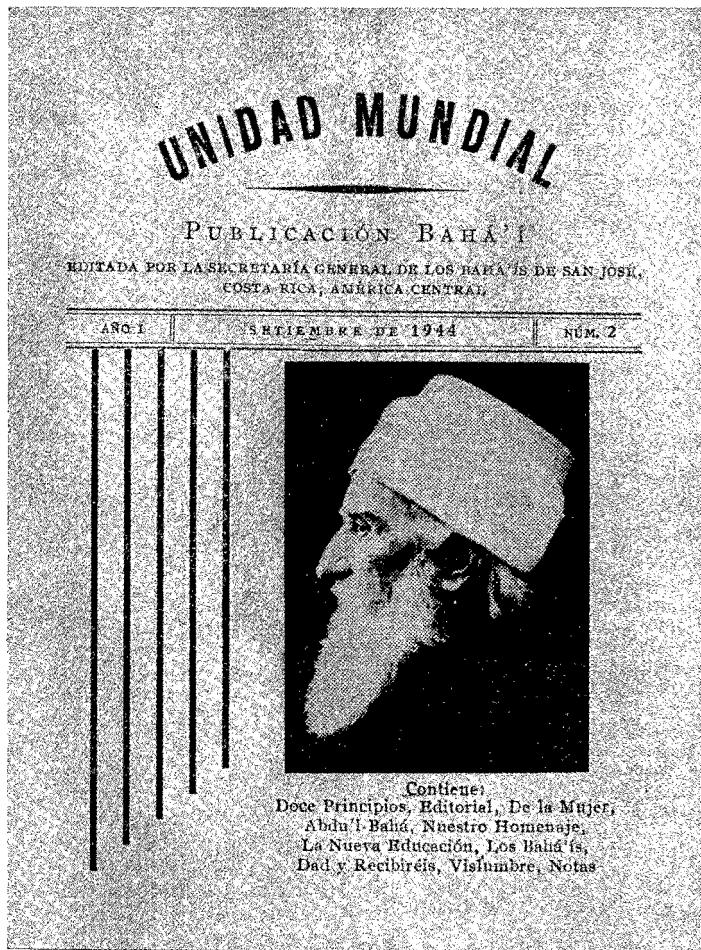
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Three Tablets of *Bahá'u'lláh* (Tablet of the Branch. Kitáb-i-'Ahd, Lawḥ-i-Aqdas). 27 pp. Post 8vo., 5¼ x 7%. Bound in paper.

Seven *Valleys*. Translated by 'Ali-Kuli-Khán. Bahá'í Publishing Society, Chicago. Superseded by a new translation.

Source of Spiritual Qualities, *The*. Four-page leaflet. Bahá'í Publishing Committee, 1924.

Súratul-Haykal. Translated from the Arabic by Antun Haddád. Bahá'í Publishing Society, Chicago, 1900.

Tablets of Bahá'u'lláh. Now included in *Bahá'í World Faith*.

(b) WRITINGS OF 'ABDU'L-BAHÁ

'*Abdu'l-Bahá* on *Divine* Philosophy (compiled by Isabel F. Chamberlain). Tudor Press, Boston, 1916.

'*Abdu'l-Bahá* in London, edited by Eric Hammond. A record of public and private addresses delivered in 1911. 134 pp. Post 8vo., 5 x 7¾. Paper binding.

Definition of *Love*, by 'Abdu'l-Bahá. Received at New York, December 7, 1902.

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- Bahá.** 96 pp., 16 mo., 4¾ x 6. Bound in white parchment stamped in gold. Also bound in paper.
- Letter from St. Jean D'Acre, A. The Unity Press, 1906.*
- "*Letter of Love*" from 'Abdu'l-Bahá 'Abbás to the Beloved in America. Bahá'í Publishing Society, 1902.
- Letter and Tablet to the Central Organization for a Durable Peace: The Hague.* Bahá'í Publishing Society, Chicago, 1920. Now included in *The Bahá'í Peace Program*.
- Letters to the Friends in Persia.* Bahá'í Publishing Society, Chicago, January 21, 1906.
- Mysterious Forces of Civilization.* A work addressed to the people of Persia nearly forty years ago to show the way to true progress. 132 pp. Royal 8vo., 6¾ x 9½. Bound in black cloth.
- Prayers and Tablets.* 1906.
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- Wisdom of 'Abdu'l-Bahá.* Edited by Lady Blomfield.
- Foundation of World Unity.* Compiled from 'Abdu'l-Bahá's public addresses in America. Superseded by Revised Edition.
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- Supplication, a one-page leaflet.*
- Tablet to the Beloved of God in America.* Translated by 'Alí-Kulí-Khán. Cambridge, Mass., January 3, 1906.
- Tablet to the Beloved of God of the Occident.* Translated by Ahmad Isfáhání (Ahmad Sohráb), Washington, D. C., September 8, 1906.
- Tablet to the East and West.* Translated by Ahmad Isfáhání (Ahmad Sohráb). The Baha'í Assembly of Washington, D. C.
- Tablets by 'Abdu'l-Bahá 'Abbás to the House of Justice of Chicago, to the Ladies' Assembly of Teaching, and others.*
- Tablets Containing Instructions.* Translated by M. A. E. Washington, D. C., August 29, 1906.
- Tablets Containing General Instructions.* Translated by Ahmad Isfáhání (Ahmad Sohráh). The Bahá'í Association of Washington, D. C., 1907.
- Tablets to Japan.* Compiled by Agnes Alexander. New York, 1928.
- Tablets to Some American Believers in the Year 1900.* The Board of Council, New York, 1901.
- Tablets from 'Abdu'l-Bahá 'Abbás to E. E. Wrestling Brewster.* Bahá'í Publishing Society, 1902.
- Unveiling of the Divine Plan.* Translated by Ahmad Sohráb. Tudor Press, Boston, 1919.
- Visiting Tablets for Martyrs Who Suffered in Persia.* Translated by 'Alí-Kulí Khán. Bahá'í Board of Council, New York, 1901.
- Wisdom Talks of 'Abdu'l-Bahá.* Chicago. Bahá'í News Service.
- Woman's Great Station.* An address given in New York in 1912.

(c) WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ

- Bahá'í Scriptures.* Compiled by Horace Holley, Brentano's, New York, 1923. Bahá'í Publishing Committee, New York, 1929.
- Bahá'í Prayers.* The Báb, Bahá'u'lláh and 'Abdu'l-Bahá. 210 pp. 16 mo., 3¾ x 6. Bound in blue cloth and also bound in blue paper. 1929.
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- Prayers Revealed by Bahá'u'lláh and 'Abdu'l-Bahá. Translated by Shoghi Effendi. Boston, 1923.
- Bahd'í Calendar. Daily excerpts from the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Privately printed in Honolulu, New York and other cities.
- Bahá'í Calendar* compiled from the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, 1916.
- Bahá'í Calendar for 1932*. Compiled and arranged by Doris Holley. 9 x 12.
- Compilation. Concerning the Most Great Peace. Tudor Press, Boston, 1918.
- Compilation No. 9. Available in different languages.
- Compilation of Utterances from the Pen of 'Abdu'l-Bahá Regarding His Station. 19 pp. November 26, 1906.
- Divine Pearls. Coinpiled by Victoria Bedikian.
- Most Great Peace, The. From the utterances of Bahá'u'lláh and 'Abdu'l-Bahá. Tudor Press, Boston, 1916.
- Oneness of Mankind, The. A compilation of the Utterances of Bahá'u'lláh and 'Abdu'l-Bahá by Mariam Haney and Louis Gregory, to assist the progress of interracial amity, 1927.
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- Mysticism and the Bahd'í *Revelation*, by Rúhí Afnán. 80 pp.
- New Day, The*, by Charles Mason Remey. Bahá'í Publishing Society. Chicago, 1919.
- New Revelation: Its Marvelous Message*, The, by Nathan Ward Fitzgerald. Tacoma. 1905.

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- Peace of the World, The, by Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1919.
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- Bahd'í Proofs, by Mírzá Abu'l-Fadl. 288 pp. Bound in cloth.
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- My Pilgrimage to the Land of Desire, by Marie A. Watson.
- Social Principles, The*, by Horace Holley. Laurence J. Gomme, New York, 1915.
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- Addresses*, by *Jináb-i-Fáḍíl*. Booklets. 5 Nos. Translated by Aḥmad Sohráb. Seattle, 1921.
- Addresses delivered before *the* New York and Chicago Assemblies, by 'Abdu'l-Karím Effendi. Translated by Aḥmad Sohráb. Persian-American Publishing Co., Los Angeles, 1924.
- '*Akká* Lights, by Mr. and Mrs. Joseph H. Hannen.
- Bahd'í *Cause*. Eight-page pamphlet prepared by the National Teaching Committee. Bahá'í Publishing Society, 1924.
- Bahd'í *Census*. United States Government pamphlet showing the registration of the Bahá'ís as an organized religious body.
- Bahd'í Faith, The, by a Methodist Layman, questions and answers suggested by personal experience.
- Bahá'í* Congress, April 29-May 2, 1916, a combination program and compilation, Chicago, Ill.
- Bahá'í* Benediction, The. Music and words by Louise R. Waite.
- Bahd'í *House* of Worship. Description of the Bahd'í Temple with *Illustrations*. By Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1917.
- Bahd'í Hymns and Poems, by Louise R. Waite. Bahá'í Publishing Society, Chicago, 1904, New York, 1927.
- Bahá'í* Message. Compiled by Horace Holley, Chicago, 1920.
- Bahá'í* Temple. Reprint of press comments and Temple symbolism. Published by Louis Bourgeois, Chicago, 1921.
- Bahá'í* House of Worship, The. A brief description of the Bahá'í Temple at Wilmette, Illinois. Illustrated. 8 pp.
- Bahá'í* Hymnal, words and music by Louise R. Waite. Paper.
- Bahá'í* Indexes, by Charles Mason Remey. Newport, R. I., 1923.
- Bahá'í Manuscripts*, by Charles Mason Remey. Newport, R. I., 1923.
- Bahá'í* Martyrdoms in Persia in the Year 1903 A. D., by Hájí Mírzá Ḥaydr-'Alí. Translated by Yunis Khán. Bahá'í Publishing Society, Chicago, 1907.
- Bahá'í* Movement, The. Articles originally published in Vedic Magazine of Lahore. J. L. Zuehlen, Versey, 1916.

Bahá'í Movement, The: Its Spiritual Dynamic, by Albert Vail, reprint of a magazine article.

Bahá'í Movement, The. A pamphlet outlining the history and aims of the Cause.

Bahá'í Movement in Its Social Economic Aspect, The, by Helen Campbell. Bahá'í Publishing Society, Chicago, 1915.

Bahá'í Movement, The, by Charles Mason Remey. Washington, D. C., 1912.

Bahá'í Persecutions in Persia, reprint of letter written to the Sháh of Persia, Ridá Sháh Pahlavi, July, 1926, by the National Spiritual Assembly of the Baha'is of the United States and Canada.

Bahá'í Religion, The, a reprint of the two Bahá'í papers presented at the Conference on Some Living Religions within the British Empire. Paper, 24 pp.

Bahá'í Revelation and Reconstruction, The, by Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1919.

Bahá'í Teachings, by Charles Mason Remey. (Seven bound pamphlets.) Washington, D. C., 1917.

Bahá'u'lláh and His Message, by J. E. Esslemont, briefly outlining the spiritual message of the New Day.

Before Abraham Was I Am, by Thornton Chase, an explanation of the Station of the Prophet.

Bird's Eye View of the World in the Year 2000, a reprint of article by Orrol Harper in *The Bahá'í Magazine*.

Brief Account of My Visit to 'Akká, A, by Mary L. Lucas. Bahá'í Publishing Society, Chicago, 1905.

Brilliant Proof, The, by Mirzá Abu'l-Faql of Gulpáygán, a refutation of an attack on the Cause by a Protestant missionary. Contains both English and Persian text.

Call of God, The, by George Latimer, the significance of the return of the Messenger.

Compilation, No. 9, available in: English, Esperanto, French, German, Italian, Spanish, Chinese, Hungarian, Yiddish.



Miss Josephine Kruka, Bahá'í teacher in Cuba, and members of the first All-Bahá'í family of Cuba.

Constructive Principles of the Bahá'í Movement, by Charles Mason Remey. Bahá'í Publishing Society, Chicago, 1917.

Daily Lessons Received at 'Akká—1908, by Helen S. Goodall and Ella G. Cooper. Bahá'í Publishing Society, Chicago, 1908.

Dawn of Knowledge and the Most Great Peace, by Paul Kingston Dealy. The Bahá'í Cause and ancient prophecy.

Divine Revelation, the Basis of Civilization, by Anrúh Haddád. Board of Council, New York, 1902.

Dream of God, The. By Albert Durrant Watson. A poem. Bahá'í Publishing Society. Chicago, 1922.

Early Pilgrimage, An, 1898, by May Maxwell. Bahá'í Publishing Society, Chicago, 1917.

- Episodes in My Life*, by Munírih Khánúm. Translated by Ahmad Sohráb. Persian-American Publishing Co., Los Angeles, 1924.
- First Obligation, The*, by Lady Blomfield.
- Flowers Culled from the Rose Garden of 'Akhd by Three Pilgrims in 1908.*
- From the World's Greatest Prisoner to His Prison Friends*, by Isabel Fraser-Chamberlain. Tudor Press, Boston, 1916.
- God's Heroes*. By Laura Clifford Barney. A drama. Lippincott, London and Philadelphia, 1910.
- Green Acre*, a reprint of articles published in *The Bahí'i Magazine*.
- Heavenly Feast, A*, by Charles and Mariam Haney.
- Heavenly Vista, A*, by Louie G. Gregory.
- Hymns of Peace and Praise*, by Louise R. Waite. Chicago, 1910.
- In Spirit and in Truth*, by A. S. Agnew.
- Knock and It Shall Be Opened Unto You*, by Roy and M. J. M.
- In Memoriam (Miss Lillian F. Kappes and Dr. Sarah Clock)*, by Dr. Susan I. Moody, Union Press, Camp Karachi.
- In Galilee*, by Thornton Chase. An interesting account of a visit to Haifa in 1907.
- Knowing God Through Love*, by Abu'l-Fadl. Farewell address. Bahá'í Assembly, Washington.
- Homoculture*, by Stanwood Cobb.
- Economics as Social Creation*, by Horace Holley.
- The Laboratory of Life*, by Louise D. Boyle.
- Letters from Honolulu*, by Charles Mason Remy. Privately printed. Feb. 17, 1917.
- Letters written on behalf of the "Friends" of Iṣfáhán, Persia, to the American Believers*, by Mírzá 'Abdu'l-Ḥusayn.
- Light of the World*, by a group of Pilgrims. The Tudor Press, Boston, 1920.
- Martinists' Report*, by M. Gabriel Sasi. An address concerning the Bahá'í Religion delivered at the Paris Exposition of 1900.
- Martyrdoms in Persia in 1903*, by Hájí Mírzá Haydar-'Ali, relating the circumstances in which seventy Persian Bahá'ís were martyred.
- Map Showing Travels of the Báb and Babá'u'lláh*. Drawn by J. F. Clevenger, 1927, 11½ x 14%.
- Mashriqu'l-Adhkár*. By Charles Mason Remy. Five preliminary sketches. Privately printed.
- Mashriqu'l-Adhkár*. By Charles Mason Remy. (Bahá'í House of Worship.) Privately printed.
- Mashriqu'l-Adhkár and the Bahá'í Movement*. By Jean Masson. Bahh'i Publishing Society, Chicago, 1921.
- Maxims of Bahá'ism*, by Anṭun Haddád. Board of Council, New York.
- Message of the Kingdom of God, The*, by James F. Brittingham. 1907.
- Message from 'Akhd*, Anṭun Haddád.
- Most Great Peace, The*, by Marion Holley.
- Notes Taken at 'Akhd*, by Corinne True. Bahá'í Publishing Society, Chicago, 1907.
- Observations of a Bahá'í Traveler*, by Charles Mason Remy. Washington, D. C., 1914.
- Passing of 'Abdu'l-Bahá, The*, by Lady Blomfield and Shoghi Effendi.
- Prospectus of a Series of Five Lectures Upon the Bahí'i Movement*, by Charles Mason Remy.
- The Path to God*, by Dorothy Baker.
- Tests: Their Spiritual Value*, by Mamie Seto. Republished under title *The Spiritual Meaning of Adversity*.
- Races of Men—Many or One, The*, compiled by Louis G. Gregory. 40 pp., paper cover.
- Rays from the Sun of Truth*, Ida Finch.

- Revelation of *Babá'u'lláh*, The, Isabella D. Brittingham. Bahá'í Publishing Society, Chicago, 1902.
- Spirit of World *Unity*, The, selections from words of 'Abdu'l-Bahá in America on religious, racial and scientific subjects. 24 pp. Paper cover.
- Spiritual Opportunities of the Babá'ís of the United States and Canada*, selections from words of 'Abdu'l-Bahá. The National Spiritual Assembly.
- Star of *the West*, November, 1925, Peace Number.
- Station of Manifestation, by Anṭun Hadid.
- Studies in Jewish Mysticism*, by several authors.
- Table Talks. Regarding Reincarnation and other subjects.
- Table Talks at 'Akká, by 'Abdu'l-Bahá 'Abbás, by Arthur S. Agnew. Bahá'í Publishing Society, Chicago, 1907.
- Table Talks with 'Abdu'l-Bahá, by Mr. and Mrs. George Winterburn. Bahá'í Publishing Society, Chicago, 1908.
- Thoughts That Build*. By Rev. J. Storer. Macmillan Co., New York, 1924.
- Through Warring Countries to the Mountain of God*, by Charles Mason Remey. Private printing.
- True Gardener*, The (from notes by L.H. C.B.). Rangoon Standard Press, 1930.
- Ten Days in the *Light of 'Akká*, by Julia M. Gruudy. Bahá'í Publishing Society, Chicago, 1907.
- Twelve articles *introductory* to the study of the *Bahá'í* teachings, by Charles Mason Remey.
- Unity *Through Love*, by Howard MacNutt.
- Universal *Consciousness of the Babá'í* Religion, by Charles Mason Remey.
- Universal Principles of *the Babá'í Movement*. Persian-American Bulletin, Washington, D. C., 1912.
- Utterances of Two *Young Men*, Board of Council, New York, 1901.
- Views of *Haiḡa*, 'Akká, Mt. *Carmel* and Other Places. Bahá'í Publishing Society, Chicago.
- Visit to 'Abbás *Effendi* in 1899, by Margaret B. Peake. Grier Press, Chicago, 1911.
- What *Is a Babá'í?* by Dr. J. E. Esslemont. American edition published by Louis Bourgeois, Chicago, 1921.
- 'What Is the *Bahá'í* Faith? A brief explanation by the late Dr. J. E. Esslemont, author of "*Bahá'u'lláh and the New Era*.'" Available in many languages.
- What Went Ye Out For to See?* by Thornton Chase, a letter written in reply to an inquiry from a Christian.
- Whence? Why? Whither? Man! Things! Other Things! by Arthur Pillsbury Dodge. Ariel Press, Westwood, Mass., 1907.
- World *Economy of Babá'u'lláh, The*, by Horace Holley. Bahá'í Publishing Committee, 1931. The Bahá'í explanation of current world depression and unrest. 32 pp. Paper cover.

(g) OUTLINES AND GUIDES FOR
BAHÁ'Í STUDY CLASSES

- Bahá'í Lesson Outline for Children*. A series of thirty-six lessons in four sections, for teachers holding Bahá'í study and discussion classes for children.
- Bahá'í Teachings Concerning Christ*. Compiled by the Outline Bureau of the National Teaching Committee, 1928-1929.
- Bahá'í Teachings on Economics*. A compilation prepared by the National Teaching Committee. 16 pp.
- God and His *Manifestations* (compiled by Mrs. J. W. Gift).
- Material and Divine Civilization*. Compiled by the Outline Bureau of the National Teaching Committee, 1930.

- Outlines for Study of Scriptures*, compiled by the Outline Bureau of the National Bahá'í classes and meetings, compiled by Louis G. Gregory. Mimeographed.
- Questions and Topics for Discussion in Bahá'í classes and meetings*, compiled by Louis G. Gregory. Mimeographed.
- Study of Outlines of Science*, compiled by the Outline Bureau of the National Bahá'í Teaching Committee. Mimeographed.
- Twenty Lessons in *Bahá'í Administration*. 28 pp.
- Twenty Lessons in the Bahá'í Revelation*. A valuable supplement to the Bahá'í Study Course and for the individual research of advanced Bahá'í students.
- Conditions of Existence, *Servitude*, Prophet-hood, Deity. Compiled by Emogene Hoagg.
- Children's Course in Bahá'í Principles* with pictures to color.

4.

BAHÁ'Í PUBLICATIONS OF GREAT BRITAIN IN PRINT

Titles in *this list are now* in print and have been approved by an *official Bahá'í* body. Those marked "B.P.T." are published by the *Bahá'í Publishing Trust*, 7 Victoria St., London, S. W. I.

- (a) WRITINGS OF BAHÁ'U'LLÁH
Hidden Words of Bahá'u'lláh, The. (See list 3.) B.P.T., 1944.
- (b) WRITINGS OF 'ABDU'L-BAHÁ
Paris Talks. Previously published in the British Isles under the title *Talks by 'Abdu'l-Bahá Given in Paris*.
- (c) WORKS COMPILED FROM THE WRITINGS OF BAHÁ'U'LLÁH AND 'ABDU'L-BAHÁ
Selections from *Bahá'í Scriptures*. Compiled by David Hofman. B.P.T., 1941.
- (d) WRITINGS OF SHOGHI EFFENDI
Goal of a *New World Order, The*. (See list 3.) National Spiritual Assembly of the Bahá'ís of the British Isles.
Unfoldment of World Civilization, The. (See list 3.) B.P.T., 1943.
- (e) WRITINGS ON THE BAHÁ'Í FAITH
Bahá'u'lláh and the New Era, by J. E. Esslemont. New edition with slight modification and near translations. (See list 3.) Geo. Allen and Unwin, 1939.
- Centenary of a World Faith, The. A short history of the Bahá'í Faith issued by the National Spiritual Assembly of the Bahá'ís of Great Britain on the occasion of the Centenary of the Declaration by the Báb of His Mission. With 19 photographs. B.P.T., 1944.
- Chosen Highway, *The*, by Lady Blomfield (Sitrih Khánum). A rich compilation of episodes in various periods of the history of the Faith. The life stories of members of 'Abdu'l-Bahá's family, as related to Lady Blomfield; 'Abdu'l-Bahá's visit to Paris and London: documents from the officials concerned relating to the intervention of the British Government in 1917, to forestall the impending threat of crucifixion. B.P.T., 1940.
- Drama of the Kingdom, The*, by Parvine (Mrs. Basil Hall). A play based on a plot outlined by 'Abdu'l-Bahá. The Weradale Press, 1933.
- Heart of the Gospel, The, by George Townsend. A restatement of the Bible in terms of modern thought and need. Lindsay Drummond, 1939.

Portals to Freedom, by Howard Colby Ives. (See list 3.) George Ronald, 1943.

Promise of All Ages, The, by George Townshend. Originally published under the pen name of "Chdstophil." New edition. Lindsay Drummond, 1939.

Security for a Failing World, by Stanwood Cobb. Adapted for English publication from the American text. (See list 3.) B.P.T., 1940.

The Renewal of Civilization, by David Hofman, 1941.

(f) BAHÁ'Í LITERATURE IN
PAMPHLET FORM

'Abdu'l-Bahá—A Study of a Christlike Character, by George Townshend. Reprinted from the Church of Ireland Gazette.

Bahá'í Faith, The. An introductory booklet. B.P.T., 1941.

Bahá'u'lláh, by H. M. Balyuzi. A short biography. B.P.T., 1938.

Commentary on the Will and Testament of 'Abdu'l-Bahá, A, by David Hofman. George Ronald, 1943.

Guide to the Administrative Order, A, by H. M. Balyuzi. A brief and simple outline of the origin, principles and institutions of the Administrative Order. B.P.T., 1941.

Hidden Words of Bahá'u'lláh, The—A commentary, by George Townshend.

Passing of 'Abdu'l-Bahá, The, by Lady Blomfield and Shoghi Effendi, 1912.

Progressive Revelation, The, by John Graham. B.P.T., 1944.

Message of Bahá'u'lláh, The. A considerably revised edition of *Bahá'u'lláh and His Message*, by J. E. Esslemont.

Some Bahá'í Prayers. Designed for use equally by Bahá'ís and sympathizers of the Faith. B.P.T., 1945.

Some Special Bahá'í Prayers and Tablets. Containing the Obligatory Prayers and others of interest chiefly to Bahá'ís.

Bahá'í Faith, The. An introductory booklet. B.P.T., 1941. Supersedes edition of 1941.

Bahá'í Teachings on Life After Death, by Florence Pinchon. B.P.T., 1945.

4A.

PUBLICATIONS OF GREAT BRITAIN
THAT ARE OUT OF PRINT

(a) WRITINGS OF 'ABDU'L-BAHÁ

'Abdu'l-Bahá in London, edited by Eric Hammond. (See list 3A.)

Letter from St. Jean D'Acree, A. The Unity Press, 1906.

Mysterious Forces of Civilization, The. (See list 3A.) Cope and Fenwick, 1910.

Traveller's Narrative, A. Translated by E. G. Browne. (See list 3.) Cambridge University Press, 1891.

Some Answered Questions. (See list 3.) Kegan Paul, Trench, Trubner, 1908.

(b) BAHÁ'Í LITERATURE IN
PAMPHLET FORM

Bahá'í Faith, The, by G. Palgrave Simpson.

Bahá'í Philosophy and Reincarnation, by Anthony Cuthbert.

Bahá'í Revelation, The, by Mrs. Scaramucci. The Priory Press, 1911.

Brief Account of the Bahá'í Movement, A, by Ethel J. Rosenberg. The Priory Press, 1911.

Brief Sketch of Bahá'ism, A, by Ethel J. Rosenberg, 1905.



Members of the Bahí'i Community of Santiago, Chile, 1944.

First Obligation, The, by Lady Blomfield. 'Abdu'l-Bahá and the "Save the Children Fund."

Living Religions and the Bahí'i Movement, by Dr. Walter Walsh. The Free Religious Movement, 1924.

Meditations of a Babá'í Christian, by E. T. Hall, 1912.

Modern Social Religion, The, by Horace Holley. Sidgwick and Jackson, 1912.

Reading of the Hands of His Excellency 'Abdu'l-Bahá, A, by C. W. Child. Reprinted from "The International Psychic Gazette." The Selkirk Press.

Some Practical Aspects of the Bahí'i Teaching, by George G. André. Supplement to "The Christian Commonwealth," June 25th, 1913.

Story of the Babá'í Movement, The, by Sydney Sprague. The Priory Press, 1907.

Universal Religion, The, by E. T. Hall. National Spiritual Assembly of the Bahá'ís of the British Isles, 1927.

What Is a Babá'í, by J. E. Esslemont. A reprint of chapter three of "Bahá'u'lláh and the New Era." Kenneth Mackenzie, 1919.

Wise Man from the East, A, by Felicia R. Scatcherd. The Unity Press, 1912.

Bahd'i Prayers, a selection.

Babá'u'lláh and His Message, by J. E. Esslemont.

World's Great Need, The, by E. T. Hall. A poem. 1935.

(c) BOOKS ABOUT THE BAHÁ'Í FAITH

Abdu'l-Bahá in Egypt, by Aḥmad Sohráb. Rider and Co.

- Bahd'i *Dawn—Manchester, The*, the beginning of the Bahá'í Cause in Manchester. Manchester Bahá'í Assembly, 1921.
- Bahá'í: The Spirit of the Age*, by Horace Holley. (See list 3A.) Kegan Paul, Trench, Trubner.
- Life and Teachings of 'Abbas Effendi*, The, by Myron H. Phelps. Putnam, 1904.
- Reconciliation of Racer and Religions*, The, by T. K. Cheyne. Adams and Charles Black, 1914.
- Religions of the Empire*, edited by W. Loftus Hare. Addresses delivered by representatives of the several religions invited to participate in the Conference on Some Living Religions within the British Empire, held at the Imperial Institute, London, England, from Sept. 22nd to Oct. 3rd, 1924. Includes two papers read on the Bahá'í Cause. Duckworth, 1925.
- Unity Triumphant*, by Elizabeth Herrick. (See list 3A.) The Unity Press, 1923.
- Universal Religion: Bahá'ism*, The, by Hippolyte Dreyfus. (See list 3A.)
- Year with the Bahá'ís of India and Burma*, A, by Sydney Sprague. The Priory Press, 1908.
- Splendor of God*, The, compiled by Eric Hammond, "The Wisdom of the East Series," John Murray, 1909.
- The Coming of the Glory*, by Florence E. Pinchon. Siinpin Marshall, 1928.
- God's Heroes*, by Laura Clifford Barney, Drama. Keegan Paul, Trench, Trubner & Co., 1910.

5.

BAHÁ'Í PUBLICATIONS OF INDIA
IN ENGLISH

(Publications in other languages spoken in India, Burma and Ceylon listed elsewhere under name of language)

- Bahá'u'lláh and The New Era*, by J. E. Esslemont.
- Ṭábirih the Pure*, by Martha L. Root.
- Dawn of the New Day*.
- What the Bahd'í Faith Can Do for Poverty*, by Martha L. Root.
- The Goal of a New World Order*, by Shoghi Effendi.
- Economics as a Social Creation*.
- The Bahá'í Faith and Judaism*.
- The Bahá'í Faith and Islám*.
- The World Religion*.
- How to Live the Life*.
- Memorial Brochure to Martha L. Root*. Publishers, Bombay Assembly.
- Religion of the Future*.
- The Two Bridges*, by Prof. Pritam Singh.
- The First Bahá'í Century*, Centennial publication.

6.

BAHÁ'Í PUBLICATIONS IN FRENCH

- Bahá'u'lláh et l'Ère nouvelle*. Genève, 1932.
- Du Règne de Dieu et de l'Agneau*, par Gabriel Sacy. 12 Juin, 1902 (brochure).
- Essai sur le Bahá'isme, son Histoire, sa Portée sociale*, par Hippolyte Dreyfus. 2ème édition. Librairie Ernest Leroux, Paris, 1934.
- Le Bayán Arabe*, traduit par A. L. M. Nicolas. Librairie Ernest Leroux, Paris.
- Le Bayán Persan*, traduit par A. L. M. Nicolas. Librairie Geuthner, Paris. 4 volumes: 1911 à 1914.
- Le But d'un Nouvel Ordre Mondial*, lettre de Shoghi Effendi. Traduction de Léon

- Karakeya. Librairie Ernest Leroux, Paris, 1936 (brochure).
- L'Économie Mondiale de Babá'u'lláh*, par Horace Holley. Traduction de Gábiel des Hons. 2ème édition. Paris, 1936 (brochure).
- Le Livre des Sept Preuves*, translated by A. L. M. Nicolas, Paris, 1902.
- Le Machreqou'l-Azkar, d'Achqabad*, par Hippolyté Dreyfus. Librairie Ernest Leroux, Paris, 1909 (brochure).
- L'Épître au Fils du Loup*, par Bahá'u'lláh. Traduction française par Hippolyte Dreyfus. Librairie Ernest Leroux, Paris.
- Babá'í Prayers* (in manuscript).
- Dispensation of Babá'u'lláh* (manuscript).
- Gleanings from the Writings of Babá'u'lláh* (manuscript).
- Les Leçons de Saint-Jean d'Acre (Some Answered Questions)*. Recueillies par Laura Clifford Barney. Traduction française par Hippolyte Dreyfus.
- **Les Préceptes du Bahá'isme*, traduit par H. Dreyfus et H. Chirázi. 1906.
- Le Vrai Bahá'í. Le cinquième Chapitre de Babá'u'lláh and The New Era*. Traduction par Edward Roscoe Mathews (brochure).
- L'Oeuvre de Babá'u'lláh*, traduction française par Hippolyte Dreyfus: Tome I: La très sainte Tablette.—Les Paroles cachées.—Les Sept Vallées du Voyage vers Dieu.—La Lettre sur le Bayán. Tome II: Le Temple de Dieu.—Les Lettres aux Souverains. Tome III: Le Livre de la Certitude (Kitabou'l-Iqan). Librairie Ernest Leroux, Paris.
- Paroles Cachées*. New edition.
- Tablette de Babá'u'lláh*, Ecrite à Adrianopk pour un des Croyants de Qazvin (brochure).
- Trois Lettres à des Persans*, par 'Abdu'l-Bahá, Juin-Juillet, 1907 (brochure).
- Vers l'Apogée de la Race Humaine*, lettre de Shoghi Effendi traduite de l'anglais. Librairie Ernest Leroux, Paris, 1936 (brochure).

See also "Publications in North America."

7

BAHÁ'Í PUBLICATIONS IN ITALIAN

- Babá'u'lláh e la Nuova Era*. Translation of J. E. Esslemont's book.
- Che Cosa e il Movimento Bahá'í?* (Leaflet.)
- Discorsi di 'Abdu'l-Bahá* (Paris Talks).
- I Principii Bahá'í*. Booklet translation of the Bahá'í Principles as given by 'Abdu'l-Bahá at various times, taken from Paris Talks and other sources. 1921. Florence.
- Parole Velate* (Hidden Words). Florence, 1926.
- Some Answered Questions* (in preparation).

8.

BAHÁ'Í PUBLICATIONS IN DUTCH

- Alegmeene Beginselen der Bahá'í Beweging*. Amsterdam, 1914.
- Babá'u'lláh and the New Era*. Rotterdam, 1933.
- De Verborgen Woorden* (Hidden Words), Rotterdam, 1932.
- Pamphlets and Leaflets in Dutch Taal published in Pretoria, S. A.
- Kitáb-i-Íqán*. Rotterdam, 1937.
- See also "Publications in North America."

9.

BAHÁ'Í PUBLICATIONS IN DANISH

- Bahá'u'lláh og hans Budskab* (Bahá'u'lláh and I-lis Message), by J. E. Esslemont. Translated into Danish by Johanne Sörensen. Copenhagen. December, 1926.
- Bahá'u'lláh and the New Era*. Nyt Nordisk Forlag. Copenhagen, 1932.
- Hvad er Bahá'í Bevegelsen?* (What is the Bahl'i Movement?), by J. E. Esslemont. Translated into Danish by Johanne Sörensen. Copenhagen. April, 1926.
- Kitáb-i-Íqán* (manuscript).
- Hidden Words* (in manuscript).

10.

BAHÁ'Í PUBLICATIONS IN SWEDISH

- Bahá'u'lláh and the New Era*, 1932.
- Kitáb-i-Íqán*. Helsingfors, 1936
- What Is the Bahá'í Faith?*

11.

BAHÁ'Í PUBLICATIONS IN PORTUGUESE

- Kitáb-i-Íqán*, por Bahá'u'lláh (manuscript).
- Palavras Ocultas*, por Bahá'u'lláh (manuscript).
- Algumas Perguntas Respondidas*, por 'Abdu'l-Bahl (manuscript).
- Discursos em Paris*, por 'Abdu'l-Bahá. Pará, 1923.
- A Meta de Uma Nova Ordem Mundial*, por Shoghi Effendi. Rio de Janeiro, 1940.
- A Religião Mundial*, por Shoghi Effendi (pamphlet). Rio de Janeiro, 1940.
- Bahá'u'lláh e a Nova Era*, por J. E. Esslemont. Bahia, Brazil, 1928. Second edition, São Paulo, 1939.
- A Maior Paz*. Santos, 1922.
- O Movimento Bahd'i*. Recife, 1942.
- Orações Bahd'i*. Recife, 1912.
- Que é o Movimento Bahá'í?* (pamphlet).
- Princípios de Fé Bahá'í* (pamphlet, 9).
- Some Answered Questions* (in preparation).

12.

BAHÁ'Í PUBLICATIONS IN ALBANIAN

- Fjalë Të Fshembura* (Hidden Words), New York.
- Bahd'u'lldh and the New Era*, Tiranë, 1933.
- Kitáb-i-Íqán*, Tiranë, 1932.
- Detyrat e Domosdoshe Besnikvet Bahá'í*, 1932. Libri i Besës, Tiranë, 1932.

13.

BAHÁ'Í PUBLICATIONS IN ESPERANTO

- Bahá'u'lláh: *Kaŝitaj vortoj*, el la persio lingvo tradukis Lutfu'lláh S. Ĥakím, John E. Esslemont, London, Brita Esperantista Asocio, jaro ne indikata, 8°, 39 pp.
- Kaŝitaj vortoj*, el la angla lingvo tradukis Vasily J. Erosenko, Japanujo, loko kaj jaro ne indikataj, 8°, 23 pp.
- 'Abdu'l-Bahá: *Babaj* (Bahaa!) instruoj, loko kaj jaro ne indikataj, 8°, 16 pp.
- Kompilaĵo*, vortoj de Bahá'u'lláh kaj 'Abdu'l-Bahá, Wandsbek, Germany, Bahaa Esperanto-Eldonejo, jaro ne indikata, 8°, 16 pp.
- Esslemont, Dr. J. E.: *Babá'u'lláh kaj la nova epoko*, el la angla originalo tradnkita de Lidja Zamenhof, Weinheim (Germany), Bahá'í Esperanto-Eldonejo, 1930, 8°, 191 pp.
- Religio kaj Scienco laŭ la lumo de la Babaja* (bahaa!) rivelajo, London, Brita Esperancista Asocio, 1919, 8°, 28 pp.
- Babá'u'lláh kaj Lia Misio*, Hamburg, Esperanto Komitato de la Bahaa Movado, 1926, 8°, 22 pp.
- Grossmann, Dr. Hermann: *La esenco de la Babaismo*, Wandsbek, Bahaa Esperanto-Eldonejo, 1929, 8°, 8 pp.
- Historio, instruoj kaj valoro de la Babá'i-movado*, Hamburg, Esperanto Komitato de la Bahaa-movado, 1925, 8°, 8 pp.
- Kliemke, Dr. Ernst: *Babaismo kaj politiko*, la stata idealo laŭ la instruoj de Bahá'u'lláh, Wandsbek, Germany, Bahaa Esperanto-Eldonejo, 1929, 8°, 8 pp.
- Mühschlegel, Adelbert: *Parolado en la dua Bahaa kunveno dum la XVIIIa Univer-*
- s al-Kongreso de Esperanto* en Geneva, Stuttgart, 1925, 8°, 4 pp.
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MAHRATTI

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GURMUKHI

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TELUGU

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30.

LANGUAGES IN WHICH BAHÁ'Í LITERATURE IS BEING TRANSLATED

Latvian
 Lithuanian
 Orriya

Punjabi
 Rajasthani
 Singhalese

Ukranian
 Nepalese
 Chin

Swahili
 Tigrigna

31.

BAHÁ'Í LITERATURE IN BRAILLE FOR THE BLIND

(a) PUBLISHED IN AMERICA

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- The Spiritual Meaning of Adversity*, by Mamie Seto.
- Excerpts from Portals to Freedom*, by H. C. Ives.
- The Bib's Address to His Disciples and other selections.*
- Revelation of Babá'u'lláh*, by Isabella D. Brittingham.
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- Babá'u'lláh and His Message*, by J. E. Esslemont.
- Observations of a Babá'í Traveller*, by Charles M. Remy.
- The Meaning of Life.*
The Oneness of Mankind, Compilation.
- The Path to God*, by Dorothy Baker.
Tests, Their Spiritual Value, by Mamie Seto.
- Divine Art of Living, The*, compiled by Mary M. Rabb.
- Why I Believe in God and Pray.*
- Work Is Worship*, by Doris McKay.
- Radiant Acquiescence*, by Orcella Rexford.
- Homoculture*, by Stanwood Cobb.
- 'Abdu'l-Bahá in America*, by Juliet Thompson.
- The White Silk Dress*, by Marzieh Gail.
- A Bus Ride*, by Gertrude Schurgast.
- Principles of the Bahá'í Faith*, compilation.
- The Reality of Man, Selections from the Writings of 'Abdu'l-Bahá.*

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India, by Jináb-i-"Mawlaví-Fádl" Siyyid Mahfúzu'l-Haqq 'Ilmí under the auspices of the National Spiritual Assembly of the Bahá'ís of India and Burma. Address: Malkaganj Road Sabzimandi, Delhi, India.

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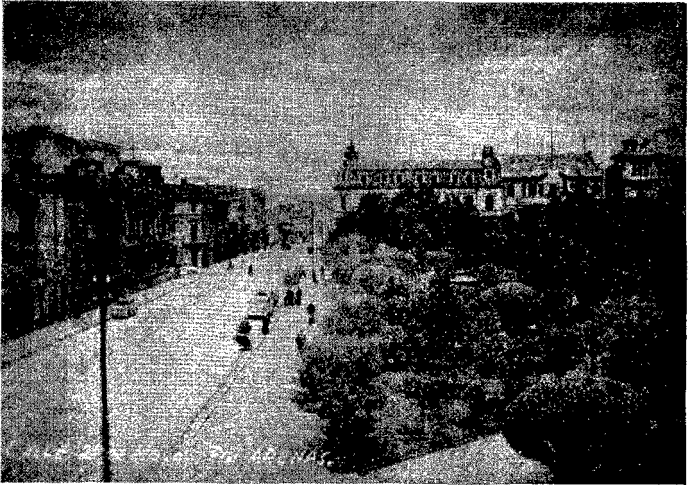
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Main plaza of the southernmost city of the world, Punta Arenas, Magallanes, Chile



View of the city and harbor of Punta Arenas, where the first Bahá'í Local Spiritual Assembly in this southern tip of Chile was established on April 21, 1941.

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Bahá'í gathering in Montevideo, Uruguay.



Members of the first Bahá'í Community of the Dominican Republic entertain their friends at an evening gathering in Ciudad Trujillo.

TRANSLITERATION OF ORIENTAL WORDS FREQUENTLY USED IN BAHÁ'Í LITERATURE

'Abá	Bib	Farsakh	Ishráqát
Ábádih	Bibi	Fath-'Alí	Ish ^h tihárd
'Abbás	Bábu'l-Báb	Pirdaws	Islám
'Abdu'l-Bahh	Baghdád	Firdawsi	Islamic
'Abdu'l- <u>Ī</u> lamíd	Bahá		Is ^h má'íliyyih
'Abdu'l-Husayn	Bahá'í	Gaujih	Istarábád
'Abdu'lláh	Bahá'u'lláh	Gílán	'Izzat
Abhá	Bahíyyih	Gul	
Abu'l-Faḍl	Bahji	Gulastán	Jalál
'Adasiyyih	Balúchistán	Gurgin	Jamidiyu'l-Avvál
Adhán	Bandar-'Abbás		Jamál
Ád ^h irbáyján	Báqir	Habíb	Jamál-i-Mubárák
Afnhn	Baqíyyatu'lláh	Hádíth	Jamál-i-Qidam
Aghsán	Bárfurúsh	Ha&-at	Jásb
'Ahd	Başrih	Hájí	Jubbíh
Ahmad	Bátúm	Hájí Mírzá Áqási	
Ahsá'í	Bayán	Hájj	Kaaba
Ahváz	Bayt	Hamadhn	Ka'bih
Akbar	Big	Hasan	Kad-Khudá
'Akká	Bírjand	Haydar-'Ali	Kalantar
'Alá'	Bishárát	Haykal	Kalim
'Alí	Bismi'lláh	Hazíratu'l-Quds	Kalimht
'Alí-Muḥammad	Bukhárá	Hijáz	Kamál
Alláh-u-Abhá	Burujird	Himmat-Ábád	Karand
Alváh	Búshúhr	Hujjat	Karbilh
Alváh-i-Salátín	Bushrú'í	Husayn	Káshán
Amín	Bushrúyih	Huvaydar	Kashkúl
Amír			Kawmu's- <u>Ṣ</u> á'ayidih
Amír-Nizám	Chihriq	Ibráhím	Kawthar
Amru'lláh		íl	Kázim
Ámul	Dalá'il-i-Sab'ih	'Ilm	Kázimayn
Anzalí	Dárúghih	Imám	Khalkhál
Áqá	Dawlat-Abhd	Imám-Jum'ih	Khán
Aqdas	Dhabih	Imám-Zádih	Khániqayn
'Arabistán	Duzdhh	Íqán	Khaylí khúh
Asmá'		Írán	Khurásán
'Aváshiq	Fará'id	'Íraq	Khuy
Ayádí	Farán	'Íraqí	Kirmán
Azal	Farmán	'Íraq-i-'Ajam	Kirmánsháh
'Azamat	Farrásh-Báshí	Isfáhán	Kitáb-i-'Ahd
'Azíz	Fárs	'Ishqábád	Kitáb-i-Aqdas

THE BAHÁ'Í WORLD

Kitáb-i-Asmá'	Mullá	Rafsinján	Sultanate
Kitáb-i-Badí'	Munírih	Rahim	Sulṭánu'sh-Shuhadá'
Kitáb-i-Íqán	Muṣṭafá	Rahmin	Sunní
Kuláh	Mustagháth	Rahmat	Sunnites
Kurdistán	Muzaffarí'd-Dín	Ra'is	St'ratu'l-Haykal
		Ramaḍán	Súrih
Láhiján	Nabíl	Rasht	Súriy-i-Damm
Lár	Nabíl-i-A'zam	Rawhání	Súriy-i-Ghuṣn
Lawh	Najaf	Ridván	Súriy-i-Ra'is
Luristin	Najaf-Ábád	Rúhu'lláh	Súriy-i-Ṣabr
	Nhqidin		
Madrisih	Naṣír	Sabzivár	Tabriz
Mahbúbu'sh-Shuhadá'	Náṣir'i'-Dín	Sadratu'l-Muntahá	Táhirih
Mahd-i-'Ulyá	Navváb	Sháhibu'z-Zamán	Tajalliyát
Máh-Kú	Naw-Rúz	Sháfi'atu'l-Haramayn	Tákur
Mahmud	Nayríz	Sa'id	Taqi
Maldyir	Níshábúr	Salsibil	Tarázát
Man-Yuzhiruhu'lláh	Nuqṭih	Ṣamarqand	Tarbiyat
Maqám	Núr	Sangsar	Táshkand
Marághih		Siri	Tawhíd
Marhabi	Pahlaví	Sha'bán	Thurayyi
Marv	Parán	Sháh	Tihrin
Masá'il		Shahíd	Túmán
Mashhad	Qadi	Shahmirzád	Turkistán
Mashíyyat	Qádiyán	Sháhrúd	
Mashriqu'l-Adhkár	Qahqahii	Sharaf	'Ulamá
Masjid	Qá'im	Shari'ah	Urúmiyyih
Maydán	Qájár	Shaykh	'Uthmán
Mázindarán	Qálydn	Shaykh-Tabarsi	
Mihdí	Qamṣar	Shaykhu'l-Islám	
Mihráb	Qaṣr-i-Shírín	Shí'ih	Vahid
Milán	Qawl	Shiites	Vali
Mi'rij	Qayyúm	Shiráz	Valí-'Ahd
Mírzá	Qayyúmu'l-Asmá'	Shushatar	Varqá
Mishkín-Qalam	Qazvín	Simnán	Vaeir
Mu'adhdhin	Qiblíh	Sísán	
Mufti	Qúchán	Sistán	Yá-Bahá'u'l-Abhá
Muhammad	Quddús	Siyáh-Chál	Yahyá
Muhammad-'Ali	Qudrat	Siyiid	Yazd
Muhammarih	Qum	Súfi	
Muḥarram	Qur'án	Sulaymán	Zanján
Mujtahid	Qurbán	Sulṭán	Zarand
Mulk	Qurratu'l-'Ayn	Sulṭán-Ábád	Zaynu'l-Muqarrabín

GUIDE TO TRANSLITERATION AND
PRONUNCIATION OF THE
PERSIAN ALPHABET

ا	.....á	ک	.....k
ب	.....b	د	.....d
پ	.....p	ذ	.....ð
ت	.....t	ر	.....r
ث	.....th	ز	.....z
ج	.....j	ژ	.....zh
ح	.....ch	س	.....s
ه	.....h	ش	.....sh
		ص	.....s̄
		ض	.....ð̄
		ط	.....t̄
		ظ	.....z̄
		ع'
		غ	.....gh
		ف	.....f
		ق	.....q
		ک	.....k
		گ	.....g
		ل	.....l
		م	.....m
		ن	.....n
		و	.....v
		ه	.....h
		ی	.....y
		ی	.....ȳ

a . . as in account	i . . as (e) in best	u . . as (o) in short	aw . . as in m o m
. . as in arm	i as (ee) in meet	ú as (oo) in moon	

The "i" added to the name of a town signifies "belonging to." Thus, Shírázi means native of Shíráz.

NOTES ON THE PRONUNCIATION
OF PERSIAN WORDS

The emphasis in Persian words is more or less evenly distributed, each syllable being equally stressed as in French. For example, do not say Tabriz or Ṭabarsi; stay as long on one syllable as on the next: Tabriz; Ṭa-bar-si. (While there are many exceptions to this rule, it is the most generally correct method of treating the question of stress.)

A frequent mistake is the failure to distinguish between broad and flat "a's." This differentiation makes the language especially musical and should be observed: in the word

Afnin, for example, pronounce the first "a" as in mat, and the second syllable to rhyme with on. Americans are apt to pronounce short "a" plus "r" like the verb form are; this is a mistake; "ar" should be pronounced as in the name of Harry—cf. Tarbiyat.

The same differentiation should be observed in the case of long and short "i" and long and short "u." As the guide to the transliteration indicates, short "i" is like "e" in best, and long "i" like "ee" in meet; for example, Ibráhím is pronounced Eb-rá-



The Spiritual Assembly of the Bahi'is of Asuncion, Paraguay, with some interested friends, 1945.

heem; Islám is Ess-lahm. Short "u" being like "o" in short, and long "u" being like "oo" in moon, the following would be pronounced: Quddús—Qod-dooss; Bárfurúsh—Bhr-fo-roosh.

Pronounce "aw" to rhyme with oh, or mown; Naw-Rúz is No-Rooz.

The following consonants may be pronounced like z: dh, z, z, d.

The following consonants may be pronounced like ss: &, s, s.

Zh is pronounced like the "s" in pleasure. Kh is pronounced like "ch" in Scotch *loch* or German *nacht*. Do not pronounce it as "k." Westerners are as a rule incapable of pronouncing gh and "q"; a guttural French "r" will serve here; otherwise use hard "g" as in good.

H and h, approximately like the English aspirate "h," should never be dropped.

Tíhrán is Teh-ron; madrisih is mad-res-seh; Míhráb is Meh-rob.

In the case of double letters pronounce each separately: 'Ab-bás.

The character transliterated (') represents a pause; it is not unlike the initial sound made in pronouncing such a word as every. The word Baha'i is phonetically as follows: "á" as in account; "á" as in father; ('), pause; "í" as ee in meet.

The character transliterated (') may also be treated as a pause.

N.B. As Persian often indicates no vowel sounds and as its pronunciation differs in different localities throughout Persia and the Near East as well as among individuals in any given locality, a uniform system of transliteration such as the above, which is in use by Bahi'i communities all over the world, is indispensable to the student.

IV

DEFINITIONS OF ORIENTAL TERMS USED IN BAHÁ'Í LITERATURE

'**Abá**: Cloak or mantle.

'**Abdu'l-Bahá**: Servant of Bahá.

Adhán: Mnslii call to prayer.

Adih: literally "the learned."

Aghsán: literally "branches." Denotes sons and descendants of Bahá'u'lláh.

Afnin: literally "twigs." Denotes the relations of the Báb.

A.H.: "After Hijirab." Date of Muhammad's migration from Mecca to Medina, and basis of Muhammadan chronology.

Akbar: "Greater."

'**Amá**: literally "light cloud," symbolizes the "First Invisible Substance."

Amín: literally "the trusted."

Amir: "Lord," "prince," "commander," "governor."

Áqá: "Master." Title given by Bahá'u'lláh to 'Abdu'l-Bahá.

A'zam: "The greatest."

Báb: "Gate." Title assumed by Mirzá 'Alí-Muhammad, after the declaration of His Mission in Shiráz in May, 1844 A.D.

Bibi: Follower of the Bib.

Badi': literally "the wonderful."

Bahá: "Glory," "splendor," "light." Title by which Bahá'u'lláh (Mirzá Husayn-'Alí) is designated.

Bahá'í: Follower of Bahá'u'lláh.

Bahjí: literally "delight." Denotes that part of the Rain of 'Akká where the Shrine and the Mansion of Bahá'u'lláh are situated.

Baní-Háshim: The family from which Muhammad descended.

Baqíyyatu'lláh: "Remnant of God"; title applied both to the Báb and to Bahá'u'lláh.

Bayhn: "Utterance," "explanation." Title given by the Báb to His Revelation, particularly to His Books.

Big: Honorary title, lower title than **Khán**.

Bishárát: literally "Glad-tidings." Title of one of the Tablets of Bahá'u'lláh.

Caravansarai: An inn for caravans.

Dárúghih: "High constable."

Dawlii: "State," "government."

"Endowed with constancy"; a title given to Prophets who revealed a book and instituted religious laws

Farmán: "Order," "command," "royal decree."

Farrásh: "Footman," "lictor," "attendant."

Farrásh-Báshí: The head-farrásh.

Farsakh: Unit of measurement. Its length differs in different parts of the country according to the nature of the ground, the local interpretation of the term being the distance which a laden mule will walk in the hour, which varies from three to four miles. Arabicised from the Persian "par-sang," and is supposed to be derived from pieces of stone (sang) placed on the roadside.

"Fourth Heaven": One of the stages of the invisible Realm.

"Guarded Tablet": Denotes the Knowledge of God and of His Manifestation.

Hájí: A Muhammadan who has performed the pilgrimage to Mecca.

Házíratu'l-Quds: Bahá'í Headquarters.

Hijirah: literally "migration." The basis of Muhammadan chronology. The date of Muhammad's migration from Mecca to Medina.

Hówdah: A litter carried by a camel, mule, horse or elephant for traveling purposes.

Íl: "Clan."

Imám: Title of the twelve Shí'ih successors of Muhammad, Also applied to Muslim religious leaders.



Bahá'í pioneers to Punta Arenas, Magallanes, Chide. Left to right: Estaban Canales Leyton, of Santiago; Mrs. Marcia Steward, of California; Artemus Lamb, of Salt Lake City, Utah.

Imám-Jum'ih: The leading imám in a town or city; chief of the mullás.

Imám-Zádih: Descendants of an imim or his shrine.

Íqán: literally "Certitude." The title of Bahá'u'lláh's epistle to the uncle of the Báb.

Ishráqát: literally "effulgences." Title of one of the Tablets of Bahá'u'lláh.

Isráfíl: The Angel whose function is to sound the trumpet on the Day of Judgment.

Jahiliyyih: The dark age of ignorance among the Arabs before the appearance of Muhammad.

Jamál-i-Mubárak: literally "the Blessed Beauty," applied by certain Bahá'ís to Bahá'u'lláh.

Jamál-i-Qidam: literally "the ancient Beauty." Applied by certain Bahá'ís to Bahá'u'lláh.

Jubbih: An outer coat.

Ka'bih: Ancient shrine at Mecca. Now recognized as the most holy shrine of Islám.

Kabir: literally "great."

Kar-Khudá: Chief of a ward or parish in a town; headman of a village.

Kalantar: "Mayor."

Kalim: "One who discourses."

Kalimát: literally "words." Title of one of the Tablets of Bahá'u'lláh.

Karbilá'í: A Muhammadan who has performed the pilgrimage to Karbili.

Kawthar: A river in Paradise, whence all the other rivers derive their source.

Khán: "Prince," "lord," "nobleman," "chieftain."

Kithb-i-Aqdas: literally "The Most Holy Book." Title of Bahá'u'lláh's Book of Laws.

Kullh: The Persian lambskin hat worn by government employees and civilians.

Madrisih: Religious college.

Man-Yuzhiruhu'lláh: "He Whom God will make manifest." The title given by the Báb to the promised One.

Mashhadí: A Muhammadan who has performed the pilgrimage to Mashhad.

Mashriqu'l-Adhikár: literally "the dawning place of the praise of God." Title designating Bahá'í House of Worship.

Masjid: Mosque, temple, place of worship.

Maydán: A subdivision of a farsakh. A square or open place.

Mihdi: Title of the Manifestation expected by Islám.

Mihráb: The principal place in a mosque where the imám prays with his face turned

towards Mecca, used with reference to Muhammad's ascension to heaven.

Mirzá: A contraction of Amír-Zádih, meaning son of Amir. When affixed to a name it signifies prince; when prefixed simply Mr.

Mishkín-Qalam: literally "the musk-scented pen."

Mu'adhhdhin: The one who sounds the Adhán, the Muhammadan call to prayer.

Mujtahid: Muhammadan doctor-of-law. Most of the mujtahids of Persia have received their diplomas from the most eminent jurists of Karbilá and Najaf.



Bahb'is and four students of the Faith, Managua, Nicaragua, 1946.

Mullá: Muhammadan priest.

Mustagháth: "He Who is invoked." The numerical value of which has been assigned by the Bib as the limit of the time fixed for the advent of the promised Manifestation.

Nabíl: "Learned," "noble."

Naw-Rúz: "New Day." Name applied to the Bahá'í New Year's Day; according to the Persian Calendar the day on which the sun enters Aries.

Nuqṭih: "Point."

Pahlaván: "Athlete," "champion"; term applied to brave and muscular men.

Qáḏí: Judge: civil, criminal, and ecclesiastical.

Qá'im: "He Who shall arise." Title designating the promised One of Islám.

Qalyán: A pipe for smoking through water.

Qiblih: The direction to which people turn in prayer: especially Mecca, the Qiblih of all Muhammadans.

Qurbán: "Sacrifice."

Ridván: The name of the custodian of Paradise. Bahá'u'lláh uses it to denote Paradise itself.

Sadraru'l-Muntahá: the name of a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. As a symbol it denotes the Manifestation of God in His Day.

Sāhibu'z-Zamán: "Lord of the Age"; one of the titles of the promised Qá'im.

Salsabil: A fountain in Paradise.

Samandar: literally "the phoenix."

Sarkár-i-Áqá: literally the "Honorable Master," applied by certain Bahb'is to 'Abdu'l-Bahá.

"Seal of the Prophets": One of the titles of Muḥammad.

"Seventh Sphere": The highest stage of the invisible Realm. Denotes also the Manifestation of Bahi'u'llih.

Shahíd: "Martyr." Plural of martyr is Shuhadá.

Shaykhu'l-Islám: Head of religious court, appointed to every large city by the Sháh.

Sirát: literally "bridge" or "path," denotes the religion of God.

Siyid: Descendant of the Prophet Muhammad.

Súrih: Name of the chapters of the Qur'an.

Tajalliyát: literally "splendors." Title of one of the Tablets of Bahá'u'lláh.

- Ṭarázát:** literally "ornaments." Title of one of the Tablets of Bahá'u'lláh.
- Túmán:** A sum of money equivalent to a dollar.
- 'Urvatu'l-Vuḥqá:** literally "the strongest handle," symbolic of the Faith of God.
- Valí-'Ahd:** "Heir to the throne."
- Varáqiy-i-'Ulyá:** literally "the most exalted Leaf," applied to Bahíyyih Khánum, sister of 'Abdu'l-Bahí.
- Varqá:** literally "the dove."
- Viláyat:** guardianship.
- "White Path":** Symbolizes the Religion of God.
- Zádih:** "Son."
- Zaynu'l-Muqarrabin:** literally "the Ornament of the favored."



Some activities of the Bahá'ís in Havana, Cuba. Some of the Bahá'í Youth who were present in the "Radio Universal" Broadcasting Station when a Bahá'í program was given over the air, 1941.



Prisoners of Principe Prison, Havana, shown with the group of Bahá'ís who visited them and lectured to them on the Faith, 1944.

PART FOUR

ARTICLES AND REVIEWS

1.

SPEECH DELIVERED AT THE OPENING OF THE BAHÁ'Í CENTENARY EXHIBITION, LONDON, MAY 20th 1944

BY SIR RONALD STORRS, K.C.M.G., LL.D., L.C.C.

IT is a high honour for an Anglican Englishman to have been chosen to open the Centenary of a non-Christian—though far from anti-Christian—world Faith. I can claim but three qualifications. I am an M.A. of the same university as Edward Browne of Cambridge and a scholar of the same college, Pembroke. Edward Browne was not only the finest Persian scholar of the age but the best loved foreigner in **Írán** and throughout the Bahá'í world; secondly, I had the honour of 'Abbás Effendi's friendship from 1909 until his death; thirdly, I am the latest from that front—of Haifa, **Ákká**, **Baghdád**, **Tíhrán**, **Ispahan** and **Shiráz**. Of this—if you will bear with me—later.

Many of my hearers are already believers, initiates, adepts; it is not my intention to give information to those that know, but for those interested rather than acquainted, I shall propound a very brief summary of the origin, development and principles of what is now known as the Bahá'í religion.

Why is 1944 the "Centenary" of this Faith? Because 100 years ago, all but two days, a young merchant of **Shiráz**, Sayyid 'Ali-Muhammad, not yet 21 years old, declared, to one follower, that he was the hearer of a new message to mankind. He described himself as the Bib—one of the many Arabic words adopted by the Persian language—meaning gate, or door, of this dispensation. His followers soon multiplied, but he spent most of his life in captivity, until in 1850 he was condemned, like Christ, **Socrates** and other religious innovators, to death. His

execution was marked by a startling portent, which is thus recorded in a contemporary Persian "Traveller's Narrative":

"An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the **Báb** was suspended and by the other rope **Áká** Muhammad 'Ali, both being firmly bound in such wise that the head of that young man was on the Bib's breast. The surrounding rooftops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Bib seated by the side of his amanuensis **Áká** Sayyid Husayn in the very cell from the staircase of which they had suspended them. The bullets had merely cut their thongs. To neither one of them had the slightest injury resulted.

"Akh **Ján** Beg of Kbamsa, colonel of the bodyguard, advanced; and they again bound the Bib, together with that young man, to the same nail. The **Báb** uttered certain words which those few who knew Persian understood, while the rest heard but the sound of his voice. The colonel of the regiment appeared in person. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts (of the victims) were riddled, and their limbs, but not their faces, which were but little marred."

For more than a decade Bábists were persecuted, prosecuted, executed, until it seemed as if the Belief must perish, through the extermination of all believers. But in April, 1863, Bahá'u'lláh, a nobleman of Persia, who had fervently championed the With of the Báb, and who had undergone imprisonment and exile, declared at Baghdad that He was that same great Educator whose coming the Báb had foretold. From Baghdad he disappeared into a mountain retreat: for although "conversation enriches the understanding, solitude is the school of genius." He was, as a schismatic, removed by the Ottoman authorities to Istanbul, to Edirneh (Adrianople) and finally to the penal barracks of the ancient and picturesque Palestine port of 'Akki—known by its Phoenician builders as Accho, and by the Crusaders as St. Jean d'Acre, where he died in 1892. Bahá'u'lláh so developed and extended the original Bábist faith, that he was regarded as its second Founder; and believers took from him their present universal name of Bahh'ís. This is what Edward Browne wrote, after his visit to Bahá'u'lláh in 1890:

"I found myself in a large apartment, along the upper end of which ran a low divan. . . . A second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall, sat a wondrous and venerable figure, crowned with a felt headdress of the kind called *táj* by dervishes (hut of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

Bahá'u'lláh appointed his eldest son 'Abdu'l-Bah—"Slave of the Glory" (born in Tíhrán a few hours after the Báb's original proclamation) as his successor. He preferred

to be called by his second name, 'Abbás Effendi; and is remembered by Bahá'ís as "The Master." 'Abbás Effendi remained a prisoner of the Ottoman Empire until 1908 when the Young Turks changed the régime and set free all the political and religious prisoners of the Sulṭán. In the meantime the Faith of Bahb'u'lláh had reached the Western World. In Europe and America there were groups of devoted and zealous followers spreading the message. 'Abbás Effendi after his release went to Egypt, and in 1911 visited Europe. He was in London in September. Next in April, 1912, he set out on a tour of the United States and went through that vast country from coast to coast. December of that year saw him again in London. The following year he was on the Continent. He thus brought Bahá'ism dramatically before the Western World. Soon after his return to the Holy Land, the war years 'Abbás Effendi strove hard to relieve distress and for this a Knighthood of the British Empire was conferred upon him by His Majesty's Government. He passed away on November 28th, 1921, mourned by people of all races, religions and classes. On his death in 1921 he was succeeded by Shoghi Effendi, educated at Balliol College, Oxford, the present Guardian of the Faith, who resides at Haifa, the centre of world Bahá'ism.

What is "the Faith"? Very broadly, the application of Relativity to Religion. Divine Revelation is continuous and progressive, with the development of the human race; the thesis indeed of Christianity, relative to Judaism: "religious truth is not absolute, but relative; that the Founders of all past religions, though different in the non-essential aspects of their teachings abide in the same Tabernacle, soar in the same heaven, utter the same speech and proclaim the same Faith." "

The Bahá'í year is divided into 19 mouths of 19 days, with four intercalary days for ordinary years and five for Leap Year. The first day of each month is observed as a feast, dedicated successively to spiritual, practical and social affairs.

There is no priesthood in Bahh'ism. Observance depends entirely upon the degree

of devotion of each individual believer. As 'Abbás Effendi said: "Behold a candle, how it illumines; it weeps its life away drop by drop, in order to give its flame of light." But I have myself seen their great temple at Wilmette, near Chicago. The architect was a French Canadian: a happy symbolic union of the mighty Latin and Anglo-Saxon civilizations.

The total number of world Bahá'is is estimated at some two millions, of which about eight thousand are in the United States. In Persia itself there are nearly a million; no longer persecuted but not yet accepted or recognized with the four official religions: Islám, Christianity, Judaism, and Zoroastrianism, because Islám only recognizes the last three. There are some 800 Local Spiritual Assemblies scattered mainly over the Western World. All of these are enriched by such Bahí' institutions as Summer Schools. Ladies and gentlemen will learn without surprise that in 1937 Germany suppressed all summer schools and the whole Bahí' organization, and confiscated their archives.

May I add, before concluding, some personal details? My first connection with Bahá'ism dates from the beginning of this century, when it was my fortune and honour to become the Arabic pupil of Edward Browne.

My first glimpse of 'Abbás Effendi was the summer of 1909, when I drove round the Bay of Acre in an Arab cab, visited him in the Barracks and marvelled at his serenity and cheerfulness after 42 years of exile and imprisonment. I kept in touch with him through my confidential Agent, Husain Bey Ruhi, son of a Tábríz martyr, and the "Persian Mystic" of my book *Orientalisms*.

After the Young Turk revolution, 'Abbás Effendi was released. He visited Egypt in 1913, when I had the honour of looking after him, and of presenting him to Lord Kitchen-er, who was deeply impressed by his personality—as who could fail to be? Then war cut him off from us and it might have gone hard with him in Haifa but for the indirect interposition of His Majesty's Government.

When, in his famous victory drive to the North, Allenby captured Haifa, he detached me from Jerusalem to organize the British

Administration there. On the evening of my arrival I visited my revered friend. "I found him sitting in spotless white. He placed at my disposal the training and talents of his community, and I appointed one or two to positions of trust, which they still continue to deserve." Later, he visited me in Jerusalem, and was held in great esteem and respect by the High Commissioner, Lord Samuel. In Egypt he presented me with a beautiful specimen of writing by the celebrated Bahí' calligraphist, Mishqín Qalam, and with his own Persian pen box; in Palestine with an exquisite little Bokhara rug from the tomb of the Bib; all three alas destroyed by fire in Cyprus. When, on November 29th, 1921, he was buried, 10,000 men, women and children, of many varying races and creeds, walked in the funeral procession up Mount Carmel, to lay his body in the exquisite cypress-avenued shrine.

Telegrams reached Haifa from all over the world. Mr. Winston Churchill, then Secretary of the State for the Colonies, desired the High Commissioner for Palestine to convey to the Bahá'í Community on behalf of His Majesty's Government their sympathy and condolence on the death of Sir 'Abdu'l-Bahá 'Abbás K.B.E.; and Field Marshal Lord Allenby telegraphed likewise from Egypt.

With 'Abbás Effendi the Apostolic and Heroic Age of Bahá'ism is considered to be ended.

I have not lost contact with the Bahí' World, and I hope I never shall. I had recently the honour of receiving at the British Legation in Tihrlin, a deputation of the Bahá'í Community headed by Samimi, the respected Chief Munshi of the Legation, and Varga, President of the National Spiritual Assembly of the Bahá'is of Persia. Later I was received by the Council at a tea—so sumptuous that the remembrance adds a sting to my British Ration Card. My diary of April 5th, 1943, at Shíráz tells me:

"After luncheon off to visit the House of the Bib, leaving the car for the narrow winding streets, and shown over by Fazlullah Benán and the curator. A small but perfect courtyard, with a little blue tiled 8 feet square tank, six large red 'gold' fish, a tiny



An endowment of the Bahá'í Faith in Egypt. Villa Safwán, in Port Foad, near Port Sa'id, recently given to the Faith by 'Alí Effendi Sa'di'd-Din.



Bahá'ís of Islám's most Holy City, Mecca, in the Hijáz.

orange tree and runner carpets round the sides, and a narrow deep well. Above, his bed and his sitting rooms (for which our hosts took off their shoes), and on the second floor the room in which in 1844 he declared his mission, to a solitary disciple."

What can I say more? Half a century ago the great Dr. Jowett of Balliol wrote: "This is the greatest light the world has seen since Christ, but it is too great and too close for

the world to appreciate its full import." Already over many parts of the globe there are Bahá'ís actively, honourably, peaceably employed.

May this auspicious Centenary prove propitious also for the early restoration of World Peace.

I have great pleasure in declaring open the Bahá'í Centenary Exhibition, and I give you the Bahá'í greeting—Allih-u-Ahgh.

2.

THE ASSURANCE OF WORLD PEACE

THE EVOLUTION OF PEACE

Horace Holley

THE first of what people of today would call a "peace society" was not founded until 1815; nevertheless the principle of peace, under different names and forms, has always been men's first concern. Unity is the condition of human survival.

Thus it is possible to see the working out of the peace principle in these various manifestations of the capacity to survive:

a. The development of the stabilized family unit, bringing peace to the individual man and woman, and security to the child;

b. The formation of clans and tribes, eliminating inter-family disputes;

c. The rise of the historic peoples—the Chinese, the Jewish, Persian, etc., when peace was maintained in one area previously held by separate and competitive clans, tribes and city-states, often with religious sanction and meaning, as in the case of the Amphitronic Council uniting Greek cities in 1497 B.C.;

d. The Roman Empire, the type of peace imposed by a central authority after conquest and forceful assimilation into one political system;

e. The Swiss Confederation, 1393 A.D., and the American Federal Government, 1787, signaling the attainment of peace by a number of independent sovereignties through voluntary agreement.

Even a cursory survey of history reveals the fact that "peace" has worn many garbs

and spoken many tongues, but whether weak or strong in one case, or local or widespread in another, or voluntary or involuntary in a third or predominantly political or religious, it has involved at least that minimum degree of unity and cooperation required for the maintenance of human life under any and all conditions. No doubt a clearer insight into the realm of social value would reveal to us the fact that some of the most vital victories of peace were won in days before the world had attained general significance. Just as the political complexion of peace has been diverse, so has its religious meaning or connection.

a. Judaism sought peace among tribes through devotion to their common race and their common Prophet and Law-giver.

b. In one of its branches Christianity makes peace a matter of doctrinal uniformity under one ecclesiastical authority; in another branch it has produced the dissenting sects in some of which the individual has claimed peace for himself as a loyalty to Christ divorced from social responsibility; in others of which peace has been both a moral and a social ideal to be worked out through reforms of the political and economic institutions.

c. Islám, to a degree not generally realized by western peoples, combined religious and civil authority in a new type of society in which different tribes and sects might find peace under law. Islám did not convert by the sword. The followers of Moses and of Christ could retain their faiths provided they

participated in the new and larger ethical domain embraced in Islám. They were offered terms of a treaty. When they broke the treaty they were attacked if necessary by the military power.

In Europe by the sixteenth century the uniformity of Christendom attained by extension of the Roman empire through the post-empire church body had been replaced by the diversity of the modern nations. The peace effort took on the form of internationalism, the union of the different equal sovereignties represented by secular kings.

During that period we note the following manifestations of peace:

a. Henry IV of France in 1603 put forth a "Great Design" of federal relationships among sovereign states with a representative international body for Europe.

b. In 1694 William Penn published his "Plan for Permanent Peace" in Europe.

c. The philosophy of federalism was expressed by Emmanuel Kant in 1795 in his work on "Perpetual Peace."

In Beal's "History of Peace," an admirable text dealing with the subject up to about the year 1930, we find emphasis laid upon the fact that the French and American revolutions transformed the nature of the state, identifying it with the people instead of with the dynasty, and this transformation of society broadened the concept of peace from political agreement among a few leaders to that of effective human relations among masses of citizens.

With the termination of the Napoleonic wars begins the modern phase of the evolution of peace. This event marks, broadly speaking, the demarcation between the two social eras of agriculture-trade economy and manufacture-trade economy. The religious spirit likewise deepened and intensified, and combined with the spirit of internationalism in effort to prevent economic as well as military conflict.

During the nineteenth century the peace movements undertook measures for popular education, to arouse the masses to the pitch of crusade, and gradually formulated a program urged upon the national governments to carry out, embracing five points:

a. Arbitration of disputes

b. International court

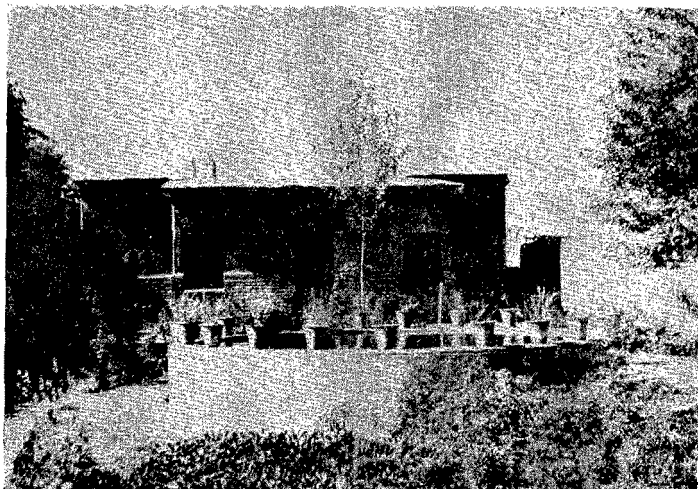
c. Code of international law

d. International legislation

e. Disarmament

The force of public opinion and the weight of organized effort seemed to come to fruition with the Czar's call of the first Hague Conference in 1899. Opinion, idealism and reason could thenceforth express themselves through public policy and an enhanced degree of government responsibility. However, the two Hague Conferences produced the means for arbitrating minor disputes but could not impinge upon the sacred realms of national honor and national interest and hence were unable to produce any new social organism capable of maintaining international peace. Fifteen years after the first Hague Conference, 1914, the outer crash of civilization began, revealing its fundamental lack of spiritual integrity and moral force. Even the terrible fury and destructiveness of that first "world war" could not stay the fatal trend. The League of Nations created an unparalleled opportunity for consultation on international problems, conditions and trends, but the opportunity was employed as a means of postponing the fundamental decision and not as the means of making and carrying it out.

What emerges from study of the evolution of peace is that history reveals the existence of a true criterion for judging the sincerity of the peace effort put forth at any given time. If the peoples, groups or sovereignties concerned create a new and larger organism vested with sovereignty over all its constituent parts, the work done is peace. If, however, the participating units (whether nations, churches, business firms and labor unions) each insists upon retaining its own independent sovereignty, and together the units create no new and inclusive body, then the work done may be called wonderful but it is not peace. Treaties, agreements and charters have been made but to be broken, for they are the temporary adjustment of an organism that seeks its own preservation above all things. The union of the nations in one order, a world order and a superstate—this is the ultimate goal of man's evolution of peace.



The Haziratu'l-Quds, or Headquarters, of the Bahá'ís of Quetta, Balúchistán.

THE NATIONS BUILD THE LESSER PEACE

George Our Laitmer

The concept of a federated world was unfolded by Bahá'u'lláh more than seventy-five years ago in a series of Epistles addressed to the kings and rulers of the world. At that time He pointed out that the sovereign remedy for the healing of the world's ills was the union of all its nations and peoples in one universal Cause. In the Tablets to Queen Victoria the heads of government were admonished to disarm, save in a measure to protect and safeguard their territories; representative government was praised and collective force was to be imposed against any nation by all the others if such a nation took up arms against another. Napoleon III was advised that "the sword of wisdom is sharper than the sword of steel," and Czar Alexander II of Russia was directed: "arise thou amongst men in the name of this all-compelling Cause and summon, then, the nations unto God." These messages to the rulers appealed for the application of the highest principles governing human as well as international relations.

History records the fact that these appeals for the establishment of some form of a world State were rejected by the crowned heads and the resultant chaos produced two world wars within a period of twenty-five years. The world today has been given its second opportunity to establish peace by political action on the part of the sovereign nations. A number of plans have been proposed for world control within recent years, the latest of which is the United Nations World Organization Plan outlined at Dumbarton Oaks with its two divisions of the Security Council and the General Assembly, which will be considered at the present international peace congress at San Francisco.*

Any plan for world security based upon a continuation of military alliances resulting from the present world conflict is doomed to failure, for as Mr. Sumner Welles has pointed out in his recent book, *The Time for Decision*, history proves these alliances have lasted but a few years and nations will not be reconciled to being dominated indefinitely

* The United Nations Conference, April 25 to June 26, 1945.

THE BAHÁ'Í WORLD

by a dictatorship of a few Great Powers. The building of a permanent world peace must be based upon recognition of the moral and spiritual rights of all peoples and nations; it is not sufficient just to establish the mechanics for stopping quarrels between nations.

In order to build the "Lesser Peace" the limited idea of sovereignty as expressed by the proponents of nationalism will have to undergo a revision. The eminent Chief Justice Jay defined sovereignty as the "right to govern." This right is not merely an arbitrary one, but arises out of the nature of any relationship to which it is applied. There can be local, national and international sovereign power at the same time. Nations may be unequal in power and influence and impotent in isolation, but they should be equal before the law. A nation does not give up its sovereign power when it enters a world organization. On this point the Senior Judge, United States Circuit Court of Appeals, Tenth Circuit, Honorable Orie L. Phillips amplifies this very important theme in the following statement: "It is an act of sovereignty, not a surrender thereof, to engage in war. It is an act of sovereignty, not a surrender thereof, to enter into an international arrangement to provide a substitute of peaceful processes for war, to create a world order based on law and justice as a substitute for world anarchy. It is a question of how we shall exercise, **not** a surrender of, our sovereignty if we face the facts and view the alternatives objectively." ("The Proposed International Organization for Peace and Law," January 1945.) The narrow principle of absolute national sovereignty is outmoded as the nations move forward to establish a world order, for the voice and will of the people must find expression at the council table, to insure their future peace and security. This view has been ably expressed by the Honorable Harold E. Stassen in a recent article on "The Cost of Lasting Peace" (*Colliers*, April 21, 1945) wherein he writes: "That we hold that true sovereignty rests in the people, and **that** there is and must be a law of humanity above and beyond the narrow rule of nationalistic absolute sovereignty. That man is in truth and in fact endowed, not by his nation, but by

his Creator with certain inalienable rights."

In the Bahá'í plan for a new World Order, the word "security" implies both a state of mind and a state of affairs. All previous attempts to lay a foundation for lasting peace have failed to recognize the underlying moral principle, a unity of conscience that blazes from the fire of a vital living faith. This security must be vouchsafed to all individuals, communities and nations alike. "The plans of religious leaders," writes Professor Otto Tod Mallery, "to spiritualize the inner man are as essential to any plan as mortar is to bricks." 'Abdu'l-Bahá emphasized this all important principle in a letter to a distinguished minister and classmate of the former President Woodrow Wilson, written at the time the delegates were gathered at the so-called peace chamber at Versailles in 1919, by stating: "Universal Peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important matter be realized through the Word of God."

The Plan given to the rulers of the world by Bahá'u'lláh calls for a world parliament composed of elected representatives of the people with an International Executive strong enough to enforce the compact entered into by the signatory nations. By general agreement the nations will gradually disarm, retaining only sufficient arms to preserve internal order. However, these governments will contribute a proportionate share of their army and navy toward the formation of an international police force. Each nation will surrender its claims to make war, as well as the right to impose certain taxes, to this supreme commonwealth. The national assemblies of each country will elect the choicest men of its country who are well informed concerning international law and the relationships between governments, men who are aware of the essential social and economic needs of humanity. The number of representatives are in proportion to the population of each country. Their election is to be confirmed by the congress or parliament of each nation. The members of the Supreme Tribunal will be chosen from these delegates so that the will of the people will be fully expressed at the council table

and when a decision is arrived at, **either** unanimously or by majority-rule, there will be no longer any pretext for objection as both the plaintiff and defendant are properly represented by their duly accredited representatives.

On March 26th, 1941, as the representatives of the nations and peoples of the world were turning their attention to the coming Peace Conference at San Francisco, the National Bahá'í Assembly sent a telegram to the President of the United States quoting 'Abdu'l-Baha's statement on the destiny of the American democracy to establish the foundation of international agreement and expressing the prayerful hope of the American Bahá'ís that the creation of a new world order would appear at the forthcoming conference under his leadership. The following reply from the Department of State, dated April 17, 1945 has just been received:

"I acknowledge the receipt, by reference from the White House, of your telegram of March 26, 1945, on behalf of the American Baha'ís, in which you express the 'prayerful hope' that the President 'Will be spiritually guided and reinforced to lead the nations and peoples of the world in the inauguration of universal peace.'

"The Department of State shares with the American Bahá'ís the hope that universal peace may be inaugurated at the conclusion of this war. As you are doubtless aware, it is the policy of this Government to establish an international organization for peace and security. The attainment of this objective will require the sustained support of an active and informed public opinion, and for this reason, it is heartening to know of the active interest of the American Baha'ís in the problems of peace and security.

"As of interest to you and your associates, I am enclosing some recently released material on the Dumbarton Oaks Proposals. I believe you will be especially interested in the speech by Mr. Henry S. Villard, entitled 'The Positive Approach to an Enduring Peace.'

"You are assured that the views contained in your telegram have been carefully examined by the appropriate officers of the Department of State, and your courtesy in

making them available is very much appreciated.

"Sincerely yours,

"For the Secretary of State;
Francis H. Russel, Chief
Division of Public Liaison"

Mr. Herbert Hoover recently pointed out that the great principles of political rights of nations and men are absent in the proposals of the Dumbarton Oaks conference and he warns of the danger of setting up "a purely mechanistic body without spiritual inspiration or soul." It is to be hoped that the delegates to the forthcoming United Nations Peace Congress will lay the foundation for a world order on a basis of the noblest principles that have yet animated the minds and hearts of mankind. The fate of the previous effort after the last world war should stand as a guide post for charting the path of the new order away from the shifting sands of national and personal ambitions. Shoghi Effendi has pictured the former failure in these poignant words: 'The ideals that fired the imagination of America's tragically unappreciated President, whose high endeavors, however much nullified by a visionless generation, 'Abdu'l-Bahá through His own pen, acclaimed as signaling the dawn of the Most Great Peace, though now lying in the dust, bitterly reproach a heedless generation for having so cruelly abandoned them.'

World peace and world organization are not impracticable. There is a great power latent in human endeavor which is guided by the power of the Word, but an indomitable determination and ceaseless vigilance and endeavor are required to achieve this goal. When the political foundations for the "Lesser Peace" are firmly established so that war, as a means of settling disputes, is disbarred forever, then humanity may look forward to the day of the "Most Great Peace," promised by Bahá'u'lláh,—the ultimate achievement of the organic and spiritual unity of the entire human race.

THE MOST GREAT PEACE

Dorothy Baker

'Abdu'l-Bahá said, "There is not one soul whose conscience does not testify that in this

day there is no more important matter in the world than that of Universal Peace . . . but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

"Therefore His Holiness Bahá'u'lláh, fifty years ago, expounded this question of Universal Peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the sovereigns of the world, and established it among His friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness Bahá'u'lláh shone forth like the sun from the horizon of the East and illumined Persia with the lights of His teachings."

Nor is His prophetic challenge lost. Across the bay from 'Akká in the city of Haifa there lives today the great-grandson of Bahá'u'lláh Himself, first guardian of the Bahá'í Faith, Shoghi Effendi, whose World Order Letters have cast a brilliant searchlight on the path to peace. The community of Bahá'u'lláh has spread its wings over sixty countries and seventeen dependencies. Its unifying teachings are disseminated in over forty languages, and within its own ranks are to be found thirty races, all classes, and a vast diversity of gifts. Its influence in press and radio, forum and platform is gaining ground. The uncompromising unity of its own membership assures the world that men can live together despite differences of color, nationality or creedal inheritance, and this in itself is an assurance of the world's peace.

Meanwhile the forces of unity, stirred by the pen of a mighty Prophet, have swept from prison to palace and gradually permeated the world. In His Tablets to the kings, Bahá'u'lláh seventy years ago enjoined upon them a vast, all embracing assembly, one universal language, and one common script, reduction of armaments and excessive expenditures, a representative form of government, a world tribunal, abolishment of racial, national, and religious prejudice,

equality of men and women, and the adherence to one common Faith. World force for the common safety was likewise advised. "Should any one among you take up arms against another," He said, "rise ye all against him." Shoghi Effendi writes, "The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united . . . a world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving."

A few were not careless of Bahá'u'lláh's clarion call. The revered Queen Victoria of England received the Message with great sympathy, and her granddaughter, Queen Marie of Roumania has had the historic distinction of being the first of Royalty to embrace the Faith. She has written: "The Bahá'í teaching brings peace and understanding." "It is like a wide embrace." "To those in search of assurance, the words of the Father are as a fountain in the desert after long wandering."

Many of the monarchs and religious leaders bluntly opposed the call; others were preoccupied. In vain the great Prisoner of 'Akki pleaded with them to regard the things of the earth as transitory and worthless. "The generations that have gone before you," He reminded them, "whither are they fled? And those round whom have circled the fairest and loveliest of the land, where now are they?" "Your lives pass away as the winds pass away, and the carpets of your glory are folded as the carpets of old were folded."

His voice alone seemed to be the Voice crying in the wilderness with grave warnings. "The world is in travail, and its agita-



Members of the Bahá'í Community of Ammán, Transjordan, 1946.

tion waxeth day by day . . . and when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Indeed, so dark are the warnings, descriptive of the heart-shattering suffering that must purge and purify an unregenerated and careless world, that without His promise of God's ultimate design we might well find ourselves hopeless in the face of our own holocaust of madness. "Soon will the old order be rolled up, and a new one spread out in its stead" "War shall cease between nations," explains 'Abdu'l-Bahá, "and by the will of God, the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers." "The Call of God, when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation, It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened." "Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift."

Has religion a part to play in the "Most Great Peace"? Bahá'u'lláh's answer rings

around the world: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error." Religion is the soul of world order. The old world is divided into more than a thousand "souls." Sect upon sect has arisen, each striving to reform religion. Christ said, "Every kingdom divided against itself is brought to desolation; and a house divided against itself falleth." It is evident that sectarian religion cannot create a whole world soul. "Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the redemptive love and guidance?" The Revelation of Bahá'u'lláh comes to us as an unfoldment of the Plan of God for our time, "divine in origin and all-embracing in scope." We can only recall with deepest gratitude the long years of exile and suffering in the path of God of One who turned from the world to write the Tablets to the kings. We can only "shout

for joy" with Carmel, the scene of His exile, that historic mountain of the Jews where the "Law of God" was to "come unto Zion" in the "latter days." Ours to thank God with contrite hearts that a World Faith has been born, suffered its martyrdoms, and lived to encircle the earth with hope and wisdom.

And what can a World Faith do? It is the work of World Faith today to refire the dying spirit, to give birth to the consciousness of the oneness of mankind, and to provide the power and form of peace in brilliant, indestructible pattern. Of the first 'Abdu'l-Bahá said, "Material civilization is like the body. No matter how infinitely graceful, elegant, and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made clear that the world of man-kind is in need of the breaths of the Holy Spirit." The forces of irreligion, sweeping over the world today, often in militant, aggressive forms, give ample proof that "the vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?" "Religion is the greatest of all means for the establishment of order in the world and for the peaceful contentment of all that dwell therein." True religion is the Most Great Peace.

Of the birth of the consciousness of the oneness of man He said, "Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men." The false gods of racialism and nationalism have so far perverted the masses that nothing short of a complete reversal of thought can save us from such aftermath of the war as may prove totally destructive. "Be as the lingers of one hand," commanded Bahá'u'lláh, "and the members of one body." Such an emphasis is the need of the hour.

The third necessity is a new and universal pattern. For Bahá'u'lláh, according to Shoghi Effendi, "has not only imbued mankind

with a new and regenerating Spirit. He has not merely unannounced certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these, He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth."

Everyone is today aware that unorganized aspiration cannot unite the world. Let us examine the pattern of Bahá'u'lláh with unprejudiced eyes. Every major Prophet of God releases an emphasis according to the crying needs of His time. For example, Moses taught righteousness as an emphasis; Jesus stressed personal mercy. Muhammad taught submission to God because of the lawless condition of His people. Today the emphasis of God's Law is unity. "In every dispensation the light of divine guidance has been focussed upon one central theme," explains 'Abdu'l-Bahá. "In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing features of His Law is the consciousness of the Oneness of Mankind." Unity is not just a principle today; *unity is a Law!* The command of God has gone forth, and with it the power to see it through. Out of our chaos a Voice has been heard, a Voice above the false gods of racialism, nationalism, and militant atheism, a Voice ringing with authority, a Voice that is the Law that alone can set in motion new and far-reaching social trends.

How often in the past the divinely revealed Laws have set in motion social trends destined to completely re-shape the affairs of men. Who shall dare to limit the effect of the ten commandments of Moses? Who can deny the effect of the Laws of Jesus? Who can fail to see the rise of the Arabic people in the middle ages, following the proclamation of Muhammad's Law? Every stability we claim must acknowledge as its source the

coming of divine Law to a people. A single example is the working week. What a factor in social well being is the Law of Moses for a sabbath day of rest and worship. Or the institution of marriage. Millions have obeyed, though often ignorant of the Biblical source of such a social obligation. Gigantic trends, born of the Word of God, periodically sweep forward an ever advancing civilization.

Government without law is anarchy. Even the lesser or political peace must have its charter. The Book of Laws of Bahá'u'lláh has been called the Charter of the Most Great Peace. "Blessed is the man," wrote Bahá'u'lláh, "who will read it and ponder the verses." "Ere long will its sovereign power, its pervasive influence, and the greatness of its might be manifested on earth." In addition to the emphatic command to social unity, we find laws prescribing prayer and fasting, laws condemning intoxication and the use of opiates, prohibiting beggary, slavery, gambling, and such ritualistic observances as penance, monasticism, confession, and professional priesthood; providing for marriage and controlling divorce, governing taxation, inheritance, and treatment of criminals; commanding universal education, fellowship with all religions, and complete obedience to governments; exalting serviceable work to the plane of worship, and exhorting the people to cleanliness, honesty, chastity, hospitality, courtesy, forbearance, justice, and a clean and wholesome life. Such laws strike at the roots of our modern corruptions. Already their leaven is spreading.

Following upon the revelation of His laws, Bahá'u'lláh, mindful of the intense spirit of division rampant in the world, forged a unity capable of succeeding Him. Two institutions He gave to the world, by which His laws and teachings could be applied and preserved from corruption.

Foremost in importance, and closely linked to the heart of the Revealer Himself, is the institution of His own hereditary succession. It fell to 'Abdu'l-Bahá, His eldest son, and the appointed Center of His Covenant, to gather together the bereaved handful of His followers after His passing. Without 'Abdu'l-Bahá, these followers, persecuted by enemies within and without, grief-stricken and bewildered by the loss of their adored One,

might well have lost, not only their own identity, but the chosen pattern for world unity so recently entrusted to them. 'Abdu'l-Bahá was everywhere. By pilgrimages of newly awakened souls of the western world to the sacred soil of 'Akká, by written Tablets to all lands, and by means of an historic journey westward in 1911 and 1912, 'Abdu'l-Bahá lent His spiritually transforming presence to the friends of God, serving at once the closely knitted community of Bahá'ís themselves, and implanting the seeds of the education for peace that was to progressively flower in a League of Nations, and eventually a Federation of the World.

With the passing of 'Abdu'l-Bahá in 1921, the need, far from growing less, became greater with the rising tide of sharp spiritual and social differences in the world at large. The guardianship of the Faith, implied in the Book of Laws, became a fact in the Will and Testament of 'Abdu'l-Bahá, who appointed as first guardian, his grandson, Shoghi Effendi. In this remarkable document each passing generation of Bahá'ís receives its assurance of leadership by a lineal descendant of Bahá'u'lláh. Each generation will enjoy, in its guardian, complete protection from schism. In him will be vested the right of interpretation of the Word, and to him is given the promise of the direct guidance of God. Thus the Ocean of Truth chooses its tributary in the Day of Unity. The voice of division is stilled; compromise and sectarian corruption are banned in an age that has torn into countless sects the essential truth of the ages.

If the succession is important in the preservation of the truth, legislation is no less needed for the application of the laws. The second pillar of the new society is an institution specifically set forth by Bahá'u'lláh for the government of His world community; namely the Universal House of Justice, to be selected by the people of all countries, having the Guardian as its permanent head, and to be vested with final authority in all matters. Such universal representation, freedom of selection, and strength of authority combine to create an organism in which stability is perfectly blended with freedom.

Completely representative government in religion, for the people and by the people.

without professional clergy, and on a world-wide scale, strikes a new note in religion. Alfred Martin wrote significantly: "Who shall say but that just as the little company of the Mayflower, landing on Plymouth rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which is true to its principles, shall yet overspread the habitable globe; so the little company of Bahá'ís, exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?" The elements of its principles and its government are the elements of the Most Great Peace.

It is not for us to say by what steps the world at large will adopt the laws and institutions of a new-born Revelation. Nor can we prophesy how long will be the period of the half light, encompassed as it is by the confusions and fears of a bitterly disillusioned humanity. But it is for the Community of God to offer three gifts without price or limitation: It will continue its education for peace. It will continue to conduct its ordered life on the practical basis of example, that all the world may witness a God-directed autonomy of fusion in race, class, creed, and nationality, without compromise or fear; for here lies an evident assurance of the world's peace. It will maintain a pattern, divine in origin and all-embracing in scope, which if chosen by the world, could outlaw war, and maintain in its own essential unity the God-given rights of the individual and of society. At no time will such a pattern permit or condone opposition to any government. At all times its very being will continue to be the sign of fellowship and loving association with all religions. "The method it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor

colored. Its watchword is the unification of the human race; its standard the Most Great Peace."

And in conclusion, let us all take heart and see the hand of God in every matter. We have only to look about us to discern God's how of promise. In what other age has popular education swept the earth? When, previous to our present time, have men walked the ocean beds and plumbed the stratosphere? In what other age has science hurled together the very ends of the earth? In which previous dispensation has the light of God entered in a single century seventy-eight countries, on all five continents and some of the islands of the seas?

"The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should if we be faithful to its implications, be regarded as signaling through its advent the coming of age of the entire human race." We can no more divorce His mission from the social problems of our time than we can divorce religion from life or God from human affairs. If religion is life, religion then is economy, race relations, public safety, government, and moral living. Religion is civilization. At our very gate stands the first universal civilization, clothed in the Most Great Peace. The forces, powers and instruments by which we may forge a new world are in our hands. "So powerful is the light of unity that it can illuminate the whole earth." "War shall cease between nations, and by the will of God, the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers."

These three talks on the general theme "The Assurance of World Peace" were given in Foundation Hall, Bahá'í House of Worship, Wilmette, Illinois, on April 29, 1945.

THE CALL TO GOD: A MEDITATION

BY ARCHDEACON GEORGE TOWNSEND

WHEN God came back into a world which had forgotten Him He sent as His herald His Best Beloved, the Báb, in whom the Spirit of Love was manifest with such radiance that His disciples knew him as "the Ravisher of Hearts." Bahá'u'lláh Himself in that little volume, *The Hidden Words*, into which He has distilled the essence of all revelations teaches that before the foundation of the world God knew His love for man and therefore created him. He breathed within man "a breath of His own spirit"; "engraved on him His image," and bestowed on him endless bounties. One of these gifts, Justice, is "the sign of thy loving kindness" since through its observance every man can win knowledge for himself.

The first demand which Justice makes on man is that he shall love his Creator. "I loved thy creation, hence I created thee. Wherefore, do thou love me that I may name thy name and fill thy soul with the spirit of life. . . . Love me, that I may love thee. If thou lovest me not, my love can in no wise reach thee. . . . My claim on thee is great: it cannot be forgotten." (H.W.A. 4, 5, 20.) Reunion with God is man's heavenly home. The love of God is man's Paradise. It is his stronghold, in (to) which, if he enter in, he shall be safe and secure—But if he turn away therefrom "he shall surely stray and perish." (H.W.A. 9.)

Righteousness has two supports—both spiritual. One is the love of God—"Walk in My statutes *for love of Me.*" (H.W.A. 18.) The other is the fear of God, without the restraint of which and the knowledge of the certainty of retribution, the selfishness of man could not be held in control. "We have admonished our loved ones" writes Bahá'u'lláh, "to fear God: a fear which is the fountainhead of all goodly deeds and virtues. . . . The fear of God is the chief cause of the protection of mankind and the supreme instrument for its preservation. (Wolf. pp. 135 and 27.)"

Aledne Bahá frequently adverted to the close relationship between faith and morality. For instance He wrote (Tablets, 549) "By Faith is meant first conscious knowledge and second the practice of good deeds. . . . Although a person of good deeds is acceptable at the threshold of the Almighty, yet it is first to know and then to do." (Tablets, Page 549.) "The cause of eternal glory to man," He writes, "is faith and certainty and then acting according to the behests of the Eternal God." (Tablets 667.) God requires good deeds from one who loves Him. "Neglect not My commandments if thou lovest My beauty . . ." (H.W.A. 39.)

Through Faith and Righteousness, we are taught (and not without them) the world may be united. For the virtues are the means by which people are enabled to live together in peace and happiness. Generally speaking, whatever tends to harmony is right, and whatever promotes discord is wrong. Integrity, loyalty, fidelity, kindness, forbearance, mercy, generosity, trustworthiness, equity, hospitality, and the like, all trend to social concord, well-being and unity. If the scope and field of the virtues be not walled in by prejudices or bigotry, but expand without hindrance, then they will find their natural goal in uniting all the peoples of the globe. Faith will attract the help of the Holy Spirit without which the division forces of earth life cannot be mastered; and faith and the linowledge of God will alone be able to end that fierce struggle for existence which 'Abdu'l-Bahá calls "the fountainhead of all calamities and the supreme affliction."

For Faith is a "divine elixir" which "transmutes the soul." When a believer turns in faith towards God a profound change in his being is wrought through which he becomes a "new creature." 'Abdu'l-Bahá likens this change to the antenatal process whereby spiritual forces surrounding the body of an infant as it is formed before

birth gradually permeate it according to the degree of its receptivity. Similarly a believer's faith draws about him the everlasting bounties of God which he by degrees appropriates into his being according to the measure of his capacity and of the spiritual preparation he has made. (Tablets 157.) Man's natural condition is that of an animal: until he is born again from this and detached from the world of nature he remains essentially an animal, "and it is the teachings of God which convert this animal into a human soul." (Letter to the Hague.)

The soul is an intermediary between the spiritual world and the material world. In its higher aspect it looks up toward the Kingdom of Glory, in its other aspect it looks downward toward the lower sphere where darkness and ignorance have their home. If spiritual light be poured down upon this lower phase of the soul and if the soul be able to receive it then the truth is made clear and falsehood is of short duration. But if such light does not come or is not accepted, then darkness gathers about the soul from all directions, it is cut off from the spiritual world and remains in the lowest depths. (Tablets p. 611.)

'Abdu'l-Bahá used the picture of the Waxing of the Moon to illustrate the gradualness of this heavenward conversion and detachment from the world. The believer when first he turns to God and receives his light is like the crescent moon which is illumined on its sunward side but has the face it turns to earth still in shadow. When the moon is full, and, turning to the sun's light the same face it turns to earth, is illumined throughout its whole circumference so that no shadow anywhere remains, it becomes a type of the spiritually mature soul. (Tablets 108.) The reality of this severance is shown by a remark attributed to 'Abdu'l-Bahá—**"The Holy Spirit moves my limbs."**

The results of spirituality, the full meaning of reunion with God, are not however made known to man fully till the Hereafter. "Sorrow not if in these days and on this earthly plane things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight are assuredly in store for you. Worlds holy

and spiritually glorious will be unveiled to your eyes." (Gl. 329.)

The purpose of earth life is to acquire the qualities that will be needed in those other worlds: as "the knowledge and the love of God; faith, sanctity, spirituality, eternal life."

To a "pure, kind, radiant heart" is promised "a sovereignty ancient, imperishable and everlasting." Could man behold that immortal sovereignty, he would "strive to pass from this fleeting world." (H.W.P. 41.)

But the journey to God is not easy to accomplish. God is a jealous God. "Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me." Man must face a conflict in his own soul: "if thou lovest me, *turn sway from thyself*; and if thou seekest my pleasure *regard not thine own*. . . . There is no peace for thee save *by renouncing thyself* and turning unto me." (H.W.A. 7, 8.)

Only through the energy of his own volition may the hidden powers of his being be developed. Again and again man is called on "to make an effort." He is reminded that the greater his *endeavor* to cleanse and refine the mirror of his heart the more faithful will be the reflection in it of the glory of the names and attributes of God, and that as a result of the exertion of his own spiritual faculties he will be able to "attain the courts of everlasting fellowship." (G. 262.)

At the present time the way to God is particularly hard to find. For it is the Day of Judgment. Mankind has been "taken unawares," as Christ foretold it would be. God can only be known through His Messenger; and now there is a New Era, a New Advent, a New Messenger. Old forms and names do not avail now. Souls are being tested by their readiness to acknowledge the New Manifestation of God—as the Mosaists were tested by the advent of Christ. Men are being divided by God: some are taken, others left. All behold the light; only the spiritual see its source. All men recognize a transition; only the spiritual understand its meaning.

But no soul, no Age is tested beyond its powers. To those who seek to turn to God inspiration adequate to every demand is

given. Great as have been the bounties poured forth from heaven in past Advents, "those" of to-day are greater far. Both in the Gospel and the Apocalypse the overwhelming weight of this Second Coming and the victory of the righteous over the infidel have been foretold. A power above the ken of men and angels, we are assured, now enforces men's obedience to the will of God.

The teachings on the spiritual life are such as besem the age of man's maturity, when every soul is required to investigate the truth for himself. They are given in plain terms, not in "proverbs." They are authentic, being the written word of Bahá'u'lláh or 'Abdu'l-Bahá. They are not of doubtful interpretation. They are voluminous and comprehensive, offering diverse approaches to knowledge and being adapted to diverse temperaments. Owing to the labor of various translators and predominantly to that of the Guardian, many of these teachings are accessible in English.

The earliest and perhaps (it is said) the greatest of Bahá'u'lláh's revelations on the Search for God is a little mystical treatise: *The Seven Valleys*. The thought is subtle and profound; the idiom is oriental; but yet the book has a beauty, a charm and a rapture which have made it the dearest treasure of many a believer. It is the love-story of one who being separated from his beloved seeks far and long, eagerly, patiently, despite all hardships and through all vicissitudes for the one and only object of his desire; and at last attains his goal in a union which will know no separation or end—"When a true friend and lover meets the beloved one, the radiance of the beauty of the beloved creates a fire which burns away all veils, burns all he has and all he is, consumes his very being, so that nothing remains but the friend."

The story is one of a journey. But though we read of "valleys," "cities," "heights," "fields," "gardens," yet it is made clear the changes of scenery are inward changes of emotion, of sensibility and the like. The traveller passes from ignorance to knowledge, from illusion to discernment; love deepens, is cleansed, intensified, uplifted; wisdom yields to greater wisdom; joy trembles and is lost to make way for finer joy. *The Seven Valleys* are seven experiences or groups of ex-

periences which all must pass through who would travel this way to the end.

The story is lyric rather than dramatic. Though it is (like Bunyan's masterpiece) an allegory of a pilgrimage to a Celestial City, there are no lions, nor giants in the way here, no *Doubting Castle*, no *Vanity Fair*. The enemies of the traveller dwell within his heart. Evil is a negation, an imperfection. Nor is the journey lonely: the Beloved's presence is felt from the beginning, the Messenger of Love is the pilgrim's guide throughout: The moving impulse of the journey is not solely the traveller's own; the voice of his Beloved calls ever in his heart "seek thou no shelter save in the Bower of the Well-Beloved," and he is drawn onwards to the happy ending by a power not his own.

How far away these valleys from the earth we know to-day! How far these aims, this search from the pursuits and projects of men and peoples now. Yet we are given to understand that only by adopting *The Hidden Words* as the standard of right living and *The Seven Valleys* as a guide to human conduct will society be empowered to inaugurate the Most Great Peace.

The Obligatory Prayers are given to help a Believer in this search. They are not concerned with the objects so familiar at this time—as the expansion of the cause, the giving of the message, the unifying and pacification of the peoples. No. They are designed to be used daily by Bahá'ís of all degrees for generations and centuries to come. They are about that which Bahá'u'lláh wishes to be the essence and constant center of Bahá'í devotion and thought. Comprehensive and complex they may be: but their subject is one and simple. It is the knowledge and the love of God.

The Short Prayer states the whole matter in a word: "Thou has created me to know Thee and adore Thee."

The Medium Prayer is more particular. It specifies in two verses the fact of the Manifestation. The first verse presents this in its transcendent aspect, proclaiming God's Advent and His Sovereignty. The second acknowledges His omnipresence and unity, gives the substance of His Revelation and remembers the champions of the Faith.

The Long Prayer develops the theme still more fully and deeply. It seeks the vision of God's Beauty, an approach to His presence, an eternity of progress in His knowledge. The main phases of the thought seem to be Self Surrender, Confirmation, Adoration and Thanksgiving, Penitence, and Trust in forgiveness and redemption through the special graces of this Dispensation. While this Long Prayer has one definite, elevated subject, believers have found that they can apply it, or major parts of it, to a special crisis or a special act in their own lives and can thus the better understand the Prayer and spiritualize their problems.

How marked and how significant, on the one side the correspondence and on the other the contrast that exist between this prayer of the New Age and the Lord's Prayer which Christians have been repeating for nineteen centuries. Here is reflected the continuity of the work of Christ and Bahá'u'lláh and the Oneness of their common purpose. Here too (in an hour when many fear Christ has thrown away His teaching on an unworthy race) is a testimony to the ultimate success of His glorious ministry and sacrifice.

The first petitions of the Lord's Prayer are for the coming of the Kingdom of God on earth.

The Obligatory Prayers imply and declare that the Kingdom has come: for instance "the All-Possessing is come. Earth and heaven, glory and dominion are God's . . ." and "He who hath been manifested is the Hidden Mystery . . . through whom the letters 'B' and 'E' have been joined and knit together . . ." (that is, mankind's true existence begins in the New Era).

The Lord's Prayer remembers a prophecy and a promise; and centers men's attention on a triumphant future on earth. The Obligatory Prayers contain no prophecy and aim at an inward spiritual attainment.

Christ's Prayer is social in form. It is suited to spiritual children, being very simple and largely practical. In the words "as we forgive those who trespass against us" it adverts to the virtue of personal mercy to which Christ gave special prominence.

The Prayer of Bahá'u'lláh is personal and mystical, advanced in character and suited to a maturer race. It carries the idea of

communion and unity far, invoking in the Long Prayer all the Prophets of the Ages, interceding for the past heroes of the Faith, and joining the worshipper's testimony to this Era and its Prophet with the testimony of those in the highest heaven and of the Tongue of Grandeur itself as well as with that of all creation.

Besides these and similar prayers, the Guardian has given us in the volume Prayers and Meditations a number of other prayers of a different origin—prayers made by Bahá'u'lláh for His own use, acts of communion between the Prophet Himself and the Most High.

To these a special mystery attaches, as He Himself affirms (p. 282) and they are bequeathed to us by His particular grace. They offer us a new approach to the knowledge of God, and constitute perhaps the highest point we can attain in our mystical contemplation of the Prophet's ministry.

Some of these pieces are ascriptions to the power, the exaltation and the munificence of God. Others deal with His creative and redemptive work. Others belong to dramatic moments in His struggle against the evil forces of His environment. The range of thought and emotion which we find in them far outreaches ordinary human experience. On the one hand it soars to unimagined heights of adoration and triumph and joy. On the other, it plumbs depths of such anguish as only the truest love could know. But whatever the subject or the occasion of these prayers they all are one continuing diverse song of self-surrender and praise and thanksgiving to God. From every page—now in phrase or in sentence or paragraph or sometimes in a whole long prayer of glowing and sustained emotion—pour forth tributes of adoration magnifying the eternal Beauty of Him whose love gives sustenance to the universe and who with ont least drop from the infinite ocean of His Mercy now redeems and beatifies mankind.

Love for God inspires every thought and deed. "In Thy path and to attain Thy pleasure, I have scorned rest, joy, delight. I have wakened every morning to the light of Thy praise and Thy remembrance and reached every evening inhaling the fragrance of Thy mercy. . . . The fire of Thy love that

burneth continually **within** me hath so inflamed me that whosoever among thy creatures approacheth me and **inclineth** his inner ear towards me cannot fail to bear its raging **within** each of my veins." (pp. 103, 270.) "Nothing whatsoever can withhold me from remembering thee though all the tribulations of earth were to assault me from every direction. All the limbs and members of my body proclaim their readiness to be torn asunder in Thy path and for the sake of Thy pleasure, and they yearn to be scattered in the dust before Thee. Oh, would that they who serve Thee could taste what I have tasted of the sweetness of Thy love." (p. 152.) **Upborne** by this love He counts toil in God's cause to be "blissful repose," "anguish a fountain of gladness" (p. 136).

He testifies to the Majesty of the Station held by Him; to the profound and subtle changes in this created world, through which this New Age, the Age of God, was brought into being (p. 295); to the supremacy and triumph of the Revelation (p. 275) and to the eclipse of man's wisdom and the collapse of his power and of his knowledge before the manifest glory and dominion of the Most High (p. 53). He gives a picture, unprecedented and unparalleled, of that spiritual illumined world which He is building, the world ordained by God of old which now is to be realized—a world so incomparable to ours that though we read the divine description of it our aspirations can form as yet no image of its unity, its felicity or its attainments. (Prayers 58, 184, etc.)

One and all, these prayers have for their immediate background and occasion the events of His life and ministry. Dates are not given, nor circumstances. But the prayers evidently cover many dynamic years of intense and extraordinarily varied personal activity—the period during which He regathered the stricken **Bábís**, reanimated their faith, laid broad and deep in men's hearts the foundations of the **Bahá'í** Cause, and in spite of successive and accumulating difficulties, in spite of the oppression of priests and tyrants, and the machinations of traitors and the lethargy of the public, in spite of sorrow, sufferings and frustrations beyond number, declared His Mission, proclaimed it to the Kings of the World and went down

to His last long imprisonment in the city of **'Akki**.

The splendor of His power, His constancy, His spirituality shines out against the unremitting darkness of His earthly lot. For ever His human self **complains** and expostulates with **Him** under the weight of ceaseless affliction: "My blood at all times addresseth Me saying, 'O Thou who art the Image of the Most Merciful! How long will it be ere Thou riddest me of the captivity of this world . . . ?' To this I make reply: 'Be thou patient. . . . The things thou **desirest** can last but an hour. As to me, I quaff continually in the path of God the cup of **His** decree and wish not that the ruling of His will should cease to operate. . . . Seek thou my wish and forsake thine own.'" (p. 11.) His abasement causes His friends to weaken and His enemies to rejoice. Yet He has **Himself** chosen this suffering (p. 278) and wishes life could be prolonged that He might suffer more for love of God. His afflictions increase His love and His redeeming power. (p. 146-7.) He gives no sign of personal resentment; quite the contrary (p. 307). But He prays for the vindication of the Faithful and the **punishment** of those who oppose God and His Truth. "Well beloved is Thy mercy unto the sincere amongst Thy servants, and well beseeming **Thy** chastisement of the infidels. . . . Abase Thou, O my Lord, Thine enemies and lay **hold** on them with Thy power and might, and let them be stricken with the blast of Thy wrath." (pp. 121, 141.)

Here in this devotional record may be traced the spiritual creation and the first ideal beginnings of the New Age and its glories. Here is fought and won in the heart and soul of the Prophet that battle which established for us the Victory of God on earth. Here is invoked that wrath of an outraged Deity which now overwhelms man—bind in its cleansing fires.

As **one** contemplates the awfulness of the tragedy unfolded in these pages, as one ponders over this intimate revelation of the impassioned love, the wrongs, the sufferings of Him by Whose stripes we are healed and Who for our redemption endured the abomination of the world, the Call to God sounds

with a new appeal, and one hears with a new realization and a new resolve the *summons* of the All-Victorious.

"Hear **Me** ye mortal birds! In the Rose Garden of Changeless splendor a Flower hath begun to **bloom** compared to which every other flower is **but** a thorn and before the brightness of whose glory the very essence of beauty must pale and wither. Arise therefore and with the whole enthusiasm of your heart, of your will, and the consecrated efforts of your entire being strive to attain the Paradise of His presence and endeavor to **enhale** the fragrance of the incorruptible flower, to breathe the sweet savors of holiness and to attain a portion of this perfume of celestial **glory**. Whoso **followeth** this counsel will break his chains in sunder, **will** taste the abandonment of enraptured **love**, will attain unto his heart's desire and will surrender his soul into the hands of his Beloved. Bursting through his cage he will, even as the bird of the Spirit, wing his way to his holy and everlasting nest.

"Night hath succeeded day and day hath succeeded night, and the hours and moments of your lives have come and gone and yet

none of you hath for one instant consented to detach **himself** from that which perisheth. Bestir yourselves, that the brief moments which are still yours may not be **dissipated** and lost. Even as the swiftness of lightning your days shall pass and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? **How** can you atone for your past failure?

"The everlasting candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of his **light!** Brave every danger, and consecrate your **souls** to its consuming flame. O ye that thirst after him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto **Him**. The Flower thus far hidden from the sight of men is unveiled to your eyes. In the open radiance of His **glory** it standeth before you. His voice summoneth all the holy and sanctified beings to come and be nited with **Him**. Happy is he that turneth there unto; well it is with him that hath attained, and gazed on the light with so wondrous a countenance." (*Gleanings*, p. 321.)

4.

RELIGIOUS FOUNDATIONS OF WORLD UNITY

BY DR. RAYMOND FRANK PIPER

MY THREE main topics are derived from one tremendous sentence of 'Abdu'l-Bahá: "It is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity, and discover the source of fellowship and agreement which will unite mankind in the heavenly **bond of love**." Topics:

- I. The perilous opportunities of our time.
- II. Trustworthy foundations of belief.
- III. Urgent responsibilities that **summon** us.

I. THE PERILS OF OUR AGE.

We live in a momentous age. "Do ye know in what cycle ye are created?" asked 'Abdu'l-

Bahá. "This period of time is the Promised Age, the time for growing, the century of Universal Peace. There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this." "The Most Great Peace," solid with concord and abundant living, is everyman's yearning; it is the sublime goal of civilization emphasized by the Bahá'í Faith. The objective is clear, but perils and opportunities unparalleled in history face us.

Consider seven perils of our dangerous age:

Peril I: The chasm between knowledge and practice. Modern man has easy access to



Dr. Raymond Frank Piper, guest speaker at the Centenary Banquet, May 25, 1944. Dr. Piper's address was entitled "Religious Foundations of World Unity."

immense treasures of truth; formally he accepts scientific method, freedom, religious liberty, and other ideals, but he translates a pitiful fraction of his knowledge into action. This peril demands unity of words and deeds, an essential integrity and sincerity of mind.

Peril 2: *The lag of spiritual understanding behind mechanical communication.* Amazing scientific instruments, such as radio, printing press, motion picture, and airplane, have erased boundary lines between nations and made the whole earth one physical environment; but high barriers of prejudice,

ignorance, indifference, and misunderstanding continue to bound and bind such important mental spheres as language, religion, and national affairs. Can we now match supranational machines with supranational patterns of cooperation? Can we create the mental tools of international understanding and cooperation which will remove the barriers which separate and confuse us? This peril demands the unity of a universal auxiliary language and of world-wide human sympathy.

Peril 3: *The survival of parochial institu-*

tions in a cosmopolitan era. Contemporary man is half modern, half archaic; parts of him remain nineteenth-century, medieval, and primitive. He enjoys the universal fruits of agriculture, medicine, technology, and music without thinking of national labels; yet in his economic, educational, military, religious, and national organizations he is commonly parochial. Frank Kingdon declares, "Here is the basic tension of our times. In actual experience we are world citizens but the institutions by which we live are provincial. We are like children growing up in a home that speaks a language foreign to that of the surrounding community." This peril demands new patterns of worldwide cooperation.

Peril 4: *The conflict between prophet and multitude.* We recognize the tragic paradox that the multitudes crucify their greatest benefactors, and that communism itself needs commanding leaders. We know that Plato feared democracy because it gave power to uninstructed, unrestrained crowds and decided vital issues by quantity of votes rather than by weight of reasons. We have a right to fear the barbarians in our midst who want the benefits of civilization without paying the necessary cost of discipline. How reconcile the powerful momentary desires of the masses with the considered plans of prophetic statesmen? This peril demands symphonic societies in which prophet and people strive with new earnestness to serve one another, in which majority and minority hold each other in mutual respect.

Peril 1: *The conflict between East and West.* Chasms of ignorance and of pride shut us from the spiritual treasures of the Orient and create many false and needless conflicts. Can we now build bridges of understanding whereby East and West may supplement each other and create a richer synthetic civilization? This peril calls for an immense extension of sympathetic understanding between the peoples of Occident and Orient.

Peril 6: *The transition from destructive competition to constructive federation among nations.* Mankind has gradually enlarged social organizations from family, tribe, and state, to great nations; the next sociological and logical step is a family of nations. Can we now pass in an orderly,

peaceful fashion into the parliament of man, the united nations of the world? This peril demands political and social acumen and unity of unprecedented grandeur.

Peril 7: *The uncertainties concerning spiritual authorities.* The average American does not know in whom to put his trust; yet he does not seek far because he regards himself as wise enough. The demand for common sense is small because everyone thinks he already has an ample supply. In fact, however, multitudes of men are putting their trust in illusory or dangerous gods: technology, the collective state, an esoteric cult, a self-appointed leader, or their own uncritical judgments. Can we find somewhere a prophet whose voice will command the confidence of men through its reasonable and righteous power? This peril demands a new understanding and unity of religious goals and an unshakeable trust in a Supreme Power outside ourselves.

These seven perils present a partial picture of the conflicts which afflict our age. At the same time every one of them is a challenge to us to advance to a higher level of civilization.

These problems are painfully acute to thoughtful Americans because, while we are yet children in world affairs, history has thrust us into the center of the world's stage. *Time Magazine* for May 22, 1944, page 21, reports some startling Gallup statistics: "27,000,000 U. S. adults do not know that the Japs have taken the Philippines. 14,000,000 have never heard of the Atlantic Charter. More than half of the adult population does not know that the U. S. never belonged to the League of Nations." Although we are untrained in universal outlook, we are necessary for a successful new world order.

In three hundred years we Americans have acquired a prosperity that other nations emulate; they at least think we are successful. They do not know all our shortcomings. In his book, *They Shall Not Sleep* (as reported in *Omnibook*, May, 1944, page 40), Leland Stowe declares, "As I moved from one country or war zone to another nothing impressed me more than the frightening contradiction inherent in America's position in the twentieth-century's revolution.

"Hundreds of millions of the world's peoples look to the United States as the symbol of freedom and their greatest hope. But the American people are tragically unprepared, both mentally and spiritually, for leadership in a new universe which we can neither prohibit nor escape. Only a few of these rising, stirring, struggling legions of men and women realize that a large proportion of Americans are not at all certain about our own definition of freedom or about what democracy really implies in an age of machines and mass production."

Now while we confront dreadful problems a benevolent Providence has come to our aid. We read in the Hindu *Bhagavad-Gita* (4:7-8) how Lord Krishna revealed that the Divine Being becomes incarnate in the world in any epoch in which lawlessness uprisings in order that he may destroy evil doers and establish righteousness. Did not the Divine Mind anticipate the perils of our day when, one hundred years ago, He commissioned the Baha'i prophets to bring us a universal gospel of unity which is remarkably adapted to meet our most urgent problems? For every kind of conflict which assails us this gospel provides as a remedy a definite pattern of unified action,

The Baha'i Faith has had a century in which to establish itself around the globe and to erect its greatest House of Worship near the heart of America, within two hundred twenty-five miles of our center of population. The Bahá'í teachings are providentially loaded with precisely the goods which we Americans direly need in this catastrophic era.

For our amazing intolrances they offer an inclusive tolerance the excellence of which is self-evident to them and to others who know it. The world-wide perspective and the universal principles which we need permeate their scriptures. They condemn every religion which breeds strife among men and exalt the common ideals in all the religions and high prophets of God. Their prophet leaders possess the kind of picturesque and attractive personalities which Americans prize. They have long set their wills to attain those world institutions which we are just now finding indispensable for peace. The Bahá'í teachings can contribute immensely,

I believe, to that training for world citizenship which we sorely need. The amazing fitness of these teachings to our needs and their peculiar timeliness are two facts which attest their divine origin.

Now, a careful analysis of our major problems proves that their solution must be spiritual, that is, through the creative, redeeming power of men possessed of goodwill, cooperativeness, reverence, and other ethical qualities. 'Abdu'l-Bahá declared, "The kingdom of peace, salvation, uprightness, and reconciliation is founded in the invisible world, and it will by degrees become manifest through the power of the Word of God!" Lewis Mumford closed his book, *Story of Utopias*, thus: "Other civilizations have proved inimical to the good life and have failed and passed away; and there is nothing hut our own will-to-utopia to prevent us from following them. If this dissipation of Western civilization is to cease, the first step in reconstruction is to make over our inner world, and to give our knowledge and our projections a new foundation."

In the Syracuse newspaper, the *Post-Standard*, of May 17, 1944, the leading editorial began with these words in black-faced type: "The American people are looking for strong spiritual leadership. They want it not only in their churches, but as well in the country's leadership, in public office, in industry and business, in professional life and every other activity in which they engage."

Today no intelligent citizen or religionist can escape the solemn obligation to know with clearness and certainty what are the safe spiritual foundations for the new age. Let us now fix firmly in mind seven concepts which are integral to the pattern of peace: three principles of belief and four of action. These seven principles are familiar but fateful. I have not invented them. I merely point them out with admiration and humility. They shine forth from many bibles and philosophies, but they gleam with extraordinary brilliance from the pages of Bahá'í scriptures. The Baha'i prophets speak with the triple authority of Divine commission, ethical rightness, and rational coherence.

Hear the words of 'Abdu'l-Bahh: "The prophets of God have founded the laws of divine civilization. They have been the root

of all knowledge. They have established the principles of human brotherhood. [This] spiritual brotherhood unites nations, removes the cause of warfare, transforms mankind into one great family, and insures Universal Peace. Therefore, we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings."

II. TRUSTWORTHY FOUNDATIONS OF BELIEF.

Philosophy is the serious business of determining the nature of reality and of defining the reliable ends of life. As a philosopher I am enthusiastic about Bahá'í teachings because they abound in profound philosophic insight and because with philosophical sweep they focus attention upon the great problems. They meet well the ultimate criterion of truth: a coherent and inclusive whole of ideas concerning reality.

Bahá'u'lláh ascribed a beautiful name to the body of essential truth; namely, "the City of Certitude." He said, "That City is none other than the Word of God revealed in every age and dispensation." He warns against mistaking common stones for the wondrous jewels of divine knowledge. Surely we desire our plans for peace to rest upon the surest discoverable foundations. Let us now look at three enduring monuments in the City of Certitude: the reality of God, the greatness of man, and the scope of the Kingdom.

A. The Reality of God.

The one final ground of confidence and hope for the individual and for civilization is God. Declared Bahá'u'lláh, "God's commandments are the greatest fortress for the protection of the world and for the preservation of mankind." A Chinese proverb asks, "If you offend Heaven, to whom can you pray?" Note four attributes of God:

(1) God is the mysterious Supreme Being who sustains all things. Listen to the majestic words of Bahá'u'lláh: "All things are dependent upon His will, and the worth of all acts is conditioned upon His acceptance and pleasure." "He is, in truth, the Fountain of all life, and the Quickener of the entire creation, and the Object of the adora-

tion of all worlds, and the Best-Beloved of every understanding heart, and the Desire of all them that are nigh unto Him."

The Bahb'í books emphasize two proofs for God's existence: the perfection of the human mind and the order of nature. We read: "To connect and harmonize these diverse and infinite realities an all-unifying Power is necessary, that every part of existent being may in perfect order discharge its own function." "Not a single atom in the entire universe can be found which doth not declare the evidence of His might." The poet, A. E. Johnson, affirms, "God is that but for Whom all disintegrates."

(2) It follows next that God is through His signs present everywhere. We read: "The divine breath animates and pervades all things" "God standeth within all things and watcheth over all things." "The mirror of His knowledge reflecteth, with complete distinctness, precision, and fidelity, the doings of all men." "Wonder not, if my Best-Beloved be closer to me than mine own self; wonder at ~~that~~, that I, despite such nearness, should still be so far from Him."

(3) God is good: God is loving and merciful, all-bountiful, the Most Generous, the Help in Peril, infinite in grace.

(4) Finally, God is the eternal Truth, the everlasting protector.

Several significant corollaries follow from this conception of God. Conscious cooperation with the will of God is the best balance wheel of personal life. One of Bahá'u'lláh's ~~words~~ of Wisdom is, "The source of all good is trust in God, submission unto His command, and contentment in His holy will and pleasure."

Further, if reality flows from one Cosmic Mind, then our philosophic view of the universe must form a unified system, and also the historic religions should have much in common. These are two important Bahb'í teachings. 'Abdu'l-Bahh asserts, "The foundation of all the religions of God is one." "The fundamentals, the foundations, of all [religions] are fellowship, unity, and love." Thus it is evident that devotion to one God is a practical basis for cooperation among religionists.

Bahá'í leaders stress the existence of harmony among the teachings of the high

prophets and religions of the world. **Thi**s fact of common values constitutes an urgent summons to religionistseverywhere to silence their differences, to cooperate in battle against dangerous common enemies, and to gain the strength of union in seeking the goals they agree upon: the practice of goodwill, universal peace, devotion to a Supreme Being, and others. **Wasteful** strife among religions contradicts their essential purpose and obstructs the coming of peace. The Bahá'í teaching that the central aim of religion is to establish unity among mankind needs world-wide acclaim. The next step should be the active functioning of a federation of religions in support of enduring peace. The Bahá'ís contemplate "a World Religion, destined to attain in the fullness of time, the status of a world-embracing Commonwealth, which would be at once the instrument and the guardian of the Most Great Peace." Also, "that which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith."

B. The Greatness of Man.

The second foundation truth in the City of Certitude is the greatness and dignity of man. God has endowed man with intelligent freedom, and peace cannot thrive in any society which makes man a slave to any machine, human overlord, or totalitarian state. The self is the bearer of all values; therefore, since there would be no human values without the self, there is nothing for which it can be exchanged. The destruction of human beings in war is the most abominable of all crimes, while the command to value life, to respect and honor one's neighbor is a supreme duty, second only to the love of God.

Listen to some of the *Hidden Words* of Bahá'u'lláh: "O Son of Man! I loved thy creation; hence, I created thee. Wherefore, do thou love Me, that I may fill thy soul with the spirit of life. O Son of Being! within thee have I placed the essence of My light. I created thee rich and revealed to thee My beauty. Thy heart is My home; sanctify it for My descent. O Son of Spirit! Noble have I created thee; rise then unto

that for which thou was created." Elsewhere he declares, "Upon the reality of man God hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty."

C. The Commonwealth of Love.

The third principle in the City of Truth is the commonwealth of love, the Kingdom of God, the Most Great Peace. Bahá'í writings abound in such exquisite words concerning love that I am constrained to quote freely. Let us distinguish three aspects of the commonwealth.

(1) *The bans of the commonwealth* of love is the biological unity of the race. We read that "The incomparable Creator hath created all men from one same substance." "Humanity is one in kind; it is one race, one progeny. All are fruits of one branch, waves of the same sea. In every respect all stand upon the same footing—all have the same requirements." Hence, all men are potentially brothers because they are made alike by one Father.

(2) *The cement of the commonwealth* is love. "The religion of God is absolute love and unity." "Thou canst best praise God if thou lovest His loved ones.)" "The foundation of the Kingdom of God is laid upon justice, fairness, mercy, sympathy, and kindness to every soul." "All the creatures are equal in this one family of God save whosoever is more kind, more compassionate—he is nearer to God." "In the world of humanity the greatest king and sovereign is love."

(3) *The goal of the commonwealth* of love is world-wide harmony and peace among men. "The divine purpose is that men should live in unity, concord, and agreement, and should love one another." "When love is realized and the ideal spiritual bonds unite the hearts of man, the happiness and tranquillity of mankind will be immeasurably increased." "The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it."

I have now set forth three foundation principles of universal peace: the sovereignty

of God, the dignity of man, and the kingdom of Jove.

III. FOUR URGENT RESPONSIBILITIES.

The three foundation ideas generate **four compelling** duties for every individual who truly desires universal peace and abundant life. These responsibilities are not confined to Bahá'ís, although the very clearness and definiteness of the Bahá'í revelation places a greater responsibility upon those who know it than upon others. While the major ideas are common to the great faiths, yet the Bahá'í Faith is distinctive in the particular techniques of unity which it proposes for realizing the kingdom. My article on "Ways to Wholeness" (*World Order*, Dec., 1943; Jan., 1944) specified a dozen kinds of fruitful ethical unities which remain empty abstractions until individual persons actualize, organize, embody them in action. The harmonious integration of all strands of these concrete unities will produce the Most Great Peace.

The attainment of universal peace requires the cultivation of a whole company of spiritual arts. The arts of making war have reached exceeding fineness; the subtle arts of making peace need now to be cultivated with the same, resolute and exacting intelligence. The silencing of the implements of war will be no guarantee of enduring peace; that peace will be the joint product of multitudes of individuals who know how effectively to execute the arts of peace. For each kind of peril, for every type of unity, special techniques must be devised and practiced. The fashioning of a good life or a good society is no less a difficult art than winning a battle or building a battleship, an industry, a symphony, or a temple.

The emphatic point is that we dare not take lightly the problems of peace-making; they are serious, perilous problems which challenge our most creative and consecrated intelligence. Successful arts of peace will alone produce that genuine freedom for which we long: the mastery of all conditions, physical and mental, which are necessary for realizing our legitimate wishes in the world.

Responsibility I: is to practice the presence of the Spirit of God: to glorify Him, seek

to know His will, to draw upon His inexhaustible power, and witness to his greatness. The writings of Bahá'u'lláh are rich in exhortations like these: "The first and foremost duty prescribed unto men, next to the recognition of Him Who is the eternal truth, is the duty of steadfastness in God's Cause. Cleave thou unto it, and be of them whose minds are firmly fixed and grounded in God. No act, however meritorious, did or can ever compare unto it. It is the king of all acts." "Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be Thy trust and thy helper in whatever thou doest."

What art is involved here? The art of worship, of creative prayer. The essence of worship is the commitment of one's life to God and the endeavor to enlarge and adjust one's purposes to the divine will. The fruit of effective worship is clearer purpose and stronger good will.

Further, as soon as your faith is strong and joyful, you will want to make it attractive to others by the art of skillful communication. Declares Bahá'u'lláh, "Our mission is to seize and possess the hearts of men." Again he says, "The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book." 'Abdu'l-Bahá urges, "O friend! Be set aglow with the fire of the love of God, so that the hearts of the people will become enlightened by the light of thy love."

Daily rule number I: Every day my trust in God grows stronger, and every day I tell someone of God's greatness.

Responsibility 2: the unwavering practice of love to one's neighbor. The dignity of man deserves respect. The kingdom is composed of persons who love. Love increases knowledge, encourages goodness, and conquers evil doers. Therefore, "Blessed are they who are kind and serve with love." "The religion of God is to create love and unity." To increase the amount and the quality of good will in the world is a basic duty.

Hear the superb words of 'Abdu'l-Bahá: "Enkindle with all your might in every meeting the light of the love of God; gladden and cheer every heart with the utmost loving-kindness; show forth your love to the

stranger just as you show it forth to your relations." As more and more men dwell together in one loving family, universal peace draws nearer.

What art is involved here? The art of reconciling human differences on a higher and richer level. Let us apply to personal relations a basic rule in the appreciation of beauty: to find rhythm in every artistic work but also to find variety and originality. To expect artistic works or human beings to fit our modes of desiring is tyranny. We can learn how to enjoy, utilize, harmonize varieties of personality. The kingdom is like a great work of art; it is a unity in variety.

How does the man of good will treat an angry antagonist? He sympathizes with him, quietly loves him, and thus subdues his emotions. How deal with a controversial person? If two souls quarrel about a question, both are wrong, for both lack that condition of good will which is a precondition of creative discussion.

Daily rule number 2: Every day I seek to appreciate someone different from me, and everyday I do some loving kindness to my neighbor.

Responsibility 3: to become an expert in one art of peace-making, in one kingdom institution. The question for each of us is: What particular job can I do according to my ability in the immediate future to hasten the coming of the Most Great Peace?

Daily rule number 3: Every day I clarify my mission in the world, and every day I strengthen my chosen kingdom institution; or, if you prefer: Every day I define my duty as a world citizen, and every day I perfect my chosen art of peace-making.

It is your duty tonight to think clearly of what is to be your contribution to the Most Great Peace. It is your duty tomorrow to define that duty more clearly. It is your duty every day to refine your technique in the kind of peace-making in which you choose to be a specialist. And only you, with God's help, can finally discover your unique mission. Bahá'u'lláh said, "The faith of no man can be conditioned by anyone except himself." But every individual should regard himself as that crucial grain of sand which may turn the balance in favor of the reign of peace.

Behind the three duties already defined lies duty number four: an inclusive responsibility, *the practice of creative faith*. Creative faith means that dynamic synthesis of clear vision, trust in reality, and aggressive adventure by which a person produces new conditions which are favorable to the coming of the kingdom. Such faith creates conditions which confirm our hopes; therefore, it is indispensable for the growth of the kingdom. If faith in a fact will help to create the fact, then it is our duty to believe.

What facts ground our faith? These: Reality is orderly, reliable. It is weighted in favor of the good man because it is God's world. Life is not static but progressive, long-reaching, eternal. The world is "infinite unfinished." Happiness is not an end attainment, but a daily process of realizing particular goods. Perfection is not a static effect, but the direction of personal expansion. These are the grounds.

Here are the words of 'Abdu'l-Bahá concerning faith: faith with knowledge is one of the "wings of ascent." "Faith is the means of the ascent of the human soul to the lofty station of divine perfections." Faith is like the potential of the seed which you plant; you plant it with trust in an orderly world, and, with proper sunshine and rain, it becomes a magnificent tree.

I treasure the word of my teacher, W. E. Hocking: "Destiny in practice means the direction of your next step." If your next step, and the next, moves towards greater love, then your well-being is certain and your destiny secure; if in the opposite direction, you are living in peril for yourself and you are obstructing the Most Great Peace.

Daily rule number 4: Every day I stretch my faith toward the coming of the kingdom of love, and every day I will do a concrete deed to hasten its realization on earth.

All the facts of history warn us: this is a time to live dangerously, to live assiduously, to live creatively. Every day is precious and perilous; and the days of opportunity are passing swiftly. Contemporary minds are more plastic than ever and more receptive to words backed by reality and love. Let us meet the incomparable challenge by more creative faith, by more intelligent devotion to God's cause, by finer arts of peace. The

combination of Baha'i Faith with American ingenuity and energy should make a winning team for the establishing of enduring peace in the world upon solid foundations.

I want to conclude with some superb words from the sacred writings, first of 'Abdu'l-Bahá: "Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock, and brave the storm and stress of this tempestuous hour." "O peoples of the world! Arise and bestir yourselves, that My Cause may triumph, and My Word be heard by all manbind." "Ye are now in a great station and

noble rank, and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages."

And finally from Bahá'u'lláh: "God grant that the light of unity may envelop the whole earth, and that the seal, 'the Kingdom is God's' may be stamped upon the brow of all its peoples." "Set your faces toward unity, and let the radiance of its light shine upon you."

Address delivered at the Bahí Centenary Banquet, Hotel Stevens, Chicago, Ill., May 25, 1944.

5.

WHAT THE WORLD NEEDS TODAY

BY PROP. STANWOOD COBB

INTRODUCTION

The program of the Bahá'í Movement for world peace and world brotherhood, as proclaimed by its founder, Bahá'u'lláh, a hundred years ago, is interesting to compare with the vital needs of the world today. It will be seen upon such a comparison how completely and prophetically the world pattern of Bahá'u'lláh meets the exigencies of the present age. Many of His principles for a world civilization were unestablished and even unheard of at the time the program was given out. Events have moved continuously in the direction of the Baha'i program, so radical at the time of its pronouncement, but now appreciated by all intelligent people as vitally necessary to the world of today.

At present the Bahá'í program is more than an idea—it is an actual movement of potency with organized followers in 78 countries of the world and a temple on the shores of Lake Michigan near Chicago, the major edifice in the line of church architecture completed in this country since the depression, and acclaimed by many architects as the most beautiful building of modern times. This movement for world peace, suppressed in Germany during the Nazi regime, and in Russia during the anti-re-

ligious period of Sovietism, is being restored in both these countries, has spread throughout every state of this country, and is organized in every country of Central and South America and most of Europe. In Egypt, Persia, 'Irâq and India it is widespread. It has succeeded in uniting to an unusual degree members of every major race and religion in the world.

WHAT THE WORLD NEEDS TODAY

1. *The World Needs Peace.*

A hundred years ago peace was not felt as a desperate need of the world. Today it is so felt. The destructions, both militaristic and economic, caused by the first World War, and the terrific devastation, suffering and chaos caused by the second World War, have succeeded in completely disillusioning humanity as to the worthwhileness of war. The atomic bomb was the last needed argument to prove that war is insanity.

There must be peace. This truth Bahá'u'lláh declared almost a century ago, sending messages to all the rulers of the world exhorting them in the name of God to cease war and to establish universal peace. Little attention was paid at that time to this cry in the wilderness, for war was then a respectable enterprise. It was a means of building up



Pioneer family of Egyptian Bahá'ís with Believers of Addis Ababa, Ethiopia. Mr. Sabry Elias (center rear row) and his wife and two children are a source of wonder and interest to strangers as he is of a Christian family and she of a Muḥammadan one, intermarriage between the two religions being almost unheard of.

empires; of adding wealth and prestige to nations. Arguments for peace sounded upon deaf ears.

Now the peace program of the Bahá'í's receives respectful attention from all audiences and individuals. The first need of the world is peace, declared Bahá'u'lláh. The vast majority of humanity now realize the truth of this statement.

2. *The World Needs a Form of Super-Government.*

There is only one way to eliminate war on this planet as an expression of rivalry between nations, and that is a pattern of international government, of world federation,

which would supplant the jingoistic nationalism prevalent up to date. Wilson, with prophetic vision, realized this in the first World War, and consecrated his remaining years to the establishment of such a federation. His failure was due not to lack of vision, but to the recalcitrance of nations not yet ready to renounce the extremes of nationalism. As a result, the League of Nations, although it was the expression of a splendid and necessary ideal, proved futile to accomplish its primary purpose of preventing war.

It may be interesting at this point to note that Woodrow Wilson was acquainted with the writings of Bahá'u'lláh on world peace and world brotherhood, and studied them in the privacy of his chamber, it is presumed intimately.

The world pattern proclaimed by Bahá'u'lláh envisages a world federation as competently endowed to manage the affairs of the various nations of the world as the United States was endowed by its Constitution with the management of its thirteen colonies. This world federation, as pronounced by Bahá'u'lláh, would consist of a world legislature which would be empowered to regulate such international affairs as world trade, the exploitation of the world's natural resources, and the establishment of a universal weights and measures and monetary system. In this world legislature each country would be represented in accordance with its population. This world legislature would be supplemented by a world court which would have power to adjudicate all quarrels between nations, and its decisions would be enforced by an international police organization if and when necessary. Conversely, as the power of an international police force was built up, national disarmament would gradually take place until an international situation came about approximating the situation in the forty-eight states of this country. Armamentation would be for preservation of internal order only and not for warfare between countries.

This world federation, as set forth by Bahá'u'lláh over seventy-five years ago, contained several factors absolutely essential to a planetary super-government, but in advance still of the thinking and practice of nationalism, as it exists even in this period

of ardent desire for world peace. For instance, the method of representation in accordance with populations would give China, a country supremely weak in a militaristic way, a tremendous quota in the world legislature. It would give backward countries, low in literacy and culture, a representation equal to or surpassing that of some countries high in civilization. The world is not ready yet to put such a pattern into practice. It may be a hundred years before it will be. But it is quite evident that this is the only fair and equitable procedure in the conducting of a super-government.

A second factor, absolutely necessary to world government, but in advance of humanity's readiness today to put such government into practice, is the establishment of a world court which would have absolute power to adjudicate all friction between nations. This involves a renunciation of nationalism such as the world, with all its talk of peace, is not yet ready to put into practice. A century may elapse before such a court can be established, but it must be and will be so established for the simple reason that an efficient world government can not exist without it.

A third factor far beyond the preparation of the world today is that of national disarmament. Instead of such disarmament, we see the great nations of the world energetically conceiving and preparing new and more terrible instruments of warfare. As the author writes these lines, squadrons of bigger and better bombers are buzzing overhead in formation practice, and a jet plane is zooming at a speed that spells menace to the world.

Yet the disarmament of the various nations comprising a world super-government is absolutely essential to any efficiency of power of such a government. Such renunciation of the means of warfare is employed in all effective federation, as evidenced in the history of Switzerland and the United States. The component parts of such a federation, it is evident, can not possess greater military power than the federation as a whole. The federal army, to which is delegated the duty of maintaining order within

the country and between the respective states, can not be weaker than the military power of any given state.

The rise of nationalism itself was precipitated upon the disarmament of the feudal lords who, previous to the growth of nationalism, possessed greater military power often than the King himself. Henry II of France and Edward IV of England had the vision to see that the power of the warrior barons must be destroyed if the kingdom was to have any actual power, and as a result of their efficiency in overpowering their feudal lords, these countries became the first in history to establish nationalism.

So today a world organization can be very little effective until it possesses a greater military power than any of its component parts. This can come about only by the *establishment of an effective international police force and the disestablishment of militarism within each nation.*

The abandonment of militarism, expressed in disarmament by each nation of the world, must be simultaneous. It would not be wise or safe for any one nation to practice disarmament until all were ready sincerely to put this measure into effect. The world will not be ready for such a step until there has been established a strong mutual faith between all nations, such as now exists between the United States and Canada. War is practically foresworn as between these two countries. No fortifications protect their mutual borders and the mutual psychology and spiritual attitudes prevailing in these two countries is such as to render war between them unthinkable. To a lesser degree the same situation holds as between the United States and Great Britain. This is because of strong linguistic, racial and cultural unities. When all the peoples of the world approximate such unity, war anywhere will be unthinkable.

It will take a long period of time, and perhaps some trying ordeals of humanity, before the world is prepared to put such a radical program into effect, but such a program is obviously essential to world organization. This pattern, as set forth by Bahá'u'lláh, must and will eventually control the planet.

3. *The World Needs a New Consciousness of the Essential Oneness of Humanity.*

Bahá'u'lláh proclaimed, as the spiritual focus of his movement, the development of a new consciousness on the part of humanity which would rise above and supersede the nationalistic consciousness. In this small planet, humanity is really one; and as all scientists have come to realize, there is but one species of humans upon the globe. The needs of these humans—regardless of the color of their skin, their language or their habitat—is in reality one and the same.

Until a consciousness of these needs which Bahá'u'lláh preached can be established in human hearts, the ideals of world federation will fly upon weak wings. That which gives strength and power to present day nationalism is the psychology of unity which the principles of nationalism have indoctrinated in its peoples. Without such unity there is no coherent nationalism—as for instance is evidenced in the inchoate, unmilitary lumbering empire of China, which has not yet developed any sense of national unity or national efficiency.

A world united by any pattern not built upon a psychological unity would not be a stable world. On the other hand, when the desire for world unity is widespread, when the consciousness of other's needs is universally developed, when the desire for world brotherhood is prevalent in all peoples of the world,—then and not until then the right world pattern can be found, established, and executed with success.

4. *The World Needs a Universal Auxiliary Language.*

Bahá'u'lláh declared a universal auxiliary language to be a supreme need of the world state, its purpose being not only to facilitate trade, travel and world culture, but to establish the psychology of oneness. He stated in his epistles to the various rulers of the world that they should call a council and select a language to serve for such auxiliary interchange,—either an existing language or an artificial one; require it in all the schools of the world; and in a generation establish it as a going concern. This Bahá'u'lláh declared to be a spiritual obligation of mankind and he laid great emphasis upon it. Since this declaration of Bahá'u'lláh, a Polish edu-

cator, Zamenhof, conceived the vision, independent of any connection with Bahá'u'lláh, of an artificial language to serve in the capacity of an auxiliary world language, and toiling in his spare time for years he created Esperanto, now the leading contestant of some six rivals for the artificial world language, including Ido, Nuvo Latino, New English, etc.

The advantage of an artificial language is that it is neutral. It does not violate the pride and self-esteem of nations devoted to the culture and spread of their own language. It escapes the implications of nationalistic imperialism, which the claim of any existing language to be the medium might arouse in other nations. The disadvantage of having an artificial language is its lack of economy, in that when studied it opens up no world of literature or learning to its students. Many years must elapse before the world's literature would be translated and available in such a language.

The advantage of an existing language is, apart from the jealousy of other linguists, quite apparent. Let us take, for example, the English language, the native language now of a great proportion of the world's population and territory; the cultural secondary language of countries representing almost half the world's population; and more important still, a language in which exists either in original works or in translations a body of cultural and scientific literature which, I venture to state, is greater than all the combined literatures of all the other combined languages of the world.* Therefore the advantage of English as a world auxiliary language is that immediately a student of a foreign country acquired English, he would have available this immense literature existing in the English-speaking world. The dis-

* Statistics are not available upon this point, but scholars to whom the writer has propounded this claim have admitted that it is probably true. The reason that there exists in the English language such an immense body of cultural and scientific literature is because the immense wealth of the Anglo-Saxon world, including Great Britain and the United States, and its cultural activities for centuries, have caused the translation of all valuable works of the world into its language so that in its combined libraries exists a wealth of world thought incomparably greater than that existing in any other language of the world.

advantage of English is mainly in its spelling and in the natural jealousy of other linguistic nationals. As for grammar, English has the simplest grammar of any nation in the world. Its only fault is its spelling, which, were English to be chosen as the auxiliary language, must necessarily be reduced to uniformity approximating, for example, the admirable phonetic uniformity of Spanish.

It is to be noted that such an auxiliary language would not at first displace the native languages—it would be secondary to them. It would greatly facilitate world travel, world trade and world thought. It is extremely essential to radio communications over the planet and to the development of the talking movie. It is apparent, upon consideration, that this universal secondary language would tend eventually to become the primary language. In other words, the time would come when the present individual languages would sink to a secondary level, as a classical storehouse of national culture.

5. The World Needs the Establishment of a Common Universal System of Education Leading to the Rise of a World Civilization.

Bahá'u'lláh declared that education should be universal and of a world-wide type. In all the schools of the world the ideals of human brotherhood and world peace should be taught. We have learned from the last war how a system of education based on converse ideas leads to hatred, war and destruction. We deem education so important toward world peace that we are superintending the educational methods and ideas of the conquered countries so that war delirium may not again arise throughout an entire population. If education is so important from the negative point of view, it is even more important from the positive and constructive point of view. The most important obligation of the educator, from the Bahá'í point of view, is to inculcate in children from the earliest age the spiritual ideals of world peace and world brotherhood, of serviceableness to all people, of responsibility of the individual as a world citizen to aid in the needs of all of the world as a whole in addition to the service he renders his own country.

A universal system of education for the planet implies the spread of technology with

all its amazing developments in all fields of human enterprise—industrial, agricultural, and sanitary. So long as immense backward areas of the world remain retarded they serve as an enormous temptation to imperialism on the part of the more advanced technological nations. The world's resources are too important, too precious, and too limited in quantity to be allowed to remain undeveloped because some areas in which they exist are inhabited by people incapable of exploiting them. It is highly important to the establishment of a stable world society that all members of it become equally advanced in technological ability. So important is this that Bahá'u'lláh enjoins it as a spiritual obligation on the part of Orientals to acquire the advanced civilization of the Occident. Such a spiritual motivation as Bahá'u'lláh declares for progress is needed to stimulate the mystic soul of the East. In the name of God they will make willing effort to progress in the arts and sciences. This is already evidenced in the strong and wholehearted efforts the Bahá'í communities of Persia and other countries of the Orient are making to progress in education and in technology.

Such a world civilization does not necessitate uniformity in culture. We may define civilization as the extent of man's progressive conquest of nature and utilization of her resources for greater comfort and pleasure of living; whereas culture may be defined as man's esthetic appreciation and adaptation of his environment. Technology requires more or less uniformity of method. There is at any prevailing period one best way. This height of achievement established in one part of the world will tend rapidly to be copied and approximated in all parts of the world. But in the realm of culture, human taste and imagination rules. There can be many forms and expressions of beauty. A world civilization does not imply the destruction of cultures, various and charming, of each separate component nation and peoples.

6. The World Needs a Reform in Morals and a Spiritual Renaissance.

The morals of the various peoples of the world have been degenerating rapidly in the

last fifty years, with great acceleration after World War One and still more noticeably during and after World War Two. The major factor in this degeneration is the falling away of religious motivation for conduct. Bahá'u'lláh stated that the ills in the world today are due to the waning of religion. All over the world ancient religious customs and restraints have greatly weakened, leaving human behavior largely to the motivation of *convénance*—a French word which has no equivalent in English, meaning "that which is convenient or wise from a practical point of view." This is plainly not sufficient motivation for moral conduct. The temptations of sensuality are too great to be safeguarded by the rules of *convénance*. Nothing less than the power of religious impulse can safely motivate human conduct.

Without going into details concerning the prevalence and accelerated growth of sexual laxity, of alcoholic excess, of commercial greed and dishonesty throughout this country and throughout the world, it is evident that unless there is a change in the direction of movement toward deterioration, the world will not be worth saving from another war. For if the retrogression in morals continues at the same pace as during the last twenty-five years, we shall soon have a world as decadent as that of Ancient Rome.

Bahá'u'lláh made strong demands upon his followers for lofty ethical conduct, nobility of character, the practice of spiritual restraints, the exercise of daily prayer as a means of spiritual and moral strength, the development of a consciousness of God and love for *Hi*, the expression of this Divine Love in attitudes and actions toward one's fellow men.

There is no other way, as far as the writer can observe, in which human morals can be lifted up, the terrifying pace of retrogression checked, and the world saved from moral collapse. A few religious groups exist on the planet whose religious indoctrination and religious zeal is still strong enough to cause moral conduct. Among these spiritual societies, the Bahá'ís stand supreme in the loftiness of their conduct and the morality of their youth.

7. *The World Needs to Achieve a Reconciliation Between Science and Religion.*

Bahá'u'lláh said that science and religion were the two wings upon which humanity flies. If either is weak, there will be disaster. He praised science greatly and its power to elevate the living conditions and the happiness of mankind. And he said that science and religion must come into accord. 'Abdu'l-Bahá remarked that if religion teaches things that are plainly not in accord with truth as science has demonstrated it, such religious teaching is not truth.

If we reflect a little it becomes evident that there can not be two truths about the universe. There can not be one universe which is materialistic, and another entirely different universe which is spiritual.

Science has had its heyday. Because of its remarkable powers of analysis of nature, its precision in estimating the movements of heavenly bodies, its power of synthesis, its discovery and creation of new sources of power, it has acquired an enormous authority in the minds of all educated men and women. At present this authority far outweighs, among the intelligentsia, the authority of religion. This is because religion still holds to traditions which, in the light of modern science, are ridiculous.

There can be no reconciliation between science and religion until religion abandons these false doctrines and forms; and science, on the other hand, becomes willing to recede from its position of dogmatism and unjustifiable positivism. Such welcome tendencies are today visible, fortunately, in the fields both of religion and of science. But until a complete rapprochement occurs there can be no stability or wholesomeness in human psychology. We all fail in mental health. We all have split-psyches so long as one side of our being supremely admires the teachings, power and achievements of science, while another side of our being turns with longing and aspiration toward spiritual goals which science has derided. When the intelligent, educated and thinking people of the world acquire unity in psychology regarding the material world which they daily contact and the spiritual world which they ought daily to contact, life will be more wholesome and more joyous on this planet.

8. *The World Needs Religious Unity.*

The division of humanity into several great world religions, each apparently incapable of absorbing the others, and into innumerable sects within each one of the great world religions, is not conducive to spiritual wholesomeness. This is one of the reasons for the skepticism of scientists regarding religion. If a skeptic is urged to become a religionist, he may with good logic retort—"Which one of the world religions; and within that one, which one of its numerous sects, should I accept as truth? Not all can be false. Not any one can have all truth." As a result of such a situation, the intellectuals of the present day become eclectics, gleaning for themselves whatever spiritual philosophy they have, but refraining from yielding themselves to any religion with claims of authority.

The Bahí'i Movement declares the authenticity of all the great world religions, but considers that their vital and primary truth has been overgrown and encrusted with traditions and dogmas throughout the ages. There is only one God, there is only one spiritual truth. When all the peoples of the world unite in that truth and in allegiance to the one God, there will be found in such a unity of spiritual concept and practice an enormous motivation for unity of civilization, unity of world government and stability in all the affairs of men.

9. *The World Needs Faith.*

We need more faith in God, more faith in man and more faith in God's plan for a human society that reflects the Divine pattern for humanity enunciated by Christ—"The Kingdom of God on Earth." Bahá'í-ú'lláh has restored that vividness of faith which inspired the lives of the early followers of Christ—the faith that a better world is in the making and that God's will for humanity will never rest short of the establishment of a peaceful, united and happy civilization on this planet. To this faith and to this consummation the Bahá'ís the world over give their devoted allegiance. They are, as one statesman in Washington recently said, the only optimists left in the world because they live and carry on with the **absolute conviction that world peace will be**

achieved and that a new world pattern will emerge from the carnage and chaos of the past.

The Bahá'ís look forward confidently to a period beginning before the end of the present century in which a workable basis for peace will have been arrived at and the energies of the world will be devoted to the progress of humanity. They envisage the subsequent and more complete development of an ideal world society characterized by the principles already described,—world federation, a universal language, the equitable development and distribution of the world's resources, and the dedication of science to human progress and prosperity.

The Bahí'is foresee a world in which all prejudice—racial, national and religious—will have died away; in which a vital spiritual brotherhood will unite the hearts of all peoples the world over. To this great goal they dedicate their lives and devote their activities. As David Cushman Coyle, economist and writer, recently said to the author, "The Bahá'í plan is the salvation of the world, if it can be spread fast enough."

The darkest hour is just before the dawn. The more that secular means for world unity fail, the more will humanity be inclined towards spiritual means. We shall not be too much perturbed by the present confusion and disunity prevailing over the planet, if we hold fast to the ideal pattern. Right will ultimately prevail, because God is on its side.

No one can with assurance work for world peace today, unless he is sustained by a vivid faith that such peace is possible and ultimately practicable. Short of faith in Divine guidance and Divine assistance, there is little to sustain the idealist today. The material aspects of the world are bad, and there is nothing to indicate that they may not grow worse.

As our forefathers, in working out the Constitution and in forging a unity of the thirteen colonies into a great nation, were sustained not only by great vision but also by faith in Divine guidance and assistance, so today the whole world needs assurance that God's will is working even in public events and that He will not leave this planet

in a condition short of attainment of His ultimate purpose, even though disaster become an instrument of such purpose.

The Bahá'ís are sustained by the belief, based on the teachings of Bahá'u'lláh, that

even planetary disaster will not be an end in itself but rather an instrument for the forging out of a new world pattern and for the establishment of a new age of brotherhood and peace upon the earth.

6.

CALIFORNIA — HOST TO THE NATIONS

BY MARZIEH GAIL

IT RAINED a little that first afternoon and the air was full of omens. For weeks, San Francisco had been getting ready; signs read, "Let's clean up-company coming"; hotels put up scaffolding and had their outer walls steamed; flags of many nations lined the streets, that of the United States everywhere at half mast for the late President, Persia's Lion and Sun at home with the rest.

Hundreds of people had concerned themselves with the Conference. They had organized fleets of cars and buses, piloted by young women, for delegates and personnel; they had marshalled telephone operators knowing foreign languages, and stenographers, and information experts; at the Opera House they had collected Campfire Girls and Boy Scouts and nurses and chefs and waitresses. Avenues were roped off, and patrolled by security police in white steel helmets. Public address systems were set up. Pink and lavender rhododendrons were massed in the park opposite the St. Francis Hotel. School children got out their autograph albums and lurked in the crowded lobbies like hunters in a duck blind; for weeks their school work was to focus on the Conference. Handsome metal lapel buttons appeared—pale blue for the Conference officials, crimson for the press—bearing gold lettering and an outline of the planet, wreathed in laurel. Not only the authorities, but all San Francisco was host: saleswomen; society matrons; postmen; bootblacks; mothers holding up their babies to see the delegates go up the Opera House steps.

Perhaps it was the first fulfillment of what 'Abdu'l-Bahá had said of the Californians long ago: "I hope that advocates of peace

may daily increase among them until the whole population shall stand for that beneficent outcome. . . . May the first flag of international peace be upraised in this State."

And every night during the nine weeks of the Conference, the big cross on Mt. Davidson was illuminated, the beams rippling out under starlight and through the salt fog from the Pacific.

* * *

The Opera House throbbed, that day, with enormous energy and exhilaration, heightened by the intermittent lightning of flash bulbs in the semi-darkness, and the whirring of newsreel cameras. Delegates filed in through lanes of guards in the crowded foyer. Hundreds of observers, the lucky ones who had managed to procure tickets, jammed the balconies. In the beginning, the State Department had selected forty-two organizations to be represented at the Conference by consultants; the Department then granted admission to representatives of a number of other national organizations and publications, among them the National Spiritual Assembly of the Bahá'ís of the United States and Canada and the "Bahá'í World." As for the press, its list of representatives at one time totaled 2,300. The public admissions office was soon to close down, snowed under 60,000 requests for tickets.

It was one of the most complex audiences ever come together under one roof. Negro writers, school girls, millionaires, women marines, college presidents, movie actors, wounded servicemen; and then the delegates themselves, men from all over the globe, leaders in their respective countries: vice-presidents, prime ministers, ministers of for-

paper-covered book entitled "A Guide to the Practice of International Conferences," and reportedly had difficulties because of the lack of precedents. To Bahá'ís, the dignity and courtesy of the participants were memorable, and helped explain the emphasis placed by Bahá'u'lláh on courtesy in all our dealings. Certainly large-scale group activity of a complex nature cannot proceed without the discipline of supreme courtesy. In manner, tone, expression, the delegates were usually exemplary; even in disagreement they were moderate, and there was a liberal use of courtesy titles—"Mr. Chairman, Sir, the honorable delegate, my esteemed colleague . . ." And they were working under new and unnatural conditions; for instance the Chinese had to coin fifty new words during the Conference, the Arabs had trouble translating "national sovereignty" and the French "peace-loving nations," the Steering Committee spent two hours debating whether to title the first chapters "Purposes and Principles" or "Principles and Purposes."

As the Charter formed there were many references to the United States Constitution and the fact was emphasized that within four years of its adoption, ten vital amendments were made. The delegates began to feel that at least in the Charter they had an effective beginning and that their work would be "progressively modified."

Of the American hemisphere, Peru said: "In the Spanish language a great Argentinian said, 'America for Humanity.'" And among many references to justice, Canada: "Justice is the common concern of mankind." And a reference to force, by Mexico: "Force must be an exclusive instrument of the community of nations." Mexico also said that this is "a time when destiny calls us to the fullness of international life." And of human nature, Syria: "We don't expect to change human nature—all we need do is draw out of it the best that is in it." And of the Covenant of the League, often referred to, South Africa: "It was a great and noble effort, much in advance of anything that had been done or even attempted before . . . in its day it registered a great and real advance. . . . Alas, the Covenant was only a milestone; this new Charter may also prove to be only a milestone. . . . The fram-

ers of the last peace lived in a political world, they thought a political solution would suffice. . . ." And of women, Brazil: "This is the first time in international affairs that women have had a full and entire collaboration." China said: "The work here is only setting up the machinery. How it can work depends on governments and peoples, not merely on this very dignified and sacred Charter." And Ecuador: "In years to come the world will not ask how long we were in San Francisco, but with what wisdom and imagination we built there for the future."

Toward the end there was an upsurge of enthusiasm and Panama said: "This Organization is going to be the government of the world!" And the Netherlands, cautious: "This new system legalizes the mastery of might. . . . We hope; we trust that the future will justify our hopes." And New Zealand, commenting on the fact that at this time, it was a choice between this organization or no organization at all: "I am sure in every impulse of my heart that the better course was followed; for the world could never understand the intricacies of voting principles, but only that once again mankind had come together, and failed. Debate was free; it ran the gamut. . . ." El Salvador said: "We came here to build something—whethera palace or a hut; a structure—however humble a structure. We are all going to give it our support in spite of the fact that it goes very short of the expectations of many of us."

There was an affirmation from India that should not go unnoticed: "Ultimately the essential purpose will be gained . . . some are suggesting that reference to Providence should not be introduced into the Charter. How can any of us for a moment consider that it is not the I-land of Providence that has brought us together? I am one of those who believe that it is Providence that is shaping our ends. . . . Providence is behind all delegates and all conferences. His will is above the wills of all powers, great or small,"

They ratified the San Francisco Charter at the ninth plenary session after nine long weeks of struggle. The mood that evening was informal and relieved. The House was jammed again, and there was still the high sense of mission of the first day, although

hope and fear had given way now to realization. The big powers had laid a basis for cooperation among themselves, and had assumed a primary responsibility for keeping the peace; regional arrangements had been geared to the global organization; there was the General Assembly, a center for the mobilization of world opinion; the Economic and Social Council had received important fact-finding and consultative functions; one purpose of the organization was to be the promotion of human rights "without distinction as to race, sex, language, or religion." The Trusteeship Council for Dependent Territories was bound to recognize the paramount interests of the governed; there was the International Court of Law continuing the international organ for justice set up under the League of Nations; best of all, perhaps, there was the Preamble, worded, as the Philippines representative said, "so that we may hope to find an answer in the hearts of humanity."

When they were about to vote, the Chairman emphasized the historic value of the act by saying: "In view of the world importance of this vote, it would be appropriate to depart from the usual method of raising one hand—if you felt with me I would ask the leaders of the delegations to rise and remain standing during the vote on an issue likely to be as important an issue as any of us in our life are ever likely to vote about." People in the galleries leaped to their feet, to look down at the delegates in the orchestra, but subsided again at the cries of "Sit down!" from their fellows. There was silence, filled with flash bulbs and the spinning of the cameras and then, at the vortex of enormous applause, every one of the fifty delegation heads had risen.

Hour after hour the next day, they signed the United Nations Charter. What the world saw was the blue drapes, the circle of flags on their white standards, the two great books open on the table, the correct young men wordlessly assisting the delegates and staffs. But all this was only an oasis, like a movie set, in the midst of chaos—men in shirt-sleeves swarming up and down scaffolding, rows of half-empty Coca-Cola bottles on the newsreel men's platform, news photographers and members of the press lounging

here and there, a voice coming over a loud speaker, and permeating everything, the hot paint smell from the Klieg lights. One following another, the delegations came in; the chairman and others signed, the pen flashing gold in the bright sunshine of the spotlight; flanked by his staff, the Chairman smiled, spoke a few words for the newsreels, led the way out. At last the quiet voice over the public address system announced: "Guatemala will be the next and final nation to sign." When the third Guatemalan representative had affixed his signature, vigorously pumping the pen up and down, the Charter was accomplished.

The San Francisco Conference was of significance to Bahá'ís in that, among other things, it emphasized the role of the United States in international peace, a function so often ascribed to her by 'Abdu'l-Bahá, and that it proved, once again, that statesmen cannot change the human heart; for the life-giving spirit that so many of the delegates invoked is not in man's gift. History will assign the Conference its proper place; all we can say is this, that in the spring of 1941, over a billion members of the human race met through their delegates in San Francisco, and signed their names to a document, perhaps immortal, which began:

"We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights . . . and to promote social progress. . . . And for these ends to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength . . . and to insure . . . that armed force shall not be used, save in the common interest . . . and to employ international machinery for the promotion of the economic and social advancement of all peoples . . . do hereby establish an international organization to be known as the United Nations."

* * *

What the men and women of San Francisco needed most, was something beyond themselves. They needed a universal Power to refer to, beyond the powers that be; a single Point that each could turn to. It will



Interior view of the lecture and meeting room of the "Hamilton Bahá'í Center" dedicated to the service of the Faith on October 19, 1944, by the owner, Mrs. Emma M. Rice of Hamilton, Massachusetts.

take more than good will to bring world peace. As some of the delegates said, only the spirit can achieve it. That spirit is in our Faith. Perhaps we do not explain it very well, but it is fashioned of the tears of the Master and the chains of Bahá'u'lláh; of the bullets in the heart of the Báb; of the light from the candles burning in the wounds of Hájí Sulaymán Khán as he walked to his death; of the smoke from the bonfire they made with the limbs of Quddús.

* * *

Golden Gate Park stretches westward along the Pacific, not many blocks from where the Conference met. There is a little lake here where 'Abdu'l-Bahá sometimes liked to walk. A path winds round it, slipping through sunlight and shade; it is hack from the road, sheltered by slopes of pale hydrangeas. The path comes to a marble, pillared structure, like a small temple, set in dark trees; this was once the doorway of a San Francisco mansion, and later brought as a relic of the fire, to the edge of this lake. It is very quiet here, under the laurels and

eucalyptus; wild rabbits feed in the clover, the lake streams away in the wind from the ocean, the sun drifts down, gold and dream-like. It is quiet and the presence of the Master seems very close, perhaps because He walked and prayed here during His brief moments of rest, and His beauty was mirrored here. The memory of the words He spoke in San Francisco is very loud in the stillness:

"The age has dawned when human fellowship will become a reality.

"The century has come when all religions shall be unified.

"The dispensation is at hand when all nations shall enjoy the blessings of International Peace. . . .

"The cycle has arrived when racial prejudice will be abandoned. . . .

"The epoch has begun wherein all nationalities will be conjoined in one great human family.

"For all mankind shall dwell in peace and security beneath the shelter of the . . . one living God."

HIS JAPANESE WITNESSES

BY HELEN BISHOP

THE MANIFESTATION OF GOD

FOLLOWERS of Bahá'u'lláh tell audaciously in meetings large and small that a magnificent culture will be shared by all nations in this cycle. We tell how this new order of life and manners was called into being when the Holy Spirit became manifest and vocal in the Coming of Bahá'u'lláh almost a hundred years ago.

As we point out, ever since the Holy Prophet entitled the *Bib* (i.e., the Gate) summoned God's witnesses to the New Dispensation, mankind has been worked upon by suffering and change to accept the newly revealed World Faith as ready soil does the seed.

In plain talk, the Bahá'ís realize that nationalism is dead. But, we are finding out, funnily enough, that public opinion and specialists have not yet admitted there was anything so final as a burial. Among the unconvinced are a formidable number of cynics, who hold that a planetary civilization would be nice but impossible. Words from mortals cannot convince them that man will become decent. The type I cope with have no real convictions and never become tense: unexcitedly, without forfeiting a mite of charm, they declare the Bahá'ís to be unrealistic or stary-eyed or equally awful things the proudly practical can bring out of their vocabularies whenever they try to fence in the free.

Perhaps the only thing they are sure of is this grand libidinous age they are seeing destroy itself. But I say there are too many moderns suffering from vacancy of soul. Cynics put themselves spiritually on the dole—yes, the sociable ones as well as the aloof—inasmuch as they are leaving it to others to attain vision enough combined with courage and strength to carry the whole load towards the future.

Can anyone doubt the survival value of a high morale? Whomsoever does not doubt

it, owes it to all other men to rise with the unified collective will and get on with the job of the necessary world government. For world reconciliation and government have been divinely intended for this century. More's the pity if men were created to work towards victory and yet fail to know Him by Whom it comes! Already it has been said, "The horse gallopeth but the Rider is invisible."

More blessed are the witnesses! They are souls that willed to rise above the obvious, fix their attention for God and accept the gift of faith in the new Revelation. God the All-mighty has sent Bahá'u'lláh to stand in His stead and start a civilization with a universal Holy Book.

THE TRANSFORMING POWER

Each one of the Verses of this newest Book secrets a wonder-working power. Therein lies a transforming influence which can create in the devotee a new category of thought serving a universal purpose. It has been attested that a single Verse has mended a broken life or made a timid soul speak out bravely.

This Revelation can raise us all from death to life; and, if you can believe it (or even if you can't) the process of compulsory world redemption is going on right now. Not every woman can decipher a pattern and visualize a frock before it is cut nor every man see a house built by taking in the plan of it. A country friend flatters us if he draws for our direction a map of highways and crossroads leading to his home.

To grasp the action before it is done—ah, this demands the Unclouded Vision of 'Abdu'l-Bahá. He has interpreted, by appointment from the Revelator Bahá'u'lláh, the divine Plan for World Commonwealth sent down from Heaven. In a threefold pattern of divine inspiration the science of world government has its Source.

Those who will turn to 'Abdu'l-Bahh's Teachings with unmixed minds and ready hearts will discover therein the fulfillment of their own true selves. And that is because the modern's will for world citizenship and service itself has been generated by the Will and Word of God for the entire human race. Service is the shortcut to self-realization or redemption in this compelling hour.

The Word is the bearer of the Spirit that redeems from separateness and unites with the whole. By The Word is intended the speaking of God embodied as the Prophet. The creative Word will accomplish what mortals cannot do just by talking. We claim that a worldwide acceptance of Bahá'u'lláh would work a spiritual change from within outwards whilst His divine plan for one World Community is now at work from without inwards. And that all lesser planning will break down because either the inner or the outer change is wanting.

Already some former cynics have been transformed while giving their attention to the Bahá'í Teachings. They heard, read, prayed, yielded and came into the living organism of the World Community. They acknowledge the appointed Guardian, Shoghi Effendi, in his station of guidance and spiritual leadership. And now they are so changed—so thoroughly "born again"—that it is as hard for them to recapitulate the life they followed as worldlings as it would be for any of us to relate his prenatal experience. And, perhaps, even less interesting.

THE TABLETS TO JAPAN

Through the gate of remembrance comes the image of Doctor George Augur, the nineteenth "Herald of the Covenant." He opened Japan for the Cause. His ministrations healed bodies and prepared souls to receive 'Abdu'l-Bahh's Letters. This immortal pioneer adopted the Japanese psyche: that is to say, he spoke the language, lived in a Japanese house, wore the formal kimono, and chose the serene canon of taste which consists in putting away all treasures saving but one point of contemplation—such as a rose, a vase, book or bibelot.

Have you not seen an orange booklet of the nineteen *Tablets to Japan*? 'Abdu'l-Bahá addressed the first of the series in 1916. The

last is one giving recognition "to the new friends of Korea" and is dated early in the month of His departure from earth. So these Letters seem to be a last munificent gesture—as it were, the rounding out of His earthly mission.

When first they came to my hand it was nineteen years ago, on our wedding trip, spent among the varied peoples in Hawaii. Although Bahá'í life puts no strain upon one to accept the fellowship of differentiated peoples inasmuch as friendship comes easily from out the paramount sense of the essential *oneness* of mankind, for me, and even while bowing to their talents, the Japanese had remained an enigma. The Spanish half of me whispered that the self-contained presence with which they faced the world must be *persona* or what is defined psychologically as the collective masque. Their poised and some hat detached mien, preciseness and quaint mysteriousness was baffling. For whenever one can see the light and shadow of a human personality—that is to say, "the nine good points and the one bad"—then one knows where one stands in relatedness. "How are they, really?" I wanted to know. "And what is the individuality restrained by the aesthetics of their every day life?"

No ready answer was given in my quandary by the Japanese as we sipped tea and tallied. Even though our chit-chat went on and on, I felt more than a little bit gauche before their smooth and ceremonious behavior. The easy way out would have been to think no more about it. And that is also the way to forfeit a share in the mutually communicative experience the civilized are always groping for here below.

There are times when one's questions are never answered and yet they cease to be germane because they have been transcended. Human relations can be lifted to a plane higher than psychology. And that happened under the yoke which Heaven put between us with the aforementioned Tablets.

For 'Abdu'l-Bahá did understand the Japanese. He knew them—as He knew all children of the Most High God. One sees a child not as he is, but knows the child is as he will be. And that is how 'Abdu'l-Bahá foresaw the destiny of a people and paid for

us all a tribute to the spirituality of the Japanese.

It was to a young girl in Tokyo that He wrote three of the series. He addressed her, "O thou beloved daughter!" and declared that in their kinship of hearts the East and the West embraced.

Furthermore, He wrote:

"The enlightened people of Japan are tired and disgusted with the superannuated and putrified blind imitations. They are assured that these blind imitations are pure superstitions without any truth. . . ."

"The people of Japan are like unto a soil that has been deprived of rain for centuries and generations and has had no share of the outpouring of rain and even of dew. . . ."

"Such a soil as this has great capacity. One seed produces a hundredfold."

But my husband's bond with the Japanese had begun the way of positive knowledge. That is not from hearsay or through the exponents of limited causes, who fancy they ought to prove themselves as sovereign personalities. They tend to regard other breeds of men as inferior in order to introduce themselves as champions of a sectarian religion or an exclusive commerce and civilization. (Oh, I once heard a shining black preacher lament because too many Christians behave as if all life is fixed into categories of race, creed and property, and what is more, as if it had crystallized at a moment advantageous to themselves!) But I am almost forgetting to tell that my husband's first orientation was taken on the basis of human interdependence and began while he was tied to the back of the laundress in the style of family life in Hawaii.

Of the Japanese nationalistic code as exhibited in war and diplomacy he had nothing to say then or now. (And I also am leaving to specialists a diagnosis of the disease of national self-interest that can lead any nation to put the worst foot forward.) It was the traditional virtues that he remembered: the old-fashioned Japanese demonstrated their singlemindedness and hard work, demanded frugality of themselves and yet were generous to others. They had reverence for learning and showed some precocity in reaching for it. And, always, in everything courtesy.

Bahá'u'lláh has named courtesy or reverence as "tha lord of all virtues" and "a sign" that exists in those of spiritual rank: "But this virtue is assigned to a few; for all are not endowed with this station." So with this Verse—explained my husband—the predilection of his youth became something else, indeed, one of "the relationships that nothing can shake." The new dimension of significance is created by the Word.

Through time, space and the unknown I reach for the hand of that first Japanese on native soil to bear witness for Bahá'u'lláh. He was a lad at school in Toyko in 1915 when he sent this testimony of faith to 'Abdu'l-Bahá, writing in Japanese on a scroll:

"Although I am a base and poor youth in this world, I have been awakened and bathed in the ocean of Thy mercy and am so happy that I pity the king and the prince who are wandering about in the dream of temporal variance. Accept, O Master, my deep thankfulness from the bottom of the heart. I am very sorry though, when I think of our fellow men who take no thought of real happiness and do not rely upon the warm hand of Thy love. O my Lord, water me forever from the fountain of Thy mercy; I will never refuse Thy comniand whatsoever it may be. Forgive my sins and allow me to awaken my fellow men."

Can anyone send me from the annals of the petitioners a more moving appeal? It stirred the heart of 'Abdu'l-Bahá and He wrote in reply:

"The Most Great Guidance is a crown the brilliant gems of which will shine upon all the future ages and cycles. If it is placed on the head of a servant, he will become the object of the envy of Kings, for this is an imperishable crown and an everlasting sovereignty. God says in the great Qur'án, He particularizes with His Mercy whomsoever He desiareth."

In the same Letter 'Abdu'l-Bahá charges the student to be mindful of the Gospel precept, "Freely ye have received, freely give." To practice it he should give to others the Bahá'í Message, for which he has paid nothing and for which no payment shall be made to him.

Preciousness is the characteristic of another Japanese witness. This lad was wanting in eyesight—hut not in insight—and he began with this salutation:

"O my 'Abdu'l-Bahá whose image so calm and peaceful I dreamed of and it cannot be effaced from my heart. . . .

"I confess to Thee that my heart sometimes withers like a flower in the day of summer, and loses its whole strength, nevertheless, my beloved Lord, give to me power that I can throw away every kind of prejudice and ignorance from my heart. Make my heart as pure and fresh as green grass from the spring pastures and let my soul grow more and more by Thy shower of Mercy!"

And to this 'Abdu'l-Bahá replied:

"Japan will become illumined. . . . Do ye strive as hard as possible in order to be attracted to the Beauty of the Beloved of the World, and through the fire of His love inflame that Kingdom."

The Japanese minister to Spain, Viscount Arawaka, together with the Viscountess received 'Abdu'l-Bahá at the Hotel d'Jena in Paris in 1911. The interview is recorded in Lady Blomfield's memoirs entitled "The Chosen Highway." To the diplomatist 'Abdu'l-Bahá gave the elements of a rounded and progressive economy and concluded with the following warning:

"Scientific discoveries have increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supplicate *God*, the Beloved, that this force he not discovered by science until spiritual civilization shall dominate the human mind. In the hands of men of lower material nature, this power would be able to destroy the whole earth."

Later, addressing nine persons, eight of whom were young men studying in Tokyo, He wrote the Letter published in the *Tablets to Japan*:

"In Japan the divine proclamation will be heard as a formidable explosion, so that those who are ready will become uplifted and illumined by the Light of the Sun of Truth."

AMOR VINCI OMNIA

Modern souls are like jigsaw puzzles. Some of them are complex and others are devious.

It looks as if there had been tossed into the jumble of their fragmentary selves a lot of chi-chi, which doesn't even belong to them. on their own, hut is the trademark of their set. If the extraneous bits are discarded and the missing parts are found, they can be integrated.

When a human personality can get straightened out it attains simplicity. Nor is any price too great to pay to be rid of extraneous traits and the attendant confusion. The death of prejudices and fanaticism falls as grace and deliverance, for the self that survives the reshaping now has depth, warmth and fragrance. Although the latter may be too subtle for analysis, still it proves itself by an inimitable spiritual attraction.

There are souls which needed only a touch of the Master's hand to integrate their being. When one of them is thus rounded out, his individual pattern curves into the larger pattern that encircles the East and the West.

Meanwhile, each one of us is spending himself for that which he loves. In the measure that the artist is capable of loving beauty he will pursue it and express himself creatively; the scientist, loving truth and order, will discover it; and the servants of the Almighty, loving Him, will not cease to gravitate towards His Manifestation.

On the great prairies of Canada we recently met a Japanese Bahá'í. In the middle of his life and for God alone he had asked for repatriation. It was the legal way opened for him to return to his native land and take part in its resuscitation.

To meet our question as to how he had become a Bahá'í, he told that he had shared the sequestration of aliens in Canada during the war. Afterwards, while passing through Regina, another Japanese informed him that he, the latter, had identified himself with the World Faith and Community. Whereupon, the traveller replied that he did not consider religion useful in the contemporary problem, adding, "I am an atheist with Buddhistic ethics." (After all, he had preserved something from the Message of the Great Enlightener!)

Here the Regina friend suggested that they should speak no more about it lest their conversation become strained. Instead, he pledged the traveller, upon his return to

Winnipeg, to call upon the Chairman of the Bahá'í Spiritual Assembly and ascertain from him the Claim to be investigated.

Precisely this the traveller did. Upon his own statement, he acted without enthusiasm, solely from courtesy, lest he make a breach of confidence with his friend.

However, in the first interview, by the inexorability of logic, he perceived the validity of the spiritual and humanitarian principles of the promised World Order. And, quite after that, he accepted their Revelator as an Ambassador from Heaven and God as the Unknowable One Who had sent Him.

In this new stature he has sailed for Japan. From Vancouver Pierhead he sent to his mother Community of Winnipeg this farewell:

"Dear Bahá'í friends: Here I am at the Pacific Coast awaiting to leave for Japan. The boat that will take us across is in front of me. I deeply breathe the fragrance of sea air and look at the beautiful seagulls leisurely flying high and low over our heads and the harbor as if they were seeing us off with a friendly Bon Voyage.

"Though I may be gone six thousand miles away from you, my heart will always cover the distance with the speed of light. I appreciate so much your acquaintance. Sweet memories of my dear Bahá'í friends shall long be cherished.

"O Canada! the second home of my life—I bid thee farewell from the bottom of my heart. In this seemingly sentimental moment my mind is miraculously calm—I know not why! Dear Bahá'í friends, the vast expanse of the ocean is before me and my life likewise is facing the vastness of an uncertain future. God alone knows my fate. But I am going to accept whatever He chooses for me and endeavor to fulfill my wish and responsibility. I am leaving Canada with a light heart and sincerely wishing you all a good health and all the happiness. May God bless you and the Bahá'í Cause."

As the repatriates were held under the rules of war, the Vancouver friends were not permitted to go on board. However, the authorities did allow a letter to reach him. And he received in sacred friendship that letter telling him the local Bahá'ís would look upon the ship from afar—even as the

pilgrims once gazed upon the walls of the prison that kept from them the Blessed Beauty, Bahá'u'lláh.

This Cause is vast and at times mysterious. Recurrently its seasoned workers are levelled in humility by the realization that their own pet schemes for it are not acceptable in the Higher Plan. For this Cause grows by the organic processes of its own being and can raise up from out of the dust atoms that are useful to it.

For the transforming power is ever at work. It lies within the offices of the Holy Spirit to make captives of us all—not all at once, but just a few in the beginning and these distributed among the nations. Resistance and ambivalence notwithstanding, the love of God is going to dominate mankind.

A boundless joy comes with understanding that God has not abdicated, but is conscious of us and communicating His Will today. The love of God is a historical force and is verified by our ancestral testimony down the ages, but it ought to be something far more potent than that. Even as the Bahá'ís affirm, God did speak through Muhammad, and through Christ, and before that through Moses—assuredly—then and more immediately, God is revealed through Bahá'u'lláh. The World Saviour is Bahá'u'lláh because He is the Mediator of the Holy Spirit bearing enough redemptive power to recreate the entire human race. The efficacy of divine love depends upon our being God-conscious in our own Day.

ONE WORLD AND ROUNDED

When the navigators proved the earth is round they didn't make it so. It already was, you know, and yet that fact of existence has a creditability of less than five hundred years.

When the Holy One, less than one hundred years ago, revealed the world of humanity as a oneness and roundness, He didn't make it so. The Creator intended it to become so from the beginning, nonetheless, this fact of being has scarcely any creditability at all. But this will become a universal corpus of thought linked with the acceptance of God as the Creator of all His peoples.

Then *the oneness of mankind* shall he incontestable because the disappearance of all prejudices based on race, nation or class will leave only the singleness of the human creation. And the roundness because there will be no minorities problem anywhere after all have been accepted as contributors within the ascending curve of a world culture.

Then *the oneness of religion* will prevail inasmuch as the various sacred Scriptures revealed throughout the past no longer will be expounded as the flat and narrow truth, but, rather, as valid aspects of One Truth. And the roundness because that one Truth of universal religion is whole and, therefore, encircling all its parts.

When the light of the one World Faith begins to move through the compartments of living that moderns now separate into art, science, industry and government, it will unify these separatenesses and perfect them into the harmonies of one planetary culture. The oneness, wholeness and roundness of that culture shall be reflected in the shape of all things to come.

And when the gawky angles of the world man is outgrowing shall have been integrated, molded and rounded into gracefulness and power, then we shall know humanity's

adolescence is ended and its maturity is fulfilled.

Again do I hear a friendly cynic asking, "Does anybody really know that?" Go, if you must, go and ask the earth if it has not been larded with bodies all made of one and the same substance? Or hear from the ranks of men and women submerged within the nations telling that sorrow and death anywhere leads to sorrow and death everywhere. Ask the Japanese nation if the princes in their "embroidered robes" did not come down from their high places and make a lamentation for "the great city situated at the entry of the sea?" And find out if some of their dead did not so much cease breathing as themselves were dissolved into the very breath of the wind invisible over Nagasaki.

For there are some who know because they paid an exceedingly high price to find it out. And there are the Bahá'ís who know because they are taught by One Whose only Teacher is God.

And you—whoever you are—you know it. To all of us there is left but one mature question. And this is it: why do we not act as if we knew it? From this hour forward, by His grace, we shall.

8.

THE MEETING OF THE AMERICAS

By PHILIP LEONARD GREEN

THE honor of speaking in this beautiful House of Worship during the centenary of the Bahá'í Faith which it so fittingly symbolizes and upon a subject so close to the hearts of its leaders, is fraught with great spiritual significance.

My first contact with the ideals promoted by this world-wide community of devoted men and women came almost two decades ago through the late Mary Hanford Ford, who presented me with a booklet entitled *The World of 'Abdu'l-Bahá*. Expecting to find in it little more than an interesting explanation of Oriental mysticism, I was overcome with surprise to read not only the

exposition of a philosophy which exalted international cooperation to the status of a religion but which even made specific prophecies with regard to inter-American developments, which have since become largely transformed into reality. These were all the more significant when we realize by whom and in what times they were given to the world. They came from the lips of a Persian mystic who could have had no special interest in singling out the Pan-American movement for preferential mention. He made them in 1912, during a period when relations between the American republics were rapidly degenerating. The interview



Mr. Philip Leonard Green, guest speaker of the program "The Meeting of the Americas," May 24, 1944. The subject of his address was "Historical Backgrounds of American Unity."

during which these prophecies were promulgated was reported in these words: "So he said there would be in the end a United States of the World, as compact as the present United States of America." When asked if this change would appear suddenly, he said, no, that it would arise first in the western continent, The bond between North and South America would be greatly strengthened, he declared, and later, the entire two continents, including Mexico and Canada, would grow so harmonious that they would act upon all important questions like one country.

These words could almost be mistaken for those of an enthusiastic Pan-Americanist. Sincere workers in the cause of inter-American concord can find in them that spiritual strength which they need at every turn on the long road to genuine amity which we in the Americas still have to travel. They lift the mission of the true inter-Americanist far above the shifting sands of arrangements built solely on material convenience. They bring a sense of worthwhileness and assurance even when the forces of cynicism, hard-heartedness and ineffectuality tend to engulf us. They point out in crystal-clear terms to

Americans of the South, Center and North, the cosmic mission which has been reserved for them if they can but grasp its meaning and meet its requirements.

The first and foremost among these conditions—one which is far from fulfillment at this time—is a genuine intellectual and spiritual understanding even among that portion of the American nations capable of such understanding. The magnitude of attaining such a goal is enough to discourage most of those who contemplate this task. Yet the pursuit of the Pan-American ideal antedates the establishment of the first free American republic. At the Battle of Savannah, eight hundred volunteer troops from Haiti fought alongside the English colonists. Again, it was President Pétion of Haiti who supplied the great Liberator of northern South America, with valuable assistance in the struggle for Venezuelan freedom. Bolivar referred to Pétion as "the author of our liberties."

Another example of inter-American cooperation was given by that other great figure of Latin American history, the Argentine General, José de San Martín, who was instrumental in freeing both Chile and Peru. Various forefathers of the Latin American republics had broad visions of inter-American unity in the earliest days of their national life. Among these were the distinguished Honduran intellectual, José Cecilio del Valle and the Argentine Bernardo Monteagudo. The former published a plan which he called "Federation of all the states of America" in his paper *Amigo de la Patria* at Guatemala City as early as 1822. The latter was the author of another comprehensive blueprint for inter-American union, which is said to have had a profound effect on the thinking of Simón Bolívar. These were but a few in the galaxy of early Latin American protagonists of the Pan-American cause.

In our own country, they had their counterparts in such distinguished figures as Thomas Jefferson, James Monroe, John Quincy Adams and, of course, the great Henry Clay, whose name is perhaps more widely known in Latin America than in his own land. For ten long years, Henry Clay fought almost single-handedly on behalf of recognition for the newly arising Spanish-

American nations. He was one of the first leaders in our country to call attention to the cultural attainments of Latin Americans. First, in the common struggles for their political independence and then in the common dangers of their early national existence, the young republics of America found bonds of brotherhood which strengthened them in days of stress.

The Monroe Doctrine, a warning to non-American nations against further encroachments on the American Hemisphere, became upon its declaration a rallying point for inter-American unity, a far cry from the symbol of imperialism into which it was later converted by a long list of errors. The Doctrine in its original form received a most cordial welcome from many Latin American political leaders. It was only in later years, when it became confused with other ideas which followed in its wake, that Latin Americans began to suspect the United States of sinister motives. That this suspicion had ample basis is a long train of unhappy events, no impartial student of inter-American affairs would now deny. The acquisition of one-half of Mexico's territory by the United States, the exploits of the filibuster William Walker in Central America, the Panama Canal incident, the tendency of our leading statesmen during a certain era to speak glibly of our "manifest destiny" and the unfair exploitation of Latin American peoples by certain of our fellow-citizens to whom profits meant more than the good name of their own country, were just a few of the causes that operated against the promotion of inter-American friendship over many years. Under these conditions, can we be surprised that Latin Americans increasingly referred to the United States as the "Octopus of the North" rather than in terms of admiration such as they had used in the time of Henry Clay?

You may naturally ask how much of this feeling of distrust remains at the present time. I wish I could tell you that it has been completely eliminated. Unfortunately, such is not the case and we might as well know it and face it. Professional Good Neighborism may in part save the day in wartime, when self-preservation leaves no other course open but cooperation; but huge

expenditures of money in themselves will never achieve the kind of friendship which we must have in the Americas if we are to assume a unique mission. President Avila Camacho of Mexico recently expressed the concern of most Latin American leaders when he said "The Good Neighbor Policy will lose all of its historical meaning if we look at it only as an instrument of Pan-American conciliation in the moment of danger."

There is no happy prospect for the endurance and growth of a movement that is built on negative motivations. Upon the close of the present war, a sharp decline in Pan-American effort is bound to set in unless we refuse now to lose our perspective under the unusual stresses of war and unless we determine to hold fast to the tenets of unadulterated, Bolivarian Pan-Americanism. For this ideal has nothing whatsoever to do with the type of synthetic friendship which is superinduced temporarily by spending fantastic sums of money. The type of Pan-American friendship which Bolivar and all the other great Pan-American leaders envisioned cannot be bought that way. The exchange of material things may have a large part in it but in the last analysis, it cannot be attained except through the operation of spiritual forces.

Bolivar first sensed this, when, as an exile on the island of Jamaica in the year 1815, he sent out his famous letter, frequently referred to as the Prophetic Letter, in which he expressed the hope that one day Panama might be for the New World what Corinth had been for the Old. Eleven years passed before his vision of a congress of the Americas began to take shape with the small but famous gathering at Panama. To practical-minded people, the Bolivarian Congress of 1826 was beyond doubt a failure. Yet the seeds of subsequent inter-American cooperation were sown there. They were nurtured at a number of international Latin-American gatherings that followed, though at one time the very existence of the inter-American ideal was threatened.

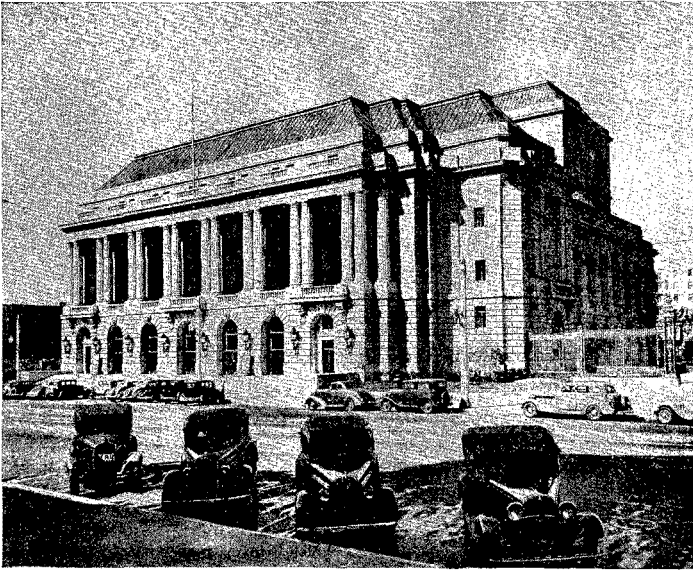
Finally, the Pan-American movement was given substantial impetus when Secretary of State James B. Blaine of the United States brought together the delegates of the Ameri-

can republics in 1899, at what was to be the first in a long series of international conferences, the eighth of which was held at Lima, Peru, in 1938. Some of these were characterized by acrimonious debates on sundry issues; others were the springboards for many a constructive effort.

At the very first of these gatherings, the American republics organized an international office which later became known as the Pan-American Union—the first practical approach to a working society of nations in the history of the world. Started as a unit for the compilation and publication of economic data only, the Pan-American Union of today is an institution that serves such widely differing interests as agriculture, labor, music and travel. Aside from the Pan-American Union, a number of specialized organizations have been set up by the American republics at their various general and technical conferences. Among these are the American Institute for the Protection of Childhood, the Gorgas Memorial Laboratory, the Inter-American Commission of Women, the Inter-American Radio Office, the Inter-American Trade-Marks Bureau, the Pan-American Highway Confederation, the Pan-American Institute of Geography and History, the Pan-American Railway Committee and the Pan-American Sanitary Bureau. Recently, the Inter-American Institute of Agricultural Sciences was organized. Since about two-thirds of the people of the Americas derive their living from agriculture in one form or another, it is quite evident that an organization which is intended to serve as a channel for mutual helpfulness in solving common problems can contribute in no small measure to the type of rapprochement that has a sound basis.

Supplementing these organizations is a rather intricate network of treaties and commissions for the conciliation and arbitration of disputes that may arise in the Americas. Though it must be admitted that they have not always succeeded in avoiding conflict, no one will deny that the record of the Americas in this regard can still be considered as exemplary.

Governmental machinery alone, however, will not guarantee the ultimate triumph of



The San Francisco Opera House, where the plenary sessions of the United Nations Conference on International Organization were held during the nine weeks period from April 21th to June 26th, 1941.

the inter-American cause. Official effort must be ably supplemented by enlightened cooperation on the part of the people. To this end, it is highly important that the tools for marshalling and dispensing the information so necessary to such understanding, be forged and kept in good working order. In this connection, it is to the credit of the schools, colleges, universities, libraries, museums and professional organizations of the American republics that they have taken up the cause of inter-American understanding with so much interest and zeal. Business associations, labor organizations, teachers' associations, student leagues, learned societies, women's associations, political and religious bodies, the press and the radio have also seen a new vision of usefulness in recent years through bringing the message of inter-American friendship to their constituencies.

Students of Latin American affairs whose interest goes back beyond the heyday of war-begotten enthusiasm for things Latin American, cannot forget that until about seven years ago, the spiritual descendants of Henry Clay in the United States could be counted in three figures if indeed three figures were needed. Now, in the general confusion of values aggravated by war, these devoted trail blazers frequently find the basic significance of their long-time dedication to the inter-American ideal obscured by newcomers, many of whom three or four years ago would have had difficulty in locating Latin America on the map, assuming that they had even been interested.

Under such conditions, it takes a peculiar brand of courage to keep one's faith. The spiritual nourishment which such groups as yours can make available is of supreme im-

portance in this connection. It can bring to the true guardians of the inter-American cause the inescapable truth that they must not consider their movement as a casual, detached effort in the realm of human association only, but rather, as part of a vast plan having far greater significance than any individual or group of individuals. The goal of inter-American amity is one that has ever required untold sacrifices of those who chose to pursue it honorably. There is nothing in past experience to warrant the assumption that it will be attained by people who are

indifferent to the higher disciplines it demands. Fortunately, in every American nation there is already a small group of effective people thoroughly convinced of the path which the Americas must follow in the challenging days ahead and ready to act in accordance with their beliefs at the appointed time. It is only because of this that we can dare to assert our supreme confidence in a future day, when, under God, the Americas will stand truly united, both for their own welfare and in unselfish service to all mankind.

9.

SOCIAL BASIS OF WORLD UNITY

BY ELSIE AUSTIN

TODAY, people who seek to stress the spiritual basis of peace and justice among men, or who dare to accent the necessity for the regeneration of human hearts and characters as the first step to needed social change, are usually rebuffed by those who immediately cry out, "Oh, you must be practical and realistic."

This is because so many folk think that the only practical approach to human problems is one which deals immediately with outward evidences of what is desirable. They do not see human needs beyond the specific projects devised for education and security. Outwardly these matters do represent the things which separate the "Waves" from the "Have Nots" in human society, and if you look at them in this light, they may seem to be the sole issues which have all along produced restlessness, division and strife among men.

However, any social program which is to operate far true world betterment must of necessity go beyond outward evidences, if it is to be really practical. The best plans for social cooperation and peace are always limited by the kind of human beings who must use and apply them. There is no more realistic force in the world today than the Bahá'í Faith. In its teachings and its social program there are profoundly realistic ap-

proaches to the fundamental social changes which must be the basis of any real and lasting unity for mankind.

The Bahá'í Faith is first of all a Faith which harmonizes the inward incentives and outward procedures to unity. Outward procedures give the means for unity and inward incentives give the heart for unity. There is great difference between folk who have the means for unity and the folk who have the heart for unity.

Legislation and the interplay of conflicting social interests may furnish a kind of means for unity, and even a certain state of outward compliance. However, legislation and the pressures of expediency have never been able to get at the inward fears, jealousies, greeds and animosities of men. And it is these which furnish the vicious inner motives which can browbeat the intelligence of men and make mockery of outward social compliance. Nearly every day we see tragic instances of failure where social change depends upon means alone. Instances where people nullify and obstruct legislation, where they sabotage social effort or fail to produce and support the kind of courageous policies and action needed for the patterns and standards consistent with just and enlightened ideals. The means for unity is there, but legislation is killed or evaded; communities



Annual National Bahi' Election, 1945-1946. National Spiritual Assembly members turn over sealed ballots of delegates, received by mail, to the Committee of tellers. (The convention was unable to convene owing to the United States government's regulations limiting such gatherings during 1945.)

lose their moral integrity in compromise with policies of hatred and division, and people excuse themselves from honest upright action by saying, "Law is not the way to do this." "The time is not ripe" or "This is the right policy, but we must work up to it gradually." Now, all such people are really saying is, "I have not the heart to do this thing" or "The people whose opinion I fear have not the heart for forthright action about this, and I do not know how to reach them."

The religion of Bahá'u'lláh, founder of The Baha'i Faith, begins with that essential spiritual regeneration of the human being which creates a heart for brotherhood and impels action for the unity of mankind. Bahá'u'lláh has made it very plain that the test of Faith is its social force. Principle and social planning are useless until they are rendered dynamic by the stamina and

will of men to enforce and apply spiritual ethics to human affairs.

The second great realism of the Bahi' faith is that it provides new patterns for the application of spiritual principle to the social problems of humanity.

When Bahá'u'lláh first proclaimed some eighty years ago, "This is the hour of the coining together of all the races and nations and classes. This is the hour of unity among the sons of men," the prophecy was a far fetched ideal to the world of jealous politics and cultural isolation which received it. Hut the unity of mankind today is no mere social ideal. Human strife has made it a social necessity.

It is not surprising then to see that human unity is an increasingly popular subject for liberal thought and action. Nor is it surprising that programs to foster unity are being launched on every hand. Yet so many

of the bona fide efforts for unity are being fatally compromised because they must be launched through the established social patterns which preserve old disunities. Do people learn brotherhood and the spiritual attitudes and social cooperation which brotherhood involves by lectures or hesitant compromising ventures, which leave untouched and unchanged the separate education, separate worship, separate security, separate social planning which shape every phase of their community living—embittering separations made in terms of differences of race, creed, culture and nationality? Any social pattern which elaborately preserves and accents these outward differences and their resultant inward animosities must of necessity crucify the objective of social unity.

The Bahá'í Teachings not only destroy without equivocation the fallacies which have nourished social strife and disunity, but they provide new patterns of social living and development through which men learn brotherhood by performance.

And what realistic way is there, you may ask, to deal with the ancient bitter diversities of race, religion and culture? What can be done with the changing pressures of unstable economics and the conflicting education of the world's peoples?

The Bahá'í Faith provides for the diversities of religion, that long needed center of reconciliation, which can produce harmonious understanding of its varying prophets and systems. Bahá'u'lláh has shown us in the Bahá'í Revelation that the great revealed religions of the world are like lamps which carry the pure light of Divine Truth providing social teaching and discipline for humanity. But as that lamp is borne by human hands, there are periods when conflicting interpretations of the Divine Word, dogmas and superstitions, alienate and divide men. Periods when the temptations of material power pervert religion into an instrument for the exploitation and suppression of human development. It is because of this that new lamps have always come and will always come. Each of the great lamps tests the social force of the others. In this men should find source for progress, not reason for strife. God in His mercy has provided in the Divine Faiths a continuous and

successive renewal of Universal Spiritual Truth.

The Bahá'í learns the relation and ordered unfolding of Truth in all Divine Religions. Thus Spiritual Faith is lifted above the period differences of its various names and systems. Is it unrealistic that in a world so in need of spiritual regeneration, Jews, Christians, Moslems and Believers of all Divine Faiths should be given that which will relate their spiritual purposes and development and thus enable them to travel harmoniously a wide free path to greater social demonstration and understanding of the Truth? Is this not a more effective way to create the heart for unity than the elaborate separations and the jealous fencing off of Religious paths? Today men so preserve and concentrate upon their symbolic differences that the common goal is lost in confusion and animosity.

There are really no diversities of race to those who truly accept the fact that all mankind is God's creation. Yet the outward differences of color, physiognomy and culture have annoyed and divided us. When members of the human family meet each other who have striking differences in appearance and manners, they resort very naturally to reactions of fear, distaste and derision, which grow out of the human complex for conformity and the fear of strangeness. Unity of mankind is not only a basic principle in the Bahá'í Faith, but it is also the basis of a new social pattern in terms of which Bahá'ís worship, work, educate themselves and contribute their capacities to civilization. Living in a Bahá'í community is a matter of learning differences, appreciating them and achieving with them great loyalties to human welfare, which are above the narrow confinements of race, creed and class, color and temperament. The most practical knowledge in the world is the knowledge that the world can never become what so many people like to believe; a world in which we make other people look, act, and understand in terms of that with which we are familiar. That kind of world is neither possible nor desirable. What we really want is a world of harmonized differences, where a man can make his contribution with other men for the good of all mankind. This is



Mrs. Amédée Gibson's Bahá'í Braille room in her home at Malibu Beach, California.

the world of the Bahá'í Community, a community covering seventy-eight national backgrounds and thirty-one racial origins and Heaven knows how many temperaments and cultural backgrounds in this first one hundred years. A growing Community which operates with every possible human difference to take into consideration, yet its members through practicing and perfecting their practice of the Bahá'í Teachings, have achieved a unity of objectives through which entirely new social patterns, standards and virtues are being evolved.

People do not like to mention religion and economics in the same breath. The problem is that of the economically disinherited who in bitter restless upsurge change periodically the pressures and controls of this world's unstable economics. It is practical to talk of trade policies, of commerce regulations and spheres of influence, now. However, the world must soon face the fact that economic instability and the bitter struggle and suffering which go on because of it, have a question of human motives, human development, behind them. Motives behind the failure to

use opportunity, or the use of it to selfishly acquire and control wealth, goods, and services, constitute the real factors causing the unhealthy inequalities, the exploitation and suppression in human society. Bahá'u'lláh stressed the need of a spiritual basis as the first step in the development of stable world economics. The extremes of poverty and vast wealth are not only matters of material opportunity and education, they are also matters of greed and slothfulness in human characters.

Material education and spiritual enlightenment must be applied to bring the kind of economic adjustments which will make possible responsible efforts for all people and insure a just distribution of wealth, goods and services for all people.

Until then, we are all, regardless of our skins, creeds and countries, caught economically between the evil extremes which are produced by the Jeeter Lesters and those masters of selfish financial genius, who, like a cancerous growth, feed upon and weaken the earth's human and material resources.

Nothing but the wholesome regeneration of human hearts and establishment of new social objectives for the efforts and acquisitions of men, will in the final analysis remedy these ills.

The great realisms of the Bahá'í Faith lie in its new spiritual teachings and in the new social patterns which they provide for needed development of mankind; a development which will turn men from the beliefs and superstitions which are destructive to human solidarity and create in them the heart to initiate and perfect new standards, new morals and new undertakings for a great new era of civilization.

These achievements are possible when man is afforded that perfect combination of Human and Spiritual Unity. 'Abdu'l-Bahá, the great expounder of the Bahá'í Teachings, has described it in these words:

"Human Unity or solidarity may be

likened to the body, whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a condition in mankind that each one will make sacrifices for the other and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. It is the unity which through the influence of the Divine Spirit is permeating the Bahá'ís, so that each offers his life for the other and strives with all sincerity to attain His good pleasure. This is the unity that caused twenty thousand people in Írán to give their lives in love and devotion to it. It made the Bib the target of a thousand arrows and caused Bahá'u'lláh to suffer exile and imprisonment for forty years. This unity is the very spirit of the body of the world."

From Centenary Program, May 19-21, 1944.

10.

PROGRESS IN LATIN AMERICA

BY EDNA M. TRUE

NO ONE can view the different phases of the truly remarkable expansion of the Bahá'í Faith, during the hundred-and-two years since it was revealed in 1844, without becoming aware of a recurring and unfailing rhythm which underlies the course of its development. Crisis after crisis has been literally hurled upon its adherents, followed by triumph after triumph. Periods of steady, constant growth have been interspersed with dramatic events in which the mighty force propelling this Cause of God has manifested new and greater powers, greatly accelerating its development and sweeping it forward to new stages in its unfolding.

To such vitally important and definite milestones in the growth of the Bahá'í Faith undoubtedly belongs the Centennial Celebration held in Wilmette, Illinois, May 19th to May 24th, 1944, the full significance of which has become increasingly evident during the two years that have elapsed since

this historic occasion. In spite of the manifold and seemingly insurmountable difficulties and regulations or travel in war-time, representatives from twelve of the Latin American Republics were miraculously enabled to participate in the epoch-making first "All America" Convention, which was held during this Centenary, and in the July Conference which followed. In Foundation Hall of the Bahá'í Universal House of Wor-

Dr. Fernando N o ~ Brazil; Sr. Esteban Canales Leyton, Chile; Srta. Josephina Rodriguez, Colombia; Sr. Raoul Contreras, Costa Rica; Sr. Eugenio Gines, Cuba; Dr. Edelberto Torres, Guatemala; Mr. William Mitchell, Jamaica; Sr. Carlos Vergara, Mexico; Srta. Blanca V. Mejia, Nicaragua; Mr. Alfred Osborne, Panama; Dr. Manuel Berges, Dominican Republic; Sr. Eduardo Gonzales Lopez, Ecuador.

At the consultation in July the Latin American representatives were as follows:

Sr. Salvador Tormo, Argentina; Srta. Angela Ochoa Velasquez, Honduras; Sr. Roque Centurion Miranda, Paraguay; Srta. Isabel Tirado de Barreda, Peru; Srta. Clara Luz Montalvo, El Salvador.

ship, they had participated freely, in complete unity and harmony with the other delegates from the North American States and Provinces of Canada, in the important deliberations and discussions of the Convention, and had themselves taken a distinguished part in a practical and convincing demonstration of true equality without any distinction whatsoever of race, color, creed or class. With their horizons suddenly extended far beyond their own local and sectional interests, they found themselves concerned with the welfare and progress of the Baha'i Community as a whole, and beyond the range of hemispheric solidarity, they caught a glimpse of the progressive unfolding of the Divine Plan which in its final stage will be world-embracing, bringing peace, security, and spiritual well-being to all mankind. It was highly significant, too, that it was not only with North American Baha'is, but with representatives of the other Latin American Republics, that they had shared in the highest type of democracy, based on the principles of their common Faith, and had witnessed convincing proof of the power of Bahá'u'lláh to dispel all national rivalries and hatreds and to unite His followers into one universal Administrative Order.

Thus was a deeper bond of fellowship and understanding created between the countries of the Western Hemisphere, and a milestone of immeasurable importance reached, in the evolution of the Faith of Bahá'u'lláh. The delegates assembled from all of the Americas, North, Central and South, turned homeward with fresh inspiration, renewed dedication, and firm resolve to carry ever forward the development and establishment of the Divine Plan, the pattern and certain unfolding of which were now so clearly discernible. To the members of their respective communities, they carried with them a new conception and realization of the greatness and universality of the Bahá'í Faith, a clearer vision of its unfolding processes and of the hope and assurance it held for the whole world.

Through the participation of the Latin American representatives in the Centennial Celebration and All America Convention, the Bahá'í Faith throughout Latin America

had received a fresh and dynamic impulse, and turned a definite corner in its hemispheric development. In consequence, the scope of the Inter-America work promised to be so greatly increased that it became evident to the National Spiritual Assembly that the Committee charged with the responsibility of directing it should now be centered in its membership and activities in the Temple Area, where it could function in the closest relationship with the National Spiritual Assembly and with the offices of the National Treasurer and the Publishing Committee. It was the highest testimony possible to the monumental achievements of the members of the retiring Inter-America Committee² and to their devoted services, rendered often under very difficult conditions, that the work to which they had given so untiringly of their strength and efforts, now demanded the immediate contact with the highest administrative center in the Western Hemisphere. It was with deepest appreciation and full recognition of the devotion and achievements of those who had been serving so valiantly, that the National Spiritual Assembly appointed a new Inter-America Committee³, to begin functioning in October, 1944.

In a cable message sent July 17th to the National Spiritual Assembly in Wilmette, the Guardian said: "Rejoice success vitally needed timely conference Latin American representatives. Greatly welcome decisions reached plans formulated. First year second Baha'i century should witness (1) Establishment Spiritual Assembly every remaining republic and be signaled by (2) Steady increase pioneers both Latin (and) North America; (3) Further multiplication groups; (4) Wider dissemination Baha'i literature both Spanish (and) Portuguese; (5) Closer relationships consolidating communities; (6) More effective contact these communities with masses population all races (and) classes."

² Octavio Illescas, Chairman; Nellie French, Secretary; Christine Lofstedt, Dr. Clyde Longyear, Marion Longyear, Mrs. Gwen Staudigl, Mrs. Loulie Mathews, Mrs. Harriet Wolcott, Charles Wolcott.

³ Dorothy Baker, Chairman; Mary Barton, Amelia Collins, Edna True, Secretary; Edwin Mattoon, Gwenne Sholtis, Philip G. Sprague.

Thus were clearly defined the immediate goals to be attained in the Inter-America teaching field and the roads along which these objectives should be pursued. Bolivia, the Dominican Republic, Ecuador, Panama, Nicaragua, Uruguay and Venezuela, still lacking Spiritual Assemblies, were to be the "goal countries" of 1944-1945. A steady increase of Pioneers was imperative, to assist in the twofold process of consolidating the existing communities and in the establishment of Spiritual Assemblies in the seven remaining republics. Effective and immediate means had to be devised to assist the Latin American Committees, appointed as a result of the joint actions taken in the "All America Convention," in initiating their vital and all-important tasks of translating, publishing, and disseminating the Bahá'í literature.

Dr. Malcolm M. King, whose former devoted efforts as Pioneer had resulted in the development of a Spiritual Assembly in Kingston, Jamaica, now graciously accepted the difficult post in Nicaragua, and departed for Managua on November 11th. From Miami, on the 29th of the same month, Elisabeth Cheney, already experienced through former pioneering in Paraguay, set forth for Venezuela, for a period of intensive teaching in Caracas, before proceeding South on other missions for the Inter-America Committee, including a prolonged stay in Montevideo, to assist with the establishment of a Spiritual Assembly in Uruguay, another of the "goal countries."

In Bolivia, Flora Hottes, continuing in her devoted and valiant service, was being assisted in her efforts toward the development of the desired Spiritual Assembly in La Paz, by the experienced and invaluable help of Virginia Orbison. Later in the Fall (November) Miss Orbison was transferred to Ecuador to dedicate herself to the task of developing the group in Guayaquil, then numbering six, into a Bahá'í Community. Almost on the day⁴ of her arrival in Ecuador, John Stearns, the first Pioneer to this republic, who had served so devotedly and for so long in that land, passed to the Abhá Kingdom, in the midst of devoted friends in Lima, Peru. It was significant, indeed, that the successful

accomplishment of the task assigned to the newest pioneer to Ecuador was achieved by her building on the foundation already laid by the valiant first teacher in this country, and through the invaluable assistance of a member of a Latin American community. Haig Kevorkian, from Buenos Aires, Argentina, who had volunteered his services to the Inter-America Committee, arrived in Guayaquil in early April, in time to reinforce the intensive teaching efforts of Miss Orbison, and to help in the formation of the historic first Spiritual Assembly in Ecuador.

Two other Latin American Believers played vitally important parts in the establishment of new Spiritual Assemblies in 1944-45: Ofelia Montalvo, a native of El Salvador, after completing a course of study in the United States, offered herself as Pioneer to the Dominican Republic; and Esteban Canales, a member of the Santiago, Chile, Community, serving as Pioneer to Punta Arenas, contributed richly to the teaching campaign which had been so effectively initiated there by Mrs. Marcia Steward and continued by Artemus Lamb, both Pioneers from North America. In its turn, this Bahi'í Community, formed in the Southernmost tip of South America, was to give its assistance to extension teaching in a third Chilean city, Valparaiso, an undertaking which was carried on and developed under the auspices of the Assemblies of both Santiago and Punta Arenas.

En route to her new post in Venezuela in early March, 1945, Louise Baker, who had at one time served as Pioneer in Colombia, stopped over in Trujillo, Dominican Republic to assist Ofelia Montalvo; and here again a "goal" Assembly resulted from the harmonious and collective efforts of a Latin and a North American Pioneer. When the desired objective in Trujillo was assured, Miss Baker continued on her way to her final destination, Caracas, furnishing the group there with the fresh inspiration and timely help needed to bring to fruition, in the formation of the first Spiritual Assembly, the devoted and assiduous labors of the former Pioneer to Venezuela.

The heroic and devoted labors of the Pioneers during these important months, reinforced by the ready help, full co-operation,

⁴ November 7th, 1945.

and intensive direction of the Inter-America Committee under the N. S. A., and above all, the loving appreciation and continued encouragement and inspiration of the Guardian, reaped a rich harvest, for in the elections of April, 1945, the desired "first" Assemblies were established in Bolivia, Dominican Republic, Ecuador, Panama, Uruguay, and Venezuela. Nicaragua alone lacked the attainment of this specific objective set forth in the Guardian's cable of July 17th, 1944, but even in this country the Cause had gained a great victory and won an essential prerequisite to the successful foundation later of a Bahi'i Community. With utmost tact and graciousness, Dr. King had gained access to Government officials, and after presenting the principal tenets of the Bahi'i Faith, had succeeded in securing permission to promulgate the Teachings with full liberty and freedom.

The Election Reports of 1945 brought further cause for thanksgiving and rejoicing in their announcements of additional new Assemblies in both Colombia and Chile. Through systematic and well-developed correspondence, in which the Baha'i Teachings were clearly presented and progressively unfolded, Gerrard Sluter, a member of the Bogota Community, had brought enough interested people to an understanding and acceptance of the Faith to elect a Spiritual Assembly in both Mogotes and Contrataciou, thus augmenting the number of Communities in Colombia to three. In Ponta Arenas, Chile, the concentrated efforts of the Pioneers under the auspices of the Santiago Assembly had resulted in the development of the group there into a community with its own Assembly. To the National Spiritual Assembly, in a message dated April 21, 1947, the Guardian expressed the very evident special joy and comfort which the firm establishment of the Cause in Magallanes (Punta Arenas), that far-flung corner of Chile, had brought him. "My heavily-laden heart," he wrote, "is relieved by latest signal evidence of the indomitable spirit of the members of divinely chosen American Bahi'i community now unfurling the banner of the Faith and establishing the structural basis of its administrative order in the world's southernmost city. I hail the staunch-

ness and fidelity distinguishing the winners of such superb victories. I acclaim them true brothers and sisters worthy of the name 'Abdu'l-Bahá. I urge the Inter-America Committee to devote special attention and undertake prompt measures designed to increase the number of believers, establish local administrative headquarters, and multiply the subsidiary agencies indispensable to the maintenance of a flourishing community in the southern extremity of western hemisphere. Praying ever increasing successes."

In a later communication, the Guardian likened the two communities of Punta Arenas and of Anchorage, Alaska, to "the extremities of the Bahá'í Arms stretched out and waiting to embrace the whole world in the order of peace and love." With hearts deeply touched, the Spiritual Assembly of Anchorage immediately dispatched a loving and special greeting to the friends in the far-off land with which they had been so beautifully associated by the Guardian, accompanying their message with the fitting gift of a lovely picture of 'Abdu'l-Bahá,—an incident, perhaps, but infinitely significant in its impressive demonstration of the love and unity generated by the operation of the Faith of Bahá'u'lláh and of the power of that Faith to dissolve separation and distance, creating in their stead a true oneness of spirit.

On April 30th (1945), the Inter-America Committee received the following heartening cable from the Guardian: "Heartfelt congratulations superb achievement Inter-America Committee opening year second Baha'i century. Advise concentrate attention (1) Formation assembly one remaining republic, Nicaragua; (2) Consolidation newly fledged Assemblies; (3) Multiplication groups throughout Latin America; (4) Re-enforcement outpost Magallanes; (5) Intensified efforts dissemination literature paramount tasks present year. Praying fervently removal obstacles despatch Pioneers fulfillment hopes necessary prelude launching second stage Divine Wan."—Signed, Shoghi Effendi.

Once again in this message, the Guardian had clearly delineated for the incoming Inter-America Committee⁵, appointed in the

⁵Dorothy Baker, Chairman; Mary Barton; Amelia Collins; Loulie Mathews; Edna True, Secretary; Edwin Mattoon; Philip G. Sprague; Pari Zia-Walrath.

THE BAHÁ'Í WORLD

following July, the objectives to be attained during 1945-1946. Because of the special emphasis which had been placed, in the year just completed, on the establishment of the seven Spiritual Assemblies still lacking, the Inter-America Committee had been compelled to concentrate its attention and direct the work of its Pioneers to the achievement of these specific goals. With the desired Assemblies now formed in all but one of the Latin American Republics, the Committee was able to focus its efforts on the strengthening of Communities which had been formerly established, but which were undergoing the trying problems so often encountered by young Assemblies in the process of strengthening their foundation and of developing their administrative functions. To assist in just such an instance, Flora Hottes, who for nearly three years had been serving as Pioneer in La Paz, Bolivia, answered the Inter-America Committee's request to visit Montevideo, Uruguay. Here she replaced Elisabeth Cheney, who had been working with this valiant group of Bahá'ís in Montevideo, bringing them the loving understanding and wise counsel they so sorely needed, but who was now due to continue to her original destination, Asuncion, Paraguay.

It was particularly to the Republics of Central America and the Islands of the West Indies, including Puerto Rico, which, with the Canal Zone, had recently been added to the Inter-America Field of Teaching, that the Inter-America Committee, in the Fall of 1941, endeavored to send the much-needed teaching assistance. Early in June, Elena Marsella, a member of the Boston Community, left Miami for the Dominican Republic to assist Ofelia Montalvo, later re-basing Miss Montalvo for Pioneer service in San Salvador. Also in June, Gwenne Sholtis departed from New Orleans to serve as the new Pioneer for Bolivia, breaking her journey in Nicaragua, where Dr. King was carrying forward his valuable work, and stopping over for brief visits in Panama, Guayaquil, Ecuador, and Lima, Peru, on her way to La Paz. In August, Jean Silver returned to her post in Havana, Cuba, and was soon followed by Josephine Kruka, who had been

spending the summer in the United States. Later in the spring of 1946, the Community in Havana was greatly strengthened, and the growth of the Faith in Cuba definitely accelerated by the visits of Mr. and Mrs. Sala, Mr. Charles Mason Remy, Mr. and Mrs. Baker, and other friends from the United States.

In Mexico, which held the high distinction of being the first Bahá'í Community established in Latin America, the Spiritual Assembly was bravely facing internal and external problems, which seem destined to be presented to young, new Assemblies, later proving to be but steppingstones to greater growth and fuller powers of resourcefulness. To give the assistance and wise consultation needed here, Dorothy Baker left for Mexico City in September, 1945, remaining there for several weeks, counselling the friends, encouraging and helping them to meet, with complete faith and assurance, the difficulties and tests which they were facing. In these efforts, Mrs. Baker had been invaluablely assisted by Mrs. Gayle Woolson, who had accompanied her to Mexico City, stopping there for awhile, before proceeding on the journey she had been requested by the Inter-America Committee to make, down through the Central American Republics. Later, just prior to her return to the United States, Mrs. Baker was joined by Mr. Octavio Illescas, a native Peruvian and now a member of the Los Angeles Bahá'í Community. Mr. Illescas remained several weeks with the Believers in Mexico City, further encouraging and strengthening them with his loving sympathy, wisdom, and clear understanding of the Bahá'í Faith.

In the meantime, Mrs. Gayle Woolson had continued her travels southward, making brief visits in Guatemala and Honduras before carrying on several weeks of intensive teaching in Managua, Nicaragua, in the group which had been formed there by Dr. Malcolm King. In late October, she was joined here by Elisabeth Cheney, and as a result of the concentrated efforts of these two experienced Pioneers, this group of eight Believers was increased to sixteen, and the establishment of a Spiritual Assembly in the last remaining Latin American Republic was assured for the April election. From Nicaragua, Mrs. Woolson proceeded to San Jose,

⁶ June 9th, 1941.

Costa Rica, where she had previously assisted in the formation of the historic first Spiritual Assembly in that country. During her two-years' absence in the United States, this young community had sorely missed the wise and loving assistance of Mrs. Woolson, and its members were again in great need of guidance and teaching help. In December, Evelyn Larson of Chicago was dispatched to San Jose, to remain here indefinitely as Pioneer to Costa Rica. The San Jose Community were further blessed by a short visit from Elisabeth Cheney, en route to Panama; and later, in February, 1946, by the second stay there of Gayle Woolson.

On the Eastern coast of the Western Hemisphere, the Bahi'i activities had been greatly stimulated during the Fall of 1941 and early months of 1946. Dr. Malcolm King, who had been in the United States since his return there from Nicaragua in August, left Miami in early December, to serve as Pioneer to Haiti. Welcome visits from Mr. and Mrs. Rafi Mottahedeh, and later from Mr. Raphael Pompelly and daughter, early in 1941, had brought new inspiration to the friends in Port-au-Prince, but the death (on November fourth) of Gerald McBean, long the mainstay of the Community, had been a great loss to the Believers in Haiti.

Farther south, in Rio de Janeiro, Brazil, the progress of the Faith was markedly accelerated by a series of events which were to give a new impetus to the growth of the Cause in this, the largest of the Latin American Republics, and to bring to fruition the devoted and selfless labors of former Pioneers here. Leonora Holsapple Armstrong, who had served the Faith in Brazil so assiduously and for so many years, had moved to Rio de Janeiro, from Recife, early in 1941. Here, she and Mrs. Carol Wood had been promoting the Bahi'i Faith until Mrs. Wood's departure, in the spring, for a visit to the United States. On November 9th, Virginia Orbison, returning to the Latin America field of teaching, after spending the summer in the United States, arrived in this beautiful capital city, and was almost immediately followed by the Itinerant Teachers,—first, Charles Mason Remy, and a short time later, Mr. and Mrs. Emeric Sala. Through the conferences, in-

terviews, and public meetings which ensued, new avenues of publicity were opened up, fresh contacts developed, and a far-reaching and encouraging interest in the Faith shown throughout Rio de Janeiro. In the meantime, Gertrude Eisenberg, former Pioneer in Paraguay, had been transferred from Asuncion to Sao Paulo, and had been amazed at the ready interest in the Bahá'í Teachings manifested in this important city of Brazil. The momentum of the teaching work in Brazil was further accelerated by the arrival in January, 1946, of Mr. and Mrs. Edward Bode, who had given up their home in California to settle indefinitely in Rio and to promote the Bahi'i Faith there. In March, these valiant Pioneers were joined by Shirley Warde, a member of the San Francisco Community, en route to her new post in Buenos Aires, Argentina. Striving to utilize to their fullest the many wonderful channels that were suddenly and miraculously opened up to them, this inspired group, early teachers and new Pioneers alike, directed their collective efforts towards the formation of the first Spiritual Assembly in Rio de Janeiro. In the achievement of this goal, North American Pioneers had once again been effectively assisted by the dedicated services of a Latin American Baha'i. Dr. Tomas Sanchez Egea, a former member of the group in Montevideo, had been transferred in business from Uruguay to Rio and had contributed unstintingly both of his time and efforts to the promotion of the Bahh'i Faith in Brazil. The following cable message received by the Inter-America Committee on April 21st, brought the certain news that their tireless and zealous labors had not been in vain: "Twelve Rio de Janeiro members send loving greetings." (Signed) "First Spiritual Assembly."

Although a Spiritual Assembly had been formed in Guayaquil, Ecuador, in the election of 1945, the Bahi'i Faith in Quito, the capital city of this Republic, had not progressed since John Stearns, the first Pioneer here, left the country for Lima, Peru. With the hope of developing the group of four Believers still remaining, into a Bahi'i Community, Hascle Cornbleth, who had experienced his first pioneering in a brief stay in Mexico City during April, 1945, left Los

Angeles in the spring of 1946 to settle and teach in Quito.

Simultaneously with this consistent and intensive endeavor towards the foundation of the goal Assemblies, special efforts had been concentrated, during the fall and winter of 1944-41, on another of the immediate objectives stressed by the Guardian, —namely, on "a wider dissemination of Bahá'í Literature in both Spanish and Portuguese." Also in consultation with the Latin American delegates to the Centenary and July Conference in 1944, the National Spiritual Assembly had appointed a committee¹ centering in Buenos Aires, Argentina, with the express function of translating Bahá'í books into Spanish, of reviewing translations supplied from other centers, and of recommending the order in which books were to be sent to the press, referring their recommendations, however, for final approval, to the National Spiritual Assembly. A similar committee², centering in Rio, was appointed at the same time, charged with the responsibility of translating and publishing Bahá'í Literature in Portuguese.

Also in consultation with the representatives from Latin America, the National Spiritual Assembly had appointed the proper Committees³ in Panama, and had assigned to them the responsibility of carrying on the two activities of distributing Bahá'í Literature through a center, secondary to that set up in Buenos Aires; and of producing a monthly "Bulletin" in Spanish, to carry pertinent Bahá'í "News Items," "Teaching Plans," notices of new Publications and other Bahá'í material for Latin America.

The initiation of these vitally important projects presented a gigantic task for those immediately responsible for them, and in Buenos Aires particularly, the prosecution of the work demanded a heroic measure of ceaseless and selfless devotion, and the sac-

rifice of leisure time and rest. After the customary long hours of business, the members of the Reviewing, Publishing and Distributing Committee devoted evening after evening to the arduous labor of translating and reviewing and finally to the publishing and distribution of its first editions.

Realizing the immensity of this task, the Inter-America Committee had especially commissioned Elisabeth Cheney, who arrived in Buenos Aires in January, 1941, to concentrate on assisting the heavily-laden Committee members with the many details connected with the printing of translations already approved. With this timely and efficient assistance, they soon had ready for distribution, in addition to the already published "New Era," supplies of "Dispensation," "Bahí Prayers" and a free literature pamphlet, "El Alba de una Nueva Era." Carrying out the enlarged plan for the dissemination of their publications, shipments were made to the newly-appointed Committee in Panama, to be sent in turn by this body to the particular area assigned to them. To give special impetus to a wider dissemination of the new publications, "Gift Allotments" including a small supply of each, were sent to every Latin American Center, to be sold by them, and the proceeds used to start local revolving funds for future purchases of these books. Thus each Community began its participation in the larger and all-important function of stimulating the growth of the Bahá'í Faith throughout Latin America by a constantly increasing dissemination of its literature.

The first issue of the Spanish Bulletin, assigned specifically to the Committee in Panama, appeared in March, 1945, and gave promise of being yet another effective medium of stimulating the growing co-operation and collective efforts of the different Latin American Bahá'í Communities. Circular Letters, sent out at frequent intervals by the Inter-America Committee, bearing on such important matters as "Guardianship," "Fasts," "Fasting," "Teaching Methods," "Baha'í Procedure)" "Voting," "Duties and Responsibilities of a Spiritual Assembly," contributed further to the Guardian's stated "objective" of "creating closer relationship

¹ Emilio Barros, Chairman; Lillian McRae; Salvador Tormo.

² Leonora Armstrong, Chairman; Mrs. Roy Worley, Dr. Fernando Nova. Mn. Roscoe Wood.

³ Alfred Osborne, Chairman; Louise Caswell, Cora Oliver, Julie Regal.

Special Bulletin Committee: Alfred Osborne, Editor; Prof. Edelberto Torres, Assistant Editor.

Portuguese Bulletin Committee: Dr. Fernando Nova, Chairman; Mrs. Leonora Armstrong, Mrs. Roy Worley.

between, and consolidating" these newly-fledged Communities.

This growing sense of fellowship and unity between the Believers of the different republics was definitely accelerated and developed through the frequent visits from Pioneers en route to new posts, bringing with them stimulating news of the Cause elsewhere, and of the friends in other lands. To even a greater degree, Itinerant Teachers, in their longer stays, deepened and strengthened these bonds of understanding and unity, developing in the smaller, more isolated, groups a sense of being an integral and essential part of a Faith, world-wide in scope. The Inter-America Committee was greatly aided and assisted both in this aspect of its work and in its endeavors to bring the Cause more effectively to the attention of the "masses," by the extensive travels through Latin America of Mr. and Mrs. Emeric Sala, of Montreal, Canada; and of Charles Mason Remey, a member of the Washington, D. C., Bahi'i Community.

On October 20th, 1945, Emeric and Rosemary Sala set out on their journey, which was to take them by plane, first to Mexico City, then through Central America to Panama; thence via Colombia, Ecuador, Peru, Bolivia, and Chile, to Buenos Aires; and then up the East Coast through Uruguay, Brazil, Venezuela, the Dominican Republic, Haiti and Cuba, back to Miami and home. In the nineteen Latin-American Republics included in their comprehensive itinerary, Mr. Sala gave seventy-nine Bahá'í talks, ten over the radio, to audiences ranging from fifteen to two hundred and twenty. All possible channels of publicity were utilized to their fullest, resulting in at least forty-seven free newspaper articles, covering from one to five columns, seventeen of which were accompanied by pictures of the speaker. Two leading newspapers in Panama and San Salvador, for instance, featured the Bahá'í Faith and its principles of World Federation on their front pages. Of equal importance to the publicity and prestige they were able to gain for the Faith, throughout their journey, were the inspiration and courage these Bahá'ís brought to the new Believers in Latin America, and the loving understanding and fel-

lowship they expressed in their conferences about local problems. That the joy and inspiration gained from these associations were shared mutually, is attested to by the following excerpts from letters received by the Inter-America Committee from Mr. and Mrs. Sala:

"Our journey is over and belongs to the world of our reminiscences. We have a wider vision and greater zest for service because of the bounty of this contact with our dear Latin American friends." . . . "Like a symphonic motif, sometimes in a higher or lower key, sometimes clear, then faint, in each Bahá'í Community we recalled these words of Bahá'u'lláh, 'And the love of God like unto an artery, shall heat through the heart of five continents.' According to our capacity, we brought the love of North America through South America. To feel that love coursing through two continents was as much as I could bear! We saw in the six years since our last visit that a whole continent has come alive and is now breathing to the rhythm of those words of Bahá'u'lláh. Bahi'is of the North have been honored beyond kings to be the instruments for such a deed."

Speaking of one of the newly-pledged communities, Mrs. Sala wrote: "As I look back on the happy days spent here, I think that this wonderful Community must have been a dream out of the Dawn-Breakers! Their dedicated spirit, their devotion of mind and heart and love for one another, melts my heart to think of them. It was only three days, but it was a timeless experience, a foretaste of this earth when it becomes conscious of being a world of God."

On November 13th, 1945, Charles Mason Remey left Miami on the extended journey which he had graciously consented to undertake in the interest of the Inter-America teaching work and for the sole purpose of visiting every Bahá'í group or Community in South America, even in such remote centers as Asuncion, Paraguay, and Punta Arenas, Chile, twelve hundred miles south by auto, beyond the limits of the Argentinian railroad. First, the Dominican Republic and Venezuela, then both Bahia and Rio de Janeiro in Brazil were visited by Mr. Remey, as he winged his way Southward by Pan Amer-

ican World Airways; then Uruguay and Paraguay followed, en route to Buenos Aires, before his long dip down to Magallanes. Turning Northward from Punta Arenas, this indefatigable traveler next visited the Bahá'ís of Valparaíso and Santiago de Chile, and thence pursued his way up the West Coast of South America to Bolivia, Peru, Ecuador, Colombia, and Panama, finally crossing the Caribbean to Jamaica and Cuba on his way back to the United States. In public addresses to interested audiences of varying sizes, Mr. Remy, as the Salas had done, brought the Teachings of Bahá'u'lláh to the "masses," and through the wonderful publicity accorded to him,—press, as well as radio,—he proclaimed their regenerative, and hopeful message, far beyond the confines of his "visible" audiences, adding both to the prestige and wider knowledge of the Cause throughout South America. In other and more informal gatherings everywhere, Mr. Remy shared with the young new Bahi'ís his rich experiences, garnered from long years of association with, and service to, the Bahi'í Faith, covering the early difficult days of its establishment in North America, and including Mr. Remy's visits with 'Abdu'l-Bahá and the Guardian, in 'Akká and Haifa, Palestine, and his world travels in the interests of the Cause. With loving and sympathetic understanding of their problems and tasks, he brought them fresh courage and inspiration by demonstrating so convincingly the vitality and power of the Faith of Bahá'u'lláh, which despite supreme tests and trials had grown and developed so miraculously from small beginnings, all over the world. That he, too, had gained immeasurably from his contacts with the Latin American friends is clearly evidenced in the following excerpt from a letter written by him from Chile to the Inter-America Committee:

"It is really a heart-stirring experience to be here in this distant-from-the-world outpost of the Cause." . . . "The deeper I get into this Bahi'í work in Latin America, the more profound is my respect and admiration of the service of the Pioneer teachers. Until coming to South America, I did not know that we in North America were producing such Bahá'í material as I find in these outposts of the Cause."

For free distribution, in connection with the Public Meetings arranged everywhere for these Itinerant Teachers, special pamphlets were published on the history, principles and tenets of the Bahi'í Faith, as well as on such pertinent and timely subjects as peace and world order. The Spiritual Assembly of Mexico City contributed to the common effort by translating and printing in Spanish Sboghi Effendi's pamphlet, "Pattern for a Future Society," which they generously shared with several of the nearby republics. The Panama City Community quickly brought out a condensation in Spanish of the "Bahá'í Peace Program," (printed originally for the San Francisco Conference)¹⁰ and distributed this to the other Bahi'í Centers in its Area. Though small in numbers, the group in Rio de Janeiro translated and printed in Portuguese a similar condensation of this "Peace Program," and later compiled and published an excellent booklet of general information on the Bahi'í Teachings. In La Paz, Bolivia, the Pioneer, Gwenne Sholtis, working in collaboration with Arturo de Cuellar, one of the devoted and ardent members of this newly fledged Community, produced a very effective pamphlet on the principles and general history of the Faith, while the Reviewing and Publishing Committee in Buenos Aires printed large editions of the "Bahí'í Peace Plan" and "El Alba de una Nueva Era" for these particular distributions.

Thus, because of the exceptional publicity, both radio and press, and the wide distribution of Bahi'í literature which resulted from their Public Meetings and through their intimate conferences with the Bahá'ís themselves, these traveling teachers, even in their brief visits to the various countries, at once brought a fresh impetus to the growth of the Faith throughout Latin America and aided very materially in the process of drawing together and consolidating these recently-formed but most promising Bahá'í Communities.

Like an echo of the historic 1944 Bahá'í Centennial Celebration, similarly significant in the creative force it released and in the wide-spread repercussions it caused, the First Latin American Bahá'í Teaching Conference,

¹⁰ April 25th to June 26th, 1945.

held in Panama City from January 20th to 25th, 1946, will ever stand out as one of those portentous and definite milestones in the unfolding of 'Abdu'l-Bahá's Divine Plan. It marked a new stage in the expansion of the Cause and in the growing strength and harmony of its already established units.

The idea of this Conference was conceived in the summer of 1945 and enthusiastically stimulated, especially by Mrs. Loulie Mathews, whose contribution to the Inter-America teaching work, since its very beginning, has been unique. Although it was sponsored by the International School in Colorado Springs, Colorado, and by the Inter-America Committee, the working out of all its details and the carrying out of its final plans were achieved with unusual efficiency by a special Committee, appointed by, and in consultation with, the local Spiritual Assembly of Panama City. To their devoted and whole-hearted consecration to their task and to the invaluable assistance so generously accorded them by visiting Bahá'ís, the ultimate gratifying success of this epoch-making occasion was in a very large measure due.

The National Spiritual Assembly and Inter-America Committee were represented officially at the Panama Conference by Mrs. Amelia Collins, a member of both of these bodies. At one of the sessions of the Conference, Mrs. Collins spoke especially on Bahá'í Administration, stressing its vital importance and clarifying many of its functions and institutions. Native Believers from ten of the Latin American Centers, and eight of the North American Pioneers gathered in Panama City, and in a marvelous spirit of brotherhood and unity each contributed his or her part to the well-rounded program of this Conference. Mornings were devoted to informal sessions during which an intensive study was conducted of the Guardian's latest book, "God Passes By," of administration and of teaching methods.

In the evenings public lectures were arranged with talks on some of the basic Teachings of the Faith, such as "Unity of Religion," "Progressive Revelation," "Oneness of Mankind," and "Divine Art of Living." The largest and most impressive public session was held Friday evening, January 25th, in the main auditorium of the Inter-

American University which had been graciously placed at the disposal of the Conference Committee. Participating with two Bahá'í Speakers, Dr. Octavio Mendez Pereira, Rector of the University and Delegate from Panama to the San Francisco Conference for the establishment of U. N. O., gave one of the principal addresses. Under the all-over theme of "Peace," Dr. Mendez Pereira spoke on "The Problem of Peace in the Light of the San Francisco Conference" and brought out the need for a pact both more universal and more spiritual than that embodied in the U. N. O. Charter. Miss Elisabeth Cheney followed, delineating for her audience the "Lesser Peace," spoken of by Bahá'u'lláh, which is in the process of evolving, and which will ultimately be based on a new concept of citizenship, requiring "for the man of tomorrow and the child of today" education from a new standpoint, new teaching that will enable him to live in peace and harmony with his fellow-beings. "True and lasting Peace," Miss Cheney affirmed, "can only be achieved in this way of educating the world according to the universal, divinely-just principles of Bahá'u'lláh." As a glorious climax and fitting close to this important public meeting and to the Conference itself, Mrs. Gayle Woolson, in her address on "The Most Great Peace," unfolded the vision of that time when the "Lesser Peace," achieved mostly through the statesmen and rulers of the world, will be followed by the Golden Age of Bahá'u'lláh, when universal, supreme peace will be firmly established for all mankind and will be maintained through the functioning of a World State in which nations, races, creeds and classes will be closely and permanently united. Mrs. Woolson pointed out that this presupposes the spiritual regeneration of all humanity, because only the higher power of the Spirit can bring about such a state of unity and understanding. "The express, the primal Mission of Bahá'u'lláh," she emphasized, "is to unify all human beings in true oneness and to inaugurate a new and sublime era of spirituality, peace, brotherhood, and justice."

Once again, as during the Bahá'í Centennial of 1944, representatives from all the Americas had participated with full equality and freedom in consultation on important

Bahá'í matters, in the deeper study of the tenets of the Faith, and in discussions of the most effective ways of promoting its growth and establishing its Administrative Order. Impressed anew with the vitality and greatness of the Cause, they were revitalized and recharged for the part they are to play in the unfoldment of the Divine Plan, aware, as never before, of their collective responsibilities. Though members of small and newly-formed Bahá'í Communities, they drew strength and inspiration through this loving association and true fellowship with other Believers, and knew themselves to be integral parts of the ever-expanding Bahá'í World Community. Once more, in a measure unapproached since the Centenary, was the bond of unity between the followers of Bahá'u'lláh throughout the Hemisphere reinforced and a new impulse given to the Cause as a whole, creating in all those present fresh determination to join their forces to co-ordinate their activities and efforts, and with radiant spirits to rededicate themselves to the advancement of the Bahá'í Faith, in all of its aspects, throughout their native lands. With hearts gladdened and their resolve strengthened by a new sense of oneness, fortified with a deeper understanding of their Faith, and with a clearer vision of its importance and high destiny, the participants in the Panama Teaching Conference scattered, and returning to their homelands, communicated to their respective communities the fresh and dynamic spiritual force which had been generated at Panama.

To a degree far exceeding the hopes and expectations of those instrumental in its planning, this unprecedented event aided, and contributed to, the growth of the Faith in Latin America, giving a fresh impulse to the coinciding processes of the consolidation and of the expansion of the Cause. In the months immediately following it became increasingly evident that a firmer bond of understanding and fellowship had welded together the component parts of the Western Hemisphere, into a unified whole.

In 1944, as the first Bahá'í Century drew to its close, Spiritual Assemblies in sixteen of the Latin American Republics, including Puerto Rico (which was not then under the Inter-America work) has been established. Now, two years later, in the elections¹¹ just reported, twenty-six Spiritual Assemblies are listed, one for each of the Latin American Republics, two in Brazil, Colombia, and Costa Rica; and three in faraway Chile. The Bahá'í Cause, throughout the Western World has passed into a new stage, the scope of its activities has been definitely enlarged and the basis of its Administrative Structure both consolidated and expended. During these two eventful years, not only has the momentum of the Cause been markedly accelerated, but the development of the Faith in these awakening Republics has taken a more specific direction, promising new and even greater achievements through the unified and collective efforts of Bahá'í Communities stretching in an unbroken chain throughout Latin America.

In a world suffering from post-war weariness and demoralization, and which, as far as faith and order are concerned, is but a vacuum, the Faith of Bahá'u'lláh sweeps on in its irresistible and destined course. To a humanity, spiritually as well as physically exhausted, it is demonstrating with ever-increasing vigor and strength its power to supplant destruction with construction, disintegration with integration, and to build a new world order in which lasting and universal peace is assured. Now clearly foreshadowed to the discerning, is the attainment of those "mighty victories" which the Guardian, in his cable of July 17th, 1944, had stressed as "the essential preliminaries to the emergence of the independent National Spiritual Assemblies and as the indispensable prelude to the launching, in other continents . . . of the second stage of the momentous world plan, so intimately associated by 'Abdu'l-Bahá, with the future destinies of the illustrious American Bahá'í Community."

¹¹ April 21st, 1946.

GETTING READY FOR THE PEACE

BY DR. H. A. OVERSTREET

Address delivered on the program of the *Bahá'í* Centenary,
Wilmette, Illinois, May 19-25, 1944.

IT IS fitting in this house of worship that we should talk of peace, for peace is its foundation. It is fitting that we should talk of universal peace, for universality is the heart and soul of its design.

We are still a world at war. When peace comes, will we be ready, all over the world, to say: "There shall be no more war."

I speak here tonight as an American; but I hope I speak, too, as a citizen of the world. I hope I speak in the spirit of your own beloved Master when he said: "The earth is but one country, and mankind its citizens."

In a number of months—a year perhaps—(we hope it will not be longer)—the war will be over. We shall be delirious with joy because no guns will any longer be murdering human beings; because the weak will not need to hide; the strong will no longer have to offer themselves as a brave sacrifice for freedom. The war will be over and peace will be begun. Will it be a beautiful, exciting peace? Will it be a peace of upbuilding? A singing, creative peace—all mankind putting their minds and wills together to make a world fit for the spirit of man?

We hope it will be. But with our hope is mingled a great fear. We may miss the adventure ahead of us. We may be so tired, so sick of all the cruelty and destruction, of all the uncertainty and disruption of life that we shall want to relax, to get back to the beloved routines of family life and of chosen work. We shall want to join our friends and let the world "go hang." That was the way it was last time. It may be that way again. If it is, we shall miss another of the great chances—perhaps the greatest chance—given us by the ages.

To be forewarned, however, is to be forearmed. We of the older generation in America are not happy at the way we behaved last

time. Perhaps the best we can now do will be to keep on reminding ourselves and reminding the younger generation how we fell away from the task. It may warn us not to do it again.

Also, we of the older generation are not happy at the way we allowed the great cause of world union to become the football of the pettiest and meanest politics. This time we must put petty and mean politics aside. The deepest hopes of mankind will be at stake; and we must not again sell those hopes for a miserable mess of political pottage. Also, we are not happy as we remember the shifting indecisiveness of the last peace—how we shuttled back and forth between a severity that was too severe and a generosity that was too generous. Nor are we happy at the mistakes we made about our enemy, the Germans, thrusting upon them a democracy for which they were quite unprepared, and remaining utterly oblivious to their determined will for another war.

I think the chief function of us older ones will be to insist that this time we get our minds prepared for the job. Peace will not come as a happy surprise, like a bud's song in springtime. It will have to be worked for, sweated for, perhaps fought for. Not everyone will want the same kind of peace. Some will want the kind that will be merely an irritant for another war. Some will want the kind that will fail to rectify the iniquities that have made wars in the past and will make them in the future. Some will want a peace that is kind to the enemy; some will want a harsh and inhuman peace. Some will merely want what is good for their special kind of business. Some will want a peace that will make us the most powerful nation in the world. A peace that is to be wise and just must spring from minds that have learned to be wise and just.



Dr. Harry Allen Overstreet, guest speaker on the program "The Centenary of the Bahá'í Faith," May 22, 1944. The title of his address was "Getting Ready for World Peace."

We shall have to be sunclear about a number of things.

In the first place, we must be convinced, this time, beyond the glimmer of a doubt, that hereafter nations can no longer go it alone. We ought now to know that a world of completely independent nations is a world of potential lawlessness. It is a world in which any strong, ill-motivated nation can descend with violence upon its neighbor nations. It is a world in which **only** force can be protection; a world, therefore, in which small, peace-loving nations can have no se-

curity of existence. It is a world in which the strong nations must be forever preoccupied with making themselves stronger.

There is no need to repeat the arguments. If, after all the arguments we have heard and all the tragic experience we have had in two world wars, we are still not convinced of the need for a world united against aggression, then God help the world. It will go to its destruction, because of the incurable stupidity of its people.

But to organize a world united against aggression will **not** be enough. If the United

Nations, with their world police, perpetuate the same old racial exploitations and economic imperialisms that have been the sources of wars in the past, then they will perpetuate wars among us. We must be prepared, therefore, to work not only for internationalism but for that type of internationalism which is economically and socially democratic. This means that we must keep an alert eye on all the new efforts to monopolize or cartelize economic resources, as well as all efforts to perpetuate forms of imperialistic domination. . . .

It is necessary for us to realize, therefore, that we have a delicate and difficult job ahead of us. After the war is over, German education, both in the schools and outside the schools, most not be allowed to remain the morally perverting thing the German leaders have made it to be. . . .

Who will do the changing? All our democratic scruples cry out against imposing reforms from the outside. Americans will never want to impose their educational system upon Germany; nor will the English want to impose theirs; nor the Russians. It may be that we shall have to find a solution through some kind of world body of educators—a body of men and women who, passionate for the peace of the world, will suggest modifications of the old militaristic and authoritative forms of German education. Such a body, if it is wise, will find those Germans of democratic mind and experience (there will be many of them abroad and some in underground Germany) who will be best able to help Germany create new forms of education compatible with what is best in the German spirit.

We shall have to be unclear about this. Nothing short of a fundamental reorientation of the German mind and character will make the Germans safe for the world.

We shall want to be clear about a third point. This is not just a war between ourselves and Germany, nor between ourselves and all the Axis powers. There is a tendency always to see a war in territorial terms: the enemy over there, we over here. This war is different. The enemy is everywhere—all over the world—even among ourselves. They may sit by our side at a public dinner; may live in the next apartment; may be making

speeches in Congress. Every occupied country now realizes that the enemy were in their midst long before the Nazis came: Quislings in Norway; Laval's in France; Dutch Nazis in Holland; Belgian Nazis in Belgium. Spain has its Falangists; Argentine its native Fascists. We in America have our American Fascists.

The lines of this war extend all over the world. The fight is between two kinds of people. This is the fundamental thing to remember. The fight is between people, on the one hand, who want power for themselves, special rights for themselves; people who believe that in race, or financial strength, or cleverness, they are worthier than the rest, and that their special worthiness gives them the right to take what they please; to be ruthless if need be; to be downright cruel if cruelty will get them what they want—it is a fight between such ruthless, power-seeking people and people who want all human beings to have equal rights to life and freedom and the pursuit of their happiness.

The fight is between a democratic order of life and a fascistic order of life. Fascism, in all its forms, is the arrogant assertion of special privilege. Democracy is the denial of special privilege. It is the affirmation that all men are born equal in their right to life, liberty and the pursuit of their happiness. Fascism sets man against man; divides rather than unites. Fascism, therefore, is and always has been the breeder of war. Democracy encourages man to cooperate with fellow man; it unites rather than divides. Democracy, therefore is and always will be the prerequisite of peace.

Long ago one of the great masters of life formulated for us the law of civilized behavior: "Do unto others as you would have others do unto you." In other words, give every human being the same chances for life that you would yourself like to have. On the other hand, all through the centuries, the misunderstanders and misusers of life have formulated the counter rule: Do unto others whatever kind of doing will get you what you want. "It is the eternal struggle," said Lincoln, "between two principles. The one is the common right of humanity and the other divine right of kings. It is the same

spirit that says, 'You toil and earn bread and I'll eat it.' No matter in what shape it comes . . . it is the same tyrannical principle."

Ours, therefore, is the world old fight for human decency. We have to be clear about this. We are fighting to get rid of all forms of oppression, wherever or whatever they may be. We, in America, are fighting for what we call our American dream.

Two forms of inequality today begin to appear to us as particularly odious: one, the inequality of rights as between Negro and White in America; two, the inequality of respect as between Occidental and Oriental. All fair-minded Americans know that our treatment of the Negroes is inconsistent with our democratic pretensions. Unfortunately, there are many Americans who, in this matter, are not yet fairminded.

Second, there is the inequality of respect as between Occident and Orient. We, of the occidental world, and particularly we of America, have never yet been fully enough aware of our occidental provincialism: we have simply taken it for granted that we of the West are the preferred brand of human beings. We assumed that we had the best political forms and the best industrial forms; so what more needed to be said. For generations, we have regarded the Orient as negligible, to be treated with more or less of contempt.

This, too, must go. The feeling we have had that we are the Master Hemisphere is not very far removed from the idea of the Master Race.

If there is to be world peace, there must be world respect. We shall have to think of all cultures—eastern or western—as having equal right to grow in their essential ways. For the arrogance and intolerance of our traditional Cultural Monism, we must substitute the generosity and respect of Cultural Pluralism.

I shall not speak except in passing about the ugly blot of anti-Semitism. With shame be it said, there are Americans who willingly and deliberately spread that ugliness among us. It shows how unfinished as yet is the job of democracy. It shows how necessary is the strengthening of a spiritual sense of what democracy is about.

It is probably true that many Americans have never dreamed the American dream. They have simply accepted this land as the place of their opportunity. But the American dream is more than that. It is a dream that includes others—includes them not as persons to be tricked and persecuted, but as persons to whom we say: "Come along; we've got a laud to build . . . a land of freedom . . . a land where things will be better for our children than they were for us. We don't care whether you're rich or poor, Methodist or Presbyterian, Jew or Gentile, whether you speak with an accent or in Boston English, come along." Something like that is the American dream—and anti-Semitism just doesn't fit into it. So out it must go—from our own land as well as from the rest of the world.

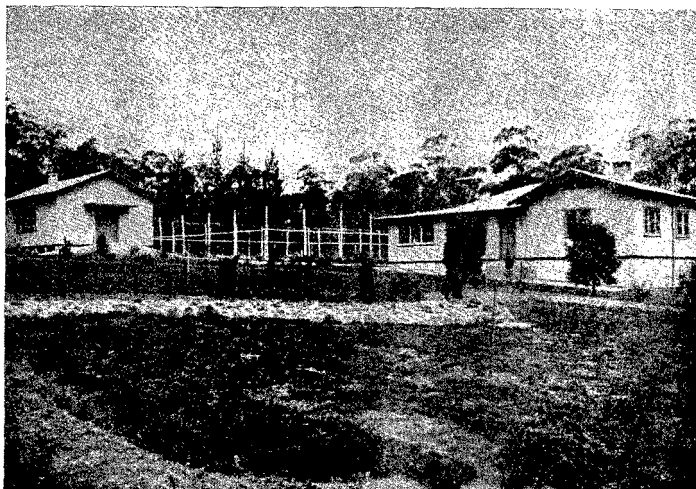
This, then, is the third point we must be clear about. We must know Fascism in all its forms; and deliberately, courageously, following in the spirit of all the liberals of the past, we must eradicate it from our midst.

In one of his last letters, Benjamin Franklin wrote: "God grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say, 'This is my country.'"

But there is a warning we must give ourselves: Rome was not built in a day: world cooperation and world peace will not be achieved at a stroke.

Those of us who have chosen our favorite blueprint of a world union, may have to learn a certain patience. Already the opposing forces are drawn up in battle array. There are those who are all out for a world organization; and there are those who, at the drop of a hat, are ready to fight all plans that imperil the sovereignty of their nation or the magisterial omnicompetence of their empire.

Before so vast an underraking as union of the world can be achieved, men must be given time to grow accustomed to so novel an idea. This we failed to do after the last war. The League of Nations was thrust upon a people whose habits of mind were nationalistic. The shock was too great.



Scene of Bahá'í Summer School. "Bolton Place," Yerrinbool, New South Wales, Australia, showing the Hyde Dnnn Memorial Hall, left, and Bolton House, right.

It may be that world association will have to come quietly, step by step, without any too great invasion of our traditional nationalistic loyalties. As a matter of fact, it is already coming that way. The United Nations Relief and Rehabilitation Administration is the first modest organ of world government generated by this war. Even it was opposed; but not successfully, because the reason for its existence was too obvious to be denied. There is a job that will have to be done and it can be done only by the combined strength and wisdom of the United Nations. People will have to be fed; cities rebuilt. A united humanity must bring relief to the victims of this most terrible of all wars.

Here, then, is the first of our world undertakings. There will be many more. The monetary systems of the devastated countries must be restored and reorganized. This will call for a United Nations Monetary Administration. **Manufacturing** must be resumed; business rebuilt; access to raw materials established. This will call for a United

Nations Economic Administration. Schools must be rebuilt; education restored; the profound problem of what to do about German (and later, Japanese) education must be solved. For that we shall require a United Nations Educational Commission.

As one problem after another is tackled; as one united nations commission after another is organized and settles to its work, we shall begin to get used to the idea that we live in a world where world-wide problems must be handled on a world-wide basis. Without our knowing it, we shall slip into the habit of thinking in world terms. And before we know it, we will have passed out of the tradition of nationalistic thinking and be functioning in terms of world interdependence.

Finally, we will need to strengthen ourselves with a basic confidence. We in America have not suffered much from the impact of war. Our cities have not been bombed. We have witnessed here nothing of the war's horror and devastation. It sometimes seems as if we hardly know that a war is on. Those who have lost loved ones perhaps feel dif-

ferently. But the bulk of Americans seem hardly aware of the profound crisis through which our nation and our world are passing. Hence to many of us there would appear to be small hope that Americans will be passionate about making the kind of peace that needs to be made.

We need to take heart out of what is happening in the war countries. Those people are not apathetic. Among them there is such a surge of democratic passion as the world has never yet experienced. In underground France they wait for the day when free France will assert her right to a new democratic way of life. In Jugoslavia; they fight and they wait. In Poland they wait. In Belgium. In Holland. In Denmark. In Norway. In Czechoslovakia. In Greece. In China. Democracy was never as passionate a desire among people in all the world before. These people are not apathetic. These people will surge forth when the last gun is fired, and woe betide any government, in exilic or at home, that tries to deny them their democratic freedom.

We must build ourselves a new image of war's cud. The old image is that of a swarming of political stuffed shirts around a peace table; of endless, futile, pontifical talk; of papers drawn up and papers torn up; of agreements reached that are no agreements; of a peace that will make no peace. This is the image that the last war's end left on our minds.

Perhaps we can begin to build a new

image; the image of a new chance for all of us . . . literally for all of us. We haven't done half of what we might do with our world. We have left it poor and divided and fear-ridden when we might have made it rich and united and courageously generous. We have had all the materials; all the technical brains. What we have lacked has been a motive, an impulse, a will, a sense of great values. What we needed was to want a more decent world so desperately that we would plunge passionately into creating it.

Perhaps we shall never have that will; but if, by any chance we were to have it, we would become the most excited people in the world. There would be something ahead of us . . . something tremendous to do . . . a world to create.

When the war ends, we shall have a chance never before given in all the history of the world. This war has done more to reveal the basic cleavages of life than any war ever fought. It has done more to shake men, everywhere, out of complacency, out of a sense that God's in His Heaven and all's right with the world. Never in all history has the soul of man been so deeply stirred. Never has the world been so ripe to take up the challenge of a new world to create.

A few months now—God grant that they may be few—and the great excitement of peace will be upon us; the excitement of an end that is to be a beginning; the excitement of going back to where we were, but also of moving forward to where we want to be.

12.

NEUE ARBEIT

BY DR. H. GROSSMANN

Die Zeit, die du am Weg gesessen,
Gehofft, gewartet und geschwiegen—
Die Ewigkeit hats nicht vergessen,
Ist ihre Stunde aufgestiegen.

ZUM ersten Mal seit dem Verbot des Bahá'í-Glaubens durch den Reichsführer SS und Chef der Deutschen Polizei vom Mai 1937 können die Bahá'í-Nachrichten wieder den Weg zu den Freunden nehmen. Dazwischen liegen fast neun Jahre der Unter-

drückung und Verfolgung. Viel ist ihnen zum Opfer gefallen: der administrative Aufbau und die Arbeit der Gemeinden wurden zerschlagen, die Glaubensfreiheit der Einzelnen genommen, ja an manchen Plätzen sogar mit grösster Strenge jegliche persönliche Füh-

lung unter den Bahá'í unterbunden, fast die gesamte Bahá'í-Literatur in Deutschland ist vernichtet, reiches, wertvollstes wissenschaftliches Archivmaterial beschlagnahmt und nur zum unbedeutendsten Teil durch Hingabe an die Heidelberger Universitätsbibliothek gerettet. Dennoch hat das alles nicht vermocht, den lebendigen Strom der Verbundenheit zu unterbinden und das Bewusstsein unzerstorbaren Gemeinschaft zu tilgen, durch Verhore, Gefängnisse und Sondergerichte aber ist bei den betroffenen Freunden die Zahigkeit und Pestigkeit des Bekenntnisses nur noch fester geworden.

Bis ins Friihjahr 1937 hinein hatten die Bahá'í in Deutschland und Bsterreich Bahá'u'lláh's Gedanken der allumfassenden Einheit vertreten, noch auf der so glanzend verlaufenen Esslinger Sommerwoche 1936—wie so manches Mal in den Jahren seit dem Umschwung von 1933 in Gegenwart der Gestapo—von den Bahá'í-Prinzipien eines Volkerbundes und Weltschiedsgerichts und der notwendigen Überwindung aller rassischen, nationalen, sozialen und religiösen Vorurteile sprechen können, ja selbst unter der Gestapo hatte hier und dort die eindringliche Klarheit dieser Gedanken und die Haltung der Freund Achtung und Interesse hervorgerufen, sodass Beamte später bei der Übermittelung des Verbotes ihr Bedauern darüber zum Ausdruck brachten und einer von ihnen es angesichts der Worte 'Abdu'l-Bahá's von der wahren Lebensführung ansprach, dass doch recht viele Menschen Bahá'í sein möchten.

Der Bahá'í-Glaube hat es mit den Herzen und nicht mit der Politik zu tun. Er legt den geistigen Grund zu einer religiösen Erneuerung der Menschheit und ihrer Ordnung und verbietet den Gläubigen, sich in die Augelegenheiten des Staates zu mischen, aber er kennt im Wesen keine Kompromisse. Auch die damals verbliebenen jüdischen Bahá'í wurden noch im Ghetto bis zum letzten Tag von den Freunden betreut und sind im ungebrochenen Glauben an den nicht fernen Sieg einer alle Menschen mit gleichen Rechten umgebenden allerbarmenden Einheit dem nur allzugewissen Tod entgegen gefahren. "Wir wünschen nur das Wohl der Welt und das Glück der Volker," sagt Bahá'u'lláh, "dennoch hilt man uns für Anstifter von Streit und Aufruhr, die Gefingenschaft

und Verbannung verdienen. Wir wünschen, dass alle Volker in einem Glauben vereint und alle Menschen Brüder werden, dass das Band der Liebe und Eiuigkeit zwischen den Menschenkindern gestarkt werde, dass Religionsverschiedenheit aufhöre und die zwischen den Rassen gemachten Unterschiede verschwinden. Was ist Schlimmes daran? Und doch wird es dahin kommen, werden diese fruchtlosen Kämpfe, diese zerstörenden Kriege aufhoren und der 'Grösste Friede' erscheinen. Habt ihr dies uicht in Europa auch nötig und ist es nicht das, was Christus verheissen?" Gelegentlich einer deutschen Buchveröffentlichung im Jahre 1932, die auf den Prinzipien Bahá'u'lláh's aufbaute, schrieb der "Völkische Beobachter," dass kein Nationalsozialist an diesen Gedanken vorbei gehen könnte, aber fünf Jahre später warder Bahá'í-Glaube durch die nationalsozialistische Staatsautorität untersagt, und im Kriege wurde den deutschen Bahá'í als einziger Gruppe neben Sozialisten und Freimauern die Offizierslaufbahn verschlossen. Seltsam angesichts der kleinen Zahl, die sie unter den Millionen kämpfender Deutscher darstellten und seltsamer noch gegenüber der Tatsache, dass selbst bei den geistigerten Verfolgungen in der Endphase des Regimes und vor den Gerichten in keinem Fall gewagt worden ist, die Anklage der Saatsfeindlichkeit zu erheben. Ähnte man und fürchtete man vielleicht die Kraft, die hinter der Wahrheit Bahá'u'lláh's steht?

Im Mai 1937 hatte die Nationaltagung der Bahá'í in Deutschland und Bsterreich in Heidelberg einen leuchtenden Abschluss gefunden. Sie hatte bewiesen, dass besonders die letzten ihr vorangegangenen Jahre von den deutschen Bahá'í mit bewusstem Ernst und in intensiver Arbeit genutzt worden waren, um die Gläubigen zu einer unlosbaren inneren Gemeinschaft zusammenzuschliessen. So konnte die Sache Bahá'u'lláh's getrost der ungewissen Zukunft entgegenschauen. Schon hatten hier und dort Wetterzeichm die nahenden Stürme verkündet, und unmittelbar nach der Nationaltagung begann mit dem Verbot für die nunmehr als Einzelne auf sich selbst gestellten Gläubigen die Zeit der inneren Bewahrung. Und seltsam: während ihnen der Muud verschlossen und die Hand gelahmt war, mitten im tobenden Hass

und Völkermorden des welterschütterndsten aller Kriege, erwuchs im Volk aus der Not heraus ein Verlangen, das die Herzen unzähliger Menschen bereit machte, starker, brennender, als es unsere Worte jemals vermocht hätten. Da in der politischen Sphäre ausserhalb Deutschlands die unerbittliche Notwendigkeit des Zusammenenschlusses der Nationen zur Rettung und Sicherung eines dauernden Friedens um neue, festere Form rang, löste auch in Deutschland Ernüchterung und Verzweiflung so manches verhartete Vorurteil und gab so den Weg frei zu gesunderem inneren Wiederaufbau. Kaum je zuvor waren die Gedanken und der Glaube Bahá'u'lláh's hier einem solchen Verlangen und solcher Bereittheit begegnet. Es ist die überbrückende, allumfassende Einheit, nach der die Herzen im Strudel der Auflösung greifen: Religion der Einheit, der Aussöhnung und des aufbauenden Gestaltens, nicht blinder Glaube, sondern Gewissheit, aus dem Ursprung des Seins herauskommend, gespeist von der vereinigenden Liebe schöpferisch verbundenen Daseinsinnes und getragen von den Flügeln wissenschaftlichen und religiösen Erkennens, geistige Grundlage einer neuen, höheren Ordnung, auf der die Gesellschaft von Morgen im Begriff steht, das feste Gebäude unzerstörbarer Solidarität und sozialer Gerechtigkeit aufzurichten. Denn ist es nicht so, wie es einmal Viscount Herbert Samuel, der frühere Hohe Kommissar von Palästina und grosse Wertschätzer 'Abdu'l-Bahá's angedrückt hat, dass "andere Religionen und Konfessionen erwägen müssen, wie sie zum Gedanken der Weltgemeinschaft beizutragen vermögen, der Bahá'í-Glaube aber fast ausschliesslich zu dem einen Zweck besteht, zur Gemeinschaft und Einheit der Menschheit zu helfen?"

Es ist eine veränderte Welt, die wir deutschen Bahá'í nach jahrelanger erzwungener Abgeschlossenheit mit der wiedergewonnenen Freiheit erhlickten, die wir in unseren Vorträgen, in den vielen Zuschriften und von Mensch zu Mensch tagtäglich erleben: Sie will nicht mehr erst mühsam überzeugt werden, sie ist bereits überzeugt noch ehe sie den Ruf recht gehört hat. Sie hat Eile, aus der Not der Verzweiflung heraus und ist bereit, den Weg zu gehen, wenn wir nur helfen. So ist die Zeit der

inneren Bewährung nach neun langen Jahren unversehens zu einer Zeit der äusseren Bewahrung geworden. Wir haben kein Recht mehr auf uns selbst und auf heschauliche Stille. In den Prüfungen der Verfolgung haben wir gelernt, uns von beidem zu lösen. Jetzt gilt es, in dieser Gelöstheit dem Ganzen zu dienen, zu arbeiten und immer mehr noch zu arbeiten, mit unerhörtem Bemühen und selbstloser Hingabe über uns selber hinauszuwachsen, um all derer Willen, die auf das lebendige Brot des Glaubens Bahá'u'lláh's warten, für die geistige Gestaltung einer Welt, die erlöst sein mochte. Wenig mehr als ein Jahrzehnt nur trennt uns von dem Zeitpunkt, den 'Abdu'l-Bahá nach der Verheissung Daniels für den Anfang jener Erfüllung angibt: "Der Weltfriede wird fest geschlossen, eine Welthilfssprache eingeführt werden. Missverständnisse werden verschwinden, der Bahá'í-Glaube allenthalben verkundet und die Einheit der Menschheit errichtet werden." Ein Jahrzehnt ist kurz, wenn auch fast zu lang angesichts der unsäglichen Leiden einer zerrissenen Menschheit, und nur äusserste Anstrengungen werden vermögen, die gewaltigen Probleme vor dem "zu spat" zur Lösung zu führen. "Warum," rief 'Abdu'l-Bahá im November 1912 einer Versammlung in Paris zu, "haben die Menschen so harte Herzen? Weil sie Gott noch nicht kennen! Wüssten sie von Gott, sie könnten nicht so geradezu gegen seine Gesetze handeln; wären sie geistig gesinnt, sie wären zu einer solchen Haltung nicht fähig. Hätte die Menschheit nur an die Gesetze und die Welt der Propheten Gottes geglaubt, sie verstanden und ihnen nachgeeifert, es würde kein Krieg mehr das Antlitz der Erde verdüstern. Hätte sie nur die Grundbegriffe des Rechts, wäre ein solcher Zustand unmöglich. Darum sage ich euch: betet, betet und wendet euer Angesicht Gott zu, dass Er diesen Missleiteten in Seinem unendlichen Mitleid und Erbarmen heistehe und helfe. Betet, dass Er ihnen geistiges Verständnis gewähre und sie Duldsamkeit und Barmherzigkeit lehre, dass ihr Gemitt erschlossen und mit der Gabe des Geistes erfüllt werden möge. Dann werden Friede und Liebe Hand in Hand durch die Lande ziehen und diese armen unglückseligen

Menschen zur Ruhe finden. Lasst uns n~~ä~~chlich und t~~ä~~glich darnach streben, dass wir helfen, bessere Verh~~ä~~ltnisse herbeizuf~~ü~~hren. Mein Herz ist durch diese Furchbarkeiten gebrochen und schreit laut—moge dieser Schrei auch andere Herzen erreichen! Dann werden die Blindeu sehen, die Toten sich erheben und Gerechtigkeit kommen und auf Erden regieren. Ich rufe euch alle: betet mit Herzen und Selle, dass dies geschehe."

Es ist nicht Anklage, wenn hier von Vergangem geschrieben wurde, sowenig es

Aufgabe des Einzelnen ist, dar~~ü~~ber zu richten. Es sollte nicht mehr als ein kurzes Zuruckschauen sein, das im Dank fur die ~~Ü~~berwindung und aus dem Erkennen der Weisheit, die letzten Endes in allen Pr~~ü~~fungen liegt, Kraft fur die Zukunft findet. Denn die Zukunft allein darf unser Ziel sein. Wir zeigen dem Glauben ~~ü~~ber einen gesicherten Weg das Bild einer erneuerten Welt mit erneuerten Herzen. Vor uns ist das Licht und hinter uns versinkt das Dunkel im Gestern.

1 3

RECENT STIRRING YEARS IN CHILE

BY MARCIA STEWARD

THE historic occasion of the one hundredth Anniversary of the Declaration of the Báb saw Chile's Spiritual Assembly at Santiago, represented at the Convention by its Delegate and Secretary, Esteban Canales . . . saw myself living in Punta Arenas, the world's most southern city, whither I had gone eight months before at the Guardian's own request. The great second World War was reaching its most critical turning point, and the unseen battle for the soul of Punta Arenas was in its most hectic phase.

To realize that from such an insignificant beginning has since developed Chile's present Bahá'í administrative status, namely, three Spiritual Assemblies, each with its own independent administrative center, is to have borne witness to the invincible creative forces of Bahá'u'lláh as marshalled and directed by the Guardian.

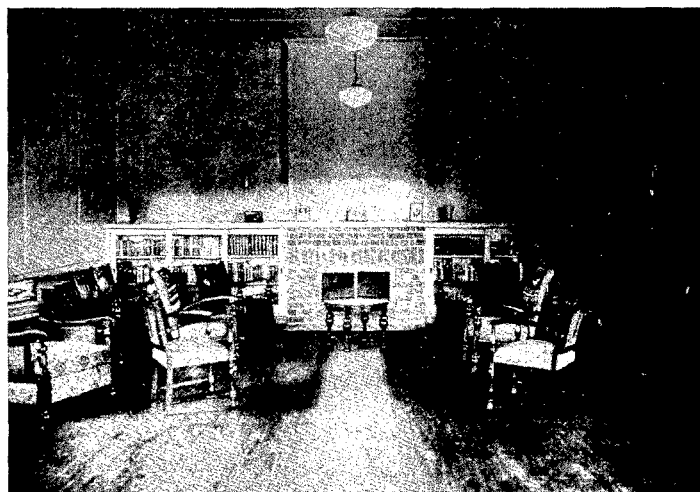
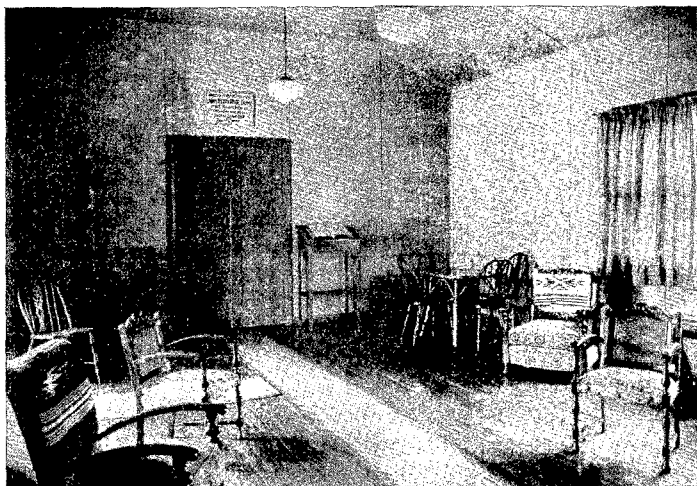
I was once profoundly touched by a particularly poignant appeal for pioneers on the part of the Guardian. In it he lamented his personal inability to do what he was pleading of the North American believers. I believe that he has done it in a very real and holy sense. For the establishment of the Institutions of Bahá'u'lláh in Chile, is, in essence, the labor of love of the Guardian. Every Chilean believer recognizes this, and I myself most of all for we asked for, and plentifully received, his love, his affection-

ate, unerring guidance, his praiseful solicitude, the force of his sacred prayers.

The historic dialectic at work in the evolution of the New Order in the world today was never more clearly observable in its action than in the development and consolidation of the Cause in Chile. As Shoghi Effendi so forcefully and lucidly pointed out in *God Passes By*, every challenge leads to a greater victory, and this in turn produces yet another and greater challenge, to which the force of the Cause rises with even greater power, to transmute into even greater victory.

Within the Cause, this dialectic is orderly, evident, and purposeful. In the outer world, the same dialectic is impotent and conducive to chaos, for it has no common, constant, and creative purpose. It thus is a dialectic of disintegration.

The condition of challenge which sent our Delegate to the Centennial Convention; the subsequent victory which contributed to the consolidation of the Spiritual Assembly in Santiago; the subsequent challenge which sent this delegate, Chile's first native pioneer, to replace me in Punta Arenas; the victory there, namely the historic formation of Chile's second Spiritual Assembly through the heroic and dedicated efforts of Esteban Canales and Artemus Lamb, leading to the intimate cooperation of the two Assemblies



Interior views of the Hyde Dunn Memorial Hall, Bolton Place, Yerrinbool, New South Wales, Australia, where Bahá'í Summer School is held.

at the challenge to the Faith in Valparaiso, with that latest and greatest victory, the formation of Chile's thud Spiritual Assembly in that city; these successive and orderly crises, if you will, demonstrate the **modus operandi** of, and the inherent power within, the mighty Faith of Bahá'u'lláh. What other historic force operating in the world today can demonstrate such vitality and purposiveness . . . can turn to its purpose every seeming set-back, or convert defeat into total victory? The very intensity of the Divine Dialectic Process would shatter its instruments if it were not Divine.

The most salient feature of the past two years in relation to the work in Chile, is perhaps, the development of Extension Teaching, which curiously enough contributed more than any other factor to the consolidation of the fledgling Assemblies using it.

This type of teaching had been initiated as early as the summer of 1941, as one of the first methods employed to consolidate the original group, formed in April of that year. This baby group sent Tony Fillon, Dr. Roberto Siebenshein, now deceased, and myself, to Valparaiso at various times, for short teaching visits. It also authorized other members to teach in Collipulli, and in Temuco, where there was at one time a group of five former Santiago Bahá'ís. But it was only after the election of Chile's first Spiritual Assembly at Santiago that this method of teaching was fully developed. A Teaching Committee was then immediately appointed and all of the subsequent work in Chile has been, at least ostensibly, under the direction of the Mother Assembly, until the newer Assemblies had been formed.

Since this Mother Assembly was always notoriously in the process of consolidation itself, it is the more notable that the results of its teaching work have been so outstanding. One might well ask, why?

The answer lies partly in the practice of throwing responsibility upon the Assembly, since it is obvious that only through experience will an Assembly mature. . . and of, as a corollary, likewise giving full credit for success and accomplishment to that collective body; and, partly in the spiritual temperament of the believers charged with the task of establishing new Assemblies.

The Santiago Assembly has always had the function of a fountain . . . continually to give out that it might receive. It has constantly sent forth its best pioneer material. But it also possessed another sort of material, believers with the "staying power" and the spiritual gumption to serve as an anchor for the little teaching ships that put out; even though the anchor itself was continually at the mercy of heavy seas. In a sense this first Chilean Assembly never had a real chance to consolidate, since it was in a constant state of flux and internal dissension.

Nevertheless, to it must redound the undeniable credit of mothering two Assemblies, if we wish to faithfully interpret the facts in the spirit of the Administrative Order.

When we look back at those tumultuous, hectic, anguish-laden conditions within the Santiago Community which obtained in those early days, and see how in the process of extension, of expansion, that community consolidated, sloughing off its parasitical ~~growth~~ as its spiritual lungs expanded . . . it method, of solving internal difficulties.

Although the Beloved Guardian sent me to Punta Arenas to establish a Bahá'í group there, I went under strictly administrative procedure, i.e., under the titular auspices of the Santiago Assembly. I kept my relationship to the Santiago Assembly paramount in my consciousness, maintaining a spiritual bond with it on the one hand, and on the other teaching the Faith in Magallanes in relation to an already established Chilean Bahá'í Institution. . . .

Later, when our delegate to the Centennial, Esteban Canales, replaced me as pioneer there, it was only after due consultation with, and the approval of, the Spiritual Assembly, of which he was a member. His reports came to that Assembly, of which I was the chairman. And Artemus Lamb, in the selfsame spirit of cooperation, obedience and loyalty to the Administrative Order, however immature its Local Institution was at the time, had himself officially transferred to the Santiago Community, and then went out to work shoulder to shoulder with Esteban, under the auspices of Santiago in Punta Arenas.

When the Punta Arenas Assembly had been brought into being by the unstinting self-sacrifices of these two intrepid pioneers, both Assemblies next simultaneously turned their attention, with the Guardian's approval, to Valparaiso. Santiago, being the nearer of the two, sent three members of its own Assembly on weekly teaching trips, and it was precisely when the attitude of complete cooperation with that Assembly began to weaken, that the trouble which subsequently developed in Valparaiso began to cast its shadow.

I am dwelling on this theme with complete candour to show that the success of the teaching work in Chile has been due to complete cooperation with the institutions of the Divine Plan there, and that, conversely, whenever trouble, or set-backs occurred, the cause lay in the lack of cooperation with the Spiritual Assembly. I feel that there is a lesson for the future in this for all of us who are called upon to devise ways and means to fling far and wide over the earth these Divine Institutions, and make them function. It may superficially seem bad judgment to place heavy responsibility upon an immature Assembly, or to demand absolute obedience to it, while its frailties are manifest to all. But the power of the Spirit flows from this source, and if we, even well-meaningly, disregard it, it seems that the growth and expansion of the Cause ceases.

I feel one should not deduce from this the principle that in the Bahá'í Community the stronger servants are put at disadvantage, but that if they obey impersonally the institution that is the perfect archetype, and keystone of the New Civilization, then they, the strong ones, by this sacrificial act of spiritual discipline, reinforce in reverse the individuals composing the Assembly, and themselves receive the benefit in the subsequent outflow of a new vigor from the institution. The merely temporary restraint on action which obedience entails, or the direction of action which may seem ill-advised at the time, should be accepted in the interest of the growth of the Administrative Body. For we seek two simultaneous, and interdependent things . . . to make the Faith known, and to multiply the Assemblies . . . but also to make of the Administration a

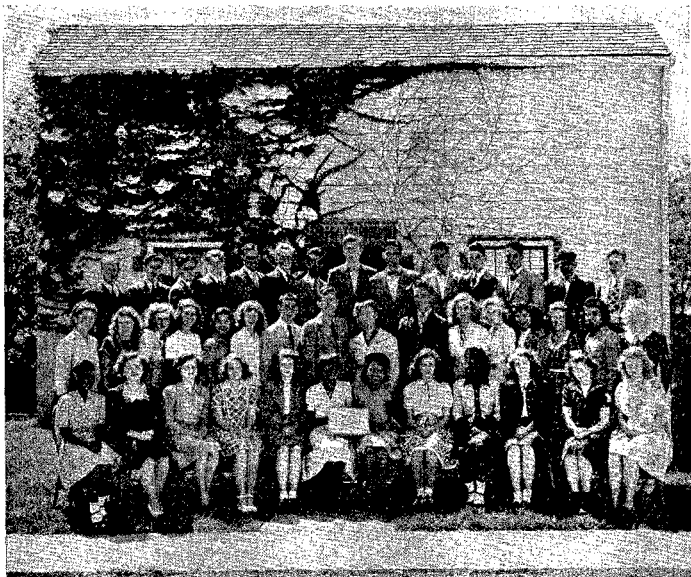
mature, responsible medium for the success of the former. The spiritual "attitude" which makes restraint possible is in itself a maturing process, and a much needed personal discipline. Thus, fortunately for the experiment, all the local teachers or pioneers sent out by Santiago, regardless of any certain privileged status which they might reasonably have assumed, were capable of this healthy spiritual attitude. And it is to this, after due and joyous acknowledgment of the Guardian's own inestimable contribution, that the successful founding of the Bahá'í Administrative Order in Chile is due.

Is it not indeed this very attitude which made possible his own contribution? Love for the Guardian . . . the necessary foundation for the love for, and obedience to, the Administrative Order, which it is one of his prime functions as Guardian to establish, is the mainspring from which surges the spiritual attitude mentioned above.

Esteban with his great capacity, Artemus who so joyously and unquestioningly placed himself under the direction of an immature Assembly, are two who, because of experience and quality of service, might have disregarded or depreciated the guidance of the Assembly . . . but who, on the contrary, in the fulness of their devotion to the Guardian and the Administrative Order, placed themselves humbly and eagerly under the aegis of an Assembly which was having sufficient difficulties in maintaining itself, let alone participate in the establishment of others!

As an integral part of this same attitude, we can also point out Chile's action in sending a national delegate to the first Latin American Bahá'í Congress at Panama this past January. This action was an attempt by the majority of the Chilean Believers, through the initiative of the Santiago Assembly, to build a larger consciousness through attitude . . . to please the Guardian by doing something larger, within the spirit of the Administration, than he had yet requested from us.

That this action brought about a major crisis within the Chilean Bahá'í Community is proof of the soundness of its major premise, for the very crisis produced a consolidation of the weakest point, precisely where



A Cappella Choir at Louhelen Bahá'í School, Davison, Michigan, U. S. A.

the only objection to the plan had been raised, and put an end, **once** and for all, to the minority issue, which had been plaguing our Santiago Assembly since its inception.

I can write of this all coolly and objectively now that it is "in focus," but to experience these evolutionary crises is to "know" the creative process which is building the Divine Order . . . with its **tremendous** strain upon the souls of all involved. That the casualties resulting from its violence are so relatively few in Chile, is largely due to the vigor of the Chilean believer. As we say in North America, he can "take it." Once **thoroughly** aroused to the Truth of, and to the deepest implications of, the Faith, the Chilean is like a North American in his impetuosity and untiring efforts. Until he is, however, so aroused, he can think of more ways to obstruct and make trouble than ten North Americans!

This latter propensity produced, as I have already intimated, our major internal administrative problem . . . that greatest problem confronting all organizations seeking integral unity . . . namely the issue of the minority opinion, **and** its corollary, constant agitation.

Conceivably the most important contribution to functioning, permanent **unity** which Bahá'u'lláh has bequeathed to us in His Divine Plan, is His way of resolving this problem. And only could even **this** method be feasible through a Plan whose mainspring is the power of God Himself . . . for what other power is capable of transforming human nature so as to enable man to dominate the egoistic tendency of insisting on retaining the right to his own opinion, and to maintain it through agitation, in spite of a contrary majority vote? This tendency strikes at the very heart of all plans for

world unity. Only in the Plan of Bahá'u'lláh do we find at once the solution, and the power to bring it about, of this acute problem.

The complete and generous cooperation of the former minority on an Assembly with the decision voted by the majority is the *sina qua non* of real unity, and only the Faith of Bahá'u'lláh, as we have said above, can, or does, demand it. But even here, since human nature does not change overnight, the minority problem continues to present difficulties. Until the believers composing the Assemblies are matured in the Teachings, freed of egotism through the love of God, and completely conscious of their duties and obligations toward the Communities, the problem will continually present itself. For only an entirely confirmed heart and a spirit imbued with a sense of obedience; in short, only a mature Bahá'í, can so overcome his conviction of the rightness of his own opinion as to enable him to cooperate entirely with the majority in carrying out a decision which he was, and still is, convinced is an erroneous one. Even as the Guardian himself has recently explained, "The Cause is perfect, but its instruments, (ourselves) are as yet imperfect." When we become better instruments the Cause will show forth its true power and perfection.

Hence, our teaching efforts developed around the idea that to interest persons capable of maturing quickly in the Faith, the Teachings should be presented in a mature manner. We all tried to present them as a "whole." We did not stress any particular aspect, but tried to give a complete, whole picture of the Great Plan of God for This Day . . . a new Vision, which incorporates the whole social, religious, economic, spiritual and moral man, in a Divine Plan for his happiness and development. This method made it possible to attract all kinds of people, since it did not limit, even for a moment, the scope of their own imagination. The Chilean is particularly capable of this kind of teaching.

The Faith therefore, is known in Chile for exactly what it is. There is no confusion as to its identity. It is free of persons, who having a half view of it, retain old loyalties which vitiate its strength.

To deflect as much as possible the inevitable tendency to personalize everything in the young Community, independent Centers were established as soon as possible. These last two years have seen the three Chilean Spiritual Assemblies move into their own Centers.

All these three Spiritual Assemblies have their respective committees, such as Program and Center Committee; Teaching; Publicity and Radio; Youth; Feast; and between them they have appointed what amounts to "National" Committees of Teaching, Radio, and Legal Counsel . . . the principal work of the Legal Committee being that of studying, in relation to the laws of the country, a petition for Personeria Juridica, or Incorporation Papers, from the State.

But one curious aspect of the Faith in Chile is that it appears each Community has a different teaching function in relation to its own area. Since in the foregoing Santiago has been amply treated, we will be brief in treating of its function and field.

In Santiago the work is principally in the intellectual, artistic and educational circles. It would be difficult to find a person belonging to these categories who does not know of the Cause. The presentation of the Faith at the University in May of 1941 reached over four hundred of these people.

A complete set of Bahá'í Books in the Spanish language has been placed in the National Library in Santiago; and the Director of this Library wrote our Spiritual Assembly the most courteous and appreciative letter of thanks and official acceptance. Santiago also placed a similar set of books in the Municipal Library of Punta Arenas, which gift was similarly acknowledged by the Mayor himself.

The first radio work in Chile was also commenced in Santiago in 1941, consisting of an Introduction to the Program featuring selections from the Guardian's Writings regarding our aims and purposes, followed by Questions and Answers . . . the questions sent in by the listening audience. Later, on the same program selections from Bahá'u'lláh, and 'Abdu'l-Bahá were read. This program, which we owed to the generosity of a non-Bahá'í friend, was discontinued

after several months due to the fact that the Spiritual Assembly at that time was not sufficiently consolidated to permit of its being carried on.

We had early secured the generous support of newspapers and several magazines, which had carried articles and interviews, and which always extended their columns to us when we needed space for visiting Bahá'ís, or cared to contribute articles about the Faith. All of the foregoing reached that certain portion of the public aforementioned.

We have, incidentally, just heard that to Santiago, fittingly enough, has now fallen the great privilege and responsibility of editing the Latin-American Bulletin, which was commenced, and edited to date, at Panama; and a letter reaching me today confirms the great generosity of one of our newer Santiago Believers, a member of the Spiritual Assembly. Mrs. Fabienne Guillon has officially presented to the Faith a piece of property at Loncoche, Chile, consisting of ninety thousand square meters. This is part of a larger property belonging to Mrs. Guillon, and the whole is one of the most beautiful, scenic properties in southern Chile.

This marvelous gift may eventually serve as the site for Chile's first Mashriqu'l-Adhkár, but meanwhile will be improved, to serve as a Bahá'í Summer School.

The Community of Punta Arenas apparently has the teaching mission of reaching the masses. Through its amazing radio success, Punta Arenas has indeed set such a noteworthy example to her sister communities that her story warrants here a special, detailed mention. For it is a saga of bold and courageous action, of lustrous Faith, of unity of effort, and above all, of a unique sense of coordination.

In January of 1945 the first radio work for our beloved Cause commenced in that isolated land. The very first step which Artemus and Esteban took was confirmed! In contacting the various radio stations, they met the Director of Radio Polar, Mr. Hugo Arteagabrtia. This interview with him proved the bell that rang up the curtain on our Bahá'í drama of radio in Punta Arenas. Hugo became fascinated at once with the possibilities inherent in such a program as our two pioneers outlined, and offered not

only the facilities of Radio Polar, but also all the cooperation of his artistic, sensitive nature.

Then a name list was drawn up of all the persons whom the three of us had interested in the Cause during the past eighteen months. It was an extensive list! When the radio time had been established, beautifully worded invitations were then sent out, asking these people to listen in on the projected program. One of the most characteristic things about these invitations was that they bore the following words, "under the auspices of the Bahá'í Spiritual Assembly of Santiago."

Next the cooperation of the press was sought, and through the unforgettable kindness of the editor and publisher of *El Magallanes*, Mr. Andrade, publicity was arranged, with follow-up articles and comments. From this procedure grew the publishing of pamphlets, which the presses of this same friendly newspaper printed.

The above is an indication of the way in which every effort was coordinated, in the Punta Arenas work, and which brought about the lively interest of a large public. Later, when we were to launch a series of public lectures, we were able to draw on this same fund of goodwill and interest. Surely this is a remarkable piece of work, and since I had personally nothing whatsoever to do with it, I can allow my admiration and praise full rein! It is so evident that every step was guided and confirmed by divine assistance, and sustained from on High!

Thus it came about that by February twentieth of 1945 the Bahá'í radio program, "The City of Certitude," went on the air. It was conceived as a series of nine informal round-table discussions pertaining to world problems applying as the solution, the twelve basic Bahá'í principles. The Faith itself was not mentioned directly until the eighth audition.

The participants in this program were, with the exception of Esteban Canales, all non-Bahá'ís. Since they made Bahá'í History, I am going to name them, for the recompense which Bahá'u'lláh had destined for them was confirmation in His Faith! The following are the names of those, "brothers and sisters who are unfurling the Banner of

the Faith in Magallanes," and who are among those whom the Guardian himself saw fit to designate as "servants worthy of the Name of 'Abdu'l-Bah!": Hugo Arteagabetia and his gifted wife, Lili; Esteban Canales; Rosi Vodanovic; my own faithful friend and devoted servant of Bahá'u'lláh, Raul Villagran; and María Hernandez. To this list must be added the name of Artemus Lamb (how shall I describe him?) who, while he did not take actual part in the program, was the instigator and patron of it.

Since all these friends have great talent, this program was notable for the exquisite beauty of its presentation, its artistic quality, worthy insofar as human effort can be worthy, of the sublimity of its purpose and the inestimable treasure of its content. The music selected as the Bahá'í "Theme Song" . . . the melodious and trained voices, the "timing," and the infinite tact with which the Teachings were presented, taken together made of this program something to be eagerly listened to by the culture hungry people of a far and isolated land.

The eighth and ninth audition presented the identity of the Faith, and terminated shortly before the deadline for the formation of the yearned-for Spiritual Assembly. There were still no enrolled Bahá'ís! But Bahh'í Youth Day was celebrated about this time, coordinated with our Santiago Youth Celebration, at the Hotel Cosmos . . . twenty people attended. Then, Naw-Rúz was celebrated by an international festival inaugurating the Salon of Radio Polar. The entire program was arranged by the Baha'is and their friends. Esteban read a short talk on the Faith; Rosi read extracts from the Wisdom of 'Abdu'l-Bahá and recited a poem; Hugo gave comic dialogue and acted as Master of Ceremonies. It proved a joyous occasion, with eighty guests attending. The entire program was broadcast!

Still no Bahá'ís! The Guardian had cabled Artemus in February, "Fervently praying early formation Assembly." On April 5th a letter came, "You may rest assured that his prayers will certainly sustain you both in your efforts to establish an Assembly there in April of this year."

On April 16th, at a small party celebrating Esteban's birthday, the bounty of God

became manifest. Eight persons declared their desire to become members of the Faith. The first to sign was Raul Villagran, who had spared no effort to help me in my long and lonely vigil in Punta Arenas and who had accompanied me, with spiritual fragrance, in several Nineteen Day Feasts. The second person was also a personal friend, Lina Smithson, now residing in Iquique, Chile; the rest were, Rosi Vodanovic, Hugo Arteagabetia, Julio Cesar Villagran, Mrs. Antonia Vodanovic, Mrs. Wilhelmina Williams, and Olaf Arentsen.

On April twentieth the first Bahh'í Spiritual Assembly of Punta Arenas, Chile, was elected . . . all the above participating, including Esteban and Artemus. Chile thus had reached her second Local Spiritual Assembly. Her Capital was now spiritually united with her far, southern extremity.

To me, as I write, the poignancy of remembering the dear, radiant faith in the Guardian's prayers, which runs through this period like a mystic accompaniment, brings tears to my eyes.

In July the second series of the "City of Certitude," went on the air, over the same radio . . . but this time under the auspices of the Spiritual Assembly of Punta Arenas! This series consisted of nine informal conversations between three Baha'is covering the field of daily problems. These were discussed from the Bahá'í standpoint, and definite Bahh'í Teachings clearly applied. The consensus of opinion was that this second series attracted more listeners than the first. (The first had attracted and confirmed the persons Bahá'u'lláh had destined to form the Spiritual Assembly.)

In October the program, "Jewels from Bahá'í Literature," was broadcast over radio, "La Voz del Sur." This program was especially beautiful. Magallanes is an ideal field for teaching by radio. The peculiar life of the place; its remoteness, its lack of cultural facilities; the hunger of a people living in a purely materialistic environment for the things of the spirit; the fierce, relentless weather with its high winds, storms, rain, snow and intense cold; making home the center of activity; the vast, farflung and lonely "Estancias"; the sad, mysterious pall of a violent past which hangs over the entire

region; all these things, plus a hundred others, make it as ditierent from Northern Chile as night from day, and contribute to form an ideal field for radio. All that was needed was what Esteban and Artemus, and indeed, all the friends, had in abundance: courage, love for the Faith and "a burning desire to tell it to others," an enthusiasm and a conviction par excellence. Truly, I feel that never has such a spirit been more gloriously vindicated than there in that sad, remote land.

In January of 1946, again over Radio Polar, a class in English was contributed jointly by this Station and the Bahl'i Spiritual Assembly. From June 15th to September 5th of 1945, other special programs had been presented by the Spiritual Assembly. These were dramatic presentations of the Faith, with a musical background; Bahá'í prophecies and writings, and a special program to commemorate the celebrated Conference of San Francisco, and the termination of the War in Europe.

All of this great variety of radio programs were conceived, written, acted and presented by the Bahá'ís themselves. In addition to the radio work, the Spiritual Assembly of Punta Arenas published the first, and so far only, pamphlets on the Faith in Chile. These were devoted to seven different subjects: The Bahá'ís Seek World Unity; The Dawn of a New Civilization; The Base for a New Civilization; Strikes; War or Peace; and, The Reality of Man and The Laboratory of a New Civilization . . . the last two being mimeographed copies of the first two public talks given under the auspices of the Assembly in the Municipal Library in Punta Arenas. All these pamphlets were printed and widely distributed in Magallanes, and generously forwarded in large quantities to both Santiago and Valparaiso.

When I returned to Magallanes from the work in Valparaiso, in October of 1945, Radio Polar was broadcasting still another Bahá'í program. This was the first time I heard with my own ears the Word of God come over the ether in Punta Arenas. The program was, "A Bahá'í Comments on the News." Hugo Arteagabetia, then a member of that Assembly, was the Commentator, and he himself wrote these "comments."

How shall I describe the deep thrill which stirred my soul as I listened to this truly inspired program, and fully realized that, in this strange land where I had spent fifteen such lonely and seemingly fruitless months . . . where my only terrestrial companion was my Guardian . . . where without his invisible, unfailing support, my very soul would have fainted away . . . the New Revelation was literally "in the very air"?

There are some things far too deep for words . . . things which only spirit can communicate to spirit. I shall only say here that my one conscious thought was, "Oh, if only Shoghi Etiendi could be listening to this!"

I had the further joy of listening to still another Bahl'i program! Every Wednesday Rosi Vodanovic would read for fifteen minutes from the Sacred Writings . . . and the Love of God went over the air and into the hearts through her!

My happiness in meeting these glorious new brothers and sisters simply knew no bounds. I had once written that those who would rise up to accept the Faith there, would need he stalwart souls indeed! And so I found them! Brave, clean, windswept spirits!

At this particular time, the possibility which the Guardian had foreseen, and of which he had warned the believers in his reply to their first communication to him . . . namely, the threat to the Assembly status through unavoidable changes of residence, became a reality. It constituted the first real crisis the Assembly had had to face. Punta Arenas has a top layer of floating population . . . northern Chileans who spend a few years, or months there. (Such are the rigors of the climate that business concerns, and the Government itself, do not allow their employees to remain too long there!) This circumstance is both a help and a hindrance to the Bahá'í work. It is a help since those who hear of the Faith there take it north with them. It is a drawback because it is a constant threat to the Assembly status as long as the Community is not sufficiently large to compensate for such a loss of members.

I had felt that perhaps one of the reasons which the Guardian had had for putting

such stress upon the importance of the Magallanes work was that he had foreseen the eventuality of the Bahh'i Community of Punta Arenas serving as a source of spiritual transfusion for the weary Community of Santiago. For, due to the blessed, in this case, isolation of Magallanes, the work there, from start to finish, had been completely free from the type of interference suffered in the Capital. It developed along its natural course in an atmosphere that was, spiritually speaking, completely pure, and the believers who brought the Assembly into being were imbued with such a sense of unity between them, of sacrifice and detachment, that the Assembly was a truly Bahá'í Body. Whereas in the Capital, the Faith had had to contend with such multiple and serious difficulties arising out of sources completely outside of its control, that it had lost some of its spiritual buoyancy and pristine vigor. Thus, the arrival of several of these strong, vigorous, windswept souls from the south certainly brought to it a new dynamism.

Now, in October of 1945, Punta Arenas was about to lose five of its Assembly members to the North. After consultation with the Assembly, we planned a public campaign for new members; a series of three widely publicized lectures. Two of these we arranged to hold in the Municipal Library, through the kindness of the Mayor of Punta Arenas; and with the third we planned to inaugurate the Center which we did not have!

While arranging the lectures, and the publicity, we found the Center, and through this providential "crisis," the first official, independent Bahá'í Center of Punta Arenas was inaugurated!

The sensation I had, when standing, facing a large and sympathetic audience, in our very own Bahh'i Center . . . in a city which I had left a year before with absolutely nothing accomplished on the outer plane . . . addressing this miraculous audience . . . under the auspices of the Spiritual Assembly of Punta Arenas . . . was one of complete and undiluted awe! What I had left, apparently a desert, I had returned to find a rose garden! My only conscious thought was of the Guardian. A cherished desire of his had been realized . . . the Guardian's

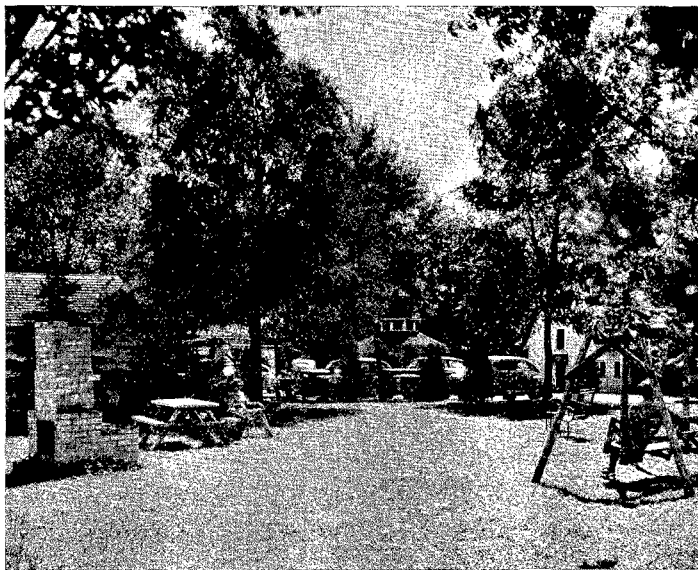
Presence pervaded the region, and the Moon of the Covenant rose high . . . full and luminous above the horizon of that God-blessed land.

When the time to say farewell came, the Assembly status had been secured. The Valparaíso work was calling me back . . . Esteban was returning to Santiago . . . Rosi and her mother were likewise bound for the Capital. Lina Smithson was leaving to settle in Iquique. The original Punta Arenas Assembly was sending forth some of its fairest flowers to grace the communities of the North. Hugo Arteagabetia was leaving to join his family in Valparaíso, where his wife had become a member of the original group there. Before all of us sailed away, Artemus, Esteban and myself, finding ourselves together for the first time, had our pictures taken. We were not to be together again, all three of us, until the eve of my departure for Central America . . . but in spirit, we are always one.

Returning to Valparaíso, we continued the work toward the formation of a third Assembly there. The group had been officially formed the previous July 14th, with its duly elected officers. The first Valparaíso Bahá'í was Rosina Viñuela, who learned of the Faith on a trip to Punta Arenas. The other members were: Lili Arteagabetia; Rosita Caro; Millicent Bravo, one of the first Santiago Bahá'ís; Oscar Frank; Carlos and Julia Bulling Petersen, with their four beautiful children; Mrs. Elvira Oddó, and Mr. Gottfried Brander. To this group now came Hugo Arteagabetia, and later Esteban Canales. One can see that not only does Valparaíso represent the spiritual unity of endeavor between Santiago and Punta Arenas, but physically, in its very membership, those two communities are represented.

Valparaíso reached Assembly status in the elections of April 20th, 1946. It proved a very difficult field, the most difficult one, and it was brought to Assembly status that year through the unstinting, heroic efforts of Esteban Canales.

Valparaíso's mission is a very special one. The formation of this Assembly is something of a miracle brought about by the Guardian. It is also a mystery. It entailed certain preliminary skirmishes which have no place in



Recreation grounds at Louhelen Bahá'í School, Davison, Michigan, U. S. A.

this paper, but which resulted in total victory for the Faith. . . so that the Guardian could include in his magnificent cable to this first Valparaiso Assembly, the significant words, "Historic triumph."

What a thrilling few days followed that election! The cable offices in Chile certainly had a field day! (They are already so familiar with the Cause and the Bahl'is that when a cable arrives for a certain Bahl'i the office checks with any Bahá'í and asks where such and such a person is working for the Faith at the moment.) Cables flew from Ponta Arenas, Valparaiso and Santiago to Haifa . . . and from Haifa came the blessed replies; they flew from Punta Arenas to Santiago to Valparaiso and return, making a lovely circuit of loving unity expressed in congratulations, and bearing the news of the results of each Community's election. They flew to Wilmette, during the National Convention then in session.

Yes, that was a very special moment in the history of the Faith in Chile. The blessed Cause of God threw off once and for all the shackles that had bound it, and stepped forth triumphant, purified, whole.

And then, for me, came the Guardian's cable, approving my service in Central America, and asking me for this account of the last two full, violent, but glorious years.

I was ready to leave. An era had ended in Chile . . . an era whose outer close is symbolized this day by the sad news that Chile's valiant but curiously unappreciated President, his Excellency Don Juan Antonio Rios, is dead. His passing is a matter of particular regret to the Chilean Baha'i Community. For to him, as President of the Nation, the Spiritual Assembly of Santiago, in the name of the Chilean Bahá'í Community, had presented the Tablet which 'Abdu'l-Bahá had sent to a Chilean woman through Martha Roar: in 1920. We know it as the "Tablet

to Chile." Our Assembly had this Tablet beautifully translated into the Spanish language. Then to Mr. Joaquin Macias, artist and friend, was entrusted the work of giving it a worthy setting.

Mr. Macias, in order to faithfully execute this trust proceeded to study the Faith, particularly the "Dawn Breakers," and old Persian tapestries as well! The result of his loving and painstaking efforts was a true and gorgeous work of art. Then the Assembly appointed a committee, which was granted an interview with President Rios. At this interview Eugenia Herrera presented the Tablet to him with an accompanying explanation. His attitude of comprehension, courtesy and respect. . . as he listened to this Chilean Bahá'í's words, and then reverently picked up the Tablet, did him credit. Now Juan Antonio Rios is dead . . . to the world. But the Bahá'ís are certain that he has also received life. We pray that God may receive his soul and that his spirit, comprehending the full import of the Tablet he received, may work from the unseen realm, together with us of Chile, for her future glory in the Cause of God.

Dead, but surely living also, is our great and highly-regarded friend, Don Domingo Melfi, Director of the newspaper *La Nación*. His assistance to us cannot be estimated, and his great qualities of justice, generosity, and open-mindedness will contribute to warrant the gratitude of every Bahá'í in Chile, whether of the past, or of the future.

My beloved friend, and editor, Charles Paddock is also dead. He who so generously gave us our first start in the news world, without which our path in Chile would have been a very different, and infinitely more difficult, one. Yes, an era had ended . . . so many deaths . . . so intimately connected with the Faith. Have I too, died? In a sense I think so . . . for in leaving my beloved Chile, I left a large part of myself.

But before leaving I had shared the immense joy of Mason Remey's visit. Mason, on his historic trip throughout South America, visiting all the Bahá'í Assemblies and

groups, brought, if his presence in Chile is any criterion, which I am sure it is, a very special and much needed bounty. His close association with the Master made him the bearer of a spirit which I do not exaggerate when I say consisted of spiritual healing. At least, that is the only way I can describe the effect of his presence upon us in Chile. We sensed that subtle, undefinable but potent assurance which those who knew 'Abdu'l-Bahá possess. . . perhaps it comes from a deep tranquillity whose spring lies in another, luminous world. Surely those to whom fell the priceless privilege of knowing, in His earthly form, the Mystery of God, could not have left His Presence unchanged. For they knew Heaven on earth . . . and this is the gift they bear us, and this is what Mason brought us. I remember his face when I asked, "why did you decide to make this long, taxing journey?" He replied, "I thought it might please the Guardian." May I here, for history, acknowledge Chile's debt to this faithful servant of the Guardian, and say that he will live forever in the hearts of the Bahá'ís of Punta Arenas, Santiago and Valparaiso.

Now, as I sit here, in a room, in San José, Costa Rica, I realize that I have remembered all that I had forgotten. And all the faces come once more before me. . . the faces of those devoted companions who now carry the blessed burden of an infinitely precious mission. That an immense labor is needed to co-ordinate, maintain and expand the victories gained is evident. But I dare to hope that the unailing support and illumination of Bahá'u'lláh will sustain and reinforce them.

Something now stirs within me, the sheer happiness of knowing and remembering how the Spirit moved and worked, using us all in its unpredictable and unerring way, for Its Divine Purpose, producing in me now an exultation of soul to have been privileged to have watched its manifold wonders . . . wonders that rained down like showers of light when the way was darkest . . . rained down like the Guardian's sacred prayers for us all, revitalizing all dying, faltering things!

14.

BAHÁ'Í ORDER AND SOCIAL JUSTICE

BY PROF. K. T. SHAH

IT IS generally agreed that much of the present social discontent is due to the enormous difference in the means of ensuring worldly happiness, as between those who have and those who have not. Those who have exploit the poverty of those who have not; and those who have not retaliate by the only means in their power: hatred of those who enslave and exploit them; discontent with the entire social order which tolerates and encourages such injustice; and passive resistance in the shape of malingering to secure for themselves the greatest return for the least effort. Class war is thus rampant in every industrialized country, even when outwardly the people are at peace under an orderly government.

This phenomenon is not confined to individuals only. Nations, or rival powers, fight among themselves, and bring death and destruction to countless men and material, to attain or maintain their own power to dominate and exploit those weaker than themselves. Class hatred culminates in frequent strikes and lockouts; while international rivalries manifest themselves in wars which have thus become the order of the day.

Mere Palliatives. The remedies devised to meet this unending disease prove hardly more than mere palliatives, since the root of the disease is untouched. This root lies in the initial injustice of the individualist society. It may not be a divine commandment that to him who hath shall he given, and from him who hath not shall be taken away the mite he possesses; but it seems to have become the religion of civilized (?) mankind all over the globe. Industrialization, admirably, designed to end the deficit, operates under the social system with the only motive power in personal gain as a curse for the worker. Every social reform—like the liberation of the serfs in Tzarist Russia, or the emancipation of the slaves in America, results in a deeper enslavement and heavier exploitation. For the liberator never pro-

vided against the ingenuity of the profit-seeker, who twists the hard earned personal freedom of the serf of the Negro to turn him into a wage-slave of the worst kind.

Only Remedy. The remedy for this state of things, however, lies not in the tinkering, which has recently been attempted, like doles for the unemployed. Nor will the method of the strike and the lockout solve the tangle; but will only add to the feeling of hatred and distrust on either side. Work will be impeded, production inevitably curtailed, and the means of ensuring the material well-being of the people reduced. Scientists have calculated—and Prophets, like Bahá'u'lláh, have proclaimed, that: "were all the work, whether of brain or hand, of a nature profitable to mankind, the supplies of everything necessary for a healthy, comfortable and noble life would amply suffice for all." But all do not work; nor is all work equally productive. The possessing classes have created a monopoly of the means of production, which they permit to be utilized on condition that they themselves need not labor, but be fed and clothed and sheltered in superabundance as parasites and incubi.

But the trouble is just there. Neither scientist nor prophets are heeded in the insensate, incessant search for personal profit and endless accumulation of worldly wealth. Until men learn to think not only,—nor even primarily, of themselves; until they realize that in the gwd of all lies the gwd of each, there can be no effective and abiding solution of this most prominent evil of our days: Says the Prophet Bahl'u'llih:

"Oh ye sons of intelligence! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart!"

This Prophet was born in the backward land of Persia 125 years ago, when industrialization was even a name in that land of darkness, ignorance and superstition. But



The Honorable Robert W. Kenny, Attorney General of the State of California, addressed an audience of Bahá'ís and their friends, as part of the program of the Bahá'í Summer School at Geyserville, July, 1945. The meeting was held in the auditorium of the school.

He was gifted with a divine vision; and in the midst of persecution and exile. He saw the evil genius hovering on the horizon; and uttered His prophetic warnings against it. He has, at the same time, held out hopes of a better order. For "Soon," He says, "will the present order be rolled up, and a new one spread out in its stead." That New Order, assuring and providing the comfort and happiness and peace of all mankind, is founded on the rock of justice between man and man. The demands of social justice have hitherto been obscured or denied because of *the* all-pervading cloud of selfishness and greed.

Down with Inequalities. The deepest root of this injustice lies in the inequalities of the means of material happiness available to every human being. "Poverty shall disappear," says 'Abdu'l-Bahá, the son and successor of the Prophet. The existing inequalities he unreservedly condemns. And

though he does not think absolute equality, in point of material wealth, either practicable or desirable, he has no doubt that:

"It is important to limit riches, as it is also of importance to limit poverty." . . . "The rich must give of their abundance; they must soften their hearts, and cultivate a compassionate intelligence, taking thought for those sad ones who are suffering from the lack of the very necessities of life."

This may sound as no more than what every religious teacher has inculcated from Buddha and Confucius to Bahá'u'lláh. But where Bahá'u'lláh scores over His predecessors and contemporaries, is in His more workmanlike attitude towards the problem as a whole. The long range remedy, He knows, must lie in better education of the masses, and deeper understanding of the working of Divine Providence in all such matters. With that knowledge only can come that sense of sympathy and identity of interest

as well as ideal or objective between all mankind, without which all endeavors to remedy the wrong of ages must prove vain and fruitless. Bahá'u'lláh lays the immediate foundation of the New Order on voluntary sharing and co-partnership as between the employers and the employed. Says 'Abdu'l-Bahá in a letter to The Central Organization for a Durable Peace (1919):

"Among the teachings of Bahá'u'lláh is Voluntary Sharing of one's property with others among mankind. . . . One should not prefer oneself to others, but rather should sacrifice one's life and property for others. But this should not be introduced by coercion so that it becomes a law which man is compelled to follow. Nay, rather man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís."

Slavery Forbidden. As a corollary to this injunction to share is the command that all should work. Every one, capable and qualified, should engage in some useful and productive work. There must be no drones in the social hive nor able-bodied parasites, men or women, Bahá'u'lláh does not deny the right to riches, justly acquired and rightly used; The rich must learn to be trustees of their wealth, acquired from the labors of their fellows; and must devote it to the service and the happiness of the people. Every service rendered and work done, should be ade-

quately remunerated, so that there be neither slums nor starvation. In the book of Aqdas Bahá'u'lláh has definitely forbidden slavery; and His sou and successor, 'Abdu'l-Bahá, has explained that to include not only chattel slavery but wage-slavery as well. Lecturing in the United States, he observed in 1912:

"Between 1860 and 1863 you did a wonderful thing; you abolished chattel slavery, but today you must do a much more wonderful thing; you must abolish industrial slavery."

Employees as Partners. He explained the Divine Law in such matters, to be that employees should not be paid merely by wages. Nay, rather they should be partners in every work. . . . The owners of properties, mines and factories, should share their incomes with their employees, and give a certain percentage of their profits to their workmen.

The new society of Bahá'í design would, thus, be founded on a sort of mutual co-operation, inherent in the nature of man, and replace the present incessant competition by co-partnership. Men must join in a common endeavor for the benefit of all, under the aegis of a single World Sovereign State guided by an International House of Justice, which shall follow the injunctions of the Prophet, and so lead mankind to that perfection of worldly ease and happiness which is but vainly sought under the present unsocial dispensation.

15.

LITTLE DID I DREAM

BY JOHN CARL EICHENAUER III

"SHOULD a man, all alone, arise in the name of Bahá, and put on the armor of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him."—Bahá'u'lláh.

Did you ever look ahead and say, "Where will I be serving Bahá'u'lláh one year from today?" "What exciting events are in store for me?" Little did I dream on October 6, 1944, as we sailed from New York City, that

one year later I would be in the heart of Germany, participating at once in the establishment of the Lesser Peace by service in the occupation forces of the United Nations, and in the foundation of the Most Great Peace by assisting the reorganization of Bahá'í activities in Germany and Austria, for eight long years prohibited by a corrupt and nationalistic regime.

This year has been the most eventful in my life. There are a number of important



Group of Chinese aviators, and other guests, attending one of the programs of the Bahá'í International School, July, 1945, Temerity Ranch, Colorado, U. S. A.

dates: October 20, 1944, the date of my arrival in Europe, aboard the U. S. S. George Washington, the same ship upon which our great President Wilson travelled to the Peace Conference in 1919; January 6, 1945, when Lt. Fred Mortensen, of Chicago, and I met in Saarbours, France, my first meeting with a Bahá'í since leaving America; February 17, 1945, when I first contacted the Bahá'ís of Paris, France; June 15, 1945, the first day of a marvelous five-day trip through southern Germany and Austria, which culminated in another visit with Lt. Mortensen in Salzburg, Austria; June 20, 1945, when Calvin Lee Wilder, a most esteemed fellow soldier, embraced the Bahá'í Faith in spite of my poor example; July 15, 1945, when American soldiers were first allowed to talk to Germans in public places which enabled me to contact the German Bahá'ís in Esslingen and Stuttgart; August 10, 1941, the date of receipt

of my first communication (dated June 16, 1945) from the Guardian since arrival in Europe. What could have been more assuring than the closing words of that letter, "Assuring you of my special prayers for your success, protection and the realization of every hope you cherish for the promotion of our beloved Faith, and the consolidation and progress of its God-given institutions"? August 14, 1945, when the Bahá'í Community of Stuttgart was granted official, written permission by American Military Government to resume religious activities; of course, the dates marking the cessation of hostilities in the East and the West are memorable; August 26, 1941, when the Bahá'í Communities of Esslingen and Stuttgart gathered at the Bahá'í Summer School overlooking Esslingen for a photograph and discussion of means of spreading the Faith; September 27, 1945, when I was reunited

with my dear Bahá'í brother, Sgt. Bruce Davison of Miami, Florida, and first met the Bahá'ís in Frankfurt and Darmstadt; and October 20, 1945, observance of the 126th Anniversary of the Birthday of the Báb with my Bahl'í buddy, Cal, and the Bahá'ís of Stuttgart. Almost every day was highlighted by the receipt of a letter from some far-flung outpost of the Faith; Hobart, Tasmania; Ancon, Panama Canal Zone; Baghdad, Iraq; Montreal, Canada; Sydney, Australia; London, England; Tegucigalpa, Honduras, as well as many from Bahá'í Centers in the United States and Canada, including my beloved spiritual family in Phoenix, Arizona. Unbelievably reinvigorating is even the most cursory note of Bahá'í progress in other lands. Some sent money, some sent literature, and others sent food; ever-present was the indissoluble bond of "Ya Bahá'u'lláh."

As we entered the beautiful harbor of Marseilles, France, a feeling of the mission with which I was to be entrusted descended upon me. Calvin Wilder, then a seeker, and I had observed the holy Anniversary of the Báb's Birth, seated on a hatch at sea amid the wind and spray. On many occasions I prayed for guidance in the coming months. Not having any addresses, it was not possible for me to contact the Bahí'ís in Marseilles, but I did leave a Bahá'í pamphlet with a Theosophist lady, and repeated the Greatest Name in Notre Dame Cathedral. The church offers a marvelous view of the harbor and city, and awed by the sight, I supplicated that the spirit of the people would be quickened in the service of their Lord. Further religious activities among civilians were limited by military duties in the 100th Infantry Division.

"God will assist all those who arise to serve Him."—Bahá'u'lláh.

The Century Division went on the line about November 1, 1944, and continued in action until April 24, 1945. It went into action around Rambervillers, France, participated in the Saar triangle move, crossed the Rhine at Mannheim, took Heil-Bronn, Germany, in some of the hardest fighting of the war, captured the southern part of Stuttgart, and on VE Day we found ourselves in the area of Geislingen. For over two months

I was stationed in Eisingen, a village just outside Göppingen. We moved to Bad Cannstatt, a suburb of Stuttgart, on July 7, 1945.

My small part in military operations as a litter bearer, clerk and laboratory technician in the division clearing station was quite inconspicuous. Our clearing station received casualties from the entire division, evacuating some and maintaining convalescent wards for minor illnesses and injuries. Being located a number of miles from the front, we had only one close call, a strafing by plane near Diemeringen, France.

Many were the opportunities to speak of the Bahí'í Faith, directly and indirectly, to many soldiers, a few civilians, and a number of liberated Allied prisoners of war, including natives of India. Most contacts were casual and informal, though I believe a good percentage of lasting impressions were made.

While on a tour of guard duty near Raweiler, France, I noticed on a parked truck the unit designation of a Baha'í I had been writing to. A few hours later I found Fred Mortensen of Chicago, in Saarebourg, France. We exchanged experiences for several hours, and he told me of his first contact with the Paris Bahl'í on Liberation Day, August 22, 1944.

Overjoyed and thankful I felt one afternoon in mid-February, when upon returning from a mission as correspondent for the Century *Sentinel*, our weekly division newspaper, I was given a three-day pass to Paris. At the time we were in Diemeringen, France, and it was an all-day trip by truck to Paris. Arriving in the famous hut somewhat chastened capital on Saturday afternoon, February 16, I soon contacted Miss Edith Sanderson, through the Red Cross. Surprisingly enough, she lived at the same address (12 Rue de l'Annonciation) and had the same telephone number (Ant 7913) as before the war. We spent the following afternoon together in her apartment exchanging experiences and recalling mutual Bahá'í friends, May Maxwell in particular. First in order was the presentation of Bahl'í credentials issued to me by the National Spiritual Assembly of the United States and Canada. Fortunately I had copies of *God Passes By* and *Bahá'í Centenary* to leave

with her for the group, and also a number of Bahí'í bulletins and pamphlets. She was eager for news of the progress of the Cause in America. She looked to be in fairly good health. From her I learned I was the fourth Bahá'í to visit the Paris friends since the Liberation. The first was Lt. Fred Mortensen of Chicago, on Liberation Day. The other two were David Hofman of London, England, and John Ashton of Evanston, Illinois. From Miss Sanderson's home I walked a few blocks to Mr. Kennedy's apartment at 6 Rue Leon Bonnat, and was met by a very dear Persian believer, Mr. Parviz Khorsand. His great sincerity and purity of motive impressed me immediately. He was very happy to learn of youth activities in America and to see pictures of the Convention. He is a graduate chemical engineer and was working for Supreme Headquarters Allied Expeditionary Forces at the time. Mr. Kennedy came about eight o'clock and we spent a joyous three hours talking of the Cause. I was especially interested in his experiences in Turkestan and his visit to the first Bahí'í Temple in 'Ishqábád. Of course, it is always a pleasure to meet those who knew 'Abdu'l-Bahá. Mr. Kennedy has not been well, but Parviz seems to be in good health. The next afternoon I met Mrs. Scott, another American believer. In the evening Parviz and I attended one of the "Follies" which brought up a discussion of the Bahá'í moral code as explained in *The Advent of Divine Justice*. After the show we walked and talked until the early hours, discussing current events, the movement of the left, women, and the application of the principles of the Cause to world situations, parting at the Arc de Triomphe. In these few hours Parviz and I developed a deep friendship.

"As ye have faith, so shall your powers and blessings be."—'Abdu'l-Bahá.

Of great joy and personal confirmation of Faith was the embracing of the Faith by a fellow company member, Technician Fifth Grade Calvin Lee Wilder, a writer and book-lover from Boston, who has been studying the Cause for over a year. The first Bahá'í pamphlet I showed him did not interest him, but we seemed to be thrown together frequently and our discussions nearly always touched some phase of the Teachings, par-

ticularly the relation of literature to religion. He celebrated Naw-Rúz (Bahá'í New Year's Day) with me in Bitché, France, and several times he joined me in the observance of 19-Day Feasts. He is a sincere fellow, slight of build and soft-spoken, but determined in speech and action, and especially devoted to racial amity work. He feels that meeting the Paris friends was the turning point in his search for Truth. He was deeply impressed with their warmth and friendliness. Most surprising, though an exceptional example of the independent investigation of truth, is his acceptance of the Faith without making the acquaintance of any other American Bahí'í. His first Bahí'í contact was a German family we found in Esslingen, Julius and Helene Kurz and their children, Neckarstrasse 3B. Though we spoke only a few words of German, "Alláhu-Abbh," "'Abdu'l-Bahá" and the mention of a few mutual friends brought us close together spiritually. We parted with prayers in English and German. Calvin made his declaration of Faith on June 20, 1945, at Esslingen, Germany, and on August 14, 1941, he signed the Bahá'í membership card at a prayer meeting we held in my room at 10 Dairnlerstrasse, Bad Cannstatt. Since then he has been very active in the Esslingen Bahí'í Community.

Since July 15, 1941, American soldiers have been allowed to talk to Germans in public places, and since October 1, 1945, we are allowed to visit German homes. I have met Bahí'is a few blocks from my quarters in Bad Cannstatt; many from Stuttgart, a couple miles away; many from Esslingen, about seven miles distant; from Göppingen; and from Geislingen.

It was possible to observe the Anniversary of the Declaration of the Báb with about 20 Bahí'is in the Kostlin home, in Esslingen. Those present were Emma Muller, Friedrike Kupperbusch, Hildegard Muller, Ruth Espenlaub, Emma Löffler, Marie Dittis, Luise Rommel, Fridl Schneider, Johanna Raster, Rosa Schafer, Wilhelm Lenz, Klara Bender, Hugo Bender, Elisabeth Muller, Peter Rommel, Adolf Spieth, Johann Schafer, Hermann Rommel, Hildegard Uesch, Marta Weiss, Anna Kostlin, and Helene Kurz. That first occasion I had to speak to a group of



Believers attending the 1945 Summer Sessions of the Bahí'í International School, Temerity Ranch, Colorado, U. S. A.

German Bahá'ís was quite touching. Imagining how difficult it must have been to suspend all Bahá'í activities when a specific order was issued by the Nazi regime on June 10, 1937, and to bear the shadowing of the Gestapo and the persecution of certain members because of their religious beliefs, I could read in their faces their great relief to resume Bahí'í community life. In glowing terms and with faces reminiscent of heavenly joys once experienced, the believers asked about the American Bahá'ís who travelled in Germany before the war, some as early as 1907, Charles Mason Remy, Miss Alma S. Knobloch, Roy Wilhelm, Mark Tobey, Lorol Schopflocher, George Latimer, Amelia Collins, Charles and Helen Bishop, Fred Kluss, Sylvia Matteson, Ruhanguiz and Jeanne Bolles, and with special admiration, Ruhíyyih Khanúm. How inspiring to see in their guest books the names of the many

believers who visited this beautiful region. The friends were very anxious for news of the health of the Guardian and of the progress of the Cause in America, which I was very happy to convey.

Each of the Bahá'ís is outstanding in some way, but I must make special mention of Fraulein Anna Kostlin and Fraulein Marta Weiss. Anna Kostlin is an elderly gray-haired lady with sparkingly sincere eyes and a heart-warming smile, a very devoted handmaiden of Bahá'u'lláh. She reminds me of Martha Root, though I never knew her. Her home is the heart of Bahá'í activity in Esslingen. She has saved some Bahí'í literature in English and German, including the *Star of the West*. I gave her God Passes By and other Bahá'í publications. Tiny, cheerful Marra Weiss is a strong, active force in the Bahá'í youth group. She and Fraulein Hildegard Muller have visited the Neckarge-

mund Bahá'ís. Their regular weekly meetings are held on Tuesday evenings, and Thursday evenings are devoted to youth activities. They ask for literature in English which they will translate into German. A typewritten youth bulletin is already being circulated. Some Bahá'í literature has been received from North America and from England.

The Anniversary of the Martyrdom of the Báb found me with about thirty Bahi'is in Stuttgart: Robert Shultheiss, Werner Schubert, Hede Schubert, Dister Schubert, Samuel Hafner, Heinrich Walker, Marie Walker, Bernhard Hesselmeier, Hedwig Hesselmeier, Charlotte Hesselmeier, Friedrich Schweizer, Aane Marie Schweizer, Pauline Bothner, Frida Leidingner, Lina Rothfuss, Anneliese Maerz, Frau Mehl, Adelheid Koller, Herma Muhlschlegel, Ursula Muhlschlegel, Otto Geldreich, Agnes Danner, Berta Hopfner, Birgitt Megerle, Hilde Eberwein, Emma Haas, Paul Gollmer, Werner Gollmer, Lilo Gollmer, and Marta Gollmer. The program began with the singing of a hymn. Then Frau Leidiiger read words of Bahá'u'lláh and 'Abdu'l-Bahá. I repeated the Báb's prayer "Remover of Difficulties" and then conveyed greetings of the American believers. A number of questions were asked about the progress of the Cause in other lands. The meeting was closed with "Der Grosse Name" hymn,

"Aus frohem Herzen dringt das Wort
Des grossten Namens ewig fort,
Und Machtig tont's von jedem Ort,
Alláh-u-Abhá!

"Das helle Licht das Er gebracht
Das Fuhr uns weiter in der Nacht,
Das Dunkel weicht durch seine Macht,
Alláh-u-Abhá!

"Alláh-u-Abhá tont es nun
Der Hymnus steigt zu Gottes Thron,
Und freudig tont es ohne Ruh'n:
Alláh-u-Abhá!"

A picture was then taken. A heavenly spirit pervaded each meeting. Their hospitality was wonderful and all I had to offer was a small amount of chocolate I had saved from my rations. It was quite a delicacy for

them. Many items such as soap and sugar have been very scarce and are considered luxuries. Ordinary staples are quite scarce, but nevertheless, when one visits a Bahá'í home, he is offered whatever they have, even though it is the last morsel of food in the house.

In Stuttgart, Bahá'í activities center around the Gollmer home. The building in which their apartment is located was spared whereas those adjacent to it are in rubble. Herr Gollmer was the National Treasurer, and it was a great joy to meet him and his dear family. To see the Tablets of 'Abdu'l-Bahá and Bahá'u'lláh and many other precious books and archives in German and English that he has saved, having hidden most of them in the cellar to avoid confiscation by the Gestapo, deepened my admiration for him. He and his wife, Marta; son, Werner; and daughters Agnes and Lilo, and granddaughter, Brigitte, look to be in good health. On behalf of the National Spiritual Assembly of Germany and Austria, Herr Gollmer extended me a letter of introduction in visiting other Bahi'í communities.

Calvin and I observed the Feast of Words with 34 believers in Stuttgart. It was Cal's first Feast Day with a Bahi'í community and my first since leaving America, other than those observed with Cal or observed alone. But for the language I felt as though I were attending a Feast Day in America. It was also in the Gollmer home. From a provision which was saved by Frau Gollmer for a celebration of peace, tea and cake were served. First a hymn was sung. After readings from the Sacred Writings, Cal and I were asked to say a few words and then I asked all present who knew the Master to give their impressions of his wondrous person. A prayer closed the meeting. Most memorable is their reverent greeting "Grüss Gott" and affectionate farewell, "Aufwiedersehen, Alláh-u-Abhá."

My knowledge of German consists of a few words, which is a handicap, but I am studying as military duties allow and hope to carry on a fair conversation by the time I leave. Fortunately, several believers speak English quite well. Dr. Muhlschlegel has already translated *The Promised Day Is Come* and *God Passes By* is being trans-

lated. Several weekly study classes are held by the Stuttgart Bahá'ís, and include youth meetings and public speaking classes.

As early as June 1, 1941, I gave a tit of Bahh'i names and addresses to the battalion intelligence officer, Capt. Willard F. Seaton, along with quotations from *God Passes By* about the legal status of the Cause in America and the suppressive measures taken against the Cause in Germany in 1937, when it was outwardly dissolved by a specific order from Himmler. My hope was that after investigation by Counter-Intelligence and Military Government, Bahá'ís could be of assistance in restoring order and in reorienting the German people.

On Monday morning, August 13, 1941, Chaplain James Watson, then our battalion chaplain and I spoke with Capt. Carvel Busey, Religious Education Officer of a Stuttgart Military Government about written authorization for Bahá'í meetings in Stuttgart, even though freedom of religion was automatically established by proclamation of General Eisenhower. I presented to him the Bahi'i credentials I carried while in Latin America and had at hand for his reference *Bahá'í World*, Vol. V (from Fraulein Anna Kostlin's library), *Faith for Freedom* in English, and *The World Religion* and *Bahá'í Principles* in German. Capt. Busey was very considerate in answering our questions and suggested that the Chairman of the Local Spiritual Assembly, Herr Paul Gollmer, and I come to his office for further consultation. He had knowledge of the Teachings through his aunt, a Bahá'í of Urbana, Illinois. He spoke of Lt. Col. Keller of the Military Government in Munich, whose wife is a Memphis Bahh'i. It was quite fortunate to have one so understanding to speak with. I gave him a tit of the Bahá'ís of Stuttgart and the names and addresses of believers in eleven other cities in Germany and Austria. Our first meeting lasted for thirty minutes.

On Tuesday morning, August 14, 1945, Chaplain Watson lent me his jeep for the second interview. Tec 5 Bob Siemens, the chaplain's assistant, and I stopped by for Dr. Adelheid Koller at the Children's Hospital, and for Herr Paul Gollmer at the insurance office where he works. We arrived at the

Military Government Office and were received a few minutes later. Capt. Busey was again very considerate. After a few questions, he directed his secretary to type the following letter:

"This is to certify that the Stuttgart Bahá'í religious community has been authorized by this Headquarters to reorganize and to hold religious meetings within the City.

"Mr. Paul Gollmer, 127 Neckarstrasse, is the Chairman of the Local Spiritual Assembly of the Bahá'ís of Stuttgart and is responsible for the internal discipline of this group and for its non-political character." Herr Gollmer showed him the political questionnaire he had previously filled out and was given about twelve blank forms for other members. He also showed Capt. Busey copies of National Assembly correspondence with Himmler concerning suspension of Bahá'í activities. We learned that announcements of meetings can be made without authorization. Capt. Busey said that each Local Assembly could apply for authorization, and that later on the National Assembly could apply for authorization at USFET in Frankfurt. Eventually the American National Assembly can present the case of all the Bahá'ís in Germany and Austria before the Four Power Control Commission in Berlin. As we left, Capt. Busey told me to come to him whenever I needed help.

"He will send His hosts from Heaven to help you, and nothing shall be impossible to you, if you have faith."—Bahá'u'lláh.

On August 29, 1945, Frau Doctor Adelheid Koller, Herr Paul Gollmer and I went to the office of the 6871st District Information Services Control Command which controls all publications and radio broadcasting in this area. I tallied with the Chief of the Radio Section, Mr. William Burke Miller. I presented my Bahá'í and Army credentials and the letter we secured from Military Government, and asked him about the policy governing radio programs. He said religious programs were given freedom as long as politics were not mixed in and there was no mention of the Germans being persecuted. He said that radio time for religious programs were allotted on a percentage plan and told us we might submit a program. Several have been prepared for consideration.

A few minutes later we talked with Mr. Jean P. Best of the Intelligence Section of the same Command about permission for publication of a Bahá'í pamphlet. He said the Catholic and Protestant Churches had publishing houses of their own and that they publish literature and submit a copy of each publication to his office for approval before general distribution. He said the Bahi'is could do the same. The proofs of the pamphlet *Die Babá'í Religion*, a general introduction to the Faith, have already been corrected, and we are having 5,000 printed, in keeping with the authorization of Mr. Felix Reichmann, Publications Control Officer of the 6871st DISCC.

If you could have been there Sunday afternoon, August 26, 1941, you would have felt yourselves carried into the realms of another world. The Bahi'is of Stuttgart and Esslingen gathered at "Bahá'í Heim," the Summer School site, nestled in among the trees on a hill overlooking Esslingen and the verdant Neckar valley. My being privileged to attend this wonderful gathering starts in the 100th Division Laboratory.

My co-worker in the lab, Tec 5 Nelson H. Brown, who thinks some of the Bahi'í principles are gwd, gave me the afternoon off duty. Frau Frida Bender and her daughter, Fraulein Helga Bender, and I left Bad Cannstatt about 11:30 from Wilhelmplatz bound for Oberturkheim. Knowing you'll soon be visiting this school, I will mention that you take car No. 13 and transfer to No. 25. At the end of Line 25, you begin a delightful walk up the orchard and garden-covered hill which ushers you into Paradise Lane with the Summer School at the end. Hugo and Klara Bender were awaiting us and served a delicious lunch for us and a group of about fifteen other Bahi'í friends. The atmosphere was so uplifting that I forgot I was eating. That our Division hovered around this area had something to do with divine intervention it seemed, not because of myself, but in order that some Bahá'í could convey to these friends the greetings from the Bahi'í world without, from which they have been deprived for about eight years—long, spiritually hungry, terror filled years. We were seated in the lecture hall for lunch. A picture of 'Abdu'l-Bahá and

quotations from his Writings hung from the walls. From there I went to an adjoining room to play the organ. How my heart warmed as the Bahá'í children gathered around. It seems almost unbelievable that out of all this destruction and disorder and chaos, that a cornerstone of the foundation of the World Civilization of Bahá'u'lláh has emerged well-anchored, that the fire and zeal of the believers has remained undimmed, and that their plans for the spreading of the Faith in the coming months will make the Bahi'í world sit up and take notice.

As the afternoon wore on Bahá'is came in droves from Stuttgart and Esslingen, of all ages, classes and temperaments, drawn by that irresistible Power of the Cause, that indescribable happiness that pervades every Bahá'í meeting. How pleasant to wander from one little discussion group to another. Here is Dr. Koller, of the Stuttgart Local Assembly, a most active Bahá'í; there stand Friedrich and Anna Marie Schweizer, two pillars of the Cause in past years; there is Paul Gollmer, the National Treasurer and Chairman of the Stuttgart Local Assembly, who risked so much to preserve Bahi'í archives; his daughters, Agnes and Lilo (who lost her husband in the war) are nearby; not far away is Herr Richter of Leipzig who was on the Russian front, found his way to Denmark, was finally discharged near Frankfurt, and is now going from one town to the next looking for his wife and child. I was impressed with the complete equality of the believers: this gentleman is still wearing the tattered remains of his German Army camouflage uniform, and there is a business man dressed as you find anywhere in America. I was particularly drawn to the youth.

If the American believers could only be transported into this environment and realize the hardship and privation that these exemplary souls have undergone and are still undergoing to a lesser degree, they would rise up as a powerful, spiritual radio and television transmitting station to proclaim with undaunted fervor the Message of the Lord of Hosts. Have we ever been seated in our homes reading our Bahá'í books and had fear clutch at our hearts because we thought the shuffle of feet outside our apartment was some Gestapo Agent coming to check up on

our activities? Did we ever have to hide our pictures of 'Abdu'l-Bahl because we didn't want them confiscated or desecrated?

Some seventy believers were gathered in the garden for the photograph. Several views were taken of the entire group and of the youth and children separately. Then we went in the lecture hall. Hugo read a prayer, and Paul Gollmer read a Tablet of 'Abdu'l-Bahl from Sonne *der Wahrheit* (Sun of Truth). Then Paul discussed the importance of divorcing ourselves completely from antiquated ecclesiastical organizations. He asked me to say a few words before the closing prayer. Very few are the times which have equalled the happiness I felt during that marvelous meeting.

On a three day pass, September 26-28, I was privileged to visit Frankfurt, Darmstadt, Heidelberg and Neckargemund. In Darmstadt, the birthplace of my paternal grandparents, I found Frau Marie Schenk, one of the accused in the public trial of Bahi'is in Darmstadt in May 1944. In Frankfurt I quickly made my way to the room of Sgt. Bruce Davison. We talked at great length of past experiences in the Army and plans for assisting the believers in the re-establishment of the Cause in Germany. The first evening we spent visiting a seeker, the second evening we spent in great happiness observing the Feast of Will at the Muller home, 41 Waidmannstrasse, Sachsenhausen, Frankfurt. It was here for the first time that I met two outspoken and outstanding champions of the Faith, Dr. Hermann Grossmann and Fraulein Edith Horn. Our consultation centered around plans for a public meeting in Frankfurt. On October 19, 1947, 250 people attended the public meeting at 121 Gutleut Strasse. Introduced by Sergeant Davison, Dr. Grossmann spoke eloquently on "What: Religious Unity Can Bring to Mankind." It was most enjoyable to speak with Dr. Grossmann, an Argentine, in Spanish, about the progress of the Cause in Latin America. He was one of the group who started publication of the first German newspaper in Heidelberg, since the occupation of American troops. He has three books about the Cause in preparation, and has plans for the founding of a Bahá'í Institute in Neckargemund, for the training of Bahb'i teachers at the future

Bahá'í University in Esslingen. Of special inspiration was the wisdom and insight of Fraulein Edith Horn, revealed as she related the history of the Cause in Germany these last eight years. Others present at the Feast were Herr and Frau Muller and Frauleins Diesterweg and Kowalski. On October 20, for the first time, a Local Spiritual Assembly was elected in Frankfurt. There are now thirteen believers in the city.

Time allowed only an hour for a delightful visit with Anna, Elsa Marie and Bahiyiyh Grossmann and Lina Benke in Neckargemund. Bahiyiyh, whom I had met previously in Bad Cannstatt, has been active in spreading the Message among youth in her neighborhood. They have all been outstanding defenders of the Cause during these perilous years.

At the present time we know of Bahb'is in thirteen cities in Germany and Austria. To quote Dr. Grossmann, "An eventful chapter of the development of the Faith in this country has come to a close. At the end of this record still stand the names of those who lost their lives on the battlefields, or by other war events, amongst them some of our most promising Bahi'í youth. These are, as far as for the moment it can be recorded, their names: Jorg Brauns of Karlsruhe, Wilhelm Gollmer of Stuttgart, Hansjorg Kohler of Stuttgart-Unterturkheim, Fritz Macco of Heidelberg and Alfred Schweizer of Stuttgart-Zuffenhausen. The fate of other young friends is still unknown. By other war events died Mrs. Else Gricke and her two little daughters, Margot and Rita, all from Leipzig. The fate of four Jewish believers of Frankfurt, i.e., Miss Sophie Rothschild from Weinheim and the three Wertheimer sisters is still unknown. They were deported, as far as can be remembered, in November 1941, and it is to be supposed that they are no longer alive. Up to the last moment before their deportation, friends of Frankfurt, Darmstadt and Neckargemund took care of them while in the Ghetto, at the risk of their lives, and Edith Horn was present at Miss Rothschild's in the very moment when Sophie and her neighbors were called for deportation.

"May the sacrifices of their lives and the fact that none of the living believers—as far

as the writers of this record are informed—flinched nor budged for a single moment in the profession of their faith, become the foundation stone of a new era of development of the Cause in Germany and lead, in connection with the brilliant achievements of the believers all over the world, at the top those of our American friends, to the final establishment of the World Order of Bahá'u'lláh, Whose Faith we all love more than our lives. Alláh-u-Abbá!"

The following is an account of the Anniversary celebration of the Báb's Birthday, written by one of the members of the Bahá'í Youth Group of Stuttgart, Fraülein Helga Bender:

"Abends kamen wir bei Gollmers zu einer wunderschönen feierstunde zusammen. Schon heim Eintritt in das Zimmer würden wir von einer weihvollen Stimmung erfasst. Auf dem Tisch lag die seidene Decke mit den heiligen Zeichen eingestickt. Darauf ein Zweig roter Rosen und Herbstblumen. Neun Kerzen verbreiteten ihr ruhiges Licht über diesen Tischschmuck. Aus dem Bild 'Abdu'l-Bahás schauten uns seine gutigen Augen an. Blumen waren in dem ganzen Zimmer verteilt.

"Die Feier begann mit dem Lied 'Der Grösste Name.' Frau Leidinger sprach das Gebet und las iiber das Leben Báb's. Jedermann ~~wurde~~ ergriffen als or von diesem reinen Leben des ersten Verkunders der Bahá'í-Offenbarung horte. Es war, als sei der Geist Bibs leibhaftig unter nns. Wir alle fühlten die grosse Aufgabe die wir Bahá'ís haben und jedes nahm sich sicherlich vor, das Leben Bibs sich zum Vorbild zu nehmen. Mit dem

Lied 'Grosser Gott wir loben dich' und dem Gehet war diese Feier zu Ende.

"Anschliessend verteilte Herr Gollmer einige Sussigkeiten die uns die Bahí'í Freunde in Amerika sandten. Frau Dr. Koller schrieb einen Griiss und Dank an die Freunde und alle Anwesenden unterschrieben.

"Zum Schluss sprach Herr Gollmer nach kurz über die Pflichten und Aufgaben, die wir Bahá'í in dieser Zeit haben. Dass wir nicht nur mit Worten zu den anderen reden sullen, sondern mit Taten als gutes Beispiel voranzugehen. Es ist eine schwere Aufgabe, doch wenn wir Gott bitten er möge uns die Kraft schenken wird es uns gelingen."

In conclusion I must again express my extreme happiness for being privileged to contact our Bahá'í brothers and sisters in Europe. My only sorrow is the parting with my Bahí'í buddy, Cal, due to redeployment; and yet, I am happy for his family. As the war brought us together for a wonderful mission in Europe, so the peace is separating us for an even more supreme task of doing our part to inspire public acclaim for the Cause that can alone weld the shattered arms of humanity into one common brotherhood.

"Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His Will. Let I-lim be thy helper and enrich thyself with His treasures, for with Him are the treasures of the heavens and of the earth. He bestoweth them upon whom He will, and from whom He will He withholdeth them. There is none other God but Him the All-possessing, the All-praised."—Bah'ón 116h.

16.

HACIA UNA RELIGION UNIVERSAL: EL BAHÁ'ÍSMO

BY VICENTE DONOSO TORRES

Ex-Vice-Presidente del Consejo Nacional de Educacion de Bolivia

ARAIZ de mi visita a los Estados Unidos, en los meses de mayo a julio de 1943, conoci la nueva religion Bahá'í en Wilmette, donde el fervor de sus adeptos ha levantado un

templo maravilloso destinado a la glorificación del Supremo Hacedor de la Vida, del Mundo y del Universo.

Dicha religión, fundada en Persia, en 1844,

con la predicación por el Bib (Mírzá Alí Muhammad) de la venida de Bahá'u'lláh, el nuevo mensajero divino que vivió entre los años 1817 y 1892, no es sino, en realidad, la renovación de las doctrinas predicadas por los Profetas anteriores como Buda, Zoroastro, Moisés, Jesús y Mahoma. Cada uno de ellos profetizó lo que debía suceder en su época y enseñó el camino a seguir. Así Cristo es el Heraldo del Amor y de la Paz, y Bahá'u'lláh es el intérprete de los medios efectivos para llegar a esa Paz mediante la Unidad del Género Humano, realizando:

1. La unidad del pensamiento
2. La unidad de la libertad
3. La unidad política
4. La unidad de las naciones
5. La unidad de las razas
6. La unidad de la lengua
7. La unidad de los sexos
8. La unidad de la religión
9. La unidad entre la religión y la ciencia

De estos principios, los más importantes son, a mi parecer, los referentes a la unidad religiosa y a la unidad de la religión y de la ciencia.

La unidad del género no podrá conseguirse sino cuando desaparezca en las diversas religiones el prejuicio que tienen de poseer la verdad única y de considerar erradas las demás. Estas ideas unilaterales han creado la intolerancia y, por ende, han ocasionado las guerras de religión, manteniendo hasta ahora separadas a los hombres.

Cualesquiera que sean los nombres que se den a Dios, Éste no puede ser más que uno solo, porque es una sola la Fuerza que mantiene y dirige la armonía del Universo dentro de la variedad infinita de sus formas. Las religiones son los caminos de unión entre Dios y la humanidad, vienen de la misma Cima y van a la misma Llanura. Entonces, no hay porqué se vean con recelo unas religiones con otras. Lo que deben hacer es unirse por sus puntos de contacto para no empañar el brillo de la única Luz que ilumina el mundo, del único Sol que sale de aquella Cima.

La armonía entre la religión y la ciencia, es otra condición indispensable para la unidad del género humano. Mientras se crea que la ciencia—producto de la razón—es la única poseedora de la Verdad, la humanidad marchará siempre tambaleante, sin el apoyo del sentimiento, porque la Verdad no es patrimonio únicamente de la inteligencia sino también del sentimiento, de esa fuerza interna, poderosa y misteriosa que nos enseña a creer, a amar y perdonar y que se llama la FC.

Bien dice la religión Bahá'í que no podemos volar hacia Dios con una sola ala. La religión y la ciencia son las dos alas imprescindibles para llegar a la Suprema Verdad.

En un artículo que escribí sobre el Templo de Wilmette, ya dije que la educación debe conducir a los niños hacia esa Suprema Verdad, dejando que sus mentes y sus almas penetren en todas las maravillas del Universo.

17.

THE BAHÁ'Í FAITH AND THE SAN FRANCISCO CONFERENCE

BY MARION HOLLEY

1.

THE first century of the Bahá'í Faith has witnessed a process of surpassing interest to the followers of Bahá'u'lláh. Ever since His enunciation, 1863-1868, of World Order as the destiny of humanity in this age, society has been plunged into a crucible testing the universal principles which must underlie and support it. With ceaseless and dynamic force

these principles have emerged, despite the tragic resistances of war, civil chaos, and internal strife, to claim with ever-mounting insistence their rôle as pillars of the coming world civilization.

Foremost among the teachings of the Bahá'í Faith is the necessity and, indeed, the inevitability of universal peace. "The pow-



Canadian Bahá'í Summer Teaching Conference, August 19-24, 1945, held at Banff, Alberta.

ers of earth," wrote 'Abdu'l-Bahá in His Tablet to the Central Organization for a Durable Peace, the Hague, "cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. Peace is a need and exigency of the time."

Not always, during the past hundred years, has this truth carried the impact that it does today. Its conception as a practical possibility came to birth in the travail of the first World War; found tentative shape in the objectives and institutions of the Covenant of the League of Nations; was tried, ignored, and betrayed through twenty years of checkered history; and culminated at last in a convulsion of unprecedented scope. Yet, while the road travelled by humanity in these years seemed ever more remote from the concept of peace, growing in the hearts of men were a conviction and passion which are the true foundations of action. As

World War II mounted to its climax, leaders and ordinary men alike began to gird themselves for the greater struggle to come—the vast consuming effort for enduring peace.

It was in February, 1945, that the world first heard of the convening of the United Nations Conference in San Francisco, scheduled to open on April 25th. To the Baha'is of North America, mindful of the prophetic utterances of 'Abdu'l-Bahá while travelling through their countries, here was a thrilling fulfillment. Words spoken in Sacramento, California, on October 26, 1912, came vividly to mind: "The greatest need in the world today is International Peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. . . . Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for

that beneficent outcome. . . . Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth and may the glory of this accomplishment forever halo the history of this country. May the first flag of International Peace be upraised in this State." And again 'Abdu'l-Bahá had said: "May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the universality of mankind. May it be the first to upraise the standard of the 'Most Great Peace' . . ."

Conscious of this historic how and of the import of such a Conference in the world's destinies, the Bahi'is of Northern California were impelled to undertake united action to proclaim the program of their Faith for universal peace. In joint consultation, the Local Spiritual Assemblies of the Bay Area—Berkeley, Burlingame, Oakland, and San Francisco—drew up concrete recommendations for a teaching campaign more ambitious than any ever undertaken in the area. These plans were presented to the National Spiritual Assembly, and provided the basis for their action in appointing a national Committee on Bahá'í Peace Plan, "to promote the Bahi'í Teachings in connection with the Allied Nations Conference."

The specific objectives assigned to this Committee embraced (1) radio broadcasts, (2) arrangement of a large public meeting, (3) the preparation of a special pamphlet presenting Bahá'u'lláh's plan for peace, (4) publicity, (f) displays showing the Bahi'í Temple and literature, and (6) cooperation with local activities of the Bay Area Assemblies.

The National Spiritual Assembly itself sent to the President of the United States, Roosevelt, prior to his death, a message of support in his historic efforts. It is surely significant that, exactly thirty years earlier, on April 25, 1915, the first International Bahá'í Congress, meeting in San Francisco under official auspices of the Panama-Pacific International Exposition, had sent a similar message to President Wilson.¹

¹For copy of telegram to President Roosevelt, see *Bahá'í News*, No. 174, page 13. The text of the telegram to President Wilson was as follows:

Moreover, that Congress had been honored by the Exposition Directorate with the presentation of a commemorative medallion "in recognition of the Bahá'í program for Universal Peace."

San Francisco, "a place where hopes come true, where all purposes can be accomplished"! Such were the words with which Secretary of State Stettinius opened the United Nations Conference, as followers of the Bahá'í Faith in seventy-eight countries joined with all peace-loving peoples in the heartfelt hope that this Conference might inaugurate the age of close and continuing collaboration among the nations of the earth.

II.

April 25th was the momentous day, and all San Francisco was alive to the significance of the hour. Streets and restaurants overflowed with men of all nations. On every hand they talked of the Conference, and of its opening in full plenary session that afternoon.

Scanning the faces of the delegates one wondered: Can they establish peace? What magic touch have they to quiet the prejudices, the jealousies, and the divisive interests which characterize their nations and peoples? How will they learn to relate nation to nation, race to race, class to class? How will they bind into one organic whole the multitudinous fragments of humanity?

Truly, it was a great and solemn moment in the world's affairs, and none who attended the opening session, whether delegate or onlooker, could ever forget it. "The deepest hope, the highest purpose of all mankind—enduring peace—is here committed to our hands."

"TO THE PRESIDENT OF THE UNITED STATES,
WOODROW WILSON:

"We, the members of the International Bahá'í Congress, assembled in San Francisco, express to you our respects for and confidence in you and your steadfast efforts to preserve neutrality and purpose to cement a wide and lasting peace. Further and more important is our deep feeling that under God you are chosen to fulfill the most important function laid upon any executive or ruler since history began. The world's peace is dawning through the radiant night of time. Upon some soul shall devolve the task of leadership under that dawning sun. May it be the everlasting fame of America that the President of the United States be that man."

The Conference strove for practical results, its purpose immensely fortified by the knowledge, gained at first-hand, of the terrible interdependence of nations at war. Progress toward world collaboration had indubitably been made since the days of the League Covenant, and the need of "Force as the servant of Justice" was to win concrete recognition in the provisions of the Charter. To be sure, the objectives of the Conference were strictly limited. To write the charter of international organization, and to hammer out the machinery through which the United Nations might, in the immediate future, ensure their common security from aggression—this was the goal. Only gradually, in the years to come, the delegates agreed, would the larger vision of a truly united world be evolved.

Just two months were required by the Conference, working tirelessly and with spirit, to complete its task. The machinery of world organization was designed and embodied in a basic constitution for the guidance of all mankind. The scope of previous world institutions was widened and their powers enlarged. Now only the future would demonstrate the wisdom of world opinion in rejecting, at this juncture of events, a true concept of world federation. And only the future could test the workability of the new machine, so dependent, in the words of Field Marshal Smuts, upon "the human factor."

As the Conference came to a close, one could not but recall the words of Bahá'u'lláh, spanning the years with their challenge since the 1860's: "The earth is but one country, and mankind its citizens. . . . The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established."

III.

It was the privilege of the Bahí'is during this period, while extending every support to the efforts and goals of the Conference, to bring to the attention of delegates and public alike the unique claims of the Bahí'í Faith.

Here was a Teaching which, for more than a century, had proclaimed the necessity of world organization, recognizing as the distinctive character of our age the complete interdependence of all nations and peoples,

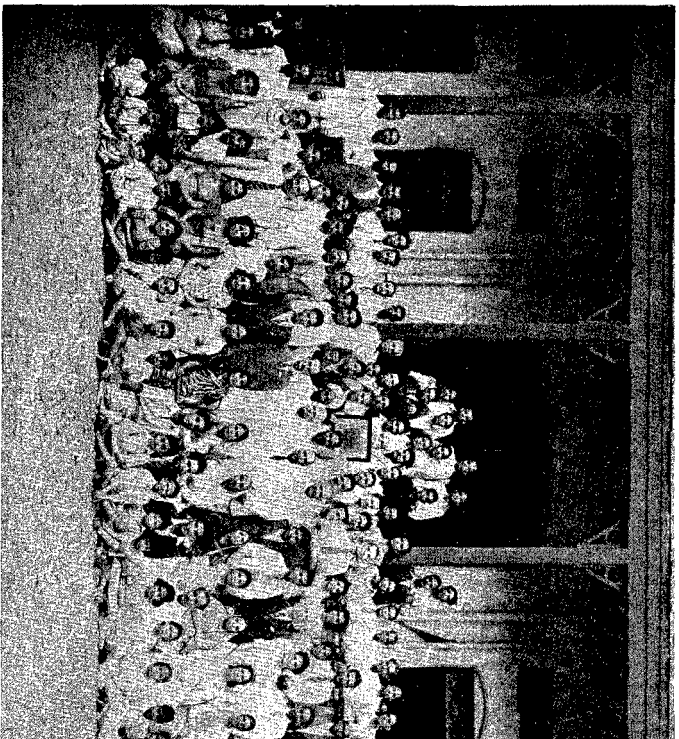
Here was a vision which had fully anticipated the struggles of our time, seeing in them the death pangs of a hopelessly inadequate order, and the birth pangs of world civilization. Here was a consistent policy to educate humanity for its responsibilities of world citizenship, and, welcoming each advance in the development of world conscience and institutions, to infuse in the hearts of its supporters the conviction that no system less than genuine world commonwealth could provide adequate foundations for security and peace. Above all, here was a world community in action, nurtured by its dynamic belief in the oneness of mankind, aware that the root problem confronting society is the spiritual relationship which shall obtain between men, and finding in its Founder, Bahá'u'lláh, the reappearance of that Word of God which can alone revitalize and adapt the eternal truths of religion to contemporary life.

Such was the heritage and content of the Faith which Bahá'is regarded as the "sole refuge of humanity in its hour of bitterest agony," and which they now arose to herald at this momentous climax of world history.

RADIO ACTIVITIES

The unified teaching campaign, continuously promoted by the Bahá'is throughout the United Nations Conference, opened at 3:15 P.M. on April 21st with a half-hour radio broadcast on Station KQW, the San Francisco outlet for Columbia network. Difficulties in securing time had finally resulted in a well-nigh providential date and hour, the very anniversary of Bahá'u'lláh's Declaration of His mission, which is celebrated annually throughout the Bahá'í world. The program was also propitiously placed for the opening of the Conference.

"World Order Is the Goal" became a theme widely associated with the principles of the Faith, through this program, the statewide publicity accompanying it, and its subsequent rebroadcast throughout the United States and Canada. Principal speakers were the Honorable Robert W. Kenny, Attorney General of California and technical adviser to the American delegation at the United Nations Conference; and Arthur L. Dahl, Jr., vice-chairman of the Committee



Delegates and friends gathered at the Annual Bahá'í Convention of India and Burma.

on Bahí'í Peace Plan. An international cast of nine others took part, including the mistress of ceremonies, Miss Shirley Warde, and representatives of China, Persia, Europe, and America—all Bahá'ís except one.

With dramatic effect the hopes of all sections of humanity were voiced for the outcome of the Conference, and excerpts from the prophetic utterances of Bahá'u'lláh and 'Abdu'l-Bahh were given. Attorney General Kenny made eloquent appeal to the United Nations to achieve their supreme objective, the creation of a "structure of peace," and to America to assume that leadership for which she had been historically prepared. Mr. Dahl then projected with masterly logic and detail the Bahh'í plan for peace. "The inspiring assurance the Bahá'ís would offer," he said, "is that there exists in the world today both a plan for a comprehensive co-operative society on a world-wide scale and the spiritual dynamic capable of putting it into operation. . . . If mankind will harness its efforts to the great spiritual force now at work throughout the world, then a true world society will surely evolve. . . ." A glimpse of the world of tomorrow was swiftly etched through readings from Shoghi Effendi's memorable paragraphs on world commonwealth. "It is towards this goal," concluded Miss Warde, "the goal of a New World Order, that humanity must strive. God grant that the step we take in San Francisco may set us firmly on the path!"

As indicated, this broadcast was the occasion of a widespread campaign. Through cooperation with the Regional Teaching Committee all Bahá'í communities and individuals in California were urged to bring the program to the attention of friends and public, and a uniform news release and advertisement were suggested. As a result outstanding publicity was achieved in over twenty California cities and towns. In the Bay Area 3,000 announcements were mailed and daily, neighborhood, legal, and Negro newspapers granted excellent notice. The program was rebroadcast in San Francisco on Station KYA on May 2nd, the last day of Ridván (the celebration of Bahá'u'lláh's Declaration), heralded by spot announcements on the radio for two days. Recordings of the original broadcast were also made

by cooperation with the National Radio Committee, and orders for use in rebroadcasting were filled from forty-two cities throughout the United States and Canada, to whom the publicity material was also provided. Phonograph recordings were circulated to groups by the local Regional Committee, and provided for the Guardian of the Faith and the National Spiritual Assembly.

Although radio results are usually intangible, reports from several cities showed that the program had won professional approbation and had aroused considerable public interest. Certainly, it constituted one of the most important elements of the Peace Plan campaign.

The radio work was supplemented and strengthened by the San Francisco Spiritual Assembly, which devoted thirteen weeks on its "Bahá'í World Order Program" to a series of talks, interviews, and round tables on the theme: "Foundations of Universal Peace." This was a fifteen-minute weekly broadcast on Station KYA, Sundays, 6:30 P.M., March 11-May 27, inclusive. The series opened with three introductory talks, each presenting in broad outline the Bahí'í Peace Program. The principles underlying both war and peace were analyzed in the next three programs, as described by 'Abdu'l-Bahá in His Tablet to the Hague. In the remaining weeks, the stages in the evolution of society toward the Most Great Peace were delineated, as outlined by Shoghi Effendi in the closing pages of *The Promised Day Is Come*.² The series, which drew on an already-established listening audience, carried as part of its weekly announcement the historic utterance of 'Abdu'l-Bahí at Sacramento (quoted above), and His words also reached some 2500 persons to whom announcements were sent. A few months later this series was repeated in Southern California by the Spiritual Assembly of the Bahá'ís of Los Angeles. Thus did the Bahá'ís contribute their full weight

² Weekly titles of radio series were: *Preparing for a Post-War World*; *Blueprints for World Peace*; *The Bahá'í Peace Plan*; *Society in Tumult*; *The Costs of Prejudice*; *The Scope of Universal Peace*; *The Reconstruction of Mankind*; *The Lesser Peace*; *Humanity's Rebirth: The Emergence of World Order*; *The Sovereignty of Bahá'u'lláh*; and *Horizons of the Bahá'í Faith*.

to the upraising of "the first flag of International Peace" in their State.

PUBLIC MEETINGS

The second phase of this sustained teaching campaign was conducted two weeks after the Conference opening. It was focused around a public Symposium, presented (in the words of the program) "as a tribute to the purposes of the United Nations Conference for International Organization, and with the hope that the principles of the Bahá'í Faith may add their contribution to this momentous endeavor in the cause of universal peace."

The theme of this meeting, which was held on the evening of May 9th in the Scottish Rite Auditorium, San Francisco, was again "World Order Is the Goal." Speakers were Mr. Leroy Ioas, member of the National Spiritual Assembly of the Bahá'ís of the U. S. and Canada, and Chairman of the National Teaching Committee; Rudolf Holsti, Ph.D., former Minister of Foreign Affairs of Finland, former Permanent Delegate to the League of Nations, and Acting Professor of Political Science, Stanford University; and Mrs. Dorothy Baker, member of the National Spiritual Assembly and Chairman of the Inter-America Committee; with Miss Marion Holley, Chairman of the San Francisco Spiritual Assembly, as chairman.

The meeting was immediately preceded by a banquet of fifty at the Palace Hotel, arranged on behalf of the National Spiritual Assembly, with the really remarkable interest and help of Dr. Holsti. An esteemed statesman and champion of the League of Nations, Dr. Holsti had attended every Assembly of the League from 1922 to the last gathering in 1939, as delegate for Finland, winning the friendship of the leaders of many nations.

While realizing the extreme pressure of their Conference duties, it was yet Dr. Holsti's wish to invite to the banquet these colleagues, to whom he planned to pay especial tribute in his Symposium address. Invitations, with enclosed programs, were therefore extended to twenty-four Conference delegates of thirteen countries,³ including nine

³The thirteen countries: Belgium, Canada, China, Czechoslovakia, France, Greece, Luxembourg, Mexico, Netherlands, Norway, South Africa, United Kingdom, Venezuela.

who headed their respective delegations, and the following found it possible to attend as official representatives and guests of honor:

His Excellency Francisco Castillo Nájera, delegate for Mexico and Ambassador to the United States.

His Excellency Ivan Kern, delegate for Czechoslovakia, Envoy Extraordinary and Minister Plenipotentiary.

Dr. Li Shu-Fan, Adviser to Chinese delegation, and adviser to Chinese Supply Commission.

Dr. Carlos Rodriguez Jiménez, Secretary to Venezuelan delegation, and Consul General.

M. Alphonse Als, Adviser to Luxembourg delegation, and Chief of Cabinet, Ministry of Foreign Affairs.

Most courteous replies were received from the others to whom, at a later date, the Committee was able to forward on behalf of the National Spiritual Assembly a copy of the pamphlet, *The Bahá'í Peace Program*, which was presented as a memento to the banquet guests.

Beside the official delegates, there were twenty-six other guests, for the most part distinguished friends of Dr. Holsti, including several college professors, most of whom had never attended any previous Bahá'í meeting. The banquet was a feast indeed, rich in that spirit of warmth and vitality which the Faith engenders.

The guests of honor from Mexico, Czechoslovakia, and Venezuela, as well as the Consul for Iceland, Mr. Thorlacksen, were also able to participate in the Symposium which followed, and their informal public statements were remarkable both for their cordial appreciation and comprehension of Bahá'í principles. Meeting but a few days after the victory in Europe, all in that audience (estimated at 600 to 700) were vividly aware of the sobering responsibility, which confronted not alone the Conference but the whole of mankind, to bring to a successful conclusion the vast struggle in which the world was and is still engaged, to achieve the basis of secure and lasting peace. "Let us devote all our energies," was Dr. Holsti's plea, "to the final attainment of a permanent peace in everlasting honor of the Great

Architect of the universe Who unites all the races, all the religions, in mutual love and construction instead of mutual struggle and destruction."⁴ To this call the Bahá'í speakers added with brilliant clarity the message of the Bahá'í Faith, thus concluding a memorable program whose fame, it has been learned, reached even to Egyptian readers in an Arabic account of Bahá'í activities at San Francisco!

The success of the banquet and Symposium grew from the sustained efforts of all the Bahá'ís in the Bay area, and was reinforced by other phases of the Peace Plan campaign, details of which are given elsewhere in this report. Suffice it to say that major publicity was obtained just prior to the meeting; spot announcements by radio were made and the May 2nd broadcast was coordinated; effective exhibits of the Temple model, literature, and spread of the Faith were arranged for the meeting; and 350 advance copies of the special pamphlet were distributed to the audience and banquet guests. Some 3500 invitations were also mailed.

Yet another activity was Mrs. Baker's teaching during the five days she remained in San Francisco. Eight other talks were given, including a tea at the San Francisco Women's City Club for about seventy-five guests, student groups at the University of California and Stanford University, the entire student body of Montezuma School for Boys, later the entire faculty of Montezuma, a fine public meeting for Burlingame, and two additional public meetings in San Francisco. Mrs. Baker poured out her strength and spirit without ceasing, and the enthusiasm and interest engendered were marked.

Thus the Symposium provided an opportunity for wide-spread notice of the social and spiritual principles of the Bahá'í Faith and their close relation to the purposes of the Conference. In the words of Dr. Albert Guerard, professor of French at Stanford University and noted writer on world affairs: "Especially at the present moment, we cannot forget that the Bahá'ís have always stood for the cause which is triumphing at last."

⁴This was perhaps Dr. Holsti's last public statement, as he died unexpectedly a few months later, in August, 1945.

PEACE PAMPHLET

Perhaps the most far-reaching project undertaken by the Peace Plan Committee was the preparation, publication, and distribution of a special pamphlet entitled *The Bahá'í Peace Program*. No effort was spared on this document, either as to content or format, for it was recognized that the Conference provided "an ideal opportunity to expound the Bahá'í peace teachings, and bring to the attention of the delegates as well as the general public the spiritual element and larger implications of the World Order of Bahá'u'lláh."

Three sections, composed of introductory statements and excerpts from Bahá'í writings, presented the Faith's concrete proposals for world organization ("The Federation of Mankind"), delineated the pivotal principle of the oneness of mankind ("The Guiding Principle of World Order"), and projected Bahá'u'lláh's challenging claim that nothing save the power of the Word of God could unite and inspire humanity for its crucial tasks ("The Renewal of Faith").

Prefaced by a tribute to the purposes of the Conference, whose relation to the prophetic statements of Bahá'u'lláh and 'Abdu'l-Bahá was also clearly shown, the pamphlet effectively demonstrated the priority, insight, and far-reaching scope of the Bahá'í Program for universal peace.

The booklet was published in 11,500 copies, and in the third week of May some 2,000 were mailed to all those connected with the Conference (delegates, advisers, consultants, secretariats, press, and radio), 1,800 being sent to leading citizens in the area. In addition, the Los Angeles Spiritual Assembly distributed 1,000 copies, over 400 were utilized for the Symposium and banquet, the Assemblies and Regional Committee in California made use of hundreds more, and a small supply was made available to Bahá'í communities throughout the U. S. and Canada. (Another edition of 20,000 was subsequently ordered by the National Assembly.)

Evidence of the interest aroused among delegates reached the Committee in various ways. The Bahá'í News Service contributed a typical comment: "From very reliable non-Bahá'í sources in Chicago, I learn that the

Faith is being discussed with considerable interest among the delegates." A similar expression was heard from journalists in Chicago who were deeply "impressed by the Bahh'i teachings while in San Francisco."

PUBLICITY

As noted above, the radio broadcast and Symposium provided focal opportunities for newspaper publicity, and the record for California (not including radio publicity in other sections of the continent) showed 69 items of Bahá'í publicity on the Conference campaign, appearing in 36 newspapers of 26 cities and towns. In San Francisco alone, notice was obtained in 8 newspapers, including 4 leading dailies, and legal, commercial, Negro, and neighborhood journals; while items appearing in nearby cities were also remarkably good.

Two special publicity projects were undertaken, namely, the publication of display advertisements (2 columns by 10 inches) in leading San Francisco dailies, outlining basic Bahá'í principles for peace. The first, entitled "The Bahh'i Peace Program" and embodying ten "basic principles of world reconstruction," appeared in the *San Francisco Chronicle* and *San Francisco News* on May 6th (Sunday) and 7th, respectively. It was substantially copied on May 9th by the *News* in an interview with Mrs. Baker, four columns wide with photograph, headlined "Bahá'í Offers Ten-Point Plan." The second display advertisement, published on June 23rd and 25th, in the *San Francisco Examiner, News, and Chronicle*, featured "Bahh'i Contributions to World Peace," some "truths essential to world unity of conscience."

Obtaining the newspaper space at such a time was truly providential, particularly as the first display appeared just before VE-Day (victory in Europe), while the second was associated with the closing of the Conference and the visit of President Truman to San Francisco.

In an article summarizing the "Bahh'i campaign of public information" during the Conference, the *San Francisco Examiner* included the following report: "Publicity in the daily papers told tens of thousands of readers how Bahh'i teachings provide the

spiritual and moral motivation which will make the peace machinery function."

DISPLAYS AND EXHIBITS

Displays of Bahh'i material were another effective method of keeping alive in public consciousness the Peace Program of the Bahh'i Faith. During this period five displays were arranged. The most important was a three-weeks' exhibit, beginning June 4th, in the window of the main office of the American Express Company in the heart of San Francisco's shopping district. Here a striking model of the Bahá'í Temple was flanked by detailed photographs of the Temple, Bahh'i literature in English and foreign languages, and copies of the peace pamphlet. According to an official of the Express Company, "we are glad to have had this display, because many people have shown interest and have stopped in asking questions and also for booklets."

Other exhibits of Temple photographs and Bahh'i literature were displayed at the Yazdi Shop in Berkeley, the Ross Radio Shop in San Mateo, and the A. C. Ioas Printing Co. in San Francisco. As mentioned previously, special exhibits were held at the Symposium, including the Temple model, Bahh'i literature, and an interesting display of maps and placards showing the countries, races, and languages embraced by the Faith.

OTHER ACTIVITIES

As a national organization, the Faith was accorded official observer status at the Conference, and was enabled to display the peace pamphlet at the Conference headquarters for observers. Bahá'í World also had an observer present and another believer represented the Carnegie Foundation. Thus plenary sessions, commission meetings, and special meetings arranged by the State Department were attended by these observers, as well as several other Bahh'is, resulting in countless stimulating contacts and opportunities which far exceed the compass of this summary. It is interesting to note that various Baha'is, through their professional activities, were brought into close relation to the Conference and some of its leading personalities.

Further, as a result of contact with the



Attendants at the Bahí'i Summer School held on October 16th to 31st, 1941, at Panchgani, India. Children from the Bahá'í Hostel at Wnchgani occupy the two front rows.

Peace Plan Committee, the leader of the Indian delegation, His Excellency Sir Ramaswami Mudaliar, visited the Bahá'í Temple in Wilmette. As chairman of the Conference Committee on the Economic and Social Council, characterized by delegates as the "heart of the Charter," he commanded universal respect and the active admiration of Bahá'ís, who recognized in the spirit and goals of the Council a kindred concern for the unity and well-being of the whole of mankind.

IV.

"I rejoice in the success of the high endeavors of the Peace Committee in San Francisco," cabled Shoghi Effendi, Guardian of the Faith, on July 1, 1941, thus closing a brief but dynamic chapter in the onmarch of the Bahá'í world community. None who participated in the campaign could fail to share in some measure the sense of achievement, particularly the Bahá'ís of Northern California who had risen with unanimity, energy, and material support to discharge their significant responsibilities.

It is far too soon to evaluate the permanent contributions to world peace of the United Nations Conference at San Francisco. Nor does humanity, on the other hand, yet pretend to measure or appreciate the validity of the Divine Program enunciated by Bahá'u'lláh. Yet 1945 will certainly be remembered as a crucial year in the destinies of nations—a year to end wars and one, we dare to hope, which saw the raising of "the first flag of International Peace."

As the future moves swiftly to its culmination, may the words of 'Abdu'l-Bahá written in 1919, through the aid of all men of good will, be brought to complete fruition. "Justice and Right shall be fortified, but the establishment of Universal Peace will be realized fully through the power of the Word of God."⁵

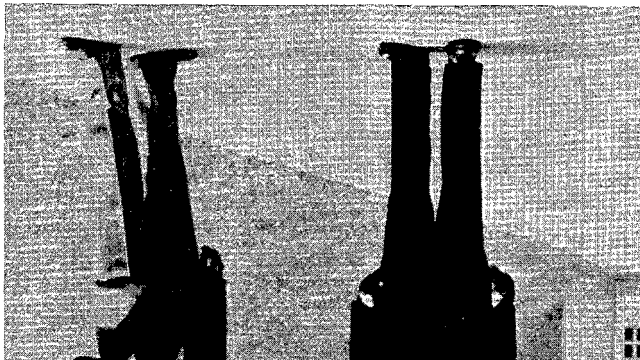
* * *

The following item appeared July 12th in *Wilmette Life* under the head: "Confer-

⁵From a Tablet written to David Buchanan, a classmate of President Wilson, which was brought to the President's attention early in 1919.

up the part of the Charter which many view as one of the most important parts of the United Nations' organization and the most hopeful for the building of a real and permanent peace for tomorrow. In fact, on the day it was presented several spoke of it as the 'heart of the Charter.'
 "Sir. Ramaswami is en route to London via Montreal, the headquarters of the International Labor organization, also visiting our national Capital. Having heard much of the Bahá'í Faith in India and London, he, with his party, made a special stop in Chicago to visit the House of Worship."
 "At the conference he headed his delegation and was also chairman of the Commission on the Economic and Social Council. He was largely responsible for much of the success attending these deliberations in drawing up the Charter."
 "Sir. Ramaswami Mudaliar of India, head of the Indian delegation at the San Francisco Conference, and the supply member of the Indian Governor General's Executive Council was a distinguished visitor to the Bahá'í House of Worship in Wilmette this week."
 "The Honorable Sir. Ramaswami Mudaliar, leader from India Visits at the Bahá'í Temple."
 "Sir. Ramaswami Mudaliar of India, head of the Indian delegation at the San Francisco Conference, and the supply member of the Indian Governor General's Executive Council was a distinguished visitor to the Bahá'í House of Worship in Wilmette this week."
 "At the conference he headed his delegation and was also chairman of the Commission on the Economic and Social Council. He was largely responsible for much of the success attending these deliberations in drawing up the Charter."
 "Sir. Ramaswami is en route to London via Montreal, the headquarters of the International Labor organization, also visiting our national Capital. Having heard much of the Bahá'í Faith in India and London, he, with his party, made a special stop in Chicago to visit the House of Worship."

The Honorable Sir. Ramaswami Mudaliar, head of the Indian Delegation, at the Allied Nations Conference in San Francisco, visited the Bahá'í House of Worship en route to London, July 3, 1945. He was accompanied by his secretary, Mr. Nadar.



18.

RELIGION COMES AGAIN TO MANKIND

*Address delivered May 22, 1944, on the program of the Bahá'í Centenary,
May 19-25, 1944.*

BY DOROTHY BAKER

RELIGION is progressive, rushing forward like a giant river from God to the ages, watering the arid centuries to produce flowering civilizations and holy lives.

There has never been a prophet of a religion who has not been doubted. Through under-emphasis they have become dim historic figures who can be judged only by the results apparent in the world after them. In the light of the Bahá'í Faith, the shadowy forms of the world's great Master Teachers stand out again in brilliant relief against the mediocrity of their times. Their wisdom is deathless. They stand alone against the world, arch-types, on a mount of vision, foreshadowing the perfections of an unfolding race. Bahá'u'lláh aptly calls them Manifestations of God. As heat manifests fire, as a ray manifests the sun, these pure and stainless souls manifest the Will of God whose plan for spiritual evolution is written, chapter by chapter, in their lives and utterances. They are despised, mocked, imprisoned, crucified, but out of the crucible of their suffering; religion is born again; they are proofs of the power of God.

Abraham, son of a pagan priest in Ur, was exiled because He taught the oneness of God. He came over into the region of the holy land, a man alone against the world. By the power of religion, His exile became glorious, His descendants produced the prophets of Israel, and most of Europe and Asia came under the influence of the God of Israel.

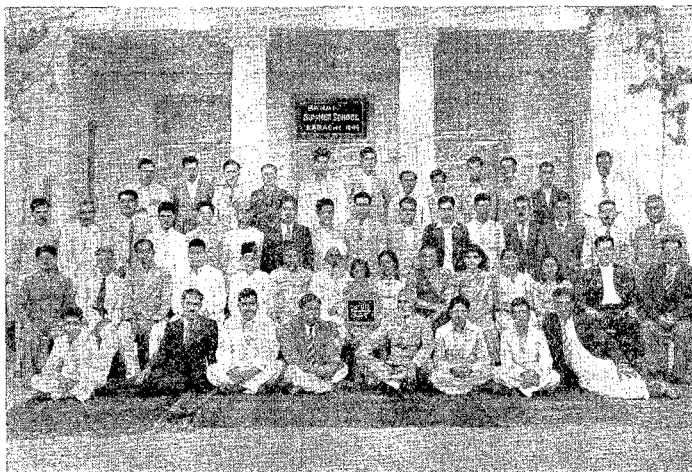
At a later period Moses appeared, a man who was a stammerer, who had been brought up in the house of Pharaoh, who was known among men as a murderer, who through fear had for a long time remained in concealment, shepherding the flocks of Jethro. Moses, standing one day on hilt. Horeb, heard the voice of God, directing him to free the Jewish nation. What could a stammerer

reply? Would he be convincing, even to his own people? How could he command a Pharaoh?

"Oh my Lord, I am not eloquent," He lamented, "but I am slow of speech and of a slow tongue." And the Lord said, "Who hath made man's mouth? I will be with thy mouth and teach thee what to say."

After this Moses went into the market places of the Egyptians, teaching the Children of Israel. The Word of God was upon Him and He was no longer afraid of any man. The people listened. At times when Pharaoh's lash descended more brutally they turned from Moses, for how could they believe in a single man, alone against the world, against Pharaoh's chariots, against starvation and cruelty and poverty? How could they know that Moses, whose staff was His only companion, would lead the Jews, six hundred thousand strong, into the wilderness and the promised land?

By the power of religion Moses fed, housed, and taught the people, purified their lives, gave them back their faith, brought them under His civilizing law, and bestowed upon them knowledge and love of God. Moreover, He set in motion a great civilization for those times. The children of Israel became the envy of the pagans. The civilization of the Pharaohs went down to utter loss. Literacy, government, and moral values continued for many centuries to make Jerusalem, the city of the Jews, the cultural center of the ancient world. To such a development did they attain that the sages of Greece came to regard the illustrious men of Israel as models of perfection. An example is Socrates, who visited Syria and took from the children of Israel the teachings of the unity of God and of the immortality of the soul. A man found his highest tribute



Attendants at the Bahá'í Summer School held in Karachi, India, 1944.

in the words, "He is like the Jews." Such is the power of religion.

Revelation is progressive, sweeping onward with the natural evolution of the race. Jesus Christ appeared, the living Word of God, flashing like a giant meteor through the musty period of decline that marked His generation.

Born of Mary, nurtured in the Jewish church, assisted neither by His own people, nor by the military powers of Rome, nor by the intellectual supremacy of the Greeks, Jesus of Nazareth brought into being, in a mere three year span of ministry, a Faith destined to cross seas and continents and enter at fast every known country on the planet. Today hospitals, cathedrals, universities, and governments testify to the power of religion through Jesus Christ.

Alone against the world, healing, blessing on the one hand, hurling fierce accusations into the very teeth of a hypocritical and dormant society on the other, Jesus became the primal point of a vast civilization. So great was His power, born of God, that Bahá'u'lláh in recent times wrote of it: "The deepest wisdom which the sages have uttered,

the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive, and resplendent Spirit. . . . He it is who purified the world."

His was a strange sovereignty. The stars were His lamps; He had no place to lay His head. Yet His was the sovereignty that could scourge the money changers! His was the power to say, "Pick up thy bed and walk!" His was the power to utter the divine words, "Thy sins are forgiven thee; go and sin no more!" All power in heaven and earth was given to Him, the humble carpenter. God does not prove His power by exalting the already exalted. From the upper chambers of communion with this Immortal Beauty, a handful of lowly fishermen conquered the world. Such is the power of religion.

Islám leaves no less a proof. The Arabic civilization in the sixth century was sunken into degeneracy. Drunkenness and moral profligacy abounded. Mecca, center of worship for the pagans, boasted no less than three

hundred fifty idols, including *effigies* of Abraham, Moses, and Jesus. **Muhammad** denounced the idols, preached against the practices of the people, and declared the singleness of God.

Muhammad never fought against the Christians; on the contrary, He treated them kindly and gave them perfect freedom. A community of Christian people lived at **Najran** who were under His care and protection. **Muhammad** said, "If anyone infringes their right, I myself will be his enemy, and in the presence of **God** I will bring a charge against him."

How appalling were the misfortunes that befell **Muhammad**! Alone against the world He preached the truth, and all the powers of Arabia leagued themselves against Him. That He dared to bless a girl child was pretext enough for stoning **Muhammad**. When He prayed much in the desert alone, the people flung refuse at His holy person. A thousand injuries He sustained in meekness, a man alone against the world. It is written, too, that girl children were buried alive, and that Persian and Indian maidens were brought for licentious entertainment during the **Mecan** months of worship.

The scene changes. We find the Arabians emerging to scientific and moral heights under the refining laws of **Muhammad**. Gambling and drunkenness disappeared. The protection of women was established. The arts flourished, the mathematics, astronomy, and literature of **Cordova** and **Salamanca** became world-famous. Moral life was purified. Political unity from Arabia to Spain drew tribal life upward to national sovereignty. In short, from the lowest human condition, the people of **Islám** formed for a time the most powerful center of civilization. Such is the power of religion.

But all religion moves in seasons. The nineteenth century portrays a winter. Gone is the fervor of the apostle: gone the fire of earlier faith. Decay, intrigue, and division had swept away the very foundations of **Islám**; division and lassitude had eaten into the fibre of Christendom; Judaism, a thing hunted, no longer presented a strong or united front.

Into such a world came **Bahá'u'lláh**, preceded by His youthful forerunner, the **Báb**.

It was one hundred years ago, on May 22, 1844, unheralded by the world's leaders, that the **Bahá'í** Faith was born. The **Báb** received on that day His first disciple, and announced to him the dawn of a new religious cycle. The scene of the announcement was a humble dwelling in **Shiráz**, Persia.

The **Báb** Himself was a radiant young Persian of some two and twenty years. He was a merchant by profession, practicing a trade, as had the Carpenter of Nazareth, two millenniums before **Him**. On that eventful day He went, a little before sundown, to the gate of the city. His tranquil beauty must have arrested even the heedless, as He stood scanning the faces of the passing multitudes. Among those in the vicinity of the gate that day was a **Shaykhí** student, a young man of great inner-perception, whose own heart promptings had irresistibly drawn him to **Shiráz**, in search of a great Master. **Husayn**, like the Magi of old, knew that a time pregnant with divine power was again at hand. With what sudden inrush of joy he must have gazed for the first time upon the countenance of the **Báb**. Still uninformed, however, of the reason for his ecstasy, he accompanied His lordly host to the modest dwelling chosen to become the scene of the proclamation. An Ethiopian servant opened the door, and the gentle voice of the **Báb** addressed His youthful visitor saying, "Enter therein, in peace, secure." On that night the **Báb** announced to **Husayn** His own mission and likewise the coming of a mighty prophet, "Him whom God would make manifest," whose coming would introduce the foretold age of unity and peace.

Except for the fragmentary reports of **Husayn**, the first disciple, little is known of the hours that flew in quick succession from sundown to dawn in the upper room of that house. The apostle is one of the mysteries of every religion. He attains the miracle of faith a little before his world, unable to see the end from the beginning, yet melting, flame-like into the heart of the Revelator. The commentaries that fell from the lips and pen of the **Báb** filled His listener with extreme inner excitement. "All the delights" records **Husayn**, "all the ineffable glories, which the Almighty has recounted in His Book, as the priceless possessions of

the people of Paradise—these I seemed to be experiencing that night."

The holy and transforming power of the Bib is the first proof of our time that religion has come again to mankind. Through the pen of a chronicler we walk with Him on the lonely road to Shíráz, whence he has come to meet the armed guards who have been sent to seize Him; we hear the pleading of the captain of the guard that He escape to a place of safety lest He be delivered to His death; we listen to His soft-spoken reply, "May the Lord, your God, requite you for your magnanimity and noble intention. No one knows the mystery of My Cause; no one can fathom its secret. . . . Until My last hour is at hand none dare assail Me; none can frustrate the plan of the Almighty."

We follow His path of exile as far as the city of Tabríz; a thousand excited citizens come out to meet Him. They kiss the stirrups that His feet have touched, and offer their children to be healed. His mercy is like the mercy of Christ; it is given freely, with no hope of reward.

We further watch through the eyes of chroniclers the long months spent in the prison fortress of Máh-Kú, situated in the northern mountains. The rough tribesmen crowding at the gates are Kurds, wildest natives of Persia, and bitter traditional enemies of the people of the Bib. They listen to His chanted prayer; they learn to take their oaths in the name of the holy One within the walls of the prison; they yearn to attain His presence; their lives struggle upward.

A glimpse of His martyrdom is witness to the power of *God*. A Christian general whispers a plea for forgiveness. "Enable me to free myself from the obligation to shed your blood," he entreats his noble prisoner. "Follow your instructions," the Bib replies, "and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity." The Bib is suspended on ropes, to be shot. Seven hundred and fifty men, led by Sám Khán, the Christian general, fire a volley of shots. The cords are severed by the shots but the Báb remains untouched. The soldiers of Khán flee in terror and Khán thankfully retires from his ignoble task. Strangers are brought to commit the odious deed, and the spirit of the Bib takes

its flight. It is high noon. A dust storm from that hour to the going down of the sun causes fright among the ten thousand witnesses of the scene. The effect of the martyrdom of the Báb is far-reaching.

The merciless opposers of His truth, like the opposers of old are swept into the limbo of the forgotten, while out of the life of the martyr-revelator moves the age-old, two-fold process of the fall of an old order of things, and the rise of a believing people.

More than twenty thousand preceded the Bib to a martyr's grave; a bare handful survived Him. Among the few was Bahá'u'lláh, son of a Persian Vazir of high station and reputation.

As a child, Bahá'u'lláh showed remarkable capacities, coupled with innate wisdom. The wisest men of the realm came to regard His destiny as distinct from others. When He was still quite young His father dreamed that he saw his son swimming in a limitless and shining sea. Innumerable fish clung to the hairs of His head as He swam, and the light of the sea was derived from His presence in the water. The Vazir, greatly impressed by the dream, summoned a wise and venerable man of that region, who gazed intently upon Bahá'u'lláh and extolled the beauty of His youthful countenance. "The limitless ocean, Oh Vazir," he said, "is none other than the world of being. Single-handed and alone, your son will achieve supreme ascendancy over it. . . . The multitude of fishes signifies the turmoil which He will arouse amidst the kindreds and peoples of the earth. Around Him will they gather, and to Him will they cling." By reason of this and other incidents the Vazir soon came to realize the concealed glory of his noble son. Like Jacob, he desired only the welfare of his beloved Joseph.

At a later time Bahá'u'lláh, grown to manhood, was offered important positions of state which He steadfastly refused. "All that we can hope to achieve," explained one dignitary of the nation to his own son, "is hut a fleeting and precarious allegiance which will vanish as soon as our days are ended. Our mortal life can never be free from the vicissitudes that beset the path of earthly ambition. Even those who, while we are still living honor us with their lips would, in their hearts, condemn and vilify us were we, for but one

moment, to fail to promote their interests. Not so, however, with Bahá'u'lláh. Unlike the great ones of the earth, whatever be their race or rank, He is the object of a love and devotion such as time cannot dim nor enemy destroy. His sovereignty the shadows of death can never obscure nor the tongue of the slanderer undermine. Such is the sway of His influence that no one among His lovers dare, in the stillness of night, evoke the memory of the faintest desire that could, even remotely, be construed as contrary to His wish. Such lovers will greatly increase in number. The love they bear Him will never grow less, and will be transmitted from generation to generation until the world shall have been suffused with its glory."

Bahá'u'lláh spread far and wide the teachings of the B1b and for a time wisely withheld His own identity as the One foretold. In 1812, following the martyrdom of the great forerunner and prophet, Bahá'u'lláh Himself was seized and imprisoned as a Bábí in the underground dungeon of Tíhrán. En route to this loathsome pit, He was stoned and derided by a populace incited by His enemies to acts of violence. An aged woman begged to be permitted to cast her stone. "Suffer the woman," said the holy prisoner. "Deny her not what she regards as a meritorious act in the sight of God."

With such calm resignation Bahá'u'lláh took up His toll of sacrifice for a Cause in which the Báb was the dawn and He the noonday sun. With a few companions He was placed in the dungeon in stocks. His words of endearment continued day by day to cheer their hearts, and no day passed without singing. "God is sufficient unto me," ran their glad refrain, "He verily is the all-sufficient. In Him let the trusting trust."

In later years Bahá'u'lláh, with His family and over seventy followers was exiled to 'Akká, Palestine, a fortress city situated at the foot of historic Mt. Carmel. Here, in barrack rooms, the little band of first believers lived in such joy as to make them a source of wonder to all. In these days Bahá'u'lláh wrote to friends, "Fear not. These doors shall be opened. My tent shall be pitched on Mt. Carmel, and the utmost joy shall be realized."

This indeed was the case. His last years were passed at Bahji, on the plains outside of the city. Here He wrote and taught, and often in the summer, the cypress trees of Carmel offered shade to the world's greatest prisoner. This was a fitting fulfillment of the pens of Judaism, Christendom, and Islám, which had so often extolled Mt. Carmel. Here the Christian world was wont to look for the return of the Spirit, Christ.

Here He wrote many of the Tablets to the kings, begun earlier in the exile, enjoining upon them the peace of the world and advising them of the ways to attain it. Here, in a land where women were often little more than chattel, He taught the equality of men and women. Here, in a world removed from science, He proclaimed the harmony of science and true religion. Here, in a despotic monarchy, He espoused the cause of representative government, world language, a world tribunal, and federation of the nations. Here, in the midst of fanaticism and bigotry He proclaimed, "Consort with the people of all religions with joy and fragrance."

Bahá'u'lláh counted all of the revealed religions as one and the same. "I have been preceded in this matter," He wrote, "by Muhammad, the Apostle of God, and before Him by the Spirit, Christ, and before I-lim by the Interlocutor, Moses." Recognizing the differences of emphasis from tune to time in God's revealed religion, He said, "In every Dispensation the light of divine guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His law is the consciousness of the oneness of mankind." From the days of the exile forward, the little band of believers throughout the world have counted the promulgation of this principle to be their foremost obligation.

The final proof of a religion is its survival and its triumph over hardship. Were the walls of 'Akká to obscure forever the hallowed light of Bahá'u'lláh? Could such a community outlive its founders? The answer is heartening. Today the Bahá'í Faith has encircled the earth. In a single century it has entered more than sixty countries, has numbered within its ranks no less than thirty races; its adherents represent all of the re-

ligions, all of the classes, all of the cultures of the world; its writings are published in over forty languages. It has swept from the dungeon to the palace, from the humble Merchant of *Shíráz* to royalty, from a handful of *Shaykhi* students to scholars and statesmen, from the upper room in *Shíráz* to far-flung outposts and to the most highly civilized cities of the modern world. Its lovers have left hearth and home in unpaid missionary efforts to spread its tenets and offer its comfort to all countries. With flame-like devotion its teachers have followed in the footsteps of its martyrs, who, without reward gave up their lives to establish for all time a spiritual world commonwealth committed to unity in the love of God.

The walls of the prison city closed around *Bahá'u'lláh* in 1868. At the time of the rise of the Young Turks in 1908, they opened to His son, 'Ahdul-Bahi, who subsequently journeyed to England, France, Germany, and the United States. The days of this noble successor among the western friends were marked by striking victories, for churches, synagogues, and peace societies opened their doors to him. 'Ahdul-Bahi gave to the West two profound gifts; a social message of complete unity and an infant community whose collective life could demonstrate it. In his Will and Testament 'Abdu'l-Bahá appointed

his eldest grandson, Shoghi Effendi, as interpreter and first Guardian of the Faith.

Today the Faith of the *Báb* and *Bahá'u'lláh* has moved out of its primitive or apostolic period into a formative era. Haifa, now a flourishing seaport across the bay from 'Akká, is the chosen residence of Shoghi Effendi, whose World Order Letters have already made an indelible impression upon the stream of international life. Bahji, with its gardens and the tomb of *Bahá'u'lláh*, has become a place of world pilgrimage. Mt. Carmel, whose cypress trees once sheltered the holy prisoner, now boasts the terraced shrines of His family. On its ninth terrace a Temple is destined to be seared, and from its peak the future *Bahá'í* Universal House of Justice will overlook the Mediterranean, a House dedicated to the service of a community whose pattern is "inclined neither to East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored." "Its watchword is the unification of the human race; its standard the 'Most Great Peace.'"

The holy land of Abraham, of Moses, and Jesus, is again glorious with religious aspiration. The time-honored door of Revelation opens again before us as we listen with the first disciple to the fragrant welcome of the Bib: "Enter therein in peace, secure."

19.

THE ONENESS OF HUMANITY

Address delivered on the program of the Bahá'í Centenary, May 19-25, 1944.

BY WILLIAM KENNETH CHRISTIAN

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

So wrote *Bahá'u'lláh* seventy years ago, at a time when the masses of the world's peoples were concerned with local problems, local needs, and local aspirations. And *Bahá'u'lláh* wrote this at a time when the leaders of the world's peoples were giving no heed to questions of world order.

Yet in the first half of this first *Bahá'í* century, two momentous things were occurring. Every force making for change in the lives of men was being accelerated at a rate beyond any comparison with a previous era in history. Steel rails were flung across continents. The human voice was projected over a wire; the human voice was captured on a disk. The center of living was changed from a particular city, town, village, or isolated farm. Travel and communication, with an awesome swiftness, revolutionized the area

of men's activity. The practical meaning of **time** changed. The five continents, the seas and oceans of the world, and the islands on their waters, were all drawn steadily closer.

During this same period, Bahá'u'lláh, in prison and in exile, lifted high the spiritual banner of world unity and justice. He claimed to be a Messenger of God, a Manifestation of Truth with the same spiritual power and divine authority that had characterized Jesus and the High Prophets of the past. He restated the spiritual obligations of man to God. He exhorted men to a life of honesty, truthfulness, purity, and service.

He decried the growing injustice in the world, the increasing blight and horror of war, the insidious poisons of racial prejudice, of class antagonism, of false national doctrines. He urged the leaders of the world to assemble an international legislature which might act to remove the causes of the world's distress. But the mighty ones of the earth ignored His plea, and so the world's peoples now move relentlessly through this bloody epoch, unconscious of the fact that a divine remedy has already been given to them.

The chief purpose of Bahá'u'lláh's mission is to establish world-wide justice through unity. He has proclaimed: "The best-loved of all things in My sight is Justice." And this is a proclamation of justice for all men. Bahá'u'lláh did not mean justice for a certain class, for a certain race, for a certain nation, or for a limited combination of nations. He looked at the world as a unit with planetary needs. He regarded the needs, the hopes, and the possibilities of all men. He meant, quite literally, justice for all men, everywhere.

The keynote to this unity which Bahá'u'lláh has declared the basis for universal justice, is the principle of the Oneness of Humanity. This principle is neither "a pious hope" nor a mere restatement of the ideal of brotherhood. Bahá'u'lláh has established again in the heart and the mind the living reality of faith. He creates the desire to achieve justice for all men. He creates an awareness of God's love and purpose. He creates a desire to praise God in word and in deed. But far more than this, Bahá'u'lláh has inseparably joined the spiritual and the practical aspects of life. The Oneness of Human-

ity is "the pivot round which all the teachings of Bahá'u'lláh revolve." The social principles of Bahá'u'lláh—consultation, collective security for the maintenance of peace, universal government, universal education—these, and others, are all methods for establishing human oneness. Bahá'u'lláh places social action and responsibility on the same high level of obligation with individual morality. In fact, the divine order for human society, found in the writings of Bahá'u'lláh, is so practical that, in its basic elements, it is being applied now among the Bahá'ís of the world.

By the Oneness of Humanity is meant that all human beings are the children of God; that there is no specially-chosen race in the sight of God; that differing colors of skin constitute an element of variety, and not an element of innate difference or superiority; that differences of religious background are no longer a sufficient excuse for one group of people remaining aloof from another; that variations in political views and economic advantages do not constitute a justification for dominance and exploitation.

And the Oneness of Humanity requires the recognition of the equality of men and women. It requires the formulating of a world system of education, with some basic curriculum, and with this universal educational program open to boys and girls alike. It requires the selection of an international auxiliary language to facilitate trade, travel, and communication. It means that religion and science should be regarded as co-partners, since they are the great and complementary instruments which can lead the human race along the road of decency and enriched living. This dynamic principle also requires the erection of a world federal government, a super-government, representing the peoples of the earth, dedicated to justice without regard to race, religion, or region.

When this war subsides, the human and material wreckage will be dreadful. We will see the evidence on every hand. And the statisticians will compile their lists. But they will not be able to measure the dark cesspool of hatred, of prejudice, of warped and crooked doctrines.

No limited nationalistic principle, no limited racial principle can serve as the basis for



Baha'i Teaching Conference held on September 10th, 1944, at Shark River Hill, New Jersey.

rebuilding our shattered world. We cannot return to the localisms of the past. The habits of the past are no longer safe. The thinking of the past can only betray us now. The world needs the vision of Baha'u'llih. It needs the impact of His loving spirit. It needs the solid unity which only He can create. We must, therefore, sound a warning that the Oneness of Mankind is "the sole means for the salvation of a greatly suffering world."

The American people, especially, are challenged by this principle. For this republic which has developed a high form of just government and which has many times stretched the hand of assistance to oppressed peoples, this republic harbors also one of the most virulent forms of race hatred. Millions of people in this country, because of a mere difference in color, are cursed with an economic, social, and psychological stigma. This is the gravest internal problem for the American people in these years when a world order is evolving.

Besides a warning, this principle, enunci-

ated eloquently and insistently by Bahá'u'lláh, brings "a promise that its realization is at hand." The first beam of this sun of promise flashed across the darkened sky of Persia when the youthful Báb heralded a new religious dispensation. The words of this Forerunner cut the thick veils of bigotry and ignorance which lay like a vast fog over that land. He inspired His followers to deeds of such valor that the promise of spiritual regeneration in Persia was heard by great scholars in the continent of Europe. The second beam of promise might well be the announcement by Bahá'u'lláh of His mission as God's Manifestation in our age. The third beam of promise would be the embryonic world order, found in the teachings of Bahá'u'lláh and erected by the believers under the guidance of 'Abdu'l-Bahí and Shoghi Effendi, Guardian of the Faith.

Shoghi Effendi has written: "Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the dis-

integration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'u'lláh, and to meditate upon the World Order which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization."

Bahá'u'lláh already has created the impossible—the uniting of peoples of all races and cultures in one world-wide spiritual community. The methods and the standard of the Bahí'í world community incline neither to the East nor the West, neither to the Jew nor the Gentile, neither to the rich nor the poor, neither to the white nor the colored. Within the Bahá'í community, the Oneness of Humanity is already an accomplished fact. A divine pattern of world order has been given, and it is already taking form in the communities of Bahá'ís throughout the world.

The Oneness of Humanity demands the moral and intellectual regeneration of the individual. Each age requires the new measure of a man. Bahá'u'lláh sets the standard thus: "All men have been created to carry forward an ever-advancing civilization." . . . "Bend your energies to whatever may foster the education of men." . . . "Let your vision be world-embracing rather than confined to your own self." . . . "Equity is the most fundamental among human virtues. The evaluation of all things must needs depend upon it." . . . "Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue." . . . "That one indeed is a man who, today, dedicateth himself to the service of the entire human race."

The new measure of a man—what can create a new type of thinking and conduct? What force can so inspire and sharpen the minds of men that they may be fit instruments for the creation of a just and enduring world order? The answer is religious faith. Religion, renewed in our age by a Manifestation of God; religion, purified from the prejudices and superstitions of the past; religion, restated in the terms of our age and fashioned for the needs and possibilities of our age—such a Faith, Bahá'ís are convinced,

has the power to regenerate mankind. Such a Faith is the Faith of Bahb'u'lláh—a divine remedy sent by God for the healing of the nations and the resurrection of man.

The Bahí'í lives and moves and has his being in the belief that the Kingdom of God will be established upon the earth. The Bahí'í is that individual who, through the confirming power of faith in Bahá'u'lláh, struggles against the currents of disunity and prejudice in the whirlpool of public opinion, and struggles within himself, in an effort to rise to a level of spiritual maturity and social action where he lives the principle of the Oneness of Mankind. The Bahá'í is the promise and the sign that a new type of conduct is being fashioned—men and women with a world vision and a sense of humanity that is deep and all-inclusive.

The Oneness of Humanity also "implies an organic change in the structure of present-day society." Bahá'u'lláh foresaw that humanity was about to enter a crisis of unparalleled magnitude, and that the final resolution of that crisis would require the establishment of a world government. In the words of the Guardian of the Faith: "Some form of a world Super-state must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their cases to its consideration." This world government would promulgate "a single code of international law—the product of the considered judgment of the world's federated representatives." Such a World Order as this which Bahá'u'lláh anticipated,

would make the Oneness of Humanity a living fact everywhere upon the earth.

The spiritual regeneration of men and women, and the erection of a world government will mark the beginning of the greatest era in human history. Slowly men have progressed, from the filthy, diseased, superstitious, and ignorant conditions of the early ages. Starting with the tribal form of society, larger and more orderly units of government have been evolved. The knowledge of men and their sense of idealism have also developed.

But the childhood of the human race is over. The wars and chaos of our time mark the height of humanity's adolescence. World unity will mark the beginning of humanity's maturity. Bahi'u'llih heralds the achievement of this goal. The objective of His Faith is to unite the peoples of the world in "one faith and one order." This will be "humanity's coming of age."

We discover, then, that this pivotal principle of Bahá'u'lláh, the Oneness of Humanity, is not "a pious hope" nor a mere restatement of the ideal of brotherhood. It is a clear warning, yet also holds the promise of definite realization. It demands the moral and intellectual regeneration of the individual. It "implies an organic change in the structure of present-day society." Finally, it "represents the consummation of human evolution."

Bahá'u'lláh has written: "This is the Day in which God's most excellent favors have poured out upon men, the Day in which His

most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. . . . Soon will the present-day Order be rolled up, and a new one spread out in its stead."

This is the consummating age, the climactic age, the fruit-bearing age in human history. But a consummation is not an easy thing, no matter how much men may devoutly wish for it. A great climax is never reached without pain. The tree cannot bear fruit unless the fragile beauty of the blossom dies, to be reborn in a form and with a substance that will nourish men and women. The peoples of the earth dwell in the fear, misery, and blood of war. But this war marks the death pangs of the old order of materialism, of greed for power, of exploitation, and of disunity. God moves in human history. His hand is above all things. The old order is perishing around us. A new order, founded on the Oneness of Humanity, is taking shape under the guidance and protection of God.

When we think, at this Centennial, of the glorious events of the past one hundred years, of the rich treasury of truth in the Bahá'í Revelation, and of the undreamed and immeasurable possibilities of the future, our joy is mixed with a great gratitude. Is it any wonder that 'Abdu'l-Bahá has said: "Behold the portals which Bahá'u'lláh hath opened to you."

20.

SAN FRANCISCO AND THE BAHÁ'Í CHARTER

BY SHIRIN FOZDAR

I.

"THIS must never happen again," echoed the voices of the people everywhere, as they expressed their resolve after the treaty of Versailles. For had they not fought the great war to end all wars? The people said, "We will build a new world order based on

international co-operation instead of international anarchy." Until a few years ago people were jubilant at the thought that nations would no longer appeal to arms in their dealings one with another, but would bring their case into law and settle it by reason. Unfortunately the people did not realize that war is merely the symptom of a

virulent disease. The real disease from which the nations suffer is not the mobilization of **troops** and sacrificing of men on the battlefield. Such atrocities are only easily recognized manifestations of much more deep seated maladies. The source of the real sickness lies in the philosophy, organization and practice of everyday life. Our economic structure, our political system, our social attitudes and our religious fanaticisms all contribute to the inequalities, the dishonesties, the intolerance and prejudices from which wars are born.

In short, war is simply the inevitable outcome of our current thought and action. The public, however, seems to see little relationship between its **daily** sowing and periodic reaping. To the average person there is no connection between these two phenomena.

Those who have studied the history of past wars are well aware that the consequences of one are always the cause of the next. It is a well known fact that the vanquished nation ever nurses a hatred of its conquerors and dreams only of the day when it will be strong enough for revenge. It is futile to pretend that the social conscience is too enlightened; that the nations know they cannot **afford** a war; that the world is in possession of too many facts concerning the horror and **losses** of war, and war, therefore, is impossible. The apostles of peace, even after the Munich pact, told us there could be no war. But soon the war spirit spread over the continent, and in a few months men in Europe would have killed their own fathers, in spite of their facts and settled conclusions.

The world conflagration of 1939-1941 has conclusively proved to the world that fear and danger of war cannot be eradicated **by** military alliances between groups of nations, seeking to build **up** a strong **balance** of powers. It is the presence, the existence of large armaments that creates suspicion and causes the outbreak of war between those powers which are more equally balanced.

Peace is not a manufactured article. It is not created nor established **by** any human concept, no army or navy however great, no airplanes, submarines nor the more horrible means of extinguishing life that science

has discovered, no **Hague** Tribunal, the League of Nations or the **U.N.O.** can bring about peace without the aid of spiritual powers. Submission through preponderance of force is not peace. With the aid of science we have improved our method of killing and mass **butchery**, and have **fallen**, pitiful victims to the machines of our own creation. One is reminded of the story of the missionary, who returned to his native land after many years spent among the cannibals, trying to teach them civilized ways. A friend meeting him said, "Tell me, did you cure them of their loathsome habit of eating human flesh?" "Well no," said the missionary, "at least not entirely, but I can report progress; I did teach them to eat with knife and fork." Our progress appears to be **merely** the refinement of the weapons of destruction.

The San Francisco Conference of the United (?) Nations is undoubtedly expected to be a great step, preparatory to the downfall and end of the present system of world government, where each nation presumes to keep up an armed force wherewith to settle its disputes. Unfortunately the members of the U.N.O. who are **flushed** with the fruits of their victory, have **not** yet realized that **reconstruction** of world conditions today with mundane ideas can never be done. It is like putting new wine into old bottles. Humanity needs new hearts free from the deadly poison of racial and national prejudices. Without this first requisite all efforts will be fruitless, and as useless as attempting to bring sensation back to a numb **finger** by **rubbing** it, when, at the base of it, a tight hand is shutting off all circulation. It is sages and seers, not statesmen and strategists, who can cement the differences that prevail between the various nations. The evils of race rivalries, economic competitions and armament disputes would vanish if the nations of the world realized that human nature and needs are fundamentally the same all the world **over**, and that in the eyes of God there is no difference between man and man. Past attempts at **international** amity and peace have failed because they were inspired not by the true spirit of friendship and love which can be had only from an understanding of the universal principles of the Oneness of Mankind. If the future peace

pacts are to prove not mere scraps of paper, great care must be taken to eliminate distrust and rivalry.

It is quite evident from experience that with the progress of science and the unification of the world, this single body cannot advance smoothly under the guidance of different and discordant consciences. Past methods of governing isolated groups are no longer workable as isolation is blasted with the birth of the atom bomb.

The more humanity clings to old methods and ideas the quicker the succession of wars and disasters; and the greater the intensity of conflict, the greater is its failure.

Economic strangulation and dismemberment of the enemy nations through force and fear will not beep the peace; fear gives birth to hate, not to love; to revenge, not to co-operation that endures.

Nations must learn to build up their fortifications not upon the sand of intrigues and hypocrisy, but upon the rock of God's love. Kingdoms and empires, raised upon the despoiled and ruined ashes of smaller nations, are bound to disintegrate and decay. Mighty rulers and dictators have gone the way of the damned, but eternal are the glories that await those who bring prosperity and happiness to the world, for "Blessed are the Peace Makers."

II.

The world heaved a sigh of relief when after six years of bloody warfare the hostilities ceased in 1945. The people unaniously hoped for a final and permanent abolition of war, and all the suffering, loss and destruction it involved.

The San Francisco Conference of the United Nations was called to realize, in whatever measure it was possible, this longing of civilized humanity all over the world. With the best will in the world, however, the united wisdom and experience of the world gathered there, were unable to bring about a real union, of mankind, which alone can remedy the ills of our age. "The Charter," said Field Marshal Smuts, "was not perfect. It was full of compromises; but it was a very real and substantial advance on all previous plans of security." This is not all that enlightened humanity craves for,

though it was much more than had been attained all through the age of competitive nationalism. The San Francisco creation is only an association of states, claimed to be equal, sovereign, and "peace-loving"; their equality, however, inter se, is denied by other provisions of the Charter itself, especially in regard to the Security Council, or the executive authority of the organization; while their sovereignty is only in respect of their internal administration. It was, however, this attribute of internal sovereignty which permitted Nazi Germany to persecute the Jews for long years without any effective opposition being raised by any other State; and the same excuse may lead in future to repetition of such persecutions and atrocities. Members, moreover, of the Organization do not include, at least for the time being, the erstwhile enemy nations, and their satellites, but also neutrals, like Switzerland, whose peace-loving character no one can question. The Organization, moreover, though formed expressly to maintain peace and security all over the world, to enforce respect for treaties, principles of justice and international law, and secure full recognition for "human rights and fundamental freedoms," omits to define any of the key terms in the main chapter of the charter, giving the purpose of its being, and the motive spring of its action. It has no armed force at its own command; it leaves local armies, navies and air force untouched, and offers but a mild suggestion for gradual disarmament of the principal allies and their associates. Given these shortcomings, the Organization can scarcely be effective in attaining its immediate objective of permanent peace and international security, let alone the development of all-round co-operation among the peoples of the world, especially if the Big Three fall out on any issue, as between themselves.

In all these respects, the machinery prescribed by Bahá'u'lláh, the Founder of the Bahá'í Faith, for maintaining eternal peace and all round security, and ensuring world co-operation, shows unmistakable superiority. The institution of a General Assembly of the nations of the world; the setting up of a Security Council as the Central Executive authority; the establishment of an International Court of Justice, and the bring-

ing into existence of an Economic and Social Council, are all landmarks on the road which, unmistakably and irresistibly, will lead to the goal prophesied by Him a hundred years ago. But they are not enough, excellent as they are. According to the Bahá'í Charter, however, the General Assembly of Nations will not be only a deliberative body, with little initiative and less executive. It will be a Sovereign Legislature for the entire world, defining the principles of justice, codifying international law, and enforcing respect for human rights and freedoms. The executive arm of the World Federation would be the Security Council, while the judicial side of the Universal State would be the International House of Justice, administering justice for all mankind in accordance with clearly defined principles of that much misunderstood term. As no State or people will be excluded from the organization of the World State prophesied by Bahá'u'lláh; and as the basis of the Organization would be free consent and voluntary acceptance by member States or peoples, there can be no question of any State being kept out of the organization. The General Assembly of the Federation will be formed by representatives of all States, in proportion to the population and resources of each, probably also with due regard to the record (and not pretensions) of each in regard to the love for peace,—and not merely in proportion to the armed importance of any member, as under the San Francisco arrangement it has come to be.

No people, backward or advanced, and no country, developed or otherwise, will be left out of membership. There need, therefore, be neither a Trusteeship Council, nor a Trust of some stronger country over weaker members of the world community; and of course, no "Strategic Areas," serving as military or naval bases, to keep alive the memory of conflict, and indicate preparedness for a possible war. The Colonies and Empires of today,—Dutch or British or French,—will have to go the same way as the domination and exploitation of subject countries by Germany or Japan; and the world will have to march with a true union of all mankind as brothers working in a common cause.

The Bahí'í Charter will not depend, for maintaining peace and assuring security, on only coercive authority vested in the Central Organization. Ways and means of peaceful solution of every kind of international dispute, without exceptions, will be evolved and employed, including conciliation, arbitration, and where necessary, adjudication. No force will be left at the disposal of any individual State, large or small. The process of disarmament will be progressive, simultaneous, and universal. The only available vestige of armed might will be at the command of the World State. San Francisco also evinces unmistakable aversion to the use of force in settling international disputes. But the existing disparity of might as between the bigger States and the smaller ones, and the provision for gradual disarmament, make its basic purpose of outlawing war far from realized. This apprehension is all the better founded, when we recollect that there are still outstanding differences, in interest as well as outlook, as between the principal powers of the world today. While Britain, France and America uphold a social system founded on private property with personal profit, on individual initiative and freedom of enterprise, Russia upholds the communist ideal. Britain and France have colonial possessions, which supply no mean proportion of their material prosperity; and on which other States inevitably cast eyes of envy. America seeks expansion on the East and the West; and calls it naval bases. The League of Nations Mandates have ceased; but the Trustee Council and Trusts for Backward Peoples is only a new name for an old disease—imperialism and exploitation.

As a consequence of this difference in basic outlook, the relations between neighboring States, and still more so with undeveloped parts of the world under the domination or influence of any of these, cannot but diverge and lead to conflicts, which, in the ultimate analysis, may have to be settled by use of force. The Bahí'í Charter, on the other hand, secures the essentials for the economic welfare of every nation. The World Commonwealth is charged with the task of assuring the welfare of all the nations and of every individual therein. It must, therefore, control the entire resources and raw mate-

rials of its component parts, provide every country with the necessary materials for its industrialization, and arrange for the natural flow of commerce and investment over the whole area that constitutes this earth. A uniform coinage and currency, uniform weights and measures, and uniform standardized terms of international trade, with equal access to the earth's raw materials, are bound to eradicate the causes of economic conflict. The same principles applied to individuals will bridge the gulf between capital and labor; poverty and unemployment will be annihilated, and no idle rich permitted to be parasites or drones in the human hive. Education is to be recast and ideals of justice revised. Such an education must not be the privilege only of the leisured few, but available to every human being. No territory is permitted to remain undeveloped, but all must enjoy unhampered the privileges bestowed upon humanity by this Bahá'í Charter. The disparity between man and woman, between races and peoples, which now disfigure the working of the world, must disappear; and the guaranteed rights of individuals, as well as communities, carefully defined and duly enforced. Let the nations of the world take heed, and not repeat the tragedy of Versailles sowing the seed for a more devastating conflagration. Bahá'u'lláh, the author of the Bahá'í Charter had warned the monarchs of the world between 1868-1870, while suffering imprisonment for these ideals, that the world would be engulfed in fiery ordeals of world wars, and had reiterated the fact that nations could attain permanent peace and stability through nothing less than the principles laid down in that Charter.

It is impossible to lay out in this brief article the great results nations can achieve by uniting together under one world government. The ideal of a single world federation is not merely a legal or constitutional matter. A searching analysis on the same lines is found in *The Foundations of Peace*, wherein the author, Prof. K. T. Shah, India's leading economist freely acknowledges his debt to Bahá'u'lláh. Much depends upon the people's spirit of goodwill, justice and amity. The governments of the world, instead of wasting their time, wealth and energy, in

building up alliances and hoping thus to abolish warfare, or ensuring their own particular victory must turn their attention to the Bahá'í Charter, which is complete and cannot be improved upon. This is a crucial moment and the sincerity of the United Nations is being weighed in God's balance. Let them not be found wanting, nor be branded by posterity as an assemblage of hypocrites and imbeciles.

III.

In the 18th century, Sir Isaac Newton, Bengel, Wesley and other great thinkers and teachers of many schools of thought, renewed their hopes regarding their expectation of the Return of Christ. This belief, although confined entirely to the Protestant communions, was shared by individual Christians in most, if not all, of the churches, and aroused, in some sections of Christendom, the greatest enthusiasm. It was proclaimed by bodies, such as Irvingites and Millerites, and became the distinctive tenets of various Adventist groups. One scholar fixed the date as 1785, Bengel 1836, William Miller 1843-1844 and Cumming 1866.

This attitude of religious expectancy was not confined to Christendom alone, but was shared by the followers of other world religions; by the Buddhists for the advent of a Maitreya Buddha, by the Zoroastrians for Shah Behram, the Hindus for Kalki Avatar, the Muslims for the Promised Mehdi and so on. But, as in Christendom, so throughout the world, the universal expectation of an august theophany was vitiated by misunderstanding and led to no good result. A rigid traditionalism cramped the souls of men. No organized religion in any quarter of the globe seems to have believed that the coming prophet would demand radical reforms and lift the people to a higher level of thought and conduct than that with which they had contented themselves in the past. Every religion looked for a vindicator who should be exclusively its own, who should justify its dogmas, reinforce its institutions and exalt it to a position of complete and unchallengeable supremacy over the erroneous faiths of the rest of mankind.

Great was the perturbation when, in the midst of these conflicting beliefs, a youth of

24 years, who called himself the **Báb** (the Gate) arose in Persia, and proclaimed himself to be the forerunner of **Him**, Who was to be the fulfilment of all these prophecies, the Gate through which **mankind** must pass to attain **w** the Kingdom of God. The **Báb**, who was born on the 20th of October, 1819 and proclaimed himself on May 23rd, 1844, was renowned for his piety and virtue. Persia in those days was considered by the Oriental scholars as the Aegean stable of the East. Ignorance, fanaticism, dishonesty and immorality were the four pillars which supported the social fabric in Persia. That the Bib had expected a violent opposition from his countrymen was evident from his earlier **writings** in which he had clearly **predicted** his martyrdom; but nothing daunted him. Fearlessly he **preached** like John the Baptist, and prepared the people for the advent of **Bahá'u'lláh**, the Founder of the **Bahá'í Faith** and Author of the Bahi'í Charter.

Within a short period the doctors of divinity, fearing the overthrow of their power, agitated against the **Báb**, and had him arrested and incarcerated. But his message **spread** like wildfire kindling the hearts of **all** those subject to it. In their impotent rage these opponents of the **Báb** resorted to most violent persecutions recorded in the annals of history. Within six years of his ministry, most of which was spent in prison, the enemies of the Bib ordered his execution and on the 9th of July, 1850 the Bib's body was publicly riddled with 750 bullets in the **barack** square at Tabriz.

Chesterton has said that in modern times, instead of stoning the prophets, we smother them with roses. We also after praising them without obeying them for a decade or two, cease to read them. But our experience of **Bahá'u'lláh** is quite the contrary. People smothered Him with roses and paid Him the greatest respect as long as He remained the Son of a rich and **influential** minister of Persia, with vast properties at His disposal. But as soon as He **declared** Himself to be the Divine Messenger for Whom the Bib had prepared the people, and sacrificed His life, and for Whom the former world scriptures bad prophesied, stones took the place of roses, hatred that of respect, confiscation of prop-

erty and starvation that of riches and affluence.

Bahá'u'lláh was born on the 12th of November, 1817 and declared His advent on April 21st, 1863. He was convinced He had been destined for a great mission in life, that of uniting the various races and **religions** into one brotherhood. His fearless and public declaration of His message **terminated** His life of ease and luxury. That government, which had respected Him and His family for generations, was deeply annoyed at His seemingly audacious claim, and thus **Bahá'u'lláh** was clapped in chains behind prison bars with His wife and children, **all** of tender age. While heavy chains cut wounds in His neck, He yet strove to help man to break the fetters of greed, selfishness, vanity and **waywardness**. Although Himself in captivity, He worked for the liberation of humanity. Thus between the years **1868-1870** **Bahá'u'lláh** addressed His epistles to the crowned heads of the world, to the President of America and to the Pope in Rome, wherein He laid down the principles upon which **the Bahá'í Charter** is to be based. Vividly He foretold therein the fate that awaited the different monarchs, nations and the world.

"O concourse of the heedless!" He wrote, "I swear by God! The Promised Day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: Taste ye what your hands have wrought!" The time for the destruction of the world and its people hath arrived. . . . The day is approaching when its (civilization's) flame will devour the cities. . . . O ye that are bereft of understanding! A severe trial pursueth you, and will suddenly overtake you. O ye people of the world, know verily that an unforeseen calamity is following you, and that grievous retribution awaiteth you. . . ."

Satiated with power and pelf and fully confident of their own powers, the monarchs of the world ignored the call of this prophet of peace. He warned them again, predicting Divine retribution, downfall, defeat, immense calamity. The most daring of all is His categorical and reiterated assurances that after a **period** of world-wide purgation by the fire of war, human nature

is to be regenerated, the nations federated and permanent peace established. Considering human waywardness He foresaw a hideous universal conflict, which would engulf every nation in the world. When they had wasted their substance, decimated their population and stood bleeding, bankrupt and beggared, then they would be restored to their right minds. People would then realize that national vanity and touchiness, truculency and war preparedness are as terribly destructive in a state, as vanity, bullying and boasting are vicious in a boy. When they have had their fight out, and are prostrate from their insane anger, they will be willing to look up to the Divine Messenger for guidance.

Bahá'u'lláh passed away in 1892, after suffering nearly forty years of imprisonment and exile, and after more than twenty thousand of His followers, men, women and children, had been butchered to death in a manner that displayed the unwearied ingenuity of the Persians in the mode of torturing their victims; they would sole the feet of their victims, soak the wounds in boiling oil, sbow the foot like the hoof of a horse, and compel the victim to run. In some cases the victims have been made to eat their own amputated ears. The more fortunate suffered strangulation, stoning or suffocation. They were bound before the muzzle of a mortar, cut down with swords, or killed with dagger thrusts. These selfless heroes laid down their lives, without murmuring in order that their blood might water the seed of Bahá'u'lláh's New World Order. "A world from which war has been abolished, held together by ties of world federation; a great worldwide human society in which hatred and prejudices—national, religious, racial—have been annihilated. A world culture built upon close interchange of commerce, of art, of science and invention, a culture marvellously integrated by a universal auxiliary language serving as a common medium for commerce, travel and for exchange of ideas in literature and by radio and moving picture. A universal civilization in which men and women, shoulder to

shoulder in full equality, labor to build a better world. A spiritualized humanity obedient to the Divine purpose, sensitive to the good and beautiful things creating art, culture and a mode of living superbly beautiful. A world in which labor and capital harmoniously operate together under new economic laws which ensure abundant and widespread prosperity and abolish forever the grim spectre of want and destitution."

Unfortunately nations learn slowly and oftentimes at a dear price. It takes the incalculable horror of a world cataclysm to teach the nations of the world how vain and how unworkable are the worn out ideas of rival empires, safeguarded by armed forces, and how practical is the idea of federation secured by law, and based on love and human fellowship. Now that the world has just emerged bankrupt and bleeding from threatened annihilation, after this ruinous war, is it wise and just to continue ignoring the principles laid down in Bahá'u'lláh's Charter?

It appears like yesterday, when under the stress of the blitzkrieg and the fear of invasion, the governments and the clergy of the various nations urged their countrymen to flock to churches and pray to God for the removal of our trials and tribulations. Is it not strange that when the prayers have been answered, God has been relegated to the background? In all our Peace Conferences and Peace parleys, all mention of God is eliminated? All reference to the power of prayer ignored? By this indifference is not God being tempted to visit upon humanity once more a cataclysm more ruinous than the last war, to impress upon the puny minds of men, that there is a Greater Power in this world that can compel mankind to submit to His will and carry out His Plan?

Must humanity like the inhabitants of Sodom and Gomorrah invite fire and brimstone (with the aid of the atomic bomb) from the heaven of God's wrath, to remove man completely from the surface of the earth? Is it possible that mankind prefers extinction to a life of peace and brotherhood?

IMPRESIONES DE UN DELEGADO BAHÁ'Í DURANTE SU VISITA A LOS BAHÁ'ÍS DE LOS ESTADOS UNIDOS

BY SALVADOR TORMO

CUANDO fui elegido representante de la comunidad Bahá'í de la Argentina para concurrir a los actos a realizarse en Wilmette con motivo del centenario de la Fé Bahi'í y la convención en mayo del corriente año, fué éste uno de los momentos mas emocionantes de mi vida. Pude percibir en ese momento, en cierto modo, el profundo y trascendental significado que dicha representación involucra, no tanto por lo que a mi persona se referia, sino mas bien a la responsabilidad que dicho nombramiento significaba como instrumento representativo y legal de la comunidad Bahá'í argentina.

A pesar de todo mi empeño para concurrir a los actos anunciados, no pude conseguirlo; el permiso llegó tarde. Pero el 4 de junio recibí un cable de la Asamblea Nacional para asistir alas reuniones que tendrian lugar en Wilmette del 9 al 16 de julio. En poco tiempo pude arreglar todos los asuntos. Las puertas se abrian en todas partes; la mano de Bahá'u'lláh actuaba en todo momento. El 29 de junio llegaba a Chicago en avión. Mi sorpresa fué al descender del mismo y escuchar una voz amiga. Allá, a dos pasos, se encontraba Mrs. Collins acompañada de Miss True; sus rostros sonrientes produjeron en mi una extraña pero agradable emoción. En tierra extranjera encontraba de inmediato no solamente a dos amigas sino a dos hermanas. Miss True nos condujo en su coche hasta Wilmette. Con Mrs. Collins recordamos nuestra actuación en Buenos Aires en la construcción del monumento a la memoria de Mrs. Maxwell, recuerdos agradables por cierto, al haber intervenido en una obra tan importante. Miss True tuvo la gentileza de hacerme conocer el Templo a la hora del crepúsculo. All llegar cerca, me hizo notar entre los árboles la silueta del Templo. Que visión maravillosa! momentos que jamás se podrán olvidar. Es en verdad

un manantial de agua de vida, en donde millares de seres van a beber. Pude presenciar grupos constantes de visitantes quienes atraidos por diferentes motivos, entraban para conocer el Templo. Me gustaba observar sus rostros; a la salida no parecian las mismas personas; sus ojos tenían otra expresion; parecia que llevaban algo que antes no poseían; los guias habian hecho su trabajo; les habian explicado diversos aspectos del Templo, su significado y su relación con la Fé Bahá'í. Es maravilloso el trabajo que los guias realizan diariamente con tanta paciencia como devoción por la Fé; no podemos ni siquiera sospechar hasta donde llegan las semillas que los guias depositau en tantos corazones. Esa es una obra silenciosa pero efectiva. A su tiempo vendrán los frutos.

Fuí invitado varias veces a acompañar a los guias y en algunos momentos les ayudaba, ya que la gente se maravillaba al comprobar cuan extendida estaba la IC Bahá'í, al saber que yo venia de la Argentina.

Un lugar de gran recogimiento para meditar, es donde se encuentra la piedra fundamental. Piedra histórica, colocada allí por las Manos del Maestro, 'Abdu'l-Bahá, en el año 1912. En diversas oportunidades oré en ese sagrado recinto. Cuán intensa es la vibración espiritual allí percibida.

Las reuniones llevadas a cabo desde el 9 hasta el 16 de julio constituyeron en sí la expresion de una organización perfecta por parte de la Asamblea Nacional. El dia 9 de julio pudimos vivir los mismos momentos que tuvieron lugar durante el centenario, por medio de discos y vistas cinematográficas; los discursos y alocuciones alusivas a dicha fecha, fueron escuchados con profunda devoción; las traducciones al español fueron realizadas en todo momento con perfecta maestría, pudiendo los delegados latino-americanos disfrutar a la par de los demás



Teaching Conference for State of New Jersey at Bahá'í Center,
Teaneck, July 23rd, 1944.

de estos actos tan significativos como brillantes.

Uno de los momentos mas culminantes fué cuando, siguiendo uno al otro lentamente y en profundo silencio, presenciaban las fotografías del Báb. Momentos emocionantes fueron estos para todos. Las reacciones, no cabe duda, fueron diferentes. Instantes estos que no se olvidarán jamás.

Las reuniones de los delegados latino-americanos en la Asamblea Nacional (en que se discutieron diversos asuntos) se llevaron a cabo en la mas perfecta armonía y comprensión, asícomo también las reuniones realizadas entre los mismos delegados. La simpatía y amor generados por el contacto diario de los delegados latino-americanos llegó al punto que ninguno quería hablar del momento de la partida, Las lágrimas asomaban nuestros ojos cuando ese momento llegó. Silencioso, cada uno guardaba sus recuerdos. Los lazos que se habían forjado eran fuertes, pero había que partir, aunque la despedida fuera dolorosa. Ya nos veríamos otra vez. Ya nos escribiríamos desde nuestros respectivos países. Esos lazos de unión inter-americanos entre los Bahá'ís se habían realizado. Así he podido observar como se han ido tejiendo nuestras amistades, por medio de los múltiples contactos. Jamás he podido constatar tanta generosidad, tanta buena voluntad, tanta consideración, tanto amor como lo expresado por los Bahá'ís americanos. Tengo contraída una gran deuda de gratitud

por las generosidades de todo orden recibidas. Mucho tendré que hacer para pagarlas.

En todas las reuniones a que hemos concurrido, los delegados siempre hemos encontrado ese espíritu de franca simpatía entre los Bahá'ís. Tanto en Wilmette como en Evanston, Chicago, Milwaukee, siempre se dió a los delegados la oportunidad de expresarse. Era digno de observar la expectativa mostrada en todos los rostros al saber que los delegados latino-americanos iban a hablar. Cada manifestación de los delegados era acogida por los circunstantes con salva de aplausos, reveladores de la simpatía que estos espermentaban. Todo discurso era traducido de inmediato, con la mayor perfección, en ambos idiomas. La persona que tenía a su cargo esta tarea, Mrs. Woolsen parecía interpretar hasta el mínimo detalle, dándole a la vez el sentimiento que en cada caso era necesario.

Sería largo enumerar los distintos lugares en que fuimos invitados. Podría llenar muchas columnas de papel. En todas partes pude observar la misma simpatía. No podría citar un solo caso que pudiera haber habido una nota discordante.

Recuerdo en Milwaukee, después de haber pasado un día en la residencia de campo de los esposos Niss, lugar hermoso por cierto, fuimos invitados, los delegados, al Centro Bahá'í de esta ciudad. Una cena excepcional y muchos amigos nos aguardaban. Se escucharon con devoción las oraciones y los



The house at Malden, Massachusetts, where 'Abdu'l-Bahí rested in 1912 as guest of the late Maria P. Wilson, now an endowment belonging to the American Bahá'í Community.

discursos. Cada uno de los delegados latino-americanos dió rienda suelta a su corazón para expresar lo que éste sentía al ponerse en contacto con los Bahá'ís americanos. Al final, tomíndonos de la mano los delegados latino-americanos con los Bahá'ís de Norteamérica, exprese: "Levantemos las manos juntas como simbolo de unidad que en estos momentos aqui se realiza. Que la fuerza de esta unión se extienda por todo el continente americano y también por todo el mundo." Me faltan palabras para describir lo que este acto produjo en los corazones de los amigos presentes. Aun aquellos que no eran Bahá'ís vinieron a saludarnos emocionados. Todos sintieron la realidad de esos momentos, momentos que perdurarán en las mentes y los corazones de los amigos.

Fui presentado a Bahá'ís que habían tenido el privilegio de ver a 'Abdu'l-Bahí. Entre ellos Mrs. True. Fui invitado varias veces a su casa, en donde pude escuchar de sus labios hechos muy interesantes del Maestro. Fui invitado a pasar unos días en la casa de campo de Mrs. Stewart. Lugar encantador

es Otter Lake. Pudimos conversar sobre muchos aspectos de la Causa, tanto en Estados Unidos como en Sudamérica. Recordamos muchas veces cuando ella, cinco años atrás, me hizo conocer la FC Bahí'i en Buenos Aires y sobre los progresos realizados. En Nueva York fui invitado en casa de los esposos Mottahedeh. Ellos también estuvieron en Buenos Aires. Tanto ellos como mi amigo Philip Sprague se desvivieron por hacerme conocer los lugares mas importantes de Nueva York. Fui presentado al Centro Bahí'i, en donde fui invitado a expresar mi pensamiento. Mucha simpatía encontré en todos los amigos. Mas tarde fui invitado por los esposos Mottahedeh a pasar el fin de semana en la escuela de verano de Green Acre. En el momento mismo que iba a regresar, un llamado telefónico de Nueva York, me hizo quedar allí por tres semanas. Fué tan a tiempo, que unos segundos mas y hubiera dejado de conocer muchas de las enseñanzas que aprendí por medio de los cursos que diariamente allí se dictan. La mano de Dios obró en el momento exacto.

Así he ido aprendiendo a conocer como Dios opera en el curso de nuestras vidas.

El panorama de Green Acre es admirable, se le puede denominar como El Paraíso. No tengo palabras para expresar cuán feliz me senti al convivir con los Bahá'is que, como yo, estaban pasando allí unas semanas. Una vida diferente, un mundo diferente. He llegado a pensar que cuando el mundo viva la vida que se vive en Green Acre (y con esto incuyo también las otras escuelas de verano existmtes) viviremos en un mundo mejor. Mi estadia allí me dió la oportunidad de conocer a mucha gente. Todos se interesaban por la América Latina. He podido observar que hay un interés latente en todos por la Amírca del Sur. Todos querían conocer y yo gustosamente les explicaba todo aquello que estaba dentro del radio de mi conocimiento. Al notar tanto interés por todo lo que se refería a la América Latina, me ofrecí a dar una clase diaria de español. Esta se efectuadaba todas las tardes bajo de los pinos. Qué felicidad me produjo dar esta clase. Se notaba en todos los rostros el interés en conocer el español. Entre los presentes estaba un prominente sacerdote presbiteriauo, Dr. Durand, quién aprendía rápidamente las lecciones.

Entre las experiencias importantes que tuve en Green Acre, es la de haber interesado

en la Fé Bahá'í a dos personas. Estas se declararon Bahí'is en Green Acre, incorporándose luego al Centro Bahá'í de Nueva York. La despedida de Green Acre la senti profundamente en mi corazón. Una esperanza llegó prontamente. El verano próximo visitaré Green Acre. En las manos de Diw está.

Visité varias veces en Nueva York a los esposos Kinney, en cuya casa 'Abdu'l-Bahá vivió mientras se encontraba en Nueva York. La última noche fui a despedirme de ellos y tuve la oportunidad de encontrarme con un amigo Bahb'í que venía de Montevideo. La despedida final en el aerodromo de Nueva York, fue para mí de hondo sentimiento. Me parecía que parte de mi alma quedaba allí. Tuve que ser fuerte. Mi amigo Philip Sprague tuvo la gentileza de acompañarme, junto con su esposa e hijo, los esposos Mottahedeh, la señorita Mazzucchi de la Argentina y una de mis hijas Bahí'is, la seiiorita Bert Warter.

Siempre tengo presente lo que les dije a los amigos con quienes estuve en wntacto: La felicidad, el amor, la simpatía que ustedes me brindan, los llevaré como tesoro a la Argentina y allí lo distribuiré entre todos los amigos y simpatizantes, para que se establezcan lazos de verdadera comprensión y amistad entre los dos pueblos no solamente entre los Bahí'is sino también entre los ciudadanos de la República Argentina.

22.

PIONEER JOURNEYS

BY VIRGINIA ORBISON

BOLIVIA

EARLY one hot December morning in 1943, after several false starts with anti-climactic despedidas, (farewells) the plane schedule got together with the weather and I was actually on my way through the lush outskirts of Asunción del Paraguay to the tiny airport built beside the huge modern airfield which was still under construction by the North Americans. Gertrude Eisenberg, seeing me off, looked small but valiant. She was left alone to carry on the task of keeping together and teaching the group

started two years before by Elisabeth Cheney. This little band had been restimulated by my visit and it had grown during these last four short months. Gertrude, who had recently arrived, found the ninth adult, who, that following April, made possible the formation of the first Spiritual Assembly of Paraguay.

As only one plane a week went out of Paraguay to the North, obtaining passage was a problem with or without priorities. The plane was well burdened as we flew up the broad winding Rio Paraná into the jungle country. In a few hours it arrived at Cor-



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Bahá'ís of Caringbah, Ne South Wales, Australia, whose Spiritual Assembly was established April 21st, 1941.

umbá, a far corner of Brazil. It was only hot then, not very hot, or impossibly hot. The little river port town in the heart of the continent had the usual plaza, an avenue of magnificent royal palms, a U. S. Navy *Catalina* floating at anchor, and much tropical fruit for sale. All Brazilian cars seem to have long ornate satin cushions resting in the space between the rear seat and the rear window. There were even the taxis which are, as in all other places, just passenger cars charging a more or less uniform fare depending on whether one looked like an experienced or inexperienced gringo. Panagra passengers are put up at a row of houses serving as "hotel"—all very informal.

The next morning we flew over the river and over the Chaco country, making many hops into cleared spots in the jungles. The plane carried Indians—one with a little pig

under her arm and manta-chickens, cargo lashed to the front seats and men in tropical work clothes. Quite a contrast to the formal travel of more frequented lanes. At one place we landed near a little cemetery where a little band of Indians weirdly sounding rondadores (pipes of Pan), crude drums and quenás (flutes) were pounding and wheezing beside the tombstones, and the passengers stood about while the plane loading proceeded. We were in Bolivia.

Santa Cruz was our stop for the night. We were certainly on the Local-Stops-at-all-Points plane! This interesting but primitive colonial-type town was seen only from the air, as Pan Air has fine modern accommodations for its passengers at the airport. After boarding our plane in the morning we gradually climbed, and instead of jungle, we were over high stark dramatic

mountains, gorges and peaks with only color—no vegetation whatever—in short, the high Andes. The broad and watered valley of Cochahamba (most popular resort of the Bolivians) was a contrast. There I saw my very first Cochabambina, a lovely chola (a class of mixed Indian and other blood) walking primly in her high stiff white stove-pipe hat with broad brim (the higher the hat, the richer she is) with her colored fringed manta or shawl, many wide colored skirts, high boots and long black braids to give her great elegance.

Leaving healthful Cochabamba, we flew on and on, higher and starker, along the Altiplano with its relief map appearance until we reached the rim of the great Andean gash in which nestles La Paz. There we left our twin-motor 21-passenger Douglas, and after good hot coffee and a toasting by the fireplace, we took the cabs to the edge of the rim, and dived down the winding steep spectacular descent into the city below. There was the great mountain, Illimani, gorgeous and resplendent in brilliant snow watching over the city from far over the other side, just as Eleanor Adler had seen it when her train wormed in from the Chilean port of Arica two years before. At that time, there were no Bahá'í friends to take her in and make her comfortable upon her first encounter with such a strange land—12,025 feet up, and not a word of Spanish, completely alone. Not really alone, because the "company of His chosen angels" was there to guide her immediately to the house of Yvonne Cuellar, who soon became the first believer in Bolivia, and who opened the way ardently for the spreading of the Faith of Bahá'u'lláh in that land. Seven months later, Eleanor left Bolivia leaving a glorious trail of interest in the Cause, and four devoted and capable believers.

To this very house of Yvonne Cuellar I, too, went, and there found my Bahá'í home in La Paz. More Bahá'ís had been added, all helped and inspired by Flora Hottes, loved and able pioneer who had arrived in the past year. Many friends came to hear about and discuss the Faith with us. Suddenly there came the terror and unrest of a revolution—and then, a few days later, Christmas, bringing little boys in small

troups making queer Incaica music on drums and quenás as they went from house to house to play and dance for the Niño Dios in His little manger.

Very early on New Year's Day I left for a trip to Sucre which is the Capital, although the President lives in La Paz, the center of all activity. The Supreme Court meets in Sucre, named after the Mariscal Sucre, one of the famous South American heroes. Although there is much antagonism and national rivalry among these countries, they all fervently observe the birthdays of their mutual heroes and liberators—such as the great Simón Bolívar, San Martín, Sucre, etc.!

All alone in my camarote or sleeping compartment, I sketched scenes of the bare altiplano, flat beige-colored plains with never a tree or a flower, small windowless houses of adobe and thatched roofs, each with its tiny cross with holy water jug on top; Indians squatting in heavy ponchos in the rain—rain leaking into the cars and deluging one between cars while jerking one's way to the comedor. This was a voyage of adventure through all the other cars: chair, second, third classes always getting more crowded with cholos, children, baskets, and more wet, as the dining car is always on the end of the train and has a little chimney stack. A school girl on vacation who shared my room returned at night after spending the day with other friends on the train. The bunks were arranged one over the other and all bedding was stored on the top one during the day. One cannot be exclusive and buy up the whole camarote, but this is at least one room which is shared only with one person of the same sex!

Early morning found us in the completely unique Villa Imperial de Potosí. There loomed the famous pyramid-shaped Cerro Rico (Rich Hill), the nearly untouched colonial city spreading down the long slope. All the silver to finance the Spanish Armada came out of that hill. They said that I was the first white woman to look upon the vast and varicolored valley from the lofty top of that cerro (and this I like to believe!). Other women there were—in their many long, brilliantly colored skirts and man-type felt hats, working the mines along with the men. But only tin is now taken after the

workings of four centuries. Idle llamas gazed at us with supercilious aristocratic air as the heavy truck struggled up the steep winding slippery road. Cable buckets passed overhead carrying down the ore which only llamas used to bear.

Four days were spent in Potosi while waiting for the autocarril which goes to Sucre. At the Kancho Hochschild where I was privileged to stay, the mine officials were most hospitable. Much to be remembered were the long drive through rarely visited country; movies of ancient vintage shown in what had been a precious carved stone church built by the Spaniards; the Moneda where all the coin of Bolivia has been minted—the machinery brought from Spain and powered by oxen or slaves—the machinery of centuries commencing with wooden apparatus, down to present day steel; the Mascarón, a huge Bacchuslike face in natural colors over an archway, said to be the caricature of a former governor. One evening here around the fire of sweet-smelling moss clods from the Alto, the world's travail and the great remedy brought by Bahá'u'lláh were discussed with these Jewish friends, who among the millions, had been forced into pain and change.

A six-hour run in a 4-motor Chrysler bus on railway wheels was spent in gasping delightedly at some of the loveliest and most dramatic bits of this earth that one could wish to see. The driver enjoyed chasing donkeys, goats or sheep off the tracks, coming as near as possible without touching them. It seemed extraordinary to leave one great valley, only to climb suddenly into another having a round mirror lake; then to descend gradually into a land full of spectacularly flowering cactus, pepper trees and into the sweet valley where is sequestered the city of Sucre.

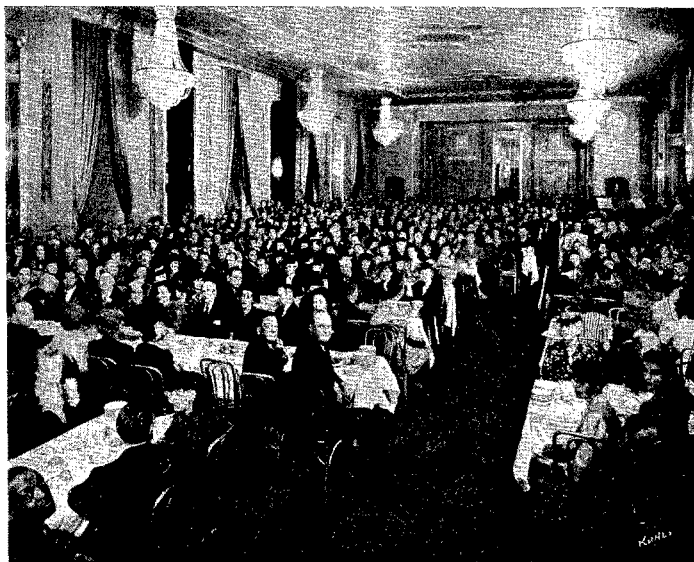
The four-day sojourn seemed much longer—so many things happened! Immediately, don Raúl Jaime Freyre, the distinguished writer and educator; brother of the great Ricardo, man of letters, was found in his house, house of the Inquisition of former times. It was the scene also, of a latter-day "inquisition" during the lectures given there on the Faith of Bahá'u'lláh, as the intellectuals and artists gathered to hear, ques-

tion, cavil and believe—some to read and promise deeper study of the teachings. The tiled white city of Sucre is an isolated paradise. Life parades so leisurely across the cobblestones using no busses or street cars. Charming and courtly are the people, but impossible for an outsider to know without proper entré. Like Potosi, it is still dreaming of Spanish days and is proud of its withdrawn culture. To sit, or "hacer el paseo," around the Plaza near noon and at dusk, is to review one's friendships.

Much pain, as always, was felt at leaving such dear, if recently found, friends. Back to Potosi I journeyed with only time for dinner at the Kancho before catching the train for La Paz. There I found Alicia Bustamante, the famous Peruvian artist who had shown such lively interest in the Faith while in La Paz. The long return was spent with a school teacher and her friend, who enjoyed hearing of the new world Faith destined to unite all of mankind in harmonious living. There was an invitation to visit their school. Twenty-four hours later, at nightfall, from out of the complete blackness of rain clouds suddenly we beheld the magic lining of twinkling lights in the enormous bowl of La Paz beneath the splendor of a well washed full moon. Great Illimani sparkled adamantly in its manta of silver snow.

And there was Flora Hottes, loved pioneer for Bolivia, comfortably resting in my bed when I arrived. She had just returned from a much needed change of altitude to Lima. We listened to stories of her experiences with Eve Nicklin in Peru. The last few days were spent in endless visa and permiso de salida hunting, and again the usual false starts. The delays made it possible for me to see again the wonderful Bolivian friends, and to visit a very quaint and interesting annual fair—Feria de las Alacitas. For several days booths are set up by cholos in a plaza where one can buy, in miniature, all the objects of one's desire for the coming year.

Sadness crept on me at leaving the valiant country of Bolivia where a culture of great interest has been built up and maintained under almost insuperable physical difficulties: killing altitude, inadequate transportation,



Banquet held at the Schroeder Hotel, Milwaukee, Wisconsin, March 24, 1945, under the auspices of the Spiritual Assembly of the Bahá'ís. On this occasion the Bahá'í Plan for Universal Peace was presented before a company of some 700 people, Bahá'ís and non-Bahá'ís, among whom were many distinguished Educators, Internationalists, Churchmen, Scientists and Writers who contributed to the success of the meeting.

no seaport, lack of proper nourishment, lack of water, tortuously grown vegetation or hot, wild lowland jungles inhabited by strange animals and naked savages.

Bolivia should especially welcome the great unifying impulse of Bahá'u'lláh which brings the only possible solution to its political, social and spiritual problems. All of these will end with the fulfillment of the destiny of the oneness of the Americas, and indeed, the world, all bound together harmoniously by the mystic chain of Bahá'í love and unity.

ECUADOR

It was in an expectant but nevertheless sad mood that I left Eve Nicklin's generous hospitality at three-thirty that damp November morning of 1944, to go all alone in

the taxi, which stopped only once to be identified by a bundled-up "agente de policia." On the way to the Limatambo airport there was time to think of the many things connected with leaving Peru which had meant the heights of thankful joy, and some considerable depths of woe. What would be the events of the new post in Ecuador?

John Stearns was approaching his release from pain in that lonely Lima hospital after a year's stoic and uncomplaining fight with a fatal disease. Indeed, he died on the afternoon of the next day.

Doris and Willard McKay met John sometime in 1937. In their home he enjoyed the music, sports, and most of all, the happiness he found there. His own marriage had been dissolved. After the 1938 Annual Bahá'í

Convention and Emeric Sala's description of it in a talk at Jamestown, New York, he began to study the Faith.

"The magic of Green Acre Summer School confirmed John," writes Willard McKay. . . . "It seemed so wonderful to him, that when he had driven me home to Jamestown, John drove that five hundred miles back to Green Acre to find out whether or not he had imagined it! . . . John's acceptance seemed to release Jamestown from its inhibitions . . . and the first Local Spiritual Assembly was formed on April 21, 1939, with a Bahá'í community of fifteen members. . . , John was an ardent teacher and committee worker. Just when he decided to go to Ecuador I don't know, nor do I know what gave him the final impulse." He prepared himself by studying Spanish and taking a course at the Louhelen Bahá'í Summer School in Michigan.

So it was, then, that John prepared to leave his home in Jamestown, New York, to go to Ecuador, undeveloped in the measure of the world's progress, and unknown to him, a place where few people could understand his language and his ways, a high equatorial land, where no vestige of its former glory of gold, jewels, plumed warriors, and almost legendary culture remained. The Inca had built up his civilization for hundreds of years only to watch it torn down, stone toppling stone, ruthlessly and greedily crushed and eliminated by the Spanish Conquistadores. Today their descendants wander, busy, or idle, rich, but mostly poor, about the streets of what was once San Francisco de Quito—streets following the same contours of the luscious green valley of perpetual Springtime. They see only remnants of the Spanish splendor begun by four hundred men whose names can still be seen engraved on the wall of the Cathedral building in the mother country's own or borrowed style, from the very stones of the Incas—stones so laboriously hauled from far-away quarries. Descendants, all, of the same four hundred men who had taken to themselves women from the conquered, whether they wished it or not.

John left his own land, as have many others in their times and ours, to introduce the Cause of God in its renewed and ampli-

fied beauty where it was not before known. His mission was to tell of the new ideologies ordained by God for the age of destiny into which we are being thrust. As a boy he must have had unconscious foreknowledge that his lot upon this earth was to be hard and full of pain. In unrelenting stoicism he used to sleep on the floor without covering so that he could go into the woods and not be concerned if lacking in comforts or even being lost. He was the uncompromising leader among his brothers and sisters, and his advice in all matters was always asked, even by his mother. They were resigned, then, and not surprised at his tearing up of all roots of home and starting a new life in a far-off city which straddles the equator. Although not sharers in the same Faith, they respected his unbending decision to carry out his mission.

On May 23, 1910, John arrived in the capital city, Quito. For a while he lived in a pension and taught English in the Instituto Cultural in order to become acquainted with people. He was soon making plans to import machinery to start a candy-making business for his support. Candy in the European or North American style is a rarity in some South American countries, but much liked by its peoples. After many months of communication concerning finances and transportation, the Kandy Kitchen was established in a "modern" apartment. And here also, the first Bahá'í meetings were held.

A South American always asks a "gringo" (who can be nearly anyone not of the country—but mostly it applies to United States citizens) why he has come to the South. This is the cue for the Bahá'í pioneer to tell of the Cause, and it brings forth varying forms of response. Of course, in all of Ecuador, the Name of Bahá'u'lláh had probably never been said unless Martha Root had paused in the port of Guayaquil for a few hours and uttered the Greatest Name, while making her trip around the Americas about twenty-five years ago. Mr. and Mrs. E. R. Mathews also touched the port, I believe.

John, in his quiet reserved way would invite the people he met to talk and to tea. Soon he could call many of them strong friends. One evening a fervent and intelli-

gent young man of Quayaquil came to hear from his lips the story of Bahá'u'lláh and the destiny towards which the world is so rapidly moving. Eduardo González Lopez left the house only after a full night of discussion—a convinced believer in this new World Faith, although he did not sign until a year had passed. John and "Les" shared many months of study, hard work and of bending all efforts for spreading the Faith. John spoke and "Les" interpreted, they made translations, and broadcast radio programs. It was a busy time and certainly not without its dissonances. The radio programs were broadcast for about a year. Words and Music, and Bahá'í Echoes were made into booklets and distributed as far afield as the broadcast themselves.

Soon these two young men saw many persons rallying to this new Cause. Some left Quito to go to other parts, or out of the country, so there were never enough in one place to form a Spiritual Assembly. During this time some Bahá'í travellers had stopped over in Quito and Guayaquil (where John had made a brief sojourn). Among these had been Eleanor Adler on her way to Bolivia, Marcia Steward en route to Chile, and Mr. and Mrs. Rafi Mottahedehe who greatly helped and encouraged John, Philip Sprague, Mrs. Mary Barton, and Etta Mae Lawrence who was on her way to pioneer in Argentina.

In October 1943, John discovered that the pain he had tried to ignore for so long was a serious illness. Two months later he made a long, painful land trip to Lima for treatment at the Hospital de Radium Therapia, leaving his business with Bahá'í friends, as he would never admit the thought of not recovering. Eve Nicklin, pioneer to Peru, helped him and tried to comfort him. He endured all pain and the torturing treatments almost without comment. After a cable from the Guardian whose prayers had been asked, John had a period of seemingly regained health. Some of this time he spent with Raymond Betts, American business man in Lima, lying in the desert sun by an intensely blue pool, with not a trace of vegetation anywhere, where the subjects of the Inca had bathed hundreds of years before. Here was discussed the Faith of Bahá'u'lláh, although Ray had heard of it previously from

Eve and Flora Hotres. Later, on April 21, both became members of the first Spiritual Assembly to be formed in Peru. (The story of Peru has been told in another place.) Shortly after this, John knew that he must have another operation, which he bore, watched over by Irma (Mrs. Rap Betts) who took him into her home. He lasted a short time only. He seemed to make himself endure until the return of Ray Betts who had gone away on a long trip. Then, in a hospital on November 7, 1914, he died. Eve, Irma and another friend were with him on that afternoon.

The beloved Guardian wrote, "The radiant and selfless services of dear John Stearns will not be forgotten, and the country is indeed blessed where a pioneer not only taught but remained and died while still loving and glorifying his Faith."

The believers in Ecuador left by John became scattered. Help there was needed and this task fell to my lot. In Lima, during the months from January to September he had sometimes told me of his work in that land. Two months' interval was spent in Bolivia where my instructions were received to proceed to Quito, Ecuador, since Artemus Lamb was unable to stop there on his way to his mission in Chile.

Five hours flight only from Lima, it took to reach Guayaquil, port wwn, where lack of war time priority made a stopover necessary. While awaiting decisions in this matter, a conversation began with a delightful Chilean woman who was on her way to New York. We found that we had met before in Santiago de Chile at the home of one of her relatives. Her brother and his family had been among my first friends. His satirical political paper, *Tobaze*, had made him famous as well as his production of several motion pictures. Jorge Delano was later to be invited to the United States by its President, who was also one of his distant cousins. Senora Delano de Sierra had recently returned from a stay in Punta Arenas, Magallanes, the world's southernmost city, where she had met Marcia Steward, pioneer to Chile, and had become most interested in the Cause. Argentina was also the scene of her meeting with many believers.

That night in my hotel, Eduardo Gonzalez and Emilio Minervini, two of the faithful ones of Guayaquil (young Jorge Sarco was the third), came to see me. But next morning early the trip towards Quito was resumed. Rivers, jungles, tropical flowering trees, higher and higher—past the great volcanos, Chimborazo and Cotopaxi, past a wooded, shelved tableland—which were enchantments, and into the neighboring valley where is situated one of the oldest precious cities of the Andes—Quito.

Just as surely as the world of the Incas, from Quito to Tiahuanaco was stripped and wrecked by wars, so in our time do we see the mighty convulsion—only on a world-wide scale. The old values are being swept aside in Ecuador, in South America, and indeed all over the world. It is the Bahá'í who proclaims the source of the impulse which is revolutionizing mankind's ordered life—this in his small but ever-widening orbit. His soul-shaking duty is to bring orientation to the participants in this disequilibrium; his duty to set in motion the actual knowledge of the meaning of the already pushing down and ruthless change which disturbs peoples of our time. The World Plan brought by Bahá'u'lláh clarifies and gives direction to this process.

Quito, now, was to see an attempt at the continuance of John's labor. Only three handicapped believers remained. However, activity for me was rudely curtailed by prolonged and persistent neuritis. Change of living quarters and medical aid did not help. On the night of Christmas, unsleepingly pondering why such obstacles should be presented when a Spiritual Assembly was the intense hope for April, it occurred to me that perhaps Guayaquil was the destined spot. Air passage was obtained the next day, for only a moment's delay would have meant a month of waiting. A trip of seventeen to twenty-four hours on an Ecuadorian train was unthinkable, ending with its midnight dark ride across the River Guayas on the antiquated boat "Guayaquil," and always the possibility of wading over washouts, this being the beginning of the rainy season. Young Chico who had served me well helped me to pack, or rather to throw things into my case and the books into a carton which

fell apart upon being taken off the plane. About an hour after leaving Quito I was on my way to a comfortable bed in the Gran Hotel, Guayaquil. The tropical heat thawed out the pain in two weeks. Through "Les" Gonzales I became established wmforthly in a guest house run by his aunt and an English woman. Here also we were able to hold the first real Bahá'í meetings in Guayaquil—the upper room arranged with seats, desk, table, lamp, ferns and flowers and, most important, Bahá'í books and pictures. In Guayaquil "Les" had gathered two other faithful ones who had come from Quito. "Les" had been the delegate from Ecuador to the Bahá'í Centenary held in Wilmette at the Bahá'í House of Worship in May and also the meeting for the Latin-Americans in July of 1944. His attendance at Bahá'í Summer School and Convention had greatly inspired and informed him. He, it was, who had kept alive the Faith in Guayaquil.

From January to April we worked together, the four of us—gradually adding others. One more came from Quito; still another believer reawakened to active effort. Friends were met and brought to the gatherings held regularly. The date of April 21 crept nearer and the tension which Eve and I had experienced in Lima the year before was repeated. A young medical student, Guillermo Molina, who came to exercise his scientific learning at the Bahá'ís' expense, left with fervent expressions of conviction of Bahá'í truths. He soon declared his intentions but insisted that he would examine thoroughly, so as to be sure of his action. (Commendable, yes—but would he convince himself by April 21!) Suddenly he and another serious and fine young man, who had felt himself not worthy, begged to be accepted. April 8 came bringing Haik Ke-vorkian from Buenos Aires. He was to do pioneer teaching in Guayaquil, and arrived only after lengthy procedure of travel. April 17 found us needing one more, as neither Haik nor I was eligible to be on the Spiritual Assembly, neither one having a permanent residence visa. The person nearest to joining us was a lovely Norwegian exile, who had a beauty shop. During the three hours it took to have a permanent wave some heart-deep questions were asked. After

receiving the replies, she fell silent for a time. There was no sign of effect until, just as we parted, Else Jorgensen asked that she might sign! Even the weather seemed to cooperate, as the RAINS had remained in the clouds at least on the evenings of our meetings!

So, in the upper room, surrounded by our Bahá'í books, pictures and many flowers, in the hot breeze of the electric fan--each in his "best" and with happy smiles--the first Spiritual Assembly of Ecuador was formed! The memory of John Stearns was very strong with us as we all felt that he was happy at last over the flowering of his devoted and selfless labors in that land.

During a series of medical treatments there was the opportunity of telling a distinguished physician of much influence of the Faith. He declared himself a champion of anyone working for this Cause. He was one of many of all classes thankfully hearing of, and welcoming this pure and dynamic Power for improvement of conditions, social and spiritual.

May 17, 1945 was the date of my reluctant farewell to Guayaquil. This new Bahá'í Community seemed especially remarkable as it consisted of very young people. Five men of unusual attractiveness and capacity, all under twenty-five, one of thirty-two, and two women but a few years older. Haik Kevorkian, whose family came to Argentina as pioneers with the Guardian's own counsel, stayed with them to help develop and strengthen their Assembly, to continue his work well begun, that of giving the example of how young people—or any people—can successfully live the high standard of Bahá'í conduct in a world which seems to have forgotten (if it ever knew) what life on this planet can become. The declared aim of these young people was to form a nucleus, ever growing, of an inviting example of living, to their compatriots in Ecuador.

"The companions of God," Bahá'u'lláh Himself has declared, "are in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds of character that all mankind may profit by their example. . . . Within

the very breath of such souls as are pure and sanctified, far-reaching potentialities are hidden. So great are these potentialities that they exercise their influence over all created things."*

PARAGUAY

The plane circled high over the city. Like a symbol and omen of what might transpire on the new venture, Santiago de Chile lay below us, decked in a morning veil of mist and smoke. Ahead was the flight over the conquered Cordillera of the Andes. The new post in Paraguay was not easy to contemplate; it would not be easy to follow the devoted and selfless Elisabeth Cheney, who, two years before, had established a small group of believers under great handicap, in the capital city of Asuncion.

The hour's flight over the brown and snowy white mountains seemed but a few minutes of smooth ecstasy. I thought of Martha Root, twenty-four years earlier, in the autumn months of 1919, wending her way over the steep and tortuous trails on muleback. For her there had been no lolling comfort, no gazing out in rapture, or reading of the morning paper while skimming over the dangerous gorges and past the menacing peak of the Aconcagua. Martha had struggled for days to hang on, to avoid sliding down the mule's neck, or slipping into eternity over a precipice.

It seemed significant as well as gracious, that Roberto Herera Ramírez, the first aviator to fly over the Andes with a passenger—twenty-two years ago—a Chilean, and destined to be one of the first believers in Bahá'u'lláh in Chile, had come to the airport with his brave wife, Eugenia, to bid me farewell. Now, while still young, they see his dream of continental air travel realized, his effort, with its tragic result of crash and long illness, recognized and rewarded by his government.

The four hours over the Argentine pampas revealed only a vast flat cultivated plain, without any visible gauchos. The biggest bus in all experience carried us into Buenos Aires, South America's most modern city,

* *Advent of Divine Justice*—P. 19 by Shoghi Effendi.

but there is much reminder of Paris in its tree-lined boulevards, sidewalk cafes and European architecture, now being crowded by the new.

During the two weeks' stay in Buenos Aires, I met most of the Bahá'ís, and as usual, deep roots of friendship were quickly put down. South America's first Bahá'í martyr, May Maxwell, by her love and sacrifice, seems to have inundated these lands with her spiritual presence. She could never endure the cold, they say, especially spiritual coldness. Now the warm and shady peace of Quilmes is her abode, and the refuge of all who approach it. The hours spent there with Etta Mae Lawrence, dear dedicated pioneer, and Haig Kevorkian, will not be forgotten. Courage to face Paraguay was gained there, I think.

The mystic chain of Bahá'í love is strong; in Montevideo it also held our hearts. The friends everywhere are growing through tests and obstacles secured by love. The Guardian has indicated great and important responsibilities for Argentina. These devoted friends have the will and capacity for accomplishment.

The early morning hydroavion trip started with a long and profound swoosh through the waters of the Rio de la Plata before its release into the air. The Delta and Tigre, seen from the air, were quite unlike the place of waters, boats, flowers and sweet-colored colonial houses that I had visited some days before. Flying up the wide and later twisting, turning river—stopping at several small and primitive towns, we came, after about five hours, over Asunción, set in a bend of the river in the midst of the tropical lush plain that is Paraguay. Across the river from the small but modern port could be seen only green trees, undergrowth and the red, red earth—the smoke, blue misty, of charcoal burning in the distance.

As I emerged from the port alone, after the usual customs procedure, I found it a hit surprising to see a few cows wandering about loose; not many people were about, as it was the middle of the day and siesta time. It was rather lonely. The hotel, with its dark columned interior patio was nearby. I could hardly wait to meet the Bahá'ís. Only one who has tried it can imagine the

sensations of the first days. Panic was in my heart. I began to appreciate Elisabeth Cheney's task, and uttered supplications for the fruition of her great labors. Soon the two devoted believers, Josefina Plá and Centurion Miranda, were found by directions and much walking—there are few telephones in Asunción. They had kept alive the Faith in spite of obstacles and inexperience.

In the small gathering of our first Feast celebrated together, two persons who had been loyally studying, declared themselves believers. This was great encouragement, but the encountering of the "waiting servants" in a country strange, and with few opportunities, presented a baffling problem. Then one day, in a most miserable moment, came a letter from our beloved Guardian. It arrived with its divine encouragement and mysterious action-provoking effect. Then my perturbation ceased!

Shortly, I found myself established in a private home recently turned into a pensión. Here were discovered the first of the new crop, as the dueña and her talented daughter soon became believers. Through them and the other friends new contacts were made. Soon a radio interview was proposed, on the subject, Motion Pictures. After writing the script the night before and having the Spanish corrected the next morning, we went on the air, and the Sacred Name of Bahá'u'lláh was mentioned for the first time from Paraguay. It was a precious moment when the Name soared clearly by short wave over all of South America. The interviewer became a believer soon after, and also a young technician.

Later there were invitations to sing on the radio. By helping thus on a program in honor of one of Paraguay's poets, I gained the opportunity of meeting writers and musicians. Abilities seem to sprout in most extraordinary ways on a pioneer venture. The equipment of a diplomat, psychologist, accountant and physician would be no small advantage!

How well the Guardian foresaw needs when he advised me in a cable to "exercise patience"! Having patience while eternally waiting for believers, or anything at all, in these lands of slow tempo, is a state which anyone must cultivate, should he wish to remain in one piece.

Many meetings, celebrations, Feasts took place in what had become for the time, our Bahb'i Center. Every day brought someone to hear of the Faith, or a chance to present it. Talks were given to the Theosophists and to the Rosicrucians. At a banquet, the guest of honor, Sir Eugene Millington Drake, well-loved Englishman known all over Latin-America for his generosity, charm, and the direction of Cultural Affairs for Great Britain, was seated between two Bahh'is. There, for the first time I encountered the brilliant young poet Augusto Roa Bastos, later to become much impressed by the Faith.

Wandering about the streets of Asunción, picking one's way among the sharp cobblestones and admiring the sweet little donkeys, laden with vegetables, meat, fruits, and their little (always) women riders with long hair in a knot sticking out in back, and nearly always with a cigar in their mouths and, in hot weather, a large, black umbrella aloft, is the accompaniment to sowing the Greatest Name in the atmosphere of this land. Brilliant blue is the sky when not convulsed with thunder storms. Feathery flowering trees of violet jacarand bloom. Flaming colors are everywhere. Curious flat-twigged trees with bunches of yellow-pinky flowers bursting out of the ends, later to sprout large waxy green leaves, are the jasmine-mango trees. Papayas, guayavas and liapoc trees are abundant. The latter have trunks like coca-cola bottles with thorns sticking out all over them. The flowers are like orchids, and the fruit like huge avocado pears. And then the liapoc sills pops out and runs over with a most fantastic effect. At Feasts we used quantities of large gardenias as they cost only six cents for a dozen!

Our Bahá'í house, being typically Paraguayan, had rooms in a long row, all opening onto each other, and also having huge double doors opening onto the long patio. The well was nearby and a small grove of orange trees and jasmine vines grew in the cleanly swept garden. And pensionistas were bound to hear of the Faith. Some Brazilians and some Argentinians left with a new outlook and the determination to find the Bahh'is in their country.

Many persons who do not become believers right away are excellent "carriers" and there

is always the hope that sometime they will convince themselves in an ardent moment.

Speaking of the Faith in the village of Luque, which we reached by means of a little wooden-car train drawn by a round fat locomotive followed by two little cars full of fuel wood, chugging, spewing smoke, and then the return in the evening, watching sparks from our engine (not so different from the huge lantern-eyed fireflies). are nice to remember.

The poet, Julio Correa, gave a party there in his lovely old quinta, in honor of a neighboring poet. Many of us, including Josefina Plá, and Gertrude Eisenberg, tramped there that day. His colonial house, shaded by huge old trees, had a column-supported porch all around it. Cows stalked about, not bothering to hide their disapproval of so many strangers taking their shade. Chickens wandered in and out of the house. The poets recited their latest poems, although during business hours, they might be bankers, engineers, philosophers or actors. Sila Godoy played his intimate and exquisite instrument, the guitar, like a young Segovia. Barbecued pork (delivered in wheelbarrows), dulce de caña (sugar cane drink), empanadas (a sort of meat pie seen with variations all over South America) and potato salad were devoured on the porch near the immense breadfruit tree.

Life is still fairly simple in Paraguay in spite of the struggle between the old ways and the new which are fast taking possession. Unbelievable changes are under way, such as the huge new airport, new hospitals (where goats and families will not be permitted to live with the patient), new roads, sanitary systems, and public health programs. Of these gifts and importations from the United States, many have been fearful, but others begin to see the deep significance of all this physical activity as the preparation for the spiritual and material union of the countries of the Western Hemisphere. The North Americans charged with these works, have as yet no conception of the deeper meaning and are not interested in knowing. Paraguay is emerging in a phenomenal manner from its age-old slumber interrupted by tragic wars which lately have destroyed most of its male population. Its disturbance is

tortuous, and occurs under protest, but its awakening is inevitable.

With Gertrude Eisenberg, their pioneer and teacher, the Bahá'ís of Asunción del Paraguay, as the fruit of Elisabeth Cheney's initial impulse and many sacrifices, established their first Spiritual Assembly in April, 1944.

A multitude of persons have heard of the Faith in this mysterious flowering land. A curious acceleration of confirmation has taken place—the wishes of the beloved Guardian have had their effect. The destiny of this loved country is being seized and is animating an awaiting people.

I shall remember Paraguay for its poets, its perfumed music under the brightest of moons beside the Southern Cross, its flaming flowering trees, its loving sensitive souls, eagerly listening to the creative Words of Bahá'u'lláh which tell of their liberation from age-old cares. The Guardian wrote: "We are at last beginning to see the first tangible response to Bahá'u'lláh's words addressed in the Aqdas to the Presidents of the American Republics: 'The lights of the Faith are kindling in these distant lands and will shine, no doubt, with a wonderful brilliance in the days to come.'"

23.

THE SPIRITUAL CONQUEST OF MAGALLANES

BY ARTEMUS LAMB

"MAGALLANES (Spanish for Magellan)," says the Encyclopedia Britannica, "is a territory of southern Chile extending from 47° S to Cape Horn. . . . It is one of the most inhospitable regions of the world, being exposed to cold, westerly storms for most of the year." Its name comes from the fact that through it runs the famous Straits of Magellan. The principal seaport and commercial center is Punta Arenas (Sandy Point), a busy little city of some 40,000 souls composed of Chileans, Spaniards, Yugoslavs, British, Scotch, Scandinavians, Germans, French, "Hindus" (any one who comes from India), "Turks" (Arabs, Turks, etc., most of whom are Moslems), one couple from the United States of America, and a temporary group of geologists, drillers and their families who are helping the government search for oil.

Outside of the native Chileans, the British-Scotch and Yugoslav Colonies are the largest, the former having come, many years ago, to develop the now famous sheep industry of Magallanes, Patagonia and Tierra del Puego. The latter, it is said, owe their origin to a shipwreck of a Yugoslav trading vessel, whose survivors discovered gold upon

the beach and forthwith notified their families and friends at home. The remaining inhabitants have wandered here almost entirely with the single aim of making their nest egg and some day returning home, wherever that may be. All speak more or less Spanish, the official language of the country. In regard to the weather, an item of vast importance here, although the storms and winds still blow, and there is a scarcity of sun, the climate is yearly growing milder in Punta Arenas itself (why nobody knows) and it could now hardly be termed "one of the most inhospitable regions of the world."

Into this setting, from Santiago, in August 1943, arrived Marcia Steward, Bahí'í pioneer to Chile from the United States. Shoghi Effendí had urgently requested that an outpost of the Faith, a Bahá'í community, be established in this most southerly city of the world. Marcia was given the opportunity to add new laurels to her distinguished services in Chile by initiating the foundation of the Faith in this unique city.

The first word of the Bahí'í Cause reached Punta Arenas, in 1937, when Mrs. Stuart W. French spent a few hours in the city while she and Mr. French were on a cruise. During

this brief stay Mrs. French encountered a professor in the schools who proved to have attended a Bahí'í banquet in Los Angeles, California, some years before, at which Mrs. French had presided as the chairman. At the conclusion of their visit together the professor rejoiced in the gift of a copy of *Bahá'u'lláh* and *the New Era*, in the Spanish text.

Marcia Steward, however, became the first Bahí'í to undertake the gallant task of establishing the foundation of a Bahá'í Center in this distant land. Throughout the many trials and difficulties of these first lonely months, although she was frail in health, Marcia's valiant spirit was constantly supported by the encouragement of the Guardian, and her efforts were blessed with success. Fourteen months later, when the writer of this article appeared upon the scene, he found a Bahá'í class meeting each week, knowledge of the Cause widely diffused, its principles recognized, people of influence and authority cognizant of its literature and deeply interested in its Teachings, and Marcia, with an ever-growing circle of devoted friends—a valiant soldier of the Army of God who had been aided to another victory for His Cause.

The arrival of the writer in Punta Arenas, on October 2nd, 1944, to support the teaching work so auspiciously begun by Marcia Steward, marked the culmination of a series of astonishing events in the unfolding pattern of Magallanes' spiritual destiny, and of the human instruments used in the process.

For some months before the Centenary Convention held in May, 1944, in Wilmette, the Guardian had made repeated appeals for additional help to Magallanes, expressing the hope that a man could undertake this post. In response to these pleas the writer made known to the Inter-America Committee his willingness to go. Many seemingly insurmountable obstacles lay in the path and many changes of plan were made, but finally on August 11, he sailed from Los Angeles on the "Rio de la Plata." His plans at that time called for a month's stay in Ecuador and a subsequent business tour of South America.

A week later, while in the harbor of Acapulco, Mexico, the "Rio de la Plata" burned and sank. On the strange chain of circumstances that followed it is not neces-

sary to dwell. Six weeks later a very dazed pioneer went to work in Punta Arenas, without having visited Ecuador, nor made the proposed business trip, but holding in his hand a letter from the Guardian, whose personal postscript commenced: "I am delighted to learn that you have at last reached your goal and are wholeheartedly engaged in your noble pioneer work in that distant land."

The growth of the Cause in Magallanes then entered upon a new phase. Marcia returned to Santiago for a few months and the Local Spiritual Assembly of Santiago dispatched one of its members, Esteban Canales Leyton, to serve as the official pioneer to Magallanes. Esteban was the first Chilean believer to undertake pioneer teaching work, and one of the first Latin Americans to arise for the support of the pioneer field in the Southern Hemisphere. Esteban, formerly a Catholic Youth Leader, was a member of the Santiago Assembly and was elected the Chilean representative to the Bahá'í All-America Centenary Convention.

A cablegram came from the Guardian, "praying early formation Assembly." Up to that time we had not thought of such a possibility for there were still no local believers and apparently no immediate prospects of any. However, quietly, almost mysteriously and without any seemingly conscious effort on our part in the selection, one by one began to appear prepared, spiritually-minded, sincere souls, rising above materialism, and the tradition-bound lethargy of the general population.

In March, 1945, word reached us of a message of the Guardian to the National Spiritual Assembly of the United States and Canada, calling attention to "the great importance of Magallanes as a center, and the necessity of extending it every assistance, so that this Bahí'í year an Assembly may be firmly established there." On April 5th a personal letter from the Guardian assured us that his prayers would sustain us in our efforts to form the Assembly that month. We were confident then that victory was ahead, although there were still no local Bahá'ís.

Then on April 15th was held that never-to-be-forgotten evening meeting in the tiny kitchen of Esteban's house when eight won-

derful "waiting servants" arose to answer the call of God. All except one had come from other parts of the world, and surely are fulfilling the purpose for which they came. "The tongue is powerless to describe" the joy and beauty of that night which we shared with the new believers whose names follow: Sr. Hugo Arteaga-beitia, Mr. Olaf Arrundsen, Lina Smithson, Wilhelmina Willems, Sra. Vodanovic, Srta. Rosy Vodanovic, Raúl Villagrán and Julio Cesar Villagrán.

What will be the future of this remarkable place in which the Guardian has displayed so much interest? At the moment a national airline is in contemplation, as well as the building of the canal of Ofqui which would closely connect Magallanes with the north. The direct air route from South America to New Zealand lies directly over Punta Arenas via the South Pole.

The establishment of world commerce, as now visualized, by air and sea could easily make Magallanes, like Singapore, the crossroads of the world. Hitherto unexplored and unsuspected natural resources, in quantities

of undetermined scope, are now being discovered here.

On April 21, 1945, the Guardian cabled the National Spiritual Assembly of the United States and Canada his happiness over the establishment of "the structural basis of the administrative order in the most southerly city in the world" and added: "I urge the Inter-America Committee to devote special attention and to undertake prompt measures designed to increase the number of believers, establish local administrative headquarters, and multiply the subsidiary agencies indispensable for the maintenance of a flourishing Community in the southerly extremity of the southern hemisphere. Praying for ever-increasing successes."

Spiritual victories are in sight of such proportions as to exceed our fondest hopes, and to inspire us with renewed energy that they may be fulfilled. What God has in store for this fascinating land of privation, death and toil on the one hand, and of opportunity, inspiration and peace on the other, only He can know. Vamos a ver!

24.

CARRYING THE FAITH TO THE PHILIPPINES

BY LOULIE A. MATHEWS

IT WAS early spring, 1937, when the Franconia drew into the harbor of Manila. We had been promised twelve hours ashore, but when the time came the Captain shortened our stay to four hours, due to tides and winds and other things against which there is no argument. Four hours only! These would be precious minutes in which to find a place that would receive and distribute the Bahá'í literature in Spanish and English we had brought.

Quickly we engaged a carriage and asked the driver to take us to a bookstore—to the best one in Manila. He nodded and we set off at a brisk pace until presently we drew up before a large and imposing shop. To the man in charge the purpose of the visit was explained, but he shook his head vigorously,

asking did I not know that without the Archbishop's stamp upon it no book could be received? Perhaps, it was suggested, the prelate might permit a religious book, not Catholic however, **w** be accepted, if we drove to his palace to secure the permission.

"No! No!" replied the manager excitedly. "Never will he allow such a book as you describe to be placed on the shelves of any hook store of Manila!"

His words were only too true, as we found everywhere we turned. Two hours, golden drops of time, had already passed. At length, in desperation, we asked to be driven to the address of President of Manila College. There we were received pleasantly and questioned courteously as to why we wished to have literature there. If we did not have the Arch-



Hobart, Tasmania, Bahá'ís



Bahá'ís of Northampton, England.

bishop's permission, was the literature then anti-Catholic? We assured the President of the college that it was not "anti," but was to spread ideas of universality in religion—in all religions—to bring them close together. Finally, after considerable thought he said, "In the college library we have one small shelf allotted to comparative religions. As I remember, it is now overcrowded, but you might try; the librarian is very liberal minded."

We thanked him and hurried on, scarcely daring to look at the time. Something frantic showed in my face as I broached the request to the librarian to accept a few pamphlets for the shelf of comparative religions. I held up the thinnest among them to let him see how little space they would require. Still he hesitated, all the while shaking his head. Overwhelmed with the intense need, I cried out, "But you must take them! We have come thousands of miles that you should have the blessing they will impart to these Islands!"

"Very well," he replied thoughtfully, "I shall take one into the other room and look it over, perhaps we could use one." Up and down the narrow room I walked, praying fervently, beseeching Bahá'u'lláh to soften the heart of this man and permit these precious words to rest on this Island. In a little while the librarian returned smiling and said, "There is nothing adverse in your little book. You may place one or two of the Spanish pamphlets on that top shelf." I hurried forward and pushed the thick volumes apart with all my strength, and left four little volumes shining out from among the ancient faiths that stood ranging on either side.

Just as the gong sounded for the last fifteen minutes before sailing, we mounted the gangplank. So far to come, so little accomplished, rang a sad refrain in our hearts. But we were forgetting that this is God's Cause and that it is He, and not we, who brings forth the blossoms and the fruit.

* * *

When the Franconia docked in Los Angeles in April, 1938, a letter awaited us, post-marked from the Philippines, and signed, "Maddela." It read:

"Only a few days after your visit to Manila, I left Solano and went on business to Manila, where, having a little time to spare, I dropped into the reading room at the college library. On the shelf of comparative religions I found four new little books. I took one down and sat enthralled. This was the religion I had been seeking as long as I could remember! One after another I read the four little books, forgetting time and place. Finally, I took my pencil and jotted down sentence after sentence. Then, as in a dream, I returned to Solano, and calling my wife and our two families, I told them that the religion we had so earnestly sought was the Bahá'í Faith and that we must all embrace it. We accept this Faith, we rejoice in its tenets, and we are anxious to be enrolled in the beautiful Faith of Bahá'u'lláh. God, the All-Powerful, has made the tree blossom."

Before long the Bahi'i community had grown to fifty members. When war broke out all communication ceased with the Maddelas or with the Bahi'i Assembly of Solano. The weary months of war dragged on until the summer of 1945. Then, in September, once again news winged its way from the Philippines—this time from the brilliant, devoted Bahi'i, Alvin Blum, attached to a medical unit with the United States Army.

"I left the 249th General Hospital in Manila," writes Sgt. Blum, "where I am stationed, and hitch-hied 223 miles to reach Solano where there had been a Bahá'í Assembly. Solano is in ruins. It had been a thriving city of more than twenty thousand people, before the war, while now it is reduced to only a few thousand. I soon located the Maddelas, happy and full of spirit, in spite of their impoverished condition. Before the war they had been influential and well established but when the Japanese came they were forced to leave everything and flee for their lives. Now, with ten people living together, they have only a grass but of one room. They cook over an open fireplace and their dishes and cooking utensils are crude and handmade. Of the fifty enrolled Bahi'i members, twenty-five have been killed or are missing. For three years the Maddelas hid in the rice fields, living under such conditions that it was miraculous they survived.

As a result of the bombings and terrible hardships, Mr. Maddela's hair turned snow-white and he became totally deaf. They were all overjoyed to meet their first Bahá'í visitor and we talked of our beloved Faith until night fell and I went to a nearby field hospital to sleep.

There I secured some food and clothing for them and we had another happy reunion in the morning. They are fine, intelligent people; both Mr. and Mrs. Maddela have taught school and are held in high esteem.

Before the war they had built, with great effort, a Bahá'í Center, and had placed a sign at the entrance inviting everyone to come to their Bahá'í reading room. At last, they told me, when they were able to come out from their hiding places in the rice fields, they returned to find the city a mass of rubble, their home destroyed. Only one thing was standing! It was a sign which read:

"BAHÁ'Í CENTER—READING ROOM
EVERYBODY WELCOME"

25.

COSTA RICA, THE BEAUTIFUL

BY GAYLE WOOLSON

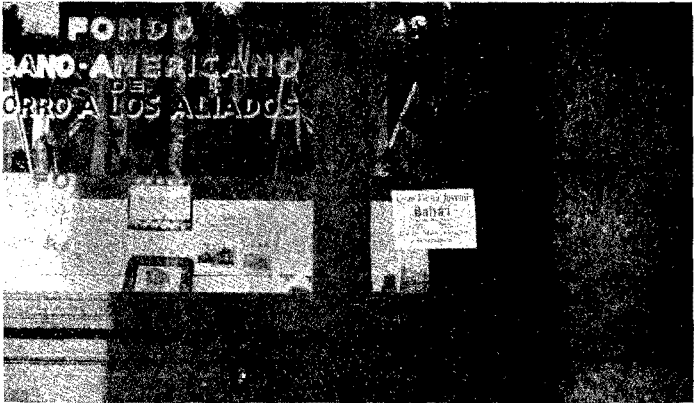
WHEN I first read the fortifying, faith-imbuing statement of Bahá'u'lláh: "They that have forsaken their country for the purpose of teaching Our Cause—these shall the faithful Spirit strengthen through its power. A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise. How great the blessedness that awaiteth him that hath attended the honor of serving the Almighty! By My Life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act," I felt reinforced with an assurance that I would never hesitate or be afraid to go to any foreign country in the service of the Holy Cause of Bahá'u'lláh. It was, then, in response to the Guardian's appeal for pioneers for Latin America in his message to the 1939 Convention that I was privileged to go to the beautiful land of Costa Rica.

Costa Rica, the heart of the Americas, with its friendly, warm-hearted people of world renowned hospitality, its rich picturesque scenery and delightful climate, is a jewel among Latin American countries unsurpassed in its beauty and charm. The name of this tiny Central American republic lying between Nicaragua and Panama means

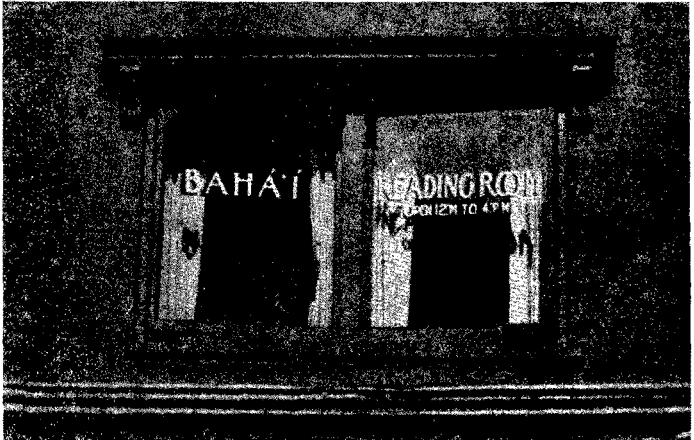
"Rich Shore" which bears eloquent testimony to the country's wealth of blessings.

It was on March 23, 1940, that Mrs. Amalia Ford, the other pioneer, and I hoarded the United Fruit Company steamship, the S. S. Ulua, at New Orleans, and headed for Costa Rica where we were to carry God's new Message which Bahá'u'lláh proclaimed to the world to cure the ills that exist in society by establishing the Divine Teachings He revealed for the unification and spiritual regeneration of humanity.

On our way, the boat made a day's stop at Havana, Cuba, where we were met at the dock by Philip and June Marangella, the first pioneers of that country. We spent a wonderful and eventful day with these devoted pioneers who have lent such valuable services to the establishment of the Bahá'í Faith in Havana. We spent a memorable afternoon in their apartment that day where we were gathered with the first Bahá'í of Cuba, Sr. Perfecto Perez, and held a memorial meeting for Mrs. May Maxwell, the great international Bahá'í teacher, who had recently laid down her life in the path of God in Buenos Aires, Argentina. After thirty-eight years of consecrated, selfless service to the Cause of Bahá'u'lláh, "her earthly life, so rich, eventful, incomparably blessed" was "worthily ended." She who had won the "priceless honor (of a) martyr's crown" and



A store in Havana, Cuba, announces the Bahá'í Youth Symposium, 1941.



Bahá'í Reading Room in Newark, New Jersey.

who has been titled the "Mother of the Latin races" is a shining example and great source of inspiration to all Bahá'í teachers.

We landed at Puerto Limón, the Atlantic port of Costa Rica, on March 29th, after an extremely pleasant week's journey. Landing on Costa Rican shores was like entering into a new world. A thrilling new world it was, indeed, for I found myself, all at once, amidst Spanish speaking people, with different customs, temperaments and way of being. Not knowing Spanish at the time made this world especially new to me; Mrs. Ford, though, was well-versed in the language. We were immediately impressed with the friendly, cordial attitude of the people making us feel welcome the instant we set foot on their soil.

A most picturesque and fascinating trip was the hundred mile journey inland from the port to our final destination—San José, the capital city. It is regarded as one of the most beautiful rail trips in the world. Along the coast are the usual palm fringed bays, inlets and rivers and the typical beautiful vistas of the tropics, while the interior is high up in the mountains. An ever changing panorama of large banana, cacao and coffee plantations, sugar cane, cocoanut palms, tropical fruit and flower trees, orchid plants, valleys, rivers and streams, native huts with their friendly peasant owners waving at the passengers is disclosed as the train winds its way up the mountains until the lofty peaks of the Cordilleras, backbone of Central America, appear majestically on the horizon.

No less exhilarating than the magnificent scenery is the invigorating change that takes place in the atmosphere, introducing a spring-like tang in the air as one leaves the warmer coastal region and is carried to the bracing altitude of the interior. The view throughout this section of the journey may aptly be described as breath taking. The whole valley of the Reventazon River may be seen with one sweep of the eye with the rushing river itself appearing as a tiny, narrow ribbon of white foam a thousand or more feet below the train. The charm and delights of Costa Rica grew hour by hour, and a highlight was experienced as the train, approaching San José, made a steep, winding climb into the heart of the mountains. The heights were

seen above where San José is embedded, and as we went higher and higher, it was as though we were ascending to some mysterious, unknown kingdom high up in the heavens. A heart-gripping emotion was sensed as we reached the capital, the new recipient of the light of Bahá'u'lláh's teachings for world unity, universal love and spiritual brotherhood, an emotion both of gratitude for the privilege of being a bearer of this glorious message to this virgin territory, and of awareness of the great responsibility which such a mission implied.

San José is a beautiful, modern city, bordered on all sides with inspiring mountains. In addition to the numerous attractive parks, one sees an abundance of trees and flowers, occasionally an entire tree covered with red, yellow or lavender flowers adorning its setting. It has approximately 80,000 inhabitants, the majority of whom are of almost pure Spanish descent. The altitude of the city is about 4,000 feet above sea level which gives it an ideal spring-like climate the year around with an average sea level temperature of 70 degrees, somewhat cooler at night. Every morning is a bright spring morning in San José. There is no autumn or cold winter. The trees, shrubs and grass are green, and the flowers bloom throughout the year. It has two seasons, the dry season from November to April and the rainy season during the remaining months when its rains in the afternoons, sometimes until evening, but the mornings are generally lovely and sunny. San José has been becoming more and more a summer resort.

In Costa Rica one finds a peaceful, peace-loving, hospitable people, rich and poor alike, and a tranquil atmosphere with none of the hustle and bustle of the large cities of North America. Life moves along in a leisurely sort of way, and the visitor eventually comes to realize that, after all, a little more of the "mañana" spirit helps to make life more enjoyable. The beautiful innate qualities of the Latin Americans make them splendid Bahá'ís. They are a people of exquisite human feelings. They are kind, courteous, loving, friendly and tactful. They are extremely careful not to hurt anyone's feelings, a trait which is a natural inclination of their sensitive natures. They have great spiritual and

intellectual capacity, possess a keen sense of humor and are poets by nature, as among them the ability to compose poetry seems almost universally prevalent. Because of these characteristics and the growing trend toward liberalism, the Bahá'í Teachings have found great receptivity in Latin America.

Our first opening in getting our Bahá'í work started in San José was made through the Chamber of Commerce where we inquired about groups interested in liberal thought. We were informed that Señorita Esther Mezerville, a former director of the Girls' College and a member of the Theosophical Society was the one to see. The kind gentleman giving us this information even telephoned her and made an appointment for us to see her. She was a charming, gracious lady of dignified bearing who listened to the Message with interest. She took us to visit Professor Roberto Brenes Mesen, well-known Costa Rican educator, writer and poet, and his wife. In the course of our conversation, we were delighted to learn that he had spoken in the Temple some years ago when he lived in Evanston and taught at Northwestern University. Miss Mezerville also contacted the president of the Theosophical Society in our behalf, who invited us to their ball where Mrs. Ford presented the Message. We found the Theosophists receptive to the Teachings and to be our true friends and collaborators.

Things moved fast for us and within a month after our arrival, a weekly Bahh'í study class was established. The few attendants we had were from the Theosophical Society and other contacts that were made. At that time we were living in a pension (boarding house) and the landlady gave us permission to use her dining room for our class. A funny incident occurred after our first meeting when the landlady had a sudden change of heart, and as the friends began to arrive for the second meeting, she firmly informed us that under no condition could we have our meeting there. We felt we had the right to use our own bedroom so we invited the friends in there but the lady would not allow us to use any of her chairs. With the use of the edge of the bed, some of our suit cases and the one lonely chair we had in the bedroom for seats, we happily carried on our

meeting. Through the efforts of one of the friends, a small apartment was soon found for us where our meetings were conducted with freedom and regularity.

Rapid progress was made with the marvelous cooperation of the friends. One would bring a relative, another a friend to the meetings and they would take active part by speaking and presenting papers they had written on the Teachings. They showed wonderful ability to express themselves both in speech and in writing. After the reading of passages from the Bahá'í Writings, most interesting discussions would follow. Almost invariably, someone would bring, of his own volition, a commentary he was inspired to write on some principle or aspect of the Cause. We were fortunate in getting fine publicity early in the course of our work as one of the new believers was the owner and editor of the magazine, *Alma Tira*, (meaning Costa Rican Soul), in which a section was devoted to the Bahá'í Teachings in each edition. Since the war, however, this publication has been temporarily discontinued.

The group grew to the extent that the following year, 1941, when the time arrived for the formation of the Spiritual Assembly, there were twelve Costa Rican Bahh'ís to take part in the election. In a letter from Shoghi Effendi to the Spiritual Assembly of San José, written December 17, 1941, by the Guardian's secretary, he said: "Your Assembly will go down in history as the first Bahá'í Assembly in Central America, a great distinction and blessing, and the Guardian feels that if you continue to progress so rapidly you will soon be in a position to spread the Cause, through representatives of your Community, in other neighboring lands. This would be of great value to the work of teaching these divine laws and truths, as then the Latin Americans would be hearing it from the lips of their own people, in their own language, which, of course, would be very effective."

The progress continued and in the following year on April 21, 1942, a Spiritual Assembly was formed in Puntarenas, a seaport on the Pacific side, in the province of that same name, another one of the seven provinces of Costa Rica. It was very interesting how this came about. Our one prized Bahá'í

family of San Jose was visited by a son living in Puntarenas who was, as yet, unaware of the Teachings.

Upon being told of the Cause and reading some of the literature, he became aflame with ardor and devotion, finding, at last, that for which his soul was thirsting. He took Bahi'i books and pamphlets back with him when he returned to Puntarenas and in his place of work, the custom house, during spare moments, he would gather a few of his intimate friends, also employed in the Custom House or at the pier, and read the Teachings to them. He became the first Bahi'i of Puntarenas, and seven of the men were interested. They expressed a desire to form a study class. It was just at this time that the chairman of the San José Assembly was transferred to Puntarenas in his work, enabling him to help the new group with their meetings. As Puntarenas is only a four hour train ride from San José, I was able to visit them once a month. These men all became Bahl'is and with the transfer of the San José Bahá'í making nine, the Spiritual Assembly was formed.

In June of that same year, the legal registration of the San José Spiritual Assembly with the Costa Rican Government was completed. According to Costa Rican law, the San José Spiritual Assembly is considered the mother Assembly in the country and any other Bahá'í Assembly formed in Costa Rica becomes automatically incorporated under this registration.

In the second letter from the Guardian, through his secretary, to the Spiritual Assembly of San José, dated July 26, 1942, he said: "The progress which the Bahl'is of Costa Rica have made during the past year is little short of astounding, and shows the deep receptivity the people of that country have to the New Message of God which Bahá'u'lláh has proclaimed to the world. You must all indeed be both proud and grateful that you live in a land so tolerant of progress, and which enables you to establish the blessed institutions ordained by our Faith.

"The establishment of the new Spiritual Assembly of Puntarenas is a great step forward, and the legal registration of the Cause and approval of the government marks a

milestone in the progress of the Cause not only in Costa Rica but in Latin America.

"The more the Guardian receives news from the Central and South American Republics, the more firmly he becomes convinced of the great capacity possessed by the peoples of Latin America. They are proving themselves to be both deeply spiritual and intellectual, and he cherishes great hopes for their future development and their contributions to this glorious Faith of ours.

"How wonderful that in less than a hundred years the message that originated in the heart of Persia should have spread to the heart of Central America, and kindled such love and devotion and hope as now burns in the hearts of the new believers in that distant continent!

"The Guardian hopes that you will not only succeed in establishing further centers in your own native land, but that the activities of the Costa Rican Bahá'is will spread to neighboring countries and aid in the establishment of the Faith there."

The Message has also penetrated into other provinces of Costa Rica. The Theosophical group of the province of Alajuela invited the Bahl'is of San José to present the Teachings at one of their gatherings. A group of thirteen Bahl'is and friends made the trip and an interesting meeting was held. Much receptivity and enthusiasm was shown by the new listeners. We left books and pamphlets

to be circulated among them. The ground of human hearts is so fertile now that wherever a teacher would go and remain a while, a group would be easily established. There does not seem to be enough teachers to supply the demand of the spiritually hungry souls that are craving Divine Light.

Our first Bahi'i of Puntarenas had an experience that resulted in the Message being taken into the Costa Rican province of Cartago. One day when he was at the pier in his city, he noticed that a man was watching him very intently. For several days, whenever he saw that man, the man's eyes seemed to be fixed upon him. He inquired from among his friends who the man was and one said he thought he was a detective. This made our Bahh'i quite indignant; why should he be watched by a detective, he was not guilty of any offense! One day the man

passed the Bahí'i's home and the two of them exchanged glances and an "adios," the customary greeting. A few days later the man passed the house again. Our Bahá'í was in the parlor of his home which is built close to the sidewalk. The window and door were opened so the man stopped and casually started a conversation. Some Bahí'i books on a table in the room caught his attention. "What kind of books are those?" he asked. Our Bahí'i, thinking that the man was checking up on him and perhaps suspected him of having some kind of literature which he should not have, proudly answered that it was religious literature. "May I see one of those books?" he requested. The Bahí'i handed him one, and in his inner perturbation did not even notice which book it was. The man calmly and observingly turned the pages. He then asked if he could buy the book. The Bahí'i answered that he could borrow it and then if he felt he wanted it, he could have it. The man thanked him and took the book. It was *Bahá'u'lláh* and the *New Era*. The Bahí'i found out later that the man was not a detective but a guard at the pier and one whose soul thirsted for Divine Truth and he knew that our Bahí'i had possession of some new religious teaching.

Every day for some days later, the Bahí'i noticed that the man spent all his spare moments at the pier in reading the book. After finishing it, the man asked for another, then another, having read in all, *Bahá'u'lláh* and the *New Era*, *Wisdom of 'Abdu'l-Bahá*, and *Some Answered Questions*. The man later told the Bahí'i that he was moving to the province of Cartago and that he wanted to take the books with him. Some time later he wrote asking for more literature and for pamphlets to give to his friends. He was referred to me as it was more convenient to send literature from San José. His letter to me was very beautiful and unique in his inspired expressions of devotion to the Cause. Here is a part of his letter translated into English: "It was on the 20th of July of this year (1943) that, by coincidence, this Sacred, Unique and Unparalleled depository of Teachings, *Bahá'u'lláh* and the *New Era*, came into my hands. I consider this date memorable, glorious as today I have nothing

comparable; and for me it is an inexhaustible fountain of light, guidance, hope, certitude and assurance. My ultimate, one and only resolution is the upholding of this Holy Cause." In a letter which he wrote to our Bahá'ís of Puntarenas, he said: "For twenty-six years I have dedicated my time to searching and meditating on religious matter and never in my life have teachings like the Bahá'í Teachings come into my possession. I am astonished, extremely satisfied and also always interested, but it is an interest which is well defined and without possibility of retrogression. In the reading, study and meditation of the Bahá'í Teachings, I feel great joy and ecstasy; it is something supernatural indeed. I feel the breath of the Holy Spirit in all my acts and occupations. It is in truth something supernatural that moves me. I am, I can say, a new creature, glory and thanks be to God."

A very successful method used by the San José group to build up the meetings and make them better known was to occasionally invite some outstanding person of the city to be our speaker. We had such fine men as Professor Roberto Arenes Mesen, former professor of Northwestern University and distinguished writer and poet; Mr. Joaquin Garcia Monje, owner and editor of the widely circulated literary magazine, *Repertorio Americano*, who has been very cooperative and generous in giving space for Bahá'í articles and who is an Ex-Minister of Public Education in Costa Rica and a former director of the Public Library, and has had the distinction of being invited by the League of Nations to visit Geneva; Professor Jose B. Acuna, one of Costa Rica's outstanding educators and psychologists, who is now teaching at the Winona Teachers' College in Minnesota; and Mr. Benjamin Odio, lawyer, who also gave us his invaluable and generous assistance in obtaining the legal registration of the Spiritual Assembly. We deeply cherish the friendship of these kind friends and shall forever be grateful for their valuable help.

Visits from other pioneers are always very effective and helpful in the development of a group. It is hard to express how a pioneer thirsts for visits from fellow-pioneers while in those virgin and distant lands, especially when the Community is just a new one, and

what a great joy, rare treat and fortification it is to see them, to talk with them, to derive the blessings of their association and assistance. If only more would come! Pioneers who visited us in Costa Rica, in the order in which they came, were: Gerard Sluter, Mathew Kaszab, Cora Oliver, Louise Caswell, Johnny Eichenauer and Virginia Orbisou. Gerard Sluter visited San José while on his way to Colombia from Guatemala, Mathew Kaszab came from Nicaragua, Cora Oliver and Louise Caswell from Panama, Johnny Eichenauer from Salvador after also having visited Honduras and Nicaragua, and Virginia Orbisou visited us on her way to Chile from the United States. Each has left his special contribution to the growth and strengthening of the Costa Rican Bahá'í Community.

The San José Community is proud that two of its members have done pioneer work, Dr. David Escalante who cooperated with Mrs. Dorothy Baker in Venezuela and Sr. Gerardo Vega who has assisted with the work in Panama.

It is such a great thrill and source of immeasurable joy to witness, through the wondrous ways of God, the birth, establishment and growth of a Bahí'i Community in a virgin land. Throughout every moment of activity, as one door of opportunity opens alter another in the promotion of the Holy Cause of Bahá'u'lláh, the pioneer is always vividly aware of the miraculous and mysterious workings of His Divine Spirit, aware of his own utter nothingness and of how he doer nothing, that he is merely an instrument, a key in the Hands of the Great Door-Opener and that it is His Spirit and Power that do the work.

The interesting experiences, joys and blessings of pioneering are indeed abundant, and once a taste of pioneer service is had, it is like something that gets into one's blood and it does not seem possible to be content without it; and what is given and sacrificed, be it of oneself or any other contribution, is as nothing in comparison to what is received in return, in both the spiritual and material sense of the word. It makes us realize that a mystery of sacrifice is that there is no sacrifice, as 'Abdu'l-Bahá tells us.

Of my many experiences, the following is

one I shall always cherish. One day in June, 1942, a Chinese family moved into an apartment adjoining mine. The next day, as I heard one of my new neighbors walking in the corridor towards my front door, I, too, went toward the door to meet him. My wide front door which gave entrance directly into the parlor was open, and there in the doorway stood a dignified Chinese gentleman; he was looking at the Greatest Name which was hanging on the wall facing the entrance. "You are a Bahá'í!" were his first words as he shook my hand. "I am Mr. Z. T. Ing, the Chinese Consul of Nicaragua. This is the third time I have seen this Bahí'í symbol," continued the gentle, soft-toned visitor. "The first time was in China when I met a very friendly Bahá'í teacher (regrettably, he could not remember her name), then once in the United States, and now here." He then went back to his apartment and brought his wife, a sweet, gracious lady who was dressed in a charming Chinese garb, and in introducing us, he said: "Mama, she is a Bahá'í." They expressed an excellent opinion of the Bahá'ís. A few days later, after Mr. Ing had finished reading the *Wisdom of 'Abdu'l-Bahá*, he said that the Bahá'í Teachings would find great receptivity in China as that is the way the Chinese think.

He had brought his family from Managua, Nicaragua, to San José to enjoy more comfortable climate but his work called him back there. He would make occasional visits to San José and on one of these visits, when he was attending a Bahá'í meeting, he made a beautiful statement about the Cause which thrilled and inspired us. He said "I have faith in the Bahí'i Religion because it is the essence of all religions and the basis of it is that it accepts all races on an equal basis. It is something which meets with the need; of these times and it satisfies within. I firmly believe it will replace all the existing religions of the world and it will be the one Universal Religion for all."

During the stay of the family in San Jost, we became very good friends and they were so kind, so hospitable and loving that I felt a part of them. They even gave me lessons in eating with chopsticks though I always ended up resorting to the fork if I wanted any nourishment.

The way some of the believers are attracted to the Cause is often reminiscent of The Dawn-Breakers and shows how many are long before prepared in the spirit to receive the Divine Message. One believer of San José had a dream seven years before she learned of the Cause in which she was sitting at the foot of a tree when a venerable figure of Oriental appearance, with a white beard and wearing a beautiful white turban approached her and handed her a tray on which were some exquisite fruit and a crystal pitcher of water. He spoke to her in her ear and as he did so she beheld a magnificent temple. It was seven years later when her husband who was attending the Bahá'í meetings brought home the Spanish version of the *Wisdom of 'Abdu'l-Bahá*, and as she opened it and saw the picture of 'Abdu'l-Bahá on the frontispiece, she recognized Him as the venerable figure in her dream.

The pioneer, besides enjoying the many happy experiences which flower his path, is faced with difficulties as well. One of these that came my way was experienced when I received a cable from home notifying me of the grave illness of my mother and later of her passing. My family wanted me to come home but I did not feel I could leave my post. The situation was difficult because of very young brothers and sisters at home. It was my sister Dahela who took over our mother's place with the family responsibilities, and though young herself, she valiantly shouldered her task. This enabled me to remain in Costa Rica and since then I have always rightfully referred to her as the "pioneer at home" as had it not been for her, I would not have been enabled to remain in the pioneer field. It was soon after this that Mrs. Ford returned to the United States after a year and a half of devoted service.

My adventure in learning Spanish began upon my arrival in Costa Rica. In fact, there is no better school for acquiring a foreign language than to be in the country where it is spoken. At first I attended the girls' college known as the "Colegio Superior de Señoritas" and although I did not receive instruction in Spanish there, I went to be among the students to hear the language spoken by them and the teachers and to practice by means of conversation with the girls.

It was a most delightful experience. Outside of school, I had a private Spanish teacher from whom I received two lessons a week. The following year I attended the newly inaugurated University of Costa Rica. I made a special study of the verbs and concentrated much effort on learning the various conjugations. In my conception, once the verbs are grasped, the rest in Spanish comes easily. It is a beautiful, rich language and a key for unlocking the treasures of the Latin American soul.

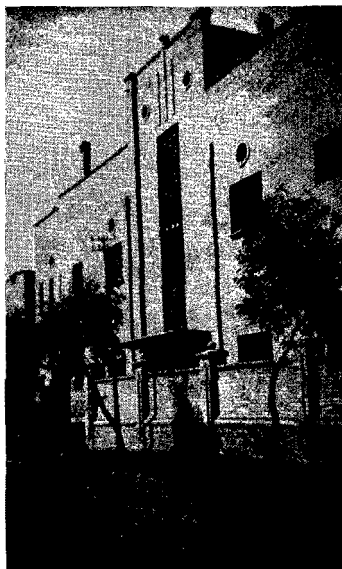
The Costa Ricans love the English language and many of them speak it. They are especially eager to study it with some one from North America so as to hear the American accent. It was shortly after I arrived that I found myself with several students. The number of students grew as time went on and eventually I was also able to give Spanish lessons to a few English-speaking students. This work was continued until I was employed as secretary and translator at the Pan-American Highway Office which was set up in San José.

While in Costa Rica, I met people from various Latin American countries, and it was interesting to note how those from different countries spoke Spanish with different inflections, each having a typical melody peculiar to his country. One can recognize those from other countries by the "song" in their speech. When I visited Guatemala after learning Spanish in Costa Rica, I was amused when Guatemalans would say to me, "You come from Costa Rica, don't you?" They could tell, they said, because I spoke with the Costa Rican song. The people from Panama, Nicaragua, Guatemala and Mexico, for example, have a very marked inflection.

It was a jubilant occasion when the delegate of Costa Rica to the Centenary Convention was informed by the National Spiritual Assembly that he would be enabled to go to the United States to attend that momentous event. He brought the letter to me to translate it for him and we could hardly believe it to be really true; we had not considered that such a great undertaking could be realized, making it possible for the Latin American delegates to attend that glorious celebration within the walls of our majestic Temple. As we read this wonderful

news, we were so overtaken by emotion and excitement, we did not know whether we were going to laugh or cry. Profound joy and gratitude filled our hearts. All the Latin American delegates must have felt that same emotion when they learned than an experience that occurs once in a lifetime was to be theirs. Only the power of Bahá'u'lláh could accomplish such a great achievement, to bring together in love and unity representatives of these various Latin American countries with all those that would be gathered in North America, breaking down the barriers of distance, language and lack of means and demonstrating that spiritual brotherhood which is the salvation of all nations. This undertaking had a great effect not only on the Bahá'is of Latin America but also on the other Latin Americans who learned of it, making them realize more deeply the scope and power of the Cause of Bahá'u'lláh.

After four years in the wonderful country of Costa Rica, the time had come for my departure. It had been like going through four years of school, a school of life, to better enable me to serve the Cause of God. The evening before I left, a happy close to my stay was occasioned by the one who was the first to open the doors to the Message in that country, Miss Esther Mezerville, a former director of the Girls' College and an outstanding member of the Theosophical Society not only in Costa Rica but in all of Latin America. She told me that she was going to speak of the Bahá'í Faith at their meeting that evening and so I attended. After the kind words of the president who spoke of the important work of the Bahá'í Faith in Costa Rica, Miss Mezerville spoke of world unity as the sign and need of the times and said that in their endeavor to seek their ideal of world brotherhood, they must be alert to movements working toward unity in the world today. She then put emphasis on the great work of the Bahá'í Faith in fostering unity among all religions and races, and stated, "I am now reading *Bahá'u'lláh and the New Era*," as she drew the book out of her purse, "and I am convinced that the Bahá'í Faith is the future religion of the world." She recommended the investigation of the Teachings to her fellow members. Her



Recently completed Guest House of the 'Iráq Bahi'is. In Baghdád, adjoining the already finished Hazíratu'l-Quds, the 'Iráq believers have constructed this commodious hostel for visiting friends.

beautiful words and the spirit and conviction with which she spoke them shall ever be engraved on my heart.

It was on April 18, 1944, that I left Costa Rica to spend three weeks in Guatemala City and then return to the United States. There were mixed emotions within me on that lovely bright morning as friends, both Bahá'is and non-Bahá'is, gathered to see me off at the airport and showered me with gifts, bouquets and corsages. The feeling of sadness on leaving these dearly-beloved friends was mingled with that of joy at visiting another Latin-American Bahá'í Community and then attending the Centenary Convention and seeing my family and friends at home again. As I boarded the Pan-American airship, I waved to the friends with a

feeling of comfort in knowing that the Costa Rican Bahá'ís would staunchly carry on their vital task.

On the way to Guatemala, the plane made a short stop at Nicaragua, Honduras and Salvador, and at each of these countries it was thrilling to have a brief visit with Bahá'í friends who were waiting for me at the airport.

Every moment of my visit to Guatemala City with our wonderful pioneer, Mrs. Florence Keemer, and the Guatemalan Bahá'ís was so filled with activity and glorious experiences that it, in itself, is a long story. Here is a beautiful, picturesque and colorful city; it is modern and sparkles with cleanliness. The streets of Guatemala are said to be the cleanest in the world. This beauty was glorified by its lovable people, equally as warm-hearted, hospitable and gracious as those of Costa Rica. Mrs. Keemer's radiant love and charm had won her many friends among whom there was an amazing receptiv-

ity to the Divine Teachings, and her excellent work was exemplified by the outstanding Bahá'í group I was privileged to know and work with for that short period.

There are indeed priceless treasures in store for anyone who arises to serve the Cause. "The Almighty will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit.

"All must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares, however unfavorable the environment in which they live.

"The field is indeed so immense, the period so critical, the Cause so great, the workers so few, the time so short, the privilege so priceless, that no follower of the Faith of Bahá'u'lláh, worthy to bear His name, can afford a moment's hesitation."

26.

FOUNDING THE FAITH IN PUERTO RICO

BY AYNED McCOMB

PUERTO RICO is a tiny island less than one hundred miles long and only about thirty-five miles wide, set like a tropical jewel in the chain of other islands comprising the Greater Antilles of the West Indies. One shore faces the expanse of the Caribbean Sea, the other shore faces the broad splendor of the Atlantic Ocean, and mountains rise against the sky throughout the entire length of the interior. The refreshing trade winds, peculiar to the tropics, rustle the verdant flowering foliage and cause the many palm trees to whisper gently in the sun.

Puerto Rico was discovered on November 19, 1493, by Columbus while he was on his second voyage to the New World. This makes it the only bit of land now owned by the United States, upon which Columbus ever set foot. Juan Ponce de León was its first Governor after he had conquered it for Spain in 1509. From then until the year 1898 Puerto Rico was ruled by Spain and

many times during that period had to defend itself against foreign ships and pirates.

In 1898 after the close of the Spanish American War, Puerto Rico was ceded to the United States by the Treaty of Paris but it was not until 1917 that Congress granted full American citizenship to all natives of the Island.

San Juan, the capital city, was founded in 1521 and is the second largest city in the entire West Indies. San Juan is both the seat of government and the heart of all commercial and intellectual pursuits throughout the Island. The people today are mostly a mingling of Spanish, Negro and Carib Indian, although there are still many of the white race only. There are also some families of German, French, Dutch and Syrian strains. Spanish is the first and preferred language, but English is a second tongue with many people.

Puerto Rico's historical and cultural an-

tiquity began over four hundred years ago, but the greatest event in its spiritual history began quite recently, and without the knowledge of most of the inhabitants. April 21st, 1943, was the date of this significant event which marked the establishment of the first Local Spiritual Assembly of the Bahá'í Faith in Puerto Rico. These first spiritually awakened souls of the Island set about to achieve the spiritual conquest of a wilderness of age-old tradition and prejudice, even as the early explorers had sought to conquer her lands.

The Community of Bahá'ís of Puerto Rico is growing in numbers and in influence. Through an increasing distribution of the literature of the Faith and recently from new opportunities of radio, the knowledge is reaching out to plant within the hearts of many people the vision of a new life.

It is interesting to note that the Island of Puerto Rico is an offshore possession of

the United States, and under the Bahá'í administrative order the teaching work is advanced under the direction of the National Spiritual Assembly of the United States and Canada, as is the case with Alaska or Hawaii. It differs, however, in one important respect, for Puerto Rico is Spanish in speech, in custom and tradition, and its inhabitants are Latin Americans whose culture traces back to Spain. In carrying on the teaching work the scope of literature has therefore been confined to available Spanish translations.

The future is bright for all the world and Puerto Rico will enjoy her full share of its brightness. World wide air travel will bring to every remote corner the opportunity to advance and progress. The Bahá'ís of Puerto Rico stand ready, along with their fellow believers throughout the world, to help in the fulfillment of the spiritual destiny that must mark the progress of human civilization in every land.

27.

THE FOUNDING OF THE BAHÁ'Í FAITH IN VENEZUELA

BY ELISABETH GHENEY

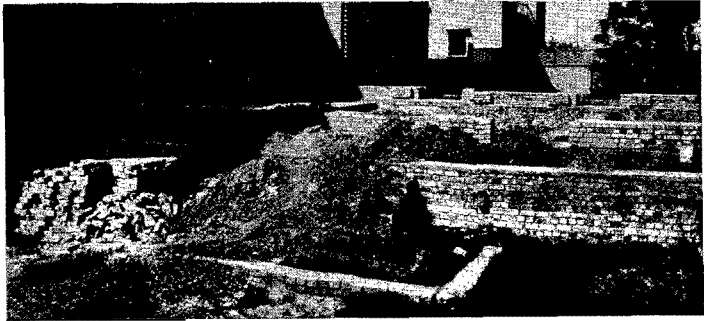
AS THE Faith spreads from land to land following in the wake of those intrepid pioneer teachers whose mission thus becomes immortal, it is with deep appreciation that one considers the advent of Miss Priscilla Rhodes who went to Venezuela in 1940 and has remained making her permanent home there after several years as a successful business woman.

After Miss Rhodes, Mr. and Mrs. Emeric Sala of Toronto, Canada took up their residence in Caracas where they made many friends and with great tact and assurance continued to advance the Faith until they were obliged to return to Canada.

In 1942 another pioneer teacher, Miss Gwenne Dorothy Sholtis, spent some months in Caracas leaving an indelible imprint upon the lives of many of its citizens by her valiant efforts, though laboring under serious conditions of ill health. During her resi-

dence in Caracas Miss Sholtis' tiny apartment was the center for teaching activities where Bahá'í hospitality and loving service drew many to hear of the Faith as she prepared the way for future teachers. Although grieved to leave the field where she had reached so many hearts she was comforted by the assurance that Srta. Léonor Morin had become completely confirmed and was like a brilliant candle held aloft to welcome Mrs. Dorothy Baker of Lima, Ohio who reached Caracas after some weeks spent with her daughter in Colombia where they were both engaged in energetic teaching work.

Mrs. Baker found only a small group gathered to hear her at her first meeting and the prospect seemed to presage a long period of patient effort but her time was somewhat limited and she ardently besought divine aid in a night of discouragement. The next morning Srta. Trina de Courlaender, who was



Site of the Meeting Hall of the Baghdad Bahá'is. Upper picture: on the left is the already completed Guest House. Lower picture: on the right is the Haziratu'l-Quds of the Iraq Bahá'is.

a friend of Miss Sholtis and had been advised of Mrs. Baker's coming, telephoned her to invite her to a meeting of the "Union de las Mujeres Americanas" of which Sra. de Courlaender was president and founder. Mrs. Baker found there a group of some thirty outstanding Venezuelan women who were working for the advancement of all women in their country. Mrs. Baker accepted the invitation with pleasure only to find on her arrival that she was the honored guest, that special entertainment had been prepared and that a group of children had gathered to recite and dance for her. There was some speech making and a number of newspaper reporters appeared to interview her while a lovely young señorita, Mercedes Bermudas,

presented to her a beautiful bouquet of roses and orchids.

To all requests for interviews Mrs. Baker stated only that she was "encantada" (delighted) with everything, but the reporters, catching the joyousness of Mrs. Baker's attitude expanded their reports with many complimentary remarks about the whole affair which appeared in the next day's papers. So successful was the meeting that it became the fashion to ask those who had met Mrs. Baker, "Do you think you could get me an invitation to one of Sra. Baker's meetings?"

As a result, in the closing weeks of her stay in Caracas the meetings grew from three or four students to an attendance of about forty and when she departed in March she

left ten declared Bahá'ís in Caracas, nine adults and one youth. In addition to Miss Rhodes and Srta. Léonor Morin these included Dr. David Escalante, Dr. René Escalante and his wife, Sra. Violeta de Escalante, Sra. Trina O. de Courlaender, Sra. Lulu de Serrano, Sra. Maria de Rodriguez and her daughter, Srta. Maruja Rodriguez, fifteen years of age, and Sra. Rosita Madero de Bennett. As Dr. David Escalante was soon to return to Honduras where his home was established, no permanent Assembly could be formed but since that time Venezuela has been added to the list of South American countries where Spiritual Assemblies exist.

Dr. David Escalante was elected to represent the Venezuelan Bahá'ís at the Centenary celebration in Wilmette and he had definitely planned to visit Chicago and attend the ceremonies. However at the last minute he was unable to secure the necessary visa. At the second meeting, when representatives from other Latin American countries who had been unable to reach Chicago in time for the Centenary, were guests of the National Spiritual Assembly in Wilmette in July, 1944, Sra. de Courlaender had been elected representative, but she too, was prevented from attending because of illness so that Venezuela, unfortunately, was not represented at those historic meetings.

The next visitor to Caracas was Miss Elisabeth Cheney of Lima, Ohio, who arrived in December, 1944, for a six weeks' sojourn while enroute to other South American countries. During Miss Cheney's visit many

meetings were held and seven new Bahá'ís accepted the Faith, six of these being adults and one a declared youth. These included Sra. Yolanda L. de Stronach, Sra. Mercedes de Suárez, Srta. Mercedes Entrena, Srta. Mary Giménez, Srta. Maria Antonia Aguilera Orsini, Sra. Ermelinda de Estrena and Sra. Myriam Rodriguez Paredes, the last being also a youth member. This increased the number of registered Bahá'ís to sixteen, fourteen being adults and two declared youths.

According to the Bahá'í Administrative Procedure Assemblies are organized only on April 21st of any year, but by permission of the Inter America Committee the friends were permitted to form an administrative body for the purpose of gaining experience which would prepare them to function regularly when a Spiritual Assembly should be elected in April.

In addition to those who had already accepted the Faith a class of some twenty-five students attended the meetings, of whom five verbally declared their faith in Bahá'u'lláh at the closing meeting of January 8th, 1945. These declarations were lovingly and joyously received and after having attended six meetings and received personal instruction they will be formally received into the Bahá'í Community. The sixteen registered believers were in each case those who had been reached either by Gwenne Sholtis or Mrs. Baker. Thus do the seeds planted by the loyal and devoted pioneer teachers ultimately bear fruit!

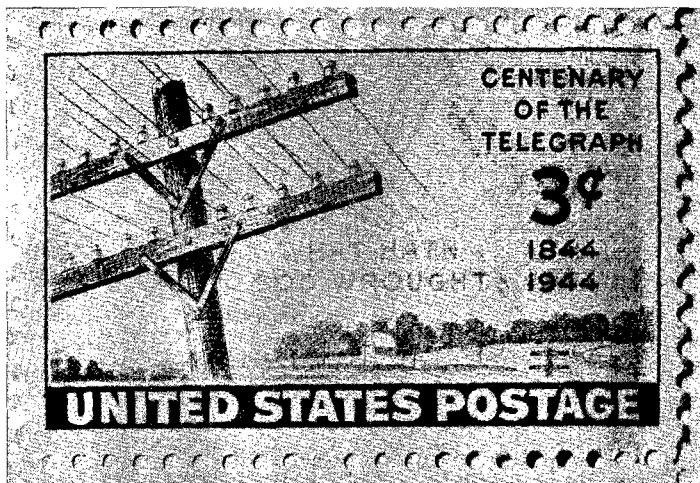
28.

COMMEMORATIONS EXPLICIT AND IMPLICIT

BY CHRISTINE LOFSTEDT

THE postage stamps of commemoration issued in 1944 by the government of the United States of America pleased the public. Specific group reactions varied, as: the philatelists were delighted with the unique series; the social scientists were proud of the acclaim given the scientific and technological con-

tributions to culture; and the Bahá'ís, happy in the possession of the stamps and sharing the satisfaction of achievement, rejoiced in the manifest spiritual bounties that had been showered upon mankind through the inscrutable power of the Creative Word of God.



Reproduction of the commemorative stamp, issued in 1944, honoring the centenary of the first official telegraphic message—"What Hath God Wrought"—sent on May 24, 1844, from Baltimore to Washington.

The stamps commemorating three significant technological achievements in the field of communication bore the following captions:

- (1) The first steamship to cross the Atlantic, 1819-1944
- (2) Centenary of the Telegraph, 1844-1944
- (3) Completion of the first Transcontinental Railroad, 1869-1944

The years 1819, 1844, 1869 and 1944 have historical and social significance to the people of the United States of America; but in addition, the dates listed have been associated with profound spiritual values which are cherished everywhere by Bahá'ís who are the believers of the World Faith of Bahá'u'lláh.

The important historical events designated may be briefly noted. (1) The 1819-1944 stamp commemorates the accomplishment of an American sailing packet, *Savannah*, which was fitted with boiler and engine. Reaching Europe in 1819, the *Savannah* was

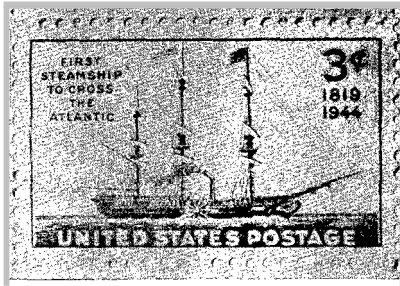
the first vessel in the world to venture onto the open ocean using steam power. She became the forerunner of the modern palatial ocean steamers.

(2) The 1844-1944 stamp commemorates the achievement of Samuel F. B. Morse who demonstrated the practical application of the power of electricity in the rapid transmission of information from Baltimore to Washington. On May 24, 1844, a young woman sent the first official message: "What Hath God Wrought?"

(3) The 1869-1944 stamp commemorates the junction of the Union Pacific with the Central Pacific Railroad at Promontory Point. The event marked the conquest of territorial distances, the distribution and utilization of national resources, the eradication of social distances and the establishment of national solidarity and unity.

The Bahá'ís throughout the world are interested also in the contemporaneous events in the spiritual realm decreed by God for this Dispensation.

ARTICLES AND REVIEWS



In addition to the stamp honoring the centenary of the telegraph, the United States Government issued other commemorative stamps during the year 1944 which proved to be of interest, both as to date and subject matter, to all Philatelists familiar with the Bahá'í Faith.

(1) On October 20, 1819, Mirzá 'Ali Muhammad, later known as the Báb, which means "Gate," was born in Shíráz, Persia.

(2) On May 23, 1844, the Báb declared His Divine Mission. Being the Forerunner of the "One Whom God shall make manifest," the Báb announced the coming of the Lord of Hosts, the Everlasting Father, the Prince of Peace.

On that eventful day, in Tíhrán, Persia, was born 'Abdu'l-Bahá, the son of Bahá'u'lláh. He was destined to share the Father's hardships, to receive the mantle of spiritual authority, and to become the Center of the

Covenant, the Interpreter of the Word of God, the Master.

(3) The year 1869 was the beginning of the period in which Bahá'u'lláh, imprisoned in 'Akká, issued His appeals and warnings to the rulers of the nations, and the leaders of ecclesiastical groups.

(4) The first Bahá'í century ended in 1944, a universal milestone, marking a period of unparalleled activity which included prophetic declarations of Spiritual Missions, majestic commands to world leaders of political and religious units, the formulation of principles and laws for personal behavior

and group co-operation and association, and the erection of spiritual institutions through which the New Civilization will function.

Within the brief duration of time, 1844-1944, are distinctly silhouetted the outlines of institutions—divinely ordained and spiritually implemented—which are functioning according to the divine pattern designed by Bahá'u'lláh, the Father. God's Kingdom on

earth as promised by Jesus Christ has come. "Thy Will be done on earth as it is in heaven" has become a reality which awaits mankind's awareness and participation in the dynamic process. Bahá'u'lláh has said:

"O people! The Day, promised unto you in all the Scriptures, is now come. . . . The Word of God hath set the heart of the world afire . . . embrace the ancient Faith of God."

II
VERSE

II

VERSE

UNLESS THESE TEARS

WILLIAM KENNETH CHRISTIAN

INTRODUCTION

Sometimes the hand of God is terrible,
And sometimes good.
But always it is shaping unto a destined end,
With Mind beyond our keen imaginings,
This mass of fluid, inagic stuff
We call humanity.

— 1 —

And now the day of fear has come;
The great terror stalks the earth.
Men skulk in shrub and bush
And cast their eyes to heaven
And watch with tight-held breath
The inoving shuttles in the blue
As destruction weaves its pattern o'er the
earth.

The women bear their babies in the subway,
Huddle with their brood in caves,
Paw through the wreckage of a house
To find memento of a wedding
Of an early married day,
Of a parent lost in time—in place—in feeling,
Of a childhood book, of a play-fellow,
Of some proud, safe moment.

Men are at bayonet drill;
The factories hum;
The camps flourish;
Men march and countermarch:
The motors roar;
Assembly lines are speeded up;
Ships plow the deep in convoy brood;
The women knit and wind up long gauze
rolls.

For the destruction that wasteth by noon-
day is on you,

And the evil that striketh by night smites at
your doors;
The flame of your culture licks at your cities,
Blasting your dreams and your genius,
Blighting the toddling child and the withered
crone,

And the earth cries out in its anguish,
Yearning to cast its great burden.

The orators orate, they rant, they roar;
They puff their cheeks and bellow into
microphones
And point accusing finger at their fellow-
men.

Each is guiltless and omnipotent;
His stand is righteous, others wrong.
The air is full of charge and countercharge
And words blight the ear
And stun the eye
And deepen men's confusion;
And through the interlocking days and
nights

Men work hedeveled by a passion
Born when plane first dived
And killed a child
And sent a woman screaming down a rubble-
studded street
And left a man white-lipped and shaking,
Staring at a void as black and deep
As ever poet painted hell.

— 2 —

How sweet the earth before this quake had
come!
How beautiful the flowers in valley and on
mountainside!

How numerous the works of genius!

The quiet of cathedral nave,
the clean sweep and rise of gothic stone
and rib
meeting in the dimness overhead,
light streaming through the multi-colored
glass.

The quaint old cities,
 little shops with tinkling bell above the
 door,
 bookstalls by the river,
 boats on the canals,
 slow-turning windmills on a still, still day,
 beer gardens and gay music,
 narrow cobbled streets with houses leaning
 overhead.

The cities of the warm sun,
 glory of Naples from volcano's top,
 silver and blue of the grotto,
 crumbling coliseum,
 frescoes and mosaic and smooth marble,
 silent gondolas and voice of song across the
 water.

The ships in the great harbors of the world,
 boats on the mighty rivers—
 Yangtze and the Nile,
 Platte and Mississippi,

The cargoes on these ships,
 silk and teas,
 machines and metals,
 hemp and wool and rice,
 the stuff of homes and life.

The work done on these cargoes,
 plans of engineers,
 rivets and plates of steel,
 great engines and churning wheels,
 produce of the farm and forest,
 the factory and the deep,
 the work of many hands and backs,
 and legs and hearts and brains,
 all climes and colors,
 all nations and all creeds.

— 3 —

Now let the pompous music play
 With a pace that's stately, slow!
 Now let the drums be muffled
 As they roll in solemn heat!
 Hang out the crepe, dark symbol of men's
 mourning!
 Let all the flags at half-mast be!
 For a world lies dead before us
 Prostrate in the ruin at our feet.

— 4 —

Hail you mighty men of arms, all hail!
 Rider of the whirlwind, hail!
 Blazing comet of a world's night, all hail!

Your snorting monsters have defied the snows
 and rains;
 They've driven 'cross the plains and laid the
 mountains low;
 You glanced upon vast cities and they shook
 with fear;
 You spoke, and millions fled the words you
 uttered;
 The walls of homes split,
 The streets cracked, and the bowels of the
 city were laid open;
 All this—all this—at your command.

The slut of the market place shouts in her
 glee;
 The puny little men, the potbellied men,
 The whining simp, the puling coward,
 The men with warped and sunless souls,
 They shout for you,
 They shriek,
 They pledge allegiance.

Come out on the balcony and show yourself
 To these—the willing ones.
 Stand on a crag in Norway,
 Ply o'er the tulipped lowlands,
 Gaze from the top of Eiffel Tower,
 Stand defiantly upon Olympus, home of
 faded gods.

You are the god of the beast-man.
 In all ages have you lived, in every clime.
 But god that you are, conqueror though you
 be,
 You bear no name,
 You have no titles, no abode, no issue;
 You are the bitter frenzy of a passing dream,
 The conjured shape of men's debauchery;
 You were not of woman born,
 But sprang from hatred's dragon teeth.

And when the crowds acclaim you,
 When they shout in frenzied worship,
 It is not you they cry for,
 It is not you that they exalt,
 It is themselves!
 Their hatred they have deified,
 You're only symbol of it;
 You're the cruelty of little boys torturing a
 rabbit in the woods.

The evil things that men have dreamed,
 The things of earth and nature's blindness,

The blisters on the ignorant soul,
The festering sores of organs not in unity,
The pus of ill health, and the tainted blood;
Of these you are the symbol.

— 5 —

How fallen are the mighty in these days!
The kings scurrying like rats for a friendly
hole.

Where are their ermine and their gilded
thrones?

Where the lush whores and the fawning
mendicants?

The rich dandies with bewildered eyes,
Fear stabbing at their withered hearts?

The great men of finance in flight

Clutching at their bags of gold?

The cosmopolitans who roamed the earth,
With no allegiance to country, people, or
to God?

The men of letters from their nice retreats?
These planets jarred from snug, accustomed
orbits

Are sent crashing through the awesome space.

— 6 —

Destiny is in the saddle
Riding down the wind of time,

The hooves of his charger bite deep in the
earth.

He crosses the boundaries, mountains and
seas.

He strikes at the cities, even the hamlets,
Scorching the earth and dark'ning the sky.

No spot is sacred, too remote;
No people free from punishment.

He stops but in the market place
To riding his charger in

And look upon the gods

That men have set up there.

Three gods he sees.

The objects of men's worship and their
sacrifice:

The god of nation—proud, disdainful
holding in hairy hand a bloody sword;

The god of race—a leering beast, blind of eye,
covered with red, running sores;

The god of godlessness—deity of self and all
men's evil,

sanctioner of the dungeon and the poisoned
cup.

To these for years have men paid homage,
Bringing fur the sacrifice
The fruits of harvest and the product of
the mill.

The men of slender body, blue eyed and
golden haired,

Pledged their fealty even unto death,
And maidens gave their virgin worth
With joy and due humility.

The scholar and the man of wealth,
The businessman and artisan—

All labored for the gods which they had
made.

And in the market place when Destiny has
stopped,

He's laughed a hard and mocking laugh
And raised aloft a mighty arm

To crush in shapeless clay the little deities.
In every hamlet, every city, every land,

He's left behind a murky gloom
That's settled o'er the people like a heavy
shroud.

Destiny is in the saddle

Riding down the wind of time,
And the voice of God roars with him,

Roaring through the dark'ning air,
Challenging the puny men

Who have turned their backs on Him,
Challenging the evil men

Who promote their dark designs,
Pronouncing doom upon the nations,
And the worshippers of earth-made gods.

Destiny is in the saddle

And he bears avenging sword.

— 7 —

Men have sat in pleasured philosophic mood,
In teacup attitude, in cloistered self-as-
surance,

And intoned pedantically,

"Yea, we are God!

In every one of us some shining bit of
Essence is.

Divine we are. One with the Maker.

He in us. We create with God.

Without us He is nothing."

You stupid little men!

Stir up the atoms in your old bald heads!
In what military god is Essence true?

In what plunderer, what blighter of a
nation's soul!

Does God decree the flame of hatred in the
hearts?

By what subtle reason do you come at this?

What fragment of Divinity in power politics,
in gangs of hired henchmen,
in economic war,
in frockcoat prostitution of the people's
faith,
in intellectual disdain of lower classes,
in ownership of tenement,
in exclusive set and little favored circle,
in the sly doctors of abortion,
in the selfish pillars of the local good?

As bats do love the darkness,
So men love themselves;
They love each sinew, bone and tendon,
each nerve cell and each drop of blood;
And they fight to make the world safe for
themselves, not others;
They plot and scheme and organize
to make the world reflect themselves,
their bones, their sinews, and their own
bad blood.
And when the time of war and crisis comes,
They do not blame themselves,
They blame some other man,
Some man who does the same thing that
they do.

O can't you see, you paltry little men,
That you are each a drop in one great sea,
That you are each a leaf upon a great green
tree,

That you are only twigs and branches of that
tree?

What right has drop to rule the ocean's
surge?

What right has drop to cleave the seas,
disdaining half as being of an impure
kind?

What right has leaf to shake his fellow from
the branch?

What right has twig to warp the natural
growing of the tree?

You little drop—did you create the ocean's
surging tides?

You little leaf—did you put color in your-
self?

And twig upon that tree—please tell me how
you made yourself,

For I would know the secret of your arro-
gant and god-like right.

The rhythms of the world do not depend
on man.

The typhoon does not ask the tree before
uprooting it.

The first man was not asked if he desired
creation.

God does not inquire: "Little man, will you
have it thus, or so?"

But men project their will into the universe
And hope to shape it.

And when the universe rejects disdainfully
Their vaunted hope and arrogance,

They cavil at the God who made them,
And so mercifully has laid them bare;

They fly at neighbors' throats
And sink beneath the level of the wolf,

And fear is rampant in the streets,
Terror stands grinning at the windowpane,

Destruction is pronounced in solemn tones
From radio and pulpit,

Men sicken in their stomachs and women
cry,

Children tremble and old ones wish a speedy
passing;

For this must be whenever men create gods
in the image of themselves.

— 8 —

A world is p^{assin}g.

Let it pass

And do not weep or mourn.

Shed not a tear for things destroyed.

If you must weep,

Weep then for men and not for monuments.

The past is being blotted out,

The world of man and worship of the self;

The world of man's desire

And all the conflicts that arise

When human will is made

The measure of all worth.

This, all this is gone,

Cleansed by a mighty wind

That's rocked the planet in a frenzied gale.

And now that monuments are gone,

Men can lift their eyes

Above the valley floor

To the clear blue of heaven,
 Symbolic of the unknown God
 Within Whose Mind, past fathoming,
 This planetary speck was given shape,
 Infused with meaning,
 And set upon its course.

— 9 —

Take a map up in your hand.
 What do you see?

Plains and valleys clearly marked,
 Peaks and rivers, lakes and swamps,
 Cities, villages and towns,
 Naval bases, pints of strategy,
 Latitude and longitude,
 Torrid zone and temperate, arctic too,
 Boundaries and capitals,
 Different colors here and there upon the
 continents.

Yes, but is this all?
 Can't you also see upon the map
 The living heart of all humanity
 On this planetary scroll?

The busy city streets with the blaring traffic
 horns,
 the officer with whistle and an upraised
 hand,
 the jostling throngs at noontide and the
 emptiness at night,
 screaming ambulance and small delivery
 truck.

The stray farm on the grassy plain,
 with windmill standing guardian
 and knot of trees to shade it from the sun,
 the flowers nursed in garden and in win-
 dow box,
 the gay chintz and the bright carpet,
 the picture on the calendar of waterfall in
 magic land.

The small flat in the city, the lunch box on
 the table,
 the crumpled evening paper by the easy
 chair,
 the soft light in a bedroom where a baby
 lies.

The factory with the dull brick walls,
 noise surging through the dusty air,
 the turning wheels and endless belts,
 and the constant, constant clang of pistons
 full of power.

The schoolboy with his books and a heart
 of pure romance,
 half formed smile upon his lips
 at the instance of the teeming pictures in
 his brain.

These are the things upon the map
 If you read its signs aright.
 Human beings are the treasures of the earth;
 They alone can glimpse the one reality
 And show it forth
 In simple ways and great.

Let the statues fall into the dust,
 Let the stupid slogans ring
 Until their falsity is manifest;
 Human life has destiny
 Which no glittering force can thwart;
 It will know the rightful way
 Even though a host of men and the armies of
 the world
 Pillage, burn and rape.

— 10 —

What apathy upon your souls, old men?
 Has the world grown too rapidly,
 Gigantic,
 Too confusing,
 Full of rush and noise and constant prattle?

Are the eyes dimmed!
 The eyes that saw a continent spanned by
 steel rails,
 The eyes that looked to heaven and saw
 rockets in the blue.

Arc the ears dull?
 The ears that caught the snap of twig on
 forest trail,
 The ears that heard in wilderness the song
 of millions freed.

Are the feet weary?
 The feet that crossed the prairie, searched
 out mines in desert waste,
 The feet that rested by the camp-fires
 under sparkling, crackling stars,
 Are the arms grown weak?

The arms that cleared the forest and hewed
 the cabin logs,
 The arms that held the plow and threshed
 the golden wheat.

Is the heart faint?

The heart that saw but triumph in the
momentary plight,
The heart that beat so steady when disaster
shed its gloom.

Is nothing left to do?

Has life run its course and now the night?
I say we have but started on the road,
Our feet have merely touched the pungent
soil,
Our hands have fashioned but the crudest
things,
Our brains not started yet to think,
Our hearts have known but adolescent pang;
The false dawn only have we known,
And all the glories that we fondly think
upon

Are but a prelude to the greater dreams,
Are only curtain to the vaster deeds,
The mighty triumph of a race
That has but started to achieve its destiny.

Think back, old men, and you can see
The stormy tortuous way that man has trod.
You huddled once in damp and musty cave;
Your hair was matted, full of lice and dirt;
Your eyes had gleam that was companion to
the beasts;

You hunted for a hairy raiment
And a coverlet at night;
You talked in grunts
And knew no gentleness nor honor;
Your offspring scrambled for the meat you
brought;

You taught them only how to shoot the bow,
to skin the animals they killed,
and how to war upon their fellow-men;
And when you weakened you were cast aside,
And others went to hunt and shared the
womenfolk.

Low-browed savage that you were,
Stinking dweller in a cave,
In fear of light'ning and the flood,
Peopling the forests and the streams with
demons
You allayed by charm and sacrifice,
You did not stop at level of the beast;
You grew beyond the early monkey grunts.

There was an urge that would not let you
be;

It fired all your atoms, stirred your blood;
You learned to speak,
You saw the value of the fire,
You made a clumsy wheel,
You fashioned clay utensils,
And with crude design you painted
Record of your life, your hopes and fears.

You grew from family into tribe,
From tribe to village and to city-state,
And from the city-state emerged the nation;
And now you face the dire necessity
Of consummating all your upward striving
By establishing, for yourselves and your posterity,
An Order for the World!

From the cradle where the race began
You pushed across the mountains and the
seas,
in wave succeeding wave you peopled all the
earth;
The sun blackened your skin,
The arid places bronzed your bodies,
The frosty lands have bleached your countenance;
But sure and steady was the force
That marked your slow ascent.

Some men grumbled, many died,
Others tried to plant their feet
Across the path of destiny.
They shouted loud into the willing ears,
"This is the end. This our place.
We are emergent now, victorious.
This is our destiny in full.
Let us enjoy it. Nothing more can come."

Poor criers of a world's false dawn!
The upward surge of humankind ascendant
Has trampled you and all your kind,
Has laid your glory and your gain
In dusty books on history shelf.

— 11 —

We are the men who slew the fairest of our
kind
To please a grinning, stone-faced god our
fathers carved.
We are the men who thrilled to tom-tom beat
And listened in the heavy jungle night
for the distant thudding sound
that changed us into throbbing savages.

We are the men who once drew magic circles
And knelt low before the scented flame.

We are the men who once ducked women in
a pond
And tried the witches in a solemn court.

We are the men who spoke in pompous
pageantry,

Perpetuating pagan site, adulterating truths
for lust of power.

We are the men who walked our righteous
way

With minds turned backward to the senti-
mental glow
that covers all the triteness
and shortcomings of the past.

We are the men who talked of promised
lands

But dared not change the old accustomed
way.

We are the men who heard the Prophet;
speak,

Then slew Them, for They glorified us not.

The past we fondly looked upon,
The rites we used as camouflage for thought,
The magic words that slipped so glibly from
the tongue,
Have now betrayed us.

The changing rhythm of the spheres
Was brought at last the time
When we must learn the greater measure of
a man,

When we must substitute the fact
For ideologies that feed upon
Our past mistakes and littleness.

Although we are the men of pagan time
Who burned books, hunted witches, feared
advance of truth,

We have within us latent loyalty
To our common God-creator
And to universal right.

We bear a common oneness in our blood,
Denying color line and social caste.
We owe a common debt to all the Prophets,
Fearless Men, Who saw the glorious vistas
man could reach,
Who inspired the saint, the poet and the
painter.

Who put a kindliness in hearts of unknown
lesser men.

— 12 —

The flaming winds of sorrow with their
piercing blasts,
The gripping fears which shatter all the idols
in the heart,

These cleanse,
These purge,
These purify,
And make the molten steel of faith
Which God pours, living red,
Into the mold of His ordained desire.

And still the Hope arises—
It cannot be crushed.
Again the Voice resounds—
It will be heard.
It will be heard.
The Voice of God cries out.
The stones proclaim it.
The atoms in our bodies,
The motes in shafts of sunlight,
The drops in all the seas of all the world—
The universe proclaims the birth of justice.

— 13 —

O Whitman, fling me your pen!
For here is a song that must be sung,
For here is a cause that needs a champion,
For here is a glory that has dawned!

O precious world!
O planet filled with signs of God,
Studded with beauty,
Whirling through space propelled by breath
of heaven!

O human ones!
You of tenderness and cunning mixed,
You of bodies built in perfect symmetry,
You of minds so capable,
Yet strangely, strongly fettered,
You of souls denied, of souls sleeping
Because you are enamoured of a lesser dream
Suited best for weaklings and for crones—
Hark you, to my song!
Hark to my song, my song and your song
also!

O Whitman, fling me your pen, I beg!
O Holy One of Heaven, infect my blood

And let a glorious madness seize my brain
That all my atoms, all my limbs and powers
May thrill in rapture to this coming birth!

— 14 —

After these tears
Will come the calm again;
After this drought, the healing rain.
This hate must run its course,
Disease must have its day,
The ^{rightness} must be burned from body
politic.

The fever and the nightmare.
The twinge and stab of pain,
The sucked-in breath of anguish,
The burning forehead and the quaking of
the limbs
Are sign that unseen universal forces
Have rallied for the healing of the nations
And of man.

The small of vision, and constricted heart
Are smitten—
Money-grubbers arid begetters of ill-fame,
The weak and whining, the timid ones,
The near of sight and the lovers of antiquity,
The men and women who believe the universe
Is centered in one continent,
 in one country, in one state,
 in one city, town or village,
 in one race, one church, one clique;
These shall suffer illness
Like the tortures of the damned.

These shall be shocked, affronted, dumb-
founded, amazed, stirred, shaken.
By the sweeping force of humankind
Emerging from its chrysalis,
By disaster's cleansing fire,
As the foibles and the follies of the past
Are burned away.

Pity then the blind of heart
Until these tears have passed.
Patient he with little men
Till their puberty is done,
And the pangs of adolescent surge,
The frustrations of a world divided,
Have been welded into peace and justice,
With humanity at last mature.

Long may be the night and cold,
The wind may lash with fury
As to shake the stoutest heart;
We may see great trees nrooted
And mighty rivers cut new channels
On the surface of the globe.

Let it be—and welcome.
This is the greatest moment in man's history;
Unless these tears he shed, the heart is hard:
Unless the sky rains fire, the mind unthink-
ing
Pursues its rutted, uncreative way;
Unless foundations crumble,
Men will nor stir to build a world
Befitting their true destiny.

— 15 —

This is the nightmare of the soul,
The bitter bed of pain on which we toss,
Seeing the past in mockery flit in chaotic
stream.
This is the deepest point of valley floor,
The dark, foreboding walls of granite hem
us in,
But forward through the gloom, the chaos.
We ^{and the night,} walk with steady feet.
Nor war, nor pestilence,
Nor pen, nor sword, nor loss of family or
friend,
Nor ravage of the beast that dwells so deep
within us each,
Can stay the forward movement
Through the blackness of the night.

Though the ear be dulled to sound,
There's a singing in the soul:
Though the mind too stunned to think,
We can grasp unconsciously
What the heart begins to sense
As we move through unknown paths.

The rhythm of the world is changed.
The savage man is doomed.
On the anvil of our God,
Creator of the universe and man,
We are being forged and shaped
For the birth of fitter race,
A race of men who will make the earth
Habitation for the human man,

Who shall proclaim through continents and seas,
The oneness of all humankind,
The unity of all mankind at last mature.

We shall forge a planetary scheme
To unite the nations of the globe,
Disdaining differences
Of sex, and race, and region;
We shall scrap the silly creeds
Which have kept us far apart;
We shall speak one universal tongue;
We shall know the highest, fairest human
loyalty,

The loyalty of man to God,
And love of human being for his kind.

The earth is pregnant,
And she bears a burden great.
We of the new race—the lovers of all men—
We are the burden living through travail.

So let the night be dark,
The feet will never falter;
Let the din increase,
The mind will grow more clear;
As the pain grows sharper,
The heart will beat with a steady, steady
throb,
feeling the rapture of the hand of God,
sensing the glory of the world to be,
that is nearer than our breath or our
pulsing veins,
feeling the stature of the race so great,
of the mind so keen and the vision clear,
that is decreed by God as our destiny—
now—in the world's rebirth.

NIGHT

BEATRICE IRWIN

You are the Great Initiate of Light
That we, in folly, darkness call.
You take us and tired day, within your arms
Like children weary of their play
And you enfold our littleness with love,
Love that is peace, and poetry and power!
For in your hands you hold the singing stars,
The light of all those distant worlds
Grows visible a love in your deep eyes
And you have knowledge of their inner
flame,
That immortality that floods the heavens

With happiness, with song, with Light!
Ah, we within your arms asleep
Can only rest and dimly dream
Of that vast peace and love in space . . .
That with the sign of silence—you impart.

*"Then tell Me: Do the children know the
Father and confess Him, or do they contra-
dict Him as the people contradicted Him
before?"—BAHÁ'Í SCRIPTURES.*

"THEN TELL ME"

ELSIE PATTERSON CRANMER

We wandered in perpetual night
Without a star, without a moon,
The Sun from which men drew their light
Was hid in clouds themselves had wrought.
The earth was dumb and still and stark.
Oh, star, for which the wise men sought.
Was there not once a promise made
That He would come when night was dark?
Are we betrayed, are we betrayed?

In other lands and other skies
Lived Eastern Christs, as well-beloved
As our own Christ, the Jewish Lord.
Their light gave knowledge to the wise
They, too, had strange symbolic birth
And lived and died and rose again.
And left with men their holy Word.
Praise be to God that He has left
His fingerprints on all the earth!
Yet still our brothers weep, bereft
"The gold has gone from that gold story
We, too, have lost the heavens' glory."

I have a secret I must tell
For it bursts my breast with its bursting bell,
When night was blackest and most men slept
The promise given was kept, was kept.
He shook the earth with His thunderous
tread
And stirred the living and moved the dead,
Who rose from their self-wrapped winding
sheet,
At the thud of His sounding shattering Feet.
Though the whole earth shivered, scarce one
knew why
Scarce any knew when the Lord went by.
Oh, stars that fell in the black, black night
And lightless moon—now rich with light,

Oh, darkened Sun, now brightly gold—
The story of the Lord is told.

Shout His New Name both wide and far
Bahá'u'lláh, Bahá'u'lláh.

THE CARNIVAL IS OVER

SILVIA MARGOLIS

Behold! the carnival is over!
The revelling and feasting's done!
The vineyards burned, the fleshpots empty,
The Age is wasted like a sun!
Beneath the gaunt and gaping roofs
Its multi-colored gauds of lust
Like bits of stained confetti, lie
Dispersed and scattered in the dust!
The empty couches, jeweled thrones,
The palaces and perilous dreams—
All, all have been laid waste forever
Beneath the Day's uprooted beams!
The captains of command are vanquished,
Dust are the hands of tyranny;
And kings and princes flee and vanish
Like chaff before the Lord's decree!
Ye poor and needy of all nations,
Ye tricked and taunted of the earth,
See ye not your suff'rance is accomplished,
Another Era comes to birth?
Behold! beyond the ruthless carnage,
Beyond the spoil and the rage,
Your blood has stormed the gates of Heaven
And brings to birth the Promised Age!

DREAMERS WE WANT

SILVIA MARGOLIS

Dreamers we want, dreamers with soaring
desire!
Dreamers we want, dreamers with breasts
afire—
Who halt not for logic and wait not on
reason,
But burst thru all trammels of time and
season,
Take loathing, if need be, take censure,
take scorn,
Yet dream for the dreary and dare for
the lorn!
Dreamers we want, dreamers with dreams
for our time!

Dreamers we want, dreamers with daring
sublime!

Who stand where the bars of the world
interpose

And legions are ready to slay and oppose—
Take rancor, if need be, take malice, take
slight

But plead on for Justice and strive on for
Right!

Dreamers we want, dreamers, defiers of bars!
Dreamers we want, dreamers, outsoarers of
stars!

Who bend not for glory and bow not for
gain,

But break thru all ranges and reaches
a-main—

Take burning, take branding, take blame
evermore

But lead forth the nations from bondage
of war!

BAHÁ'U'LLÁH

PHILIP AMALFI MARANGELLA

Thou Who hast known a prison's lost repose
Yet given me the fragrance of Thy rose;
Thou Who hast shown me Wisdom's sunlit
way

And brought to birth a new Millennial Day;
My heart shall ever of Thy fragrance sing,
And fill the future with remembering.

In vain I probe the vast, infinite grace
Which fashioned me to seek God's placeless
place.

Transcendent Orb of Beauty, Love and
Power,

What can man say in this stupendous hour?
This is Thy Day! The Bib revealed Thy
story:

Thou art the Mirror of God's Greatest Glory!

GOD'S NEW DAY

EDWINNA POWELL CLIFFORD

No longer alone on a storm-tossed crest
Need stand a soul, of peace bereft.
God's voice, that spoke through the Prophets
of yore,

From Sinai's plain or Jordan's shore,
From India's isles, or Arabia's sands,
Hath spoken today its loving commands,

And the heart that is plowed and narrowed
by pain
Can still find peace and live again.

"Come," the voice of Bahá'u'lláh cries,
"Come, all ye that are men, arise!
Come, ye humble; come, ye poor,
Enter at last the open door.
With the word of power I now proclaim
The Oneness of God, His Truth the same;
His children, one vast family, all,
Who never in vain on Him shall call.

"This Truth of God, His flaming light,
Shall scatter superstition's might
This Word of God, the Spirit's Sword,
Shall conquer all hearts in the name of the
Lord.
His holy Prophets, a glorious band,
Revealed to us now, united stand,
And the shining hosts of the faithful throng
Sing all together the Triumph Song:

"The Kingdom of God on Earth shall stand,
And His Spirit reign o'er every land;
United, all men shall bow the knee,
And, with clearer vision, His Glory see.
Oh, great is the message Bahá'u'lláh brings,
Harken ye learned, how down ye kings,
The dark clouds of night shall soon pass
away,
Arise, greet the dawn of God's New Day!"

REMEMBRANZA Y FE

ADRIANA DE GÓMEZ REYES

Un pequeño recinto nos congrega
al recuerdo de un grato aniversario,
y el espíritu ansioso de dilemas,
se despliega en espléndido festín.

Rumor de risas por doquier se escucha,
lazos candentes de amistad se cruzan
en abrazos de afecto y bienvenida,
que conmueven muy hondo el corazón.

Se desgranán eólicas palabras,
se entonan sentencias evangélicas,
evocando en mirífica cadencia
profesías pletóricas de amor.

Revive el espíritu un crepúsculo
en que el Padre hablara a los humanos
en lenguaje de estrellas y de luces
anunciando: Fraternal redención.

Y en medio de estos cantos inmortales,
en medio a la embriaguez de estos perfumes
a la dulce inquietud de las ideas,
y la azul placidez de esta mansión;
aspirando el aroma de estas flores,
sintiendo la cadencia de sus vuelos
que ascienden el alcance de una cumbre,
pasa mi alma, como pasa el viento. . . .

ANSWER, WORLD!

ANGELA MORGAN

Hail, men of the future!
The world's real patriots ye;
Above the dead I hear your tread that set;
the people free!
And I hear the fife, and I hear the drum,
I hear the shouting wherever you come,
And I see the glory in your face
Who march to save the race!
Justice shall be your weapon and Truth the
bomb you hurl,
Flag of united nations the banner you unfurl.
Hail, men of the present—do I hear your
answering cry?
"Here am I! Here am I!"

III
MUSIC

III MUSIC

Words by
Abdul Rahim
Andante

Child's Prayer

Mendelssohn No. 1
With Original Ending

O Heav-ny Fa-ther! O-Heav-enly Fa-ther! I am a child of

cresc.

ten-der years, - nour-ish me with the milk of Thy mes-sy

ral-l. e. dim. *cresc.*

Train-me in Thy Love-Edu-cate-me in the

school of Thy Guidance; And devel-op, me un-der, the shadow

ral-l. *a tempo e. cresc.*

of Thy Love. Do not leave me from dark-ness, make of-me a

brilliant light. Free me from un-hap-pi-ness, Make me a flower

Arranged and harmonized by
Louise C. Rich Revised 1945

THE BAHÁ'Í WORLD

ritard. e. cresc.

in the rose-gar-den, suffer me to become the servant of Thy Thrush-odd

and confer up-on-me the disposition and na-ture of the right-rows

a tempo.

Make me a cause of-boun-ty to the hu-man world - and

crown my head with the di-a-dem of e-ter-nal life; Ver-ily

Thou art the Power-ful, the Might-y, the See-er, the Hear-er

For her loving and faithful cooperation and service in the early beginning of this work I am deeply grateful to my dear friend Sara R. Windelbi.

BAHA'U LLAH

To Robert Galbreath

ESTHER LUSIN

Andante

O FRIEND!

f

O friend! In the garden of My heart plant amidst thorns

rit. of love and from the night-roses of affection and desire

Keep on not the hold. Treasure the companionship of the

friendship and when all friendship work the same.

THE BAHÁ'Í WORLD

- 2 -

poco f e tranquillo

friend, in the garden of the heart, plant tender buds.

The first system of a handwritten musical score. It consists of a vocal line on a single staff and a piano accompaniment on two staves. The tempo and mood are indicated as *poco f e tranquillo*. The lyrics are "friend, in the garden of the heart, plant tender buds." The music is written in a key with one flat and a 4/4 time signature. The piano part features a steady accompaniment with some triplet figures.

rit

rise of love

dim

The second system of the handwritten musical score. It continues with a vocal line and piano accompaniment. The tempo is marked *rit* (ritardando). The lyrics "rise of love" are written under the vocal line. The piano part continues with similar accompaniment. The system ends with a double bar line. Below this system are several empty musical staves.

Words by
Baka'ui'Clak

Hear Me ye Mortal Birds!

Music Arr.
Mendelssohn

Hear Me, ye mortal birds! In the

Rose Garden at changeless splendor a Flower hath be-

gins to bloom, com-pared to which every other flower is but a

thing and before the bright-ness of whose glo-ry the very ex-istence of

beau-ty must pale and wither: Rise, therefore, and with the whole en-

thus i-tem of your hearts, with all the ea-ger-ness of your

Quintet Arranged and Harmonized by
Louise C. Rich

THE BAHÁ'Í WORLD

rit.

souls, the full fervour of your will, - and the earnest

cresc.

trated ef-fort, of your en-tire-be-ing, strive to at-

tain the para-dise - of - His - Presence, and en-

cresc. *rall.*

deavot to inhale the fra-grance of the incorrupt-ible

rall. & dim.

Flower, to breathe the sweet savours of ho-li-ness, and to ad-

rall. & dim.

tain a portion of this - perfume of ce-le-s-tial glory

a tempo cresc. *decresc.*

Who-so fol-low-eth this-coun-sel will break his chains-a-

cresc. *decresc.*

sun-dry, will taste the a-ban-don-ment of en-rapt-ured

a tempo *cresc.*

love, - will - at - tain unto his heart's-de-sire, - and will sur-

rall. e. dim.

ren-der his Soul - in - to the hand of his De-ty

a tempo. cresc.

Bur-ting through his cage - he will - even as the bird of the spirit

rall. e. dim.

wing - - his flight - - to his ho - ly, and everlast - ing - nest

TEMERITY

Words and Music by Gladys H. Childers

Slowly.

We

KNOW a spot as dear to us as all our home-lands are; #05

as we come, we rest se-cure that all our cares are o'er;

I.

great thy light be shed a-broad, that all the world may know that

shad-ed greens and peace - full scenes si-leave us as we walk; God

through the years we watch you grow, will al-ways love you here; Thy

The musical score consists of four systems, each with a vocal line and a piano accompaniment. The piano part is written in treble and bass clefs with a key signature of one sharp (F#). The lyrics are:

un-i-ty for which you stand will heal the hearts of all man-kind; and
 make them feel with-in their souls that on-e-ness born of love — !
 Te-mer-i-ty, Te-mer-i-ty, shed thy light; Help
 us, we pray, to find the way to love each oth-er more!

The Rose of Shiraz.

Words of The Báb.

Music by George F. Chickress.

Slowly and Reverently.

The musical score is written for voice and piano. It consists of five systems of music. The first system shows the vocal line starting with the lyrics "I am the Mys-tic Fane," and the piano accompaniment. The second system continues the vocal line with "which the Hand of Om-ni-po-ten-ence hath reared - I am the" and the piano accompaniment. The third system continues the vocal line with "lamp which the Ting-er of God hath lit" and the piano accompaniment. The fourth system continues the vocal line with "with-in its niche and" and the piano accompaniment. The score includes various musical notations such as dynamics (p, mf, sfz), articulation (Dolce, Rit., Dim.), and performance instructions (Broadly, R.H.). The piano part features complex chordal textures and melodic lines.

p I am the Mys-tic Fane,
Dolce- *Rit.* *p*
cresc. *mf* *Dim.* *p* *mf*
cresc. *mf* *Dim.* *p* *sfz.*
Broadly
lamp which the Ting-er of God hath lit with-in its niche and
Broadly. *R.H.*

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Prof. Arminius Vambéry, Hungarian Academy of Pesth.

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Prof. James Darmesteter, Ecole des Hautes Etudes, Paris.

Charles Baudouin.

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Renwick J. G. Millar, Editor of *John O'Groat Journal*, Wick, Swtland.

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Dr. Edmund Privat, University of Geneva.

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General Renato Piola Caselli.

Rev. Frederick W. Oakes.

Renwick J. G. Millar, Editor of *John O'Groat Journal*, Wick, Scotland.

Charles H. Prisk.

Prof. Hari Prasad Shastri, D.Litt.

Shri Purohit Swami.

Prof. Herbert A. Miller, Bryn Mawr College.

Viscount Samuel, G.C.B., MP.

Rev. K. T. Chung.

Prof. Dimitry Kazarov, University of Sofia.
 Rev. Griffich J. Sparham.
 Ernest Renan.
 The Hon. Lilian Helen Montague, J.P., D.H.L.
 Prof. Norman Bentwich, Hebrew University, Jerusalem.
 Émile Schreiber, Publicist.
 Dr. Rokuichiro Masujima, Doyen of Jurisprudence of Japan.
 Miss Helen Keller.
 Sir Flinders Petrie, Archaeologist.
 President Masaryk of Czechoslovakia.
 Archduchess Anton of Austria.
 Dr. Herbert Adams Gibbons.
 H.R.H. Princess Olga of Jugoslavia.
 Eugen Relgis.
 Arthur Henderson.
 Prof. Dr. V. Lesny.
 Princess Marie Antoinette de Broglie Aussenac.
 President David Starr Jordan, Leland Stanford University.
 Prof. Bogdan Popovitch, University of Belgrade, Jugoslavia.
 Ex-Governor William Sulzer of New York.
 Luther Burbank.
 Prof. Yone Noguchi.
 Prof. Raymond Frank Piper.
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 Prof. Dr. Jan Rypka, Charles University, Praha, Czechoslovakia.
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 President Eduard Beneš of Czechoslovakia.

In Memoriam.

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 Dr. Zia Bagdádí.
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11. Charles Baudouin.

12. Dr. Henry H. Jessup, D.D.
13. Right Hon. The Earl Curzon of Kedleston.
14. Sir Francis Younghusband, K.C.S.I.; K.C.I.E.
15. The *Christian Commonwealth*, Anonymous.
16. Rev. J. Tyssul Davis, B.A.
17. Herbert Putnam, Congressional Library, Washington, D. C.
18. Leo Tolstoy.
19. Dr. Edmuad Privat, University of Geneva.
20. Dr. Auguste Forel, University of Zurich.
21. General Renato Piola Caselli.
22. Rev. Frederick W. Oakes.
23. Renwick J. G. Millar, Editor of *John O'Groat Journal*, Wick, Scotlnnd.
24. Charles H. Prisk.
25. Prof. Hari Prasad Shastri, D.Litt.
26. Shri Purohit Swami.
27. Prof. Herbert A. Miller, Bryn Mawr College.
28. Viscount Herbert Samuel, G.C.B., M.P.
29. Rev. K. T. Chung.
30. Prof. Dimitry Kazarov, University of Sofia.
31. Rev. Griffith J. Sparham.
32. Ernest Renan.
33. The Hon. Lilian Helen Montague, J.P., D.H.L.
34. Prof. Norman Bentwich, Hebrew University, Jerusalem.
35. Émile Schreiber, Publicist.
36. Miss Helen Keller.
37. Dr. Rokuichiro Masujima, Doyen of Jurisprudence of Japan.
38. Sir Flinders Petrie, Archaeologist.
39. Former President Masaryk of Czechoslovakia.
40. Archduchess Anton of Austria.
41. Dr. Herbert Adams Gibbons.
42. H.R.H. Princess Olga of Jugoslavia.
43. Eugen Relgis.
44. Arthur Henderson.
45. Prof. Dr. V. Lesny.
46. Princess Marie Antoinette de Broglie Aussenac.
47. Late President David Starr Jordan, Leland Stanford University.
48. Prof. Bogdan Popovitch, University of Belgrade, Jugoslavia.
49. Ex-Governor William Sulzer.
50. Luther Burbank.
51. Prof. Yone Noguchi.
52. Prof. Raymond Frank Piper.
53. Angela Morgan.
54. Arthur Moore.
55. Prof. Dr. Jan Rypka, Charles Unversiey, Praha, Czechoslovakia.
56. A. L. M. Nicholas.
57. President Eduard Beneš of Czechoslovakia.
58. Sir Ronald Storrs, N.V.C., M.G., C.B.E.
59. Col. Raja Jai Prithvi Bahadur Singh, Raja of Bajang (Nepal).
60. *Journal* of the Royal Asiatic Society of Great Britain and Ireland.
61. Rt. Hon. M. R. Jayakar.

III. In Memoriam.

1. May Ellis Maxwell.
2. A Tribute to Lua Getsingrr.

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3. Martha L. Root.
4. Mrs. Thornburg-Cropper.
5. Lady Blomfield.
6. Raḥmatu'lláh 'Alá'í.
7. Grace Robarts Ober.
8. Hájí Ghulám-Ridá, Amin-Amin.
9. Pauline Knobloch Hannen.
10. Louise R. Waite (Sháhnaz Khánum).
11. Isabel Fraser Chamberlain (Soraya).
12. Marie B. Moore.
13. Robert S. Abbott.
14. Mrs. Margarer Campbell.
15. Howard M. Kinney.
16. Margaret Klebs.
17. Joseph G. Bray.
18. Georgie Brown Wiles.
19. Grace Krug.
20. William M. Miller.
21. Abu'l-Qásim Gulastánih.
22. Hábíb Miskar.
23. Muhammad Sulaymán.
24. Ismá'il-Áqá.
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Great Britain and Ireland.
Guatemala.
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Holland.
Honduras.
Hungary.
Iceland.
India and Burma.
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Italy.
Japan.
Jngoslavia.
Mexico.
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Nicaragua.
Norway.
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3. Officers and Committees of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.
 4. Local Bahá'í Spiritual Assemblies, Groups and Isolated Believers in the United States and Canada.
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- II. Bahá'í Bibliography.
1. Bah'í Publications of America.
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29. References to the Bahí'í Faith in Books and Pamphlets Published under Non-Bahá'í Auspices.
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- IV. Definition of Oriental Terms used in Bahá'í Literature.

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- I. Articles and Reviews.
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 2. Truth and World Unity, by Horace Holley.
 3. Bahá'u'lláh, by H. M. Bályuzí.
 4. International Bahí'í Congress Day at the Panama-Pacific International Exposition.
 5. Bahí'í Message to the Universities of Northern India, by Martha L. Root.
 6. Essai sur les Différentes Formes de Prières, by Lucienne L. Migette.
 7. Crisis of the World Psyche, by Wilfrid Barton.
 8. The New Citizenship, by Beatrice Irwin.
 9. The Oneness of Religion, by Doris McKay.
 10. The Well of Happiness, by George Townshend.
 11. Bahá'ís and War, by David Hofman.
 12. Conférence dans un cercle Bahá'í a Paris, le 19 Mars, 1939, by Madame J. Montefiore.
 13. Rejoice, O Israel, by Alice Simmons Cox.
 14. Pioneer Introduction of the Bahí'í Faith to the Netherlands, by Louise Drake Wright.
 15. An Interview with A. L. M. Nicolas of Paris, by Edith Sanderson.
 16. Yucatan . . . 1939, by Louie A. Mathews.
 17. The Scriptures of Different Faiths, by Pritam Singh.
 18. Faith and the Man, by Louis G. Gregory.
 19. Appreciation by Leaders of Thought, by Ruhiniyyih Moffett.
 20. A Journey to the Arctic, by Nellie S. French.
 21. Tihirih's Message to the Modern World, by Marra L. Root.
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 22. A Brief Survey of the Literature of the Bahá'í Faith in English, by William Kenneth Christian.
 23. John Ebenezer Esslemont, His Life and Service, by Jessie E. Revell.
 24. A Letter from Finland, by Väinö Rissanen.
 25. Radio-Nations Calling, by Ethel M. Dawe.
 26. Le Martyre, par Dr. A. Mesbah.
- II. Song Offerings.
- III. Echoes from the Spheres.
- IV. Contents of *The Bahá'í World* Vol. I-VII.
- V. Maps of Teaching Regions of the United States and Canada, of Central and South America, and of the Bahá'í World.

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- I. Aims and Purposes of the Bahá'í Faith.
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 3. The Basis of Unity.
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- II. International Survey of Current Bahi'i Activities in the East and West.
- III. Excerpts from the Bahi'i Sacred Writings.
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 2. Uniting the Americas, by Carreta Busey.
 3. Teaching in North America, by Leroy Ioas.

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 - The Annual Bahá'í Convention.
 - The Non-Political Character of the Bahá'í Faith.
 - Concerning Membership in Non-Bahá'í Religious Organizations.
 - Bahi'is and War.
 - The *Will and Testament of 'Abdu'l-Bahá*.
 - Interpretation of The *Will and Testament*.
 - A Commentary on The *Will and Testament of 'Abdu'l-Bahá*.
 - The Promised Day Is Come.
 - The World Order of Bahá'u'lláh.
 - Excerpts from the Letters of Shoghi Etiendi.
 - Statement on World Order, by Shoghi Effendi.
 - Messages from the Guardian, 1940-1944.
 2. The Spirit and Form of the Bahá'í Administrative Order.
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 - Certification of Declaration of Trust of the National Spiritual Assembly of the Bahá'is of the United States and Canada.
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 - Declaration of Trust and By-Laws of the National Spiritual Assembly of the Baha'is of Germany and Austria.
 - Declaration of Trust and By-Laws of the National Spiritual Assembly of the Bahá'is of 'Irâq.
 - Declaration of Trust of the National Spiritual Assembly of the Bahá'is of Egypt and Súdán.

- By-Laws of the Spiritual Assembly of the Bahi'is of the City of New York.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of the City of New York.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Berkeley, Calif.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Binghamton, N. Y.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Flint, Mich.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Helena, Mont.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Honolulu, T. H.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Indianapolis, Ind.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Miami, Fla.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Oakland, Calif.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Pasadena, Calif.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Richmond Highlands, Wash.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Springfield, Ill.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of St. Paul, Minn.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Urbana, Ill.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Evanston, Ill.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Ahmedabad, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Andheri, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Bangalore, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of Baroda, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Hyderabad, Sind, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Panchgani, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Serampore, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Vellore, India.
- Certificate of Incorporation of the Spiritual Assembly of the Bahá'is of San José, Costa Rica.
- Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Quetta, Baluchistán.

- Bahl'i Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahá'is of Persia.
- Bahl'i Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahi'is of Egypt and Súdán.
- Bahá'í Marriage Certificate adopted and enforced by the National Spiritual Assembly of the Bahl'is of 'Iriq.
- Bahi'i Divorce Certificate adopted and enforced by the National Spiritual Assembly of the Bahi'is of Persia.
- Bahi'i Divorce Certificate adopted and enforced by the National Spiritual Assembly of the Bahi'is of Egypt and Súdán.
- Minister's License issued by the State of Ohio authorizing the Spiritual Assembly of the Bahl'is of Lima to solemnize Bahi'i Marriages.
- Minister's License issued by the State of Ohio authorizing the Spiritual Assembly of the Bahl'is of Cincinnati to solemnize Bahi'i Marriages.
- Minister's License issued by the State of Ohio authorizing the Spiritual Assembly of the Bahl'is of Cleveland to solemnize Bahi'i Marriages.
- Text in Persian of the Outline of Bahi'i Laws regarding Matters of Personal Status submitted for recognition to the Egyptian Government by the National Spiritual Assembly of the Bahá'is of Egypt and Súdán.
- Text of Letter from the United States War Department granting permission to use the Bahá'í emblem of the Greatest Name on Bahl'i graves.
- Text of Letter from the Egyptian Ministry of Health Allotting a Burial Ground for the Bahá'í Community of Cairo.
- Facsimile of Document Related to the Formation of the First Bahi'i Association Established in Persia. 1319, A. H.
- Trust Deed by which Villa Safwan at Port-Fouad was conveyed to the property of the National Spiritual Assembly of the Bahi'is of Egypt on December 27th, 1943.
3. The Institution of the Mashriqu'l-Adhkár.
 - Foreword.
 - The Spiritual Significance of the Mashriqu'l-Adhkár.
 - The Bahá'í Temple, House of Worship of a World Faith.
 - The Bahá'í Temple and the Development of the Faith in America.
 - The Realization of the Architect's Design.
 4. Bahi'i Calendar and Festivals.
 - Foreword.
 - Bahl'i Feasts, Anniversaries and Days of Fasting.
 - Bahd'i Holy Days on which work should be suspended.
 - Additional Material Gleaned from *Nabíl's Narrative* (Vol. II) regarding the Bahá'í Calendar.
 - Historical Data Gleaned from *Nabíl's Narrative* (Vol. II) regarding Bahá'u'lláh.
 5. Youth Activities Throughout the Bahl'i World.
 - Introductory Statement.
 - Around the World with Bahl'i Youth.
 - Bahá'í Youth and the War.
 - A Tribunal Grants English Bahá'í Exemption from Combatant Service.
 - An American Youth Faces a Draft Board.
 - With Our Youngest Bahá'í Youth; The Children.
 - Bahi'i Education, a Compilation.

II. References to the Bahá'í Faith.

1. Dowager Queen Marie of Rumania.
2. Prof. E. G. Browne, M.A., M.B., Cambridge University.
3. Dr. J. Estlin Carpenter, D.Litt., Manchester College, Oxford.
4. Rev. T. K. Cheyne, D.Litt., D.D., Oxford University, Fellow of British Academy.
5. Prof. Arminius Vambéry, Hungarian Academy of Pesth.
6. Sir Valentine Chirol.
7. Harry Charles Lukach.
8. Prof. Jowett, Oxford University.
9. Alfred W. Martin, Society for Ethical Culture, New York.
10. Prof. James Darmesteter, École des Hautes études, Paris.
11. Charles Baudouin.
12. Dr. Henry H. Jessup, D.D.
13. Right Hon. The Earl Curzon of Kedleston.
14. Sir Francis Ynughushand, K.C.S.I., K.C.I.E.
15. The *Christian Commonwealth*, Anonymous.
16. Rev. J. Tyssul Davis, B.A.
17. Herbert Putnam, Congressional Library, Washington, D. C.
18. Leo Tolstoy.
19. Dr. Edmund Privat, University of Geneva.
20. Dr. Auguste Forel, University of Zurich.
21. General Renato Piola Caselli.
22. Rev. Frederick W. Oakes.
23. Renwick J. G. Millar.
24. Charles H. Prisk.
25. Prof. Hari Prasad Shastri, D.Lit.
26. Shri Purohit Swami.
27. Prof. Herbert A. Miller, Bryn Mawr College.
28. Viscount Herbert Samuel, G.C.B., M.P.
Lord Samuel of Carmel, G.C.B., C.B.E.
29. Rev. K. T. Chung.
30. Prof. Dimitry Kazarov, University of Sofia.
31. Rev. Griffith J. Sparham.
32. Ernest Renan.
33. The Hon. Lilian Helen Montague, J.P., D.H.L.
34. Prof. Norman Bentwich, Hebrew University, Jerusalem.
35. Émile Schreiber, Publicist.
36. Miss Helen Keller.
37. Dr. Rokuichiro Masujima, Doyen of Jurisprudence of Japan.
38. Sir Flinders Petrie, Archaeologist.
39. Former President Masaryk of Czechoslovakia.
40. Archduchess Anton of Austria.
41. Dr. Herbert Adams Gibbons.
42. H.R.H. Princess Olga of Yugoslavia.
43. Eugen Relgis.
44. Arthur Henderson.
45. Prof. Dr. V. Lesny.
46. Princess Marie Antoinette de Broglie Aussenac.
47. Late President David Starr Jordan, Leland Stanford University.
48. Prof. Bogdan Popovitch, University of Belgrade, Yugoslavia.
49. Ex-Governor William Sulzer.
50. Luther Burbank.

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51. Prof. Yone Noguchi.
12. Prof. Raymond Frank Piper.
13. Angela Morgan.
54. Arthur Moore.
55. Prof. Dr. Jan Rypka, Charles University, Praha, Czechoslovakia.
56. A. L. M. Nicolas.
57. President Eduard Beneš of Czechoslovakia.
18. Sir Ronald Storrs, N.V.C., M.G., C.B.E.
59. Col. Raja Jai Prithvi Bahadur Singh, Raja of Bajang (Nepal).
60. *Journal of the Royal Asiatic Society of Great Britain and Ireland.*
61. Rt. Hon. M. R. Jayakar.
62. Prof. Benoy Kumar Sarkar, M.A., Ph.D.
63. Mrs. Sarojinu Naidu.
64. Jules Bois.

III. In Memoriam.

1. John Henry I-lydc Dunn.
2. 'Abdu'l-Jalil Bey Sa'ad.
3. Hlji Mírzá Buzurg Afhn 'Alá'í.
4. Miss Margaret Stevenson.
1. Mary J. Revell.
6. Dr. M. Šálih.
7. Oswald A. Whitaker.
8. Hilda Gilbert.
9. Elizabeth R. Greenleaf.
10. Howard Colby Ives.
11. Mírzá 'Abdu'l-Rahím Khán Háfizu's-Šihh.
12. Matthew Kaszab.
13. Mabel Rice-Wray Ives.
14. Bridget Hill.
15. Richard Marlow.
16. Haji 'Alí Yazdi.
17. Mrs. Margaret Dixon.
18. Ida Boulter Slater.
19. Frank E. Osborne.
20. James F. Morton.
21. Harry Raver.
22. Sydney Sprague.
23. Carole Lombard Gable.
24. Mir 'Ali Asghar Faridi Uskui.
25. Narayenrao Ranganath Vakil.
26. Alma Knobloch.
27. Philip Effendi Naimi.
28. Muhammad Effendi Mussa.
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Argentina.
Australia.
Austria.
Báhrayn Island.
Balúchistán.
Belgian Congo.
Belgium.
Bolivia.
Brazil.
Bulgaria.
Burma.
Canada.
Caucasus.
Chile.
China.
Colombia.
Costa Rica.
Cuba.
Czechoslovakia.
Denmark.
Ecuador.
Egypt.
El Salvador.
Finland.
France.
Germany.
Great Britain.
Guatemala.
Haiti.
Hawaiian Islands.
Holland.
Honduras.
Hungary.
Iceland.
India.
'Iráq.
Ireland.
Italy.
Jamaica.
Japan.
Java.
Lebanon.
Mexico.
New Zealand
Nicaragua.
Norway.
Palestine.
Panama.
Paraguay.
Persia.

- Peru.
 - Philippine Islands.
 - Poland.
 - Porto Rico.
 - Rumania.
 - Russia.
 - San Domingo.
 - South Africa.
 - South Rhodesia.
 - Súdán.
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 - d. Works Compiled from Writings of Bahá'u'lláh and 'Abdu'l-Bahí.
 - e. Works Compiled from Writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá.
 - f. Works Compiled from Writings of Bahá'u'lláh, 'Abdu'l-Bahí and Shoghi Effendi.
 - g. Writings of Shoghi Effendi.
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4. Bahí'i Publications of Great Britain.
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 - b. Writings of 'Abdu'l-Bahá.
 - c. Works Compiled from the Writings of Bahá'u'lláh and 'Abdu'l-Bahá.
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 - e. Writings on the Bahá'í Faith.
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 - i. Gujrati.
 - j. Japanese.
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- c. Lithuanian.
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31. **Bahá'í** Literature in Braille (for the blind).
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 - b. France.
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 - d. Japan.
32. Bahh'í Periodicals.
33. References to the Bahh'í Faith in Books and Pamphlets Published Under **Non-Bahá'í** Auspices.
- 1. American.
 - 2. British.
 - 3. French.
 - 4. German.
 - 5. Persian.
 - 6. Icelandic.
 - 7. Lithuanian.
 - 8. Rumanian.
 - 9. Danish.
 - 10. Hungarian.
34. References to the Bahá'í Faith in Magazines by **non-Bahá'í** Authors.
35. References to the Bahh'í Faith by Bahá'ís in non-Bah'í Publications.
36. References to the Bahh'í Faith in Encyclopedias and Reference Books.
- III. Transliteration of Oriental Words Frequently Used in Bahá'í Literature.
- Guide to Transliteration and Pronunciation of Persian Alphabet and Notes on the Pronunciation of Persian Words.
- IV. Definitions of Oriental Terms Used in Bahá'í Literature.

PART FOUR

- I. Articles and Reviews.
- 1. The Bahh'í Principle of Civilization, by Horace Holley.
 - 2. Joined by God, by George Townshend.
 - 3. Lessons in World Crisis, by **Alain Locke.**
 - 4. **The Concept and Goals of Human Progress,** by Stanwood Cobb.
 - 5. The Beloved Returns, by Helen Bishop.
 - 6. Reflected in the West, by Garreta Busey.
 - 7. The Bahá'í Faith in the Colleges, by Dorothy Baker.
 - 8. Ways to Wholeness, by Raymond Frank Piper.
 - 9. Science and the Open Mind, by Glenn A. Shook.
 - 10. The Prayers of Bahd'u'llah, by Ruhyyiyih **Khanúm.**
 - 11. Two Glimpses of 'Abdu'l-Bahá, by Roy C. Wilhehn.
 - 12. The Lesser and the Most Great Peace, by George Orr Latimer.
 - 13. The White Silk Dress, by Marzieh Gail.
 - 14. Charter for World Pnce, by Alice Simmons Cox.

15. The Bahá'í Faith and Problems of Color, Class and Creed, by Elsie Austin.
16. Broadcasting the Bahá'í Message, by Mildred Mottahedeh.
17. Our Heritage from Bahá'u'lláh, by William Kenneth Christian.
18. Islám and the Scientific Spirit, by Robert L. Gulick, Jr.
19. Mírzá Abu'l-Faḍl in America, by Ali-Kuli Khan and Marzieh Gail.
20. The "Bábí" Movement, Flowering from Islamic Soil, by Ernest G. Dodge.
21. By the Month of His Prophets, by Maye Harvey Gift.
22. The Importance of the Bahá'í Faith Today, by George W. Goodman.
23. Accelerated Progress in Race Relations, by Louis G. Gregory.
24. Chile and Three Crucial Years, by Marcia Steward.
25. Pioneer Journey, by Virginia Orbison.
26. Conquistadores, by Flora I-Iottes.
27. Haiti, the Magic Isle, by Amelie Pumpelly Bates.
28. El Peru, by Eve B. Nicklin.
29. The Story of the Bahá'í Faith in Cuba, by Eugenio Ginés.
30. Alaska, Our New Frontier, by Orcella Rexford.
31. La Fe Bahá'í in Guatemala, by Edelberto Torres.
32. La Aurora de un Nuevo Dia, by Diego B. Garcia Monge.

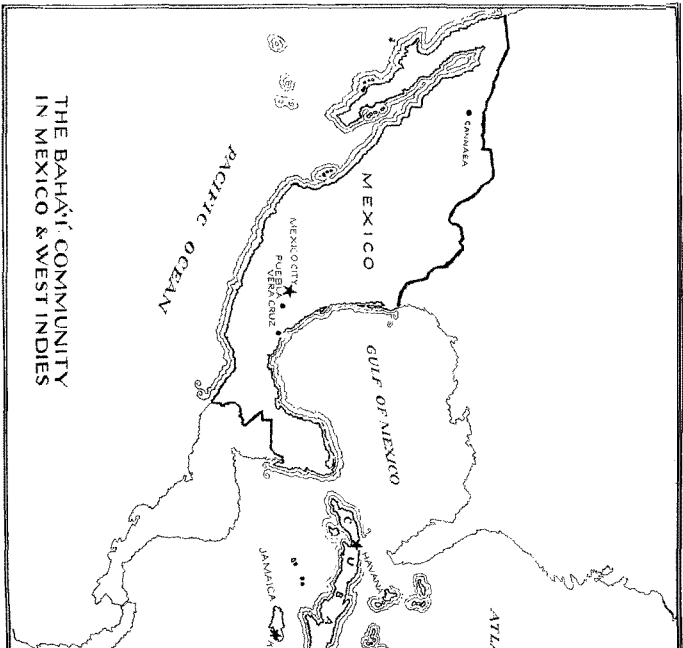
II. Verse.

III. Music.

IV. Contents of the Bahá'í World, Vol. I-VIII.

V. Maps of Mexico, West Indies, Central and South America, India and Burma, Teaching Regions of the United States of America and Canada, and of the Bahá'í World.

MAPS OF MEXICO, WEST INDIES,
CENTRAL AND SOUTH AMERICA,
INDIA AND BURMA, TEACHING
REGIONS OF THE UNITED STATES
AND CANADA AND OF THE
BAHA'I WORLD



THE BAHÁ'Í COMMUNITY
IN MEXICO & WEST INDIES

THE BAHÁ'Í COMMUNITY
IN CENTRAL AMERICA

